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AMERICAN COL. SOCIETY

NOT TO BE TAKEN FROM THEIR OFFICE







THE  
AFRICAN REPOSITORY

AND  
COLONIAL JOURNAL.

VOL. XI.

PUBLISHED BY ORDER OF THE MANAGERS  
OF THE  
AMERICAN COLONIZATION SOCIETY.

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WASHINGTON:  
PUBLISHED BY JAMES C. DURN.  
1835.



THE  
AFRICAN REPOSITORY

AND



COLONIAL JOURNAL

From  
American Colonization Society  
May 28, 1913.

PREPARED BY ORDER OF THE MANAGERS

OF THE

AMERICAN COLONIZATION SOCIETY.

WASHINGTON:

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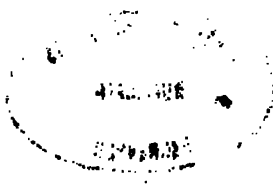
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Vol. XI.]

JANUARY, 1835.

[No. 1.

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THE COLONY.

By the Ruth and the Sarah Priscilla, which arrived recently, the former at New York, and the latter at Norfolk, intelligence from the Colony as late as the middle of October last, has been received.— Mr. PINNEY, the Colonial Agent, in his letter of September 4, mentions his having been afflicted by illness so long and severe, that he was obliged to withdraw from public business, and to commit the charge of the Society's property to Dr. Skinner. In consequence of his situation, the building of the mill and store was suspended. His letter of September 21, relates principally to the death of John Burns, an emigrant, from an act of imprudence in blasting a rock. As Burns was engaged on work for the Society, Mr. P. had directed his funeral expenses to be paid from the Agency funds, which he hopes the Board will approve.

Mr. P. adds, that the store, to be built of stone, is under contract, and if nothing occurs to hinder its progress, will be speedily ready for covering. Until the store is finished, he states, the Colony has to allow Mr. McGill \$18 a month for storing the goods brought in the Jupiter, the old store being unsafe.

In his letter of October 4, dated at Millsburg, he notices some in-subordinate proceedings which had followed his retirement from the Agency. He had then returned to Monrovia, and the disquietude had abated. Preparations were in progress for locating the Albany settlement near Millsburg, which would soon be ready to receive the settlers.

His last letter is dated October 13, in which he states that the departure of the Ruth is the first opportunity of writing to the Board, that had occurred since the departure of the Argus in June last.

Dr. McDowall and Mr. Searl were then suffering under attacks of fever. Dr. Skinner and Mr. C. H. Webb have neither of them yet been sick, though incessant in their visits and attendance on the sick.

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At the time of the arrival of the Jupiter, (on the last day of July) Mr. P. states, that he was too much weakened by sickness to transact any public business, and the Vice-Agent, Mr. M'Gill, had for some time attended to the affairs of the Agency. But by the medical skill of Dr. Skinner, the attention of Mr. Finley, and the removal of other causes which he believes contributed to his sickness, his health of body and strength of mind have been restored, and he had resumed the public business until a successor shall arrive. Nothing, he adds, but a sense of public duty, could have induced him to have remained in office; and, as it is, he says "I have empowered Dr. Skinner to transact a large portion of the public business, that I may be left at leisure to recover my former health, and to make preparations for a Missionary station."

Mr. P. states, that he has appointed Dr. Skinner to remain Physician at Monrovia, and directed Dr. Todsen to proceed to Passa, unless inclined to return to America.

The intention of the Resolution of the Board relating to the support of the Agent and Physician, has been a matter of doubt and dispute; and also the extent of the Vice-Agent's powers as to general superintendence in certain cases. It has also been questioned whether the appointment of superintendents of settlements and clerks, belongs to the Agent's powers. Also whether dwelling-houses, or apartments are to be furnished to the several Physicians employed in the Colony, and whether their travelling expenses are to be borne? It is also doubted when the regulations of the Board entered into last January, butnot received in the Colony till the 1st of August, ought to take effect.

Mr. P. states, that he has agreed to allow to Mr. M'Gill a compensation at the rate of \$600 per annum for three months, during which Mr. M'G. acted as Agent, and paid that amount to him, with directions for it to be charged upon the Colonial books to Mr. P.'s private account.

Mr. P. observes, that the Secretary had been directed to make out the Colonial accounts, and forward them with full vouchers to the Board at Washington. Some of the items, he says, are large, swelled by the system of charges pursued in the public store. The utmost economy, he adds, has been studied, unless the erection of a public store, without waiting for instructions from the Board, may be considered improper.

The schooner Margaret Mercer, Mr. P. states, has been found so worm-eaten, that a new keel is necessary. A new mast is preparing to replace one of the old ones, judged unsafe. It was intended to have sent the schooner to the U. States, under the care of the crew of the Jupiter (which ship has been cast away); but it was found impossible to get her ready in time. Captain Knapp and his crew returned in the Ruth. They have been supplied with rations from the public store, which, said he, "I have, as their Agent, charged to the United States."

Mr. P. says that the small Agency notes, and cents, intended as a currency for the Colony, and which the despatches from the Board mention as being sent out by the Jupiter, were, by some oversight,

lost, or never sent.\* This currency, Mr. P. observes, would be very convenient, and will, he trusts, be replaced, as the want of such a medium is very severely felt. It would save the expense of conveying, from place to place, camwood and other heavy articles, to make small payments.

Mr. P. regrets that the Council have passed an ordinance to suspend the public schools. They have lately been managed with so little success, that they have been suspended until some better plan can be devised. It is supposed that the appointment of Committees by the people to select teachers, with the power of removing them, would remove most of the evils complained of.

The desire of the Board relative to the New-York settlement, is not yet accomplished; but will be attended to as soon as Dr. McDowall's health will allow him to devote himself to this object.

The lots which this Board directed to be laid off in the Colony, Mr. P. says, will soon be ready to receive ten families. Dr. Skinner is sanguine in his expectations in relation to the good effects which will be produced by this measure, both in preserving life, and in promoting the general prosperity of the Colony.

Mr. P. closes his letter, with reiterating his desire that a successor to the Agency may be speedily appointed.

Dr. SKINNER, under date of August 24, writes that he arrived on the first of August, and found Mr. Pinney in a very critical state of health. By prudent and careful attention, however, he got better, and was for eight days without fever; but from some exertion and getting wet, he had a relapse. Dr. S. found so many persons afflicted with the diseases of the climate, that himself, Dr. McDowall, and Mr. Webb, had been almost constantly employed since their arrival. He found numbers suffering for want of the comforts of life; some from sickness, and others for want of employment. Three things, he states, are necessary to remedy these evils; first, proper medical attention; secondly, good and wholesome diet; and thirdly, cleanliness. If, the Doctor adds, provisions, soap and bandages be placed under his control, nothing, on his part, shall be wanting to furnish the medical attention necessary. The Doctor is of opinion that emigrants, on their arrival, ought to be put upon the lands to which they will be entitled, instead of being placed in receptacles, or hospitals; as, though their dwelling might be indifferent, they would be better satisfied, and, instead of being idle, might, when their health would permit, be employed in clearing their ground, and planting a few vegetables for their support.

The Doctor also thinks it proper, that every emigrant should be provided with bootees; as after undergoing the fever, the least scratch, if unattended to, is apt to produce a bad ulcer. And he also advises, in order to keep the females employed, that cards, wheels and

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\* As these Agency notes were carefully packed in a box, and transmitted to the care of Mr. Thomas Bell, the Agent of the Board at New York, the receipt of which was acknowledged by him, it is hoped, when the cargo of the Jupiter, at present stowed away in Mr. M'Gill's warehouse, comes to be examined, it will be found.—ED. REPOS.

looms, should be furnished them; and, until it shall be raised in sufficient quantity in the Colony, cotton also.

The Doctor's second letter is dated the 30th of August. Two of their little band, Dr. M'Dowall and Miss Sharp, have passed through the primary attack of the fever in the most favorable manner. The rest are well. Mr. Searl has to-day been engaged in breaking a pair of steers—a novel sight in Monrovia. The Dr. states, that he has, thus far, been very successful in managing the diseases of the climate. He has no doubt that he has saved several lives by the decided and bold use of the lancet.

The Dr. states that Mr. Pinney's health is much improved, though it is yet such as to make it necessary he should relinquish the business of the Agency for the present. He has transferred the charge of the Society's property to Dr. S. The Dr. observes that there has been a great change in the Colonial officers at the late annual election, and says that he feels great delicacy in entering upon the duties of the important and responsible station which he has undertaken; but with the advice of Mr. Pinney and Mr. Finley, and with a heart sincerely devoted to the interests of the Colony, he trusts they will not greatly suffer in his hands.

The Dr. states, that he has found the state of society at Monrovia much better than he expected. "I have been," he adds, "here a month, and have visited most of the houses in town, and have observed great order and propriety amongst the inhabitants. An election and three days of public muster, have taken place within this period, and I have not heard a profane word from any one. I have seen but two persons disguised in liquor in the time. There is as strict regard paid to the Sabbath here as in any place in which I ever lived. In my intercourse with the people, I have not had a drop of spirits offered to me, nor seen them used by others, nor do I see any evils here that are not remediable, nor any thing to discourage the friends of Colonization, or to dishearten the Christian Philanthropist. Though God may try our faith, he will fulfil his word, and I have not the least doubt but this Colony will be one of the points from which the Gospel will be extensively and permanently spread on this great Continent."

In a letter dated September 26, Dr. Skinner refers to the dissatisfaction which had been occasioned by Mr. Pinney's having placed the public property in his charge. The cause of it was removed by the Agent's return to Monrovia and resumption of his official duties.

Five of the emigrants in the Argus died of small-pox on the passage, leaving forty-nine; thirteen of which have since died—two more are not expected to survive—and three others are very sick.—Dr. S. states that he has not prescribed for any of the emigrants by the Argus till that day.

Dr. Skinner says that he perfectly concurs in the views of Mr. Pinney in favor of erecting the Saw-mill, and a substantial Store, and also in relation to a Public Farm. He intends shortly to remove to Caldwell most of those persons in Monrovia who are subsisting on the stores of the Society, that they may be employed on the farm, or in spinning and weaving cotton.

Millsburg, the Dr. observes, is as healthy a place as can be found in that climate, except on the top of some mountain. There are, in the vicinity, mountains elevated two or three hundred feet above the village, which would be a good situation for a Medical and High School. There are two families in Millsburg, each consisting of nine persons, who were amongst the first settlers, all alive and well. They all passed through the fever without a Physician or medicine. Fourteen of the emigrants brought out by the Ajax, from Orleans, settled in Millsburg, and are all living but one.

The Dr. is of opinion that every part of the Colony may be rendered more healthy, and that nothing but industrious perseverance is wanting to overcome the obstacles which at present obstruct the prosperity of the Colony. We want, he observes, a virtuous and industrious people; their lands fenced with ditches and living hedges; means of cultivating the soil by the plough, and of conveying burdens by land without being carried by natives; communications opened from village to village; and a spirit of improved agriculture spread amongst the people. We want also, a breakwater on the north beach; a direct road to the Society's store; a small steamboat in the river; a good building at Millsburg for a public school, and other schools with good teachers, and Missionary establishments spread over the surrounding country. The work of civilizing and evangelizing Africa would then proceed with rapidity.

The Dr. adds, ample resources for all these objects might be drawn from the benevolent and Christian public of America, if they could be impressed with a just view of the great work.

Dr. Skinner's last letter, is dated October 15, in which he says, it is a fact, that vastly more men than women are carried off by the diseases of this climate, and more women than children. Hence it arises that the Colony has so large a number of orphan children—many of whom are almost destitute of clothing, and are too much neglected in other respects. The Dr. supposes there are two women to one man in the Colony, many of whom, being without employment, find it difficult to obtain the means of living. These evils, he justly remarks, call for a remedy. He advises that no more aged females, or young unmarried ones, without some male protector, be hereafter sent to the Colony; that cotton, and the means of manufacturing it, be forwarded by the first opportunity, that the idle may have no excuse, and the vicious no cloak for their sins.

Such orphan children as are a charge on the Colony, the Dr. recommends should be placed in the long house at Caldwell, and be fed, clothed and educated, until of a proper age to go out to service, or to learn a trade, or in special cases, to be completely educated.

If any class of the community, more than another, deserves the commiseration and assistance of the benevolent, says the Doctor, it is orphans, and in no country do they need it more, than in Liberia.—“May God grant the Board,” says Dr. S. “directing wisdom and means, and furnish them with Agents to carry into effect all their benevolent purposes, and the Colony will be safe, and Africa redeemed.”



In reference to supplies sent by the Board to the Colony, the Dr. advises that less flour and meal (which is always injured by keeping) and more beef, fish and pork be forwarded. Hams, dried beef, sugar and tea should be sent in sufficient quantity for those in the Society's employ, and for the use of the sick.

Besides the suggestions noticed in the foregoing abstract, others of importance to the Colony are contained in the last despatches from Mr. Pinney and Dr. Skinner. The action of the Managers on these subjects was prompt, and will be noticed hereafter.

From the Liberia Herald of September 26, we copy the following returns of the recent Colonial elections and appointments:

#### OFFICIAL RETURNS.

WHEREAS the following named persons have been returned as duly elected to the several offices opposite to which their names are affixed;

Nathaniel Brander, *Vice Agent*.

#### COUNCILLORS.

John Day, Jos. J. Roberts, *for Monrovia*.

T. Pritchard, M. A. White, *for Caldwell*.

Philip Moore, *for Millsburg*.

John Hanson, *for Edina*.

Wm. N. Lewis, *High Sheriff*.

Jacob D. Preston, *Treasurer*.

J. W. Prout, *Register of Deeds*.

#### CENSORS.

J. C. Ross, J. W. Barbour, *for Monrovia*.

Mat. Brown, Benj. Lawrence, *for Caldwell*.

Willis Peal, Jesse Kennedy, *for Millsburg*.

H. W. Duncan, W. C. Buras, *for Edina*.

#### COMMITTEE OF HEALTH.

Charles Butler, S. W. Wheeler, *for Monrovia*.

P. Pritchard, S. J. White, *for Caldwell*.

Joseph Outlin, C. Willis, *for Millsburg*.

Davis White, Wilson Duncan, *for Edina*.

#### COMMITTEE OF AGRICULTURE.

James Cotton, R. Matthews, *for Monrovia*.

Caleb J. Cox, J. Nixon, *for Caldwell*.

R. Boone, Tabb Smith, *for Millsburg*.

J. B. Winder, E. Nutter, *for Edina*.

#### COMMITTEE OF SCHOOLS.

John B. Russwurm, John Revey.

NOW, THEREFORE, I, JOHN B. PINNEY, Agent of the American Colonization Society, do hereby command and enjoin all the inhabitants of this Colony, to respect them in their respective stations, and yield implicit obedience to all their legally authorised official acts.

Done at Monrovia, this thirtieth day of August, Anno Domini, one thousand eight hundred and thirty-four.

JOHN B. PINNEY,

*Agent American Colonization Society.*

#### APPOINTMENTS BY THE AGENT.

John B. Russwurm, *Colonial Secretary*.

E. Johnson, *Agency Store Keeper*.

#### COLLECTORS OF CUSTOMS.

Hilary Teage, *for Monrovia*.

Nathaniel Harris, *for Edina*.

John Revey, *Colonial Surveyor*.

#### MAGISTRATES.

Charles Butler, Joshua Stewart, H. B. Matthews, Daniel Johnston, *for Monrovia*.

Jeremiah Nixon, D. I. Brown, Jesse Palin, *for Caldwell*.

Tabb Smith, Philip Moore, *for Millsburg.*  
 William L. Weaver, John Hanson, *for Edina.*

## CONSTABLES.

R. Matthews, Moses Jacobs, *for Monrovia.*  
 Sion Harris, S. J. White, *for Caldwell.*  
 F. Richardson, James Thomas, *for Millsburg.*  
 Lloyd Fuller, J. H. Stevens, *for Edina.*

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 SLAVERY AND COLONIZATION.

[From the *National Intelligencer*, Nov. 5, 1834.]

At the present time, when the discussion of these subjects has produced great excitement in the public mind, especially in the Northern States, where much imprudent zeal has been discovered in favor of the Abolition of Slavery, and in opposition to the Society established at the Seat of the National Government in the Winter of 1816-1817 by some of the most distinguished, patriotic, and benevolent men of our country, for colonizing in Africa, such free persons of color as were then free, or such as might thereafter become free, it may be well to take a cool and retrospective view of the matter, and inquire what views and opinions were entertained upon it soon after the formation of the present Government.

It is well known to most reading men who have looked into this subject, that Judge TUCKER, of Virginia, in his edition of *Blackstone's Commentaries*, published in the year 1803, with Notes and References to the Constitution and Laws of the United States and of the Commonwealth of Virginia, gives a comprehensive view of the state of *Slavery in Virginia*, in which he notices the commencement and progress of the system up to the time when his work appeared, and submits for public consideration a plan, which, after much consideration he had formed, for a safe, gradual, and effectual abolishment of the system, whenever the public mind should be drawn to the subject.

From an impression that this work of Judge TUCKER is but little known to readers of the present day, and, from a belief that it contains much practical wisdom on this important subject, devoid of all party considerations, I have thought it might be useful to give some extracts from it, and have therefore made the following, and send them for insertion in your valuable paper.

November, 1834.

AN OLD MAN.

The Judge states, that "Slaves were first introduced into Virginia, by the arrival of a Dutch ship from the coast of Africa, with 20 negroes on board, which were sold, in the year 1620. In the year 1638, he says, we find them in Massachusetts. They were introduced in Connecticut, soon after the settlement of that Colony, about the same period. Thus early had our forefathers sown the seeds of an evil, which, like a leprosy, has descended upon their posterity with accumulated rancor, visiting the sins of the fathers upon succeeding generations. The climate of the Northern States, less favorable to the constitution of the natives of Africa than that of the Southern, proved alike unfavorable to their propagation, and to the increase of their numbers by importations. As the Southern Colonies advanced in population, not only importations increased there, but Nature herself, under a climate

more congenial to the African constitution, assisted in multiplying the blacks in those parts, no less than in diminishing their numbers, in the more rigorous climates of the North. This influence of climate, moreover, contributed extremely to increase or diminish the value of Slaves to the purchasers in different Colonies. White laborers, whose constitutions were better adapted to the severe winters of the New England Colonies, were there found to be preferable to negroes; who, accustomed to the influence of an ardent sun, became almost torpid in those countries, not less adapted to give vigor to their laborious exercises, than unfavorable to the multiplication of their species. In the Colonies, where the Winters were not only milder, and of shorter duration, but succeeded by an intense Summer heat, as invigorating to the African as debilitating to the European constitution, the negroes were not only more capable of performing labor than the Europeans, or their descendants, but the multiplication of the species was at least equal, and, where they met with humane treatment, perhaps greater than among the whites.— The great increase of Slavery at the Southward, in proportion to the Northern States, is therefore not attributable solely to the effect of sentiment, but to natural causes, as well as to those considerations of profit which have, perhaps an equal influence over the conduct of mankind in general, in whatever country, or under whatever climate, their destiny has placed them.

“The first act which appears in the Virginia code of laws for prohibiting the importation of slaves, passed in October, 1778, declares that no slaves should thereafter be brought into that Commonwealth, and that every slave thus imported should be free. In 1785, the Judge states, this act underwent some alteration, by declaring that slaves, thereafter brought into the Commonwealth, and kept therein one whole year together, or so long at different times as shall amount to a year, shall be free. The difficulty of proving the right to freedom by this act was considerably augmented. The same act declares that no person shall thenceforth be slaves in the Commonwealth, except such as were so on the first day of that session, and the descendants of the females of them. In 1793, an additional act passed authorizing and requiring any justice of the peace, having notice of the importation of any slaves, directly or indirectly, from any port of Africa or the West Indies, to cause such slaves to be immediately apprehended and transported out of the Commonwealth. Such, says the Judge, is the rise, progress, and present foundation of slavery in Virginia, as far as I have been able to trace it.

“Whatever inclination the first inhabitants of Virginia might have had to encourage slavery, a disposition to check its progress and increase, manifested itself in the Legislature, even before the close of the last century. In the year 1699, we find an act laying a tax on servants and slaves imported into this country, which was either continued, revived, or increased, by a variety of temporary acts passed between that period and the Revolution of 1776.

“A system uniformly persisted in for nearly a whole century, and finally carried into effect as soon as the Legislature was unrestrained by the “inhuman exercise of the Royal prerogative,” evinces the sincerity of that disposition which the Legislature had shown, during so long a period, to put a check to the growing evil.”

The Judge then goes into a consideration of the condition of slaves in Virginia, and the legal consequences attendant on a state of slavery. We shall pass over what he says on this subject, in order to take notice of some other of his remarks more intimately connected with the general matter in hand.

After closing his view of the jurisprudence of Virginia respecting slaves, he remarks, “how frequently the laws of nature have been set aside in institutions the pure result of prejudice, usurpation, and tyranny. We have found actions, innocent or indifferent, punishable with a rigor, scarcely due to any but the most atrocious offences against civil society; justice distributed by an unequal measure to the master and the slave; and even the hand of mercy arrested where mercy might have been extended to the wretched culprit, had his complexion been the same with that of his judges, for the short period of ten days, between his condemnation and execution, was often insufficient to obtain a pardon for a slave convicted in a remote part of the country, whilst a free man, condemned at the seat of Government, and tried before the Governor himself, in whom the power of pardon was vested, had a respite of thirty days to implore the clemency of the Executive authority. It may be urged, and I believe with truth, that these rigors did not proceed from a sanguinary temper in the people of Virginia, but from those political considerations indispensably necessary where slavery prevails to any great extent. I am, moreover, happy to observe that our police respecting this unhappy class of people is

not only less rigorous than formerly, but perhaps milder than in other countries where there are so many slaves, or so large a proportion of them, in respect to the free inhabitants. It is also, I trust, unjust to censure the present generation for the existence of slavery in Virginia; for I think it unquestionably true, that a very large proportion of our fellow citizens lament that as a misfortune which is imputed to them as a reproach, it being evident, from what has been already shewn upon the subject, that, *antecedent to the Revolution*, no exertion to abolish or even to check the progress of slavery in Virginia could have received the smallest countenance from the Crown, without whose assent the united wishes and exertions of every individual here would have been wholly fruitless and ineffectual. It is, perhaps, also demonstrable, that at no period since the Revolution could the abolition of slavery in this State have been safely undertaken, until the foundations of our newly established Governments had been found capable of supporting the fabric itself, under any shock, which so arduous an attempt might have produced. But these obstacles being now happily removed, considerations of policy, as well as justice and humanity, must evince the necessity of eradicating the evil, before it becomes impossible to do it without tearing up the roots of civil society with it."

Judge TUCKER then considered the modes by which slaves have been or may be emancipated, and the legal consequences thereof, from the time of the Israelites to the present day. But this part of his remarks we shall pass over in order to come to his proposed plan.

"The extirpation of slavery from the United States," the Judge allows, "is a task equally arduous and momentous. To restore the blessings of liberty to near a million of oppressed individuals,\* who have groaned under the yoke of Bondage, and to their descendants, is an object, which those who trust in Providence, will be convinced would not be unaided by the Divine Author of our being, should we invoke his blessing upon our endeavors. Yet human prudence forbids that we should precipitately engage in a work of such hazard as a general and simultaneous emancipation. The mind of a man must in some measure be formed for his future condition. The early impressions of obedience and submission which slaves have received among us, and the no less habitual arrogance and assumption of superiority among the whites, contribute, equally, to unfit the former for *freedom*, and the latter for *equality*. To expel them all at once from the United States, would, in fact, be to devote them only to a lingering death by famine, by disease, and other accumulated miseries. To retain them among us, would be to throw so many of the human race upon the earth without the means of subsistence; they would become idle, profligate, and miserable; unfit for their new condition, and unwilling to return to their former laborious course, they would become the caterpillars of the earth, and the tigers of the human race.

"In Massachusetts, the abolition of slavery was effected by a single stroke—a clause in their constitution. But the whites at that time were as 65 to 1, in proportion to the blacks. The number of free persons in the United States south of the Delaware, are less than 2 to 1 in proportion to the blacks. Of the cultivators of the earth in the same district, it is probable that there are four slaves to one free white man. To discharge the former from their present condition would be attended with an immediate general famine in those parts of the Union, from which not all the productions of the other States could deliver them. Similar evils might reasonably be apprehended from the adoption of the measure by any one of the Southern States; for in all of them the proportion of slaves is too great not to be attended with calamitous effects, if they were immediately set free.

"These are serious, I had almost said insurmountable, obstacles to a general, simultaneous emancipation. There are other considerations not to be disregarded. A great part of the *property* of individuals consists in *slaves*. The laws have sanctioned this species of property. Can the laws take away the property of an individual without his own consent, or without a *just compensation*? Will those who do not hold slaves, agree to be taxed to make this compensation? Creditors also, who have trusted their debtors upon the faith of this visible property, will be defrauded. If justice demands the emancipation of the slave, she, also, under these circumstances, seems to plead for the owner, and for his creditor. The claims of

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\*The number, since the period at which Judge Tucker wrote, is more than doubled.

nature, it will be said, are stronger than those which arise from social institutions only. I admit it, but nature also dictates to us to provide for our own safety, and authorizes all necessary measures for that purpose. And we have shown that our security, nay our very existence, might be endangered, by the hasty adoption of any measure for the immediate relief of the whole of this unhappy race. Must we then quit the subject, in despair of the success of any project for the amendment of their, as well as our own, condition? I think not. Strenuously as I feel my mind opposed to a simultaneous emancipation, for the reasons already mentioned, the abolition of slavery in the United States, and especially in that State to which I am attached by every tie that nature and society form, is now my first, and may probably be my last expiring wish.

“But here let me avoid the imputation of inconsistency, by observing, that the abolition of slavery may be effected without the emancipation of a single slave; without depriving any man of the property which he possesses; and without defrauding a creditor, who has trusted him on the faith of that property. The experiment of this plan has already been made in some of our sister States; Pennsylvania, under the auspices of the immortal Franklin,† began the work of the gradual abolition of slavery in the year 1780, by enlisting Nature herself on the side of Humanity.— Connecticut followed the example four years after. New York lately made an essay, which miscarried by a very inconsiderable majority;‡ Mr. Jefferson informs us that the Committee of Revisers in Virginia (of which he was a member) had prepared a bill for the emancipation of all slaves born after the passing of that act. This was conformable to the Pennsylvania and Connecticut laws. Why the measure was not brought forward in the General Assembly I have never heard. Probably because objections were foreseen to that part of the bill which relates to the disposal of the blacks, after they had attained a certain age.§

“But, it may be asked, why not incorporate these colored persons, after they obtain their freedom, into the State. This question has been well answered by Mr. Jefferson, in his Notes on Virginia; and who is there so free from prejudices among us, as candidly to declare that he has none against such a measure. The recent scenes transacted in the French Colonies in the West Indies, are enough to make one shudder with the apprehension of realizing similar calamities in this country.— Many who regret domestic slavery, contend, that, in abolishing it, we must also abolish that scion from it, which I have denominated Civil Slavery. That there must be no distinction of rights; that the descendants of Africans as men, have an equal claim to all civil rights with the descendants of Europeans, and, upon being delivered from the yoke of bondage, have a right to be admitted to all the privileges of citizens. But have not men, when they enter into a state of society, a right to admit, or exclude, any descriptions of persons, as they think proper? And, if prejudices have taken such deep root in our minds, as to render it impossible to eradicate them, ought not these opinions to be respected. Shall we not relieve the necessities of the naked, diseased beggar, unless we will invite him to a seat at our table, nor afford him shelter from the inclemencies of the night air, unless we admit him also to share our bed! To deny that we ought to abolish slavery, without incorporating the negroes into the State, and admitting them to a full participation of all our civil and social rights, appears to me to rest upon a similar foundation. Some middle course must therefore be found between the tyrannical and iniquitous policy which holds so many human creatures in a state of grievous bondage, and that which would turn loose a numerous, starving, and enraged banditti, upon the innocent descendants of their former oppressors. Nature, time, and sound policy, must co-operate with each other to produce such a change; if either be neglected, the work will be incomplete, dangerous, and, not improbably, destructive.

“The plan, therefore, which I would presume to propose for the consideration of my countrymen, is such as the number of slaves, the difference of their nature and

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†Dr. Franklin, it is said, drew the bill for the gradual abolition of slavery in Pennsylvania.

‡ New York and New Jersey have, since Judge Tucker wrote, abolished slavery.

§ The Colony established by the American Colonization Society at Liberia, it is presumed, will provide for the objections on this score, as it will at all times afford an asylum for such free persons of color as desire to enjoy all the privileges of a free government, in a society where the highest offices will be open to them.

habits, and the state of agriculture among us, might render it *expedient*, rather than desirable, to adopt, and will partake partly of that proposed by Mr. Jefferson, and adopted in other States, and partly of such cautionary restrictions as a due regard to situation and circumstances, and even to general prejudices, might recommend to those who engage in so arduous, and perhaps unprecedented, an undertaking.

"1. Let every negro or mulatto female, born after the adoption of the plan, be free, and transmit freedom to all her descendants, both male and female.

"2. As a compensation to those persons in whose families such females or their descendants may be born, for the expense and trouble of their maintenance during infancy, let them serve such persons until the age of twenty-eight years; let them then receive twenty dollars in money, two suits of clothes suited to the season, a hat, a pair of shoes, and two blankets. If these things be not voluntarily done, let the County Courts enforce the performance, upon complaint.

"3. Let all negro children be registered with the Clerk of the County or Corporation Court, where born, within one month after their birth: let the person in whose family they are born take a copy of the register, and deliver it to the mother; or, if she die, to the child, before it is of the age of twenty-one years. Let any negro claiming to be free, above the age of puberty, be considered as of the age of twenty-eight years, if he or she be not registered as required.

"4. Let all negro servants be put on the same footing as white servants and apprentices now are, in respect to food, raiment, correction, and the assignment of their service from one to another.

"5. Let the children of negroes and mulattoes, born in the families of their parents, be bound to service by the Overseers of the Poor, until they shall attain the age of twenty-one years. Let all above that age, who are not housekeepers, nor have voluntarily bound themselves to service for a year, before the 1st of February, annually, be then bound for the remainder of the year by the Overseers of the Poor. To stimulate the Overseers of the Poor to perform their duty, let them receive fifteen per cent. of their wages, from the person hiring them, as a compensation for their trouble, and ten per cent. per annum out of the wages of such as they may bind apprentices.

"6. If, at the age of twenty-seven years, the master of a negro or mulatto servant be unwilling to pay his freedom dues above mentioned, at the expiration of the succeeding year, let him bring him into the County Court, clad and furnished with necessaries, as before directed, and pay into Court five dollars for the servant, and thereupon let the Court direct him to be hired by the Overseers of the Poor for the succeeding year, in the manner before directed.

"7. Let no negro or mulatto be capable of taking, holding, or exercising, any public office, freehold, franchise, or privilege, of any estate, in lands or tenements other than a lease not exceeding twenty-one years; nor of keeping or bearing arms, unless authorized so to do by some act of the General Assembly, whose duration shall be limited to three years.\* Nor of contracting matrimony with any other than a negro or mulatto; nor be an attorney; nor be a juror or witness in any Court of Judicature, except against or between negroes and mulattoes. Nor be an executor or administrator; nor capable of making any will or testament; nor maintain any real action; nor be a trustee of lands or tenements himself, nor any other person to be a trustee to him or to his use.

"8. Let all colored persons, born after the passing of the act, be considered as entitled to the same mode of trial in criminal cases, as free negroes and mulattoes are now entitled to."

"The restrictions in the foregoing Plan may appear to savour strongly of prejudice; but whoever proposes any Plan for the abolition of Slavery, must either encounter or accommodate himself to prejudices. I have preferred the latter: not that I pretend to be wholly exempt from it, but that I might avoid as many obstacles as possible to the completion of so desirable a work as the abolition of Slavery. †—

\* The Romans, before the time of Justinian, adopted a similar policy in respect to their freed-men.

† If, upon experiment, it should appear advisable to hasten the operation of this Plan, or to enlarge the privilege of free negroes, it will be both easier and safer to do so, than to retrench any privilege once granted, or to retard the operation of the original Plan, after it has been adopted, and in part carried into execution.

Though I am opposed to the banishment of the negroes, I wish not to encourage their future residence among us. By denying them the highest privileges which Civil Government affords, I wish to render it their inclination and their interest to seek those privileges in some other climate. †

“But it is not from the want of liberality to the emancipated race of blacks, that I apprehend the most serious objections to the plan I have ventured to suggest.— Those slaveholders (whose number I trust is few) who have been in the habit of considering their fellow-creatures as no more than cattle and the rest of the brute creation, will exclaim that they are to be deprived of their property without compensation. Men who will shut their ears against this moral truth, that all men are by nature free and equal, will not even be convinced that they do not possess a *property* in an *unborn child*; they will not distinguish between allowing to *unborn generations* the absolute and inalienable rights of human nature, and taking away that which they *now possess*; they will shut their ears against truth, should you tell them the loss of the mother's labor for nine months, and the maintenance of a child for a dozen or fourteen years, is amply compensated by the service of that child for so many years more as he has been an expense to them. But if the voice of reason justice, and humanity, be not stifled by sordid avarice, or unfeeling tyranny, it would be easy to convince even those who have entertained such erroneous notions that the right of one man over another is neither founded in nature nor in sound policy: that it cannot extend to those *not in being*; that no man can, in reality, be *deprived* of what he does not possess; that fourteen years labor by a young person, in the prime of life, is an ample compensation for a few months of labor lost by the mother and for the maintenance of a child, in that coarse, homely manner that negroes are brought up, and lastly, that a state of Slavery is not only perfectly incompatible with the principles of free Government, but with the safety and security of their masters.

“To such as apprehend danger to our Agricultural interest, and the depriving the families of those whose principal reliance is upon their Slaves, of support, it will be proper to submit a view of the gradual operation and effects of this Plan.— They will, no doubt, be surprised to hear, that, whenever it is adopted, the number of slaves will not be diminished for forty years after it takes place; that it will even increase for thirty years; that, at the distance of sixty years, there will be one-third of the number at its first commencement: that it will require more than a *century* to complete it; and that the number of blacks *under twenty eight*, and consequently bound to service in the families in which they were born, will always be at least as great as the present number of Slaves.”

[Judge TUCKER here subjoins a calculation, in detail, to show that the effect of his plan will be as above stated, but the facts being fully and clearly laid down, every one, who has the curiosity to do so, can make the estimate for himself.]

“It will further appear, that females only will arrive at the age of emancipation within the first forty-five years; all the males, during that period continuing either in Slavery or bound to service till the age of twenty-eight years. The earth cannot want cultivators whilst our population increases as at present, and three-fourths of those employed therein are held to service, and the remainder compellable to labor. For we must not lose sight of this important consideration, that these people must be *bound* to labor, if they do not *voluntarily* engage therein. Their faculties are at present only calculated for that object; if they be not employed therein, they will become drones of the worst description. In absolving them from the yoke of Slavery, we must not forget the interests of Society. Those interests require the exertions of every individual, in some mode or other; and those who have not wherewith to support themselves honestly, without corporal labor, whatever be their

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† The Judge had reference in this remark to Louisiana, Florida, and other vacant territory then on this continent, which have, since the period of his writing, become integral portions of the Union. But as the Colony of Liberia, in Africa, was expressly provided by the Philanthropists and friends of the Negro race in this country as an Asylum for such free persons of color as might desire to enjoy the blessings of freedom in their fullest extent, no place could be better chosen for their accommodation; and there they would have an opportunity of extending the blessings of Freedom to a vast Continent of their colored brethren, at present in a state of barbarism.

complexion, ought to be compelled to labor. This is the case in England, where domestic Slavery has long been unknown. It must also be the case in every well-ordered Society; and where the number of persons without property increase, there the coercion of the laws becomes more immediately requisite. The proposed plan would necessarily have this effect, and therefore ought to be accompanied with such a regulation. Though the rigours of our police, in respect to this unhappy race, ought to be softened, its regularity and punctual administration should be increased, rather than relaxed."

This plan of Judge TUCKER, when first published, struck me as being more likely, than any other which had ever been proposed, to effect the great object in question, and that it would be most acceptable to the People of the Southern States, who are most interested in the matter. It will be gradual, easily carried into effect, will have scarcely any effect upon the present owners of negro property, and will prove satisfactory to the colored people themselves; for though it does not propose to interfere with their present relation in society, it makes complete provision for the emancipation of their children and their children's children. And it is hoped, that when the friends of emancipation at the North, at least all those who are reasonable, practical, peaceable men, and wish for nothing but the increased happiness and prosperity of our country (and I must believe that much the greater part are of this number, though there are wild fanatics amongst them) when they maturely consider the matter, will be satisfied with the plan laid down by this wise, learned and good man (now no more) upwards of thirty years ago.

And should this be the case, I would hope there would be no difficulty in bringing about the end so devoutly to be wished. For I believe the time has arrived when many of the owners of negro property themselves are desirous of adopting some safe, gradual, and practical plan for changing the present state of things at the South, as they plainly discover that the Northern and Middle States are far in advance of them in every kind of improvement; that their lands are in a higher state of cultivation, that their comforts of life are greater; that property of every kind is much more valuable; that their means of communication are more complete; and that these differences of situation between the two portions of country, are principally owing to the existence of slavery. Now nothing further is necessary to bring about a desirable change in these respects, than that one or more of the Legislatures of the Southern States (say Maryland or Virginia, or both, for the abolition of slavery commenced at the North, and will probably progress regularly from North to South) pass an act or acts adopting some such plan as the one here given. For, the moment an act of this kind is passed, the scene would begin to change, the country would resound with the glad tidings that the Southern States had resolved to abolish slavery! All would be joy and congratulation.—We should hear no more of emigrations to the Far West. The farmers would remain satisfied with the prospect before them of better times, and the Legislatures of the several States would begin to make improvements in anticipation of the coming events; and the black population would rejoice in the prospect of freedom for their posterity.



In the mean time, I would hope that the same patriotic and benevolent spirit which first established the American Colonization Society, and afterwards their Colony at Liberia, will continue its countenance and support. Much has been effected by that Society. More than three thousand colored emigrants (many of them manumitted slaves) are comfortably settled there under a free Government; some of them being engaged in commerce and trade, and others in agricultural and other pursuits. The settlement will be from time to time increased by emigrants from this country, both by persons of color already free, who may choose to go thither, and by colored persons who may be manumitted for the purpose. So that, by the time any act of the Southern States, passed for the gradual emancipation of the colored people, can go into effect, that colony will probably have become a large, populous, and flourishing community. In order to promote the extension and prosperity of the colony, the Managers of the Colonial Society, it is understood, have given instructions to their Colonial Agent to obtain additional Territory in the interior of the country, with a special view to agricultural pursuits.

## COLONIZATION MEETING.

[From the *New-York Spectator*, January 16.]

On Thursday evening, a numerous meeting of ladies and gentlemen friendly to the cause of African Colonization, was held at Masonic Hall, in this city. The spacious room, notwithstanding the inclemency of the weather, was filled at an early hour. The meeting was called to order by the Rev. Dr. MILNOR, who nominated President DUER, of Columbia College, as Chairman, which was unanimously agreed to. ROBERT B. BROWNE, and WILLIAM L. STONE, were appointed Secretaries, and the Rev. Dr. DE WITT, addressed the throne of grace in an appropriate prayer.

President DUER then rose and briefly stated the objects of the meeting. He said that about fifteen months ago it had been determined to establish a new colony upon the African coast—but although the consummation of the design had been delayed, it had never been lost sight of. Intervening difficulties had retarded the benevolent purpose in view, but had not suppressed it. The want of funds by the Parent Society impeded their operations, and naturally called forth our sympathies and aid. It was indispensable to maintain the present colony, and it was early and properly determined to do nothing in relation to the planting of a new one, but with the assent, and under the direction, of the Parent Society. Difficulties still remained in the way of proceeding, which arose from domestic causes, and paralyzed active exertion. Offers, however, were received from various parts of the South to emancipate slaves on condition that they should be sent to Africa at the expense of the Colonization Society; and this was sufficient evidence to show that the spirit which was excited had extended itself; and that it only wanted the co-operation of the North to ef-

fect the gradual emancipation of the South. Still the Parent Society could not avail itself of the proffer. It had become involved in debt, and wisely and justly resolved to pay off outstanding claims before contracting new ones. But the opportunity of converting so many American slaves as were offered, into African freemen, was too important to be lost. The subject was taken up by a Society formed in Philadelphia, called the Young Men's Colonization Society of Pennsylvania, which raised a fund and lately sent one hundred and thirty-one manumitted slaves to Africa. They embarked in the *Ninus*, at Norfolk, for the purpose of planting a colony at Bassa Cove, upon the coast south-west of Liberia. Though not able of themselves to sustain the expense of planting and maintaining a separate colony, yet by union with us, it is believed that the object may be effected.

The leading features of this plan were—first, to assist the Parent Society, so far, as that out of all sums collected, a portion should be given to the Parent Society, equal in amount to what they would have been probably able to collect on their own account, if this Society had not been in existence. The next object of the Society was to establish a colony at Bassa Cove, some distance from the present colony at Liberia, and which was supposed to possess superior advantages over the latter place. The great object was to establish this colony by united efforts; and the present meeting was called together in consequence of the many applications from their brethren of the South, for means to send away their slaves, two or three hundred of whom would be liberated as soon as they could be removed. The question was no longer, whether colonization was to be carried on, or free people of color transported; but whether it should be done to forward emancipation; and whether the Societies should be supported in an undertaking from which Africa could be colonized and Christianity extended; besides all the other effects which might be expected from it.

The Rev. Mr. HUNT, of North Carolina, rose and addressed the meeting. He felt happy, he said, in being a Southerner, and an American, and could say that so far as his acquaintance extended, a strong inclination pervaded the South to give liberty to their slaves. Still, however, whilst the considerate and benevolent cherish these sentiments, they will never permit, in any way, the interference of others in their domestic relations. He was once a slaveholder himself, and could appreciate the feelings of others. It was objected to the Colonization Society that its movements were slow—but the greater wonder was that it should be able to move at all. There are many causes to retard its operations. Among the rest, not the least effective in the South, was the strong attachment which existed between the master and the slave. So much had been said of the unhealthiness of Africa, that the former were reluctant to send the latter to a climate which was represented as pregnant with disease and death. His own knowledge of the subject, enabled him to refute these representations. He had emancipated his own slaves, sixteen in number, in the year 1828, and sent them to Liberia. They settled, immediately on their arrival, on the Saint Paul's River. None of them had died by the last advices, June 1834, except two infants—one on the voyage, and one born after the arrival in Africa. The father of the family sent,

was a very conscientious, pious man—for many years a member, and, previous to his departure from this country, was ordained an Elder, of the Presbyterian Church. He would rely on any statement he would give, so far as veracity is concerned, as soon as on that of any other man. He informed me, said Mr. H., that they are doing well, except as it has reference to those inconveniences which result from a newly settled country—that most of those who went with him, not before pious, have made a creditable profession of faith in the Saviour.

The obstacle of Colonization is therefore removed; how often soever the mendacious allegation may be made. It is like the thousand other baseless fabrications which ignorance and wickedness set afloat in the community—like the sinful cry of the rich against the poor. During the prevalence of these calumnies, the real friends of the colored race were afraid to move onward. They drew back—to wait till the wildness of feeling had subsided. They had ascertained that the Southampton massacre had been justified by certain editors, and that insubordination and insurrection had been so countenanced that they had been compelled to take measures of precaution against them.—In the meantime, the benevolent masters who were looking forward to the period when, with safety to themselves and the community, they could emancipate their slaves, were teaching and instructing them to become men fitted to participate in the blessings of freedom.

Several other topics were discussed by Mr. H. with great facility and force, which our limited space compels us to omit. He referred particularly to the accusation that preaching was not allowed to the slaves, which was denied; and illustrated the position that we were not to despair of the emancipation and colonization of the blacks, when we reflect that the greater and more glorious cause of Christianity has been preached already 1800 years—and though hastening to its consummation—yet a great portion of the earth still remains unenlightened by its beams.

Mr. H. was very forcible and eloquent at times. He could not endure the thought of abandoning or breaking up the Colonization Society. It was their last and only hope at the South. If that should fall—a dark cloud would come over them. It would be final as to the hope of a peaceable extinguishment of slavery. Ultimately it would come to force. It would be the blacks against the whites, and the whites against the blacks, and he asserted, and repeated, with great emphasis, that in that event there would—there could—be no compromise. *It would be war to the knife, and the knife to the hilt!*

BISHOP SMITH, of Kentucky, then addressed the meeting. He would confine himself, he said, to facts relating to this important subject. The sentiment was becoming next to universal in Kentucky, that slave property is unprofitable and undesirable. Instead of the cry that the blacks were running away from the whites, the tables were now turned, and the whites were running away from the blacks. The slave districts, though not deserted, are yet becoming less populous and less valuable. Great sacrifices are made by slaveholders to establish themselves in places where the influences of slavery shall not be felt. To get rid of the pending evil, a convention has been recent-

ly called in Kentucky. A gentleman of Lexington, a manufacturer, who belonged to it, made a Colonization Speech in that body, evincing great shrewdness and just observation. He remarked that the regular working men were in reality keeping watch for the benefit of slaveholders—and that five were standing guard to ensure the safety of one. Some plan must be devised to vary the present relations in slaveholding society. He believed that only three effectual plans could be devised—these were—extermination—amalgamation—and colonization. Humanity shudders at the two former, and we therefore must have recourse to the last. Voluntary gradual emancipation was the only remedy, and this could be effected only through the Colonization Society.

Rev. Mr. JACKSON of this city, next addressed the meeting and submitted the following resolution:—

*Resolved*, That this meeting regard the union and plan of future operations formed between the Colonization Society of the City of New York, and the Young Men's Colonization Society of Pennsylvania, as an event promising to be highly beneficial to the Colonization cause, and cordially recommend it to the approbation and support of all the friends of our colored population.

He could not hope, he said, to excite an interest, superior to that which had been manifested already: but it was a matter of rejoicing that we were now pointed to an event which would form a new era in the annals of Colonization. We were now about to draw to our aid the occupiers of a neutral ground—real philanthropists, but whose vision had been obscured by the clouds raised around it by the opposers of the Colonization cause. If the North would do its duty, the South, he was sure, would not be backward to let the captive go free. An alliance was formed with the Society of the Young Men of Philadelphia—the plans had been laid and matured—and a Colony already on its way to a land probably to assume the name of Yorksylvania. They were emigrants of the best class—men of Peace and Temperance—most of them imbued with our Holy Religion—and he justly hoped that the Colony they were to found would rival New-York in commerce, and Pennsylvania in fertility. It remains for these States to say how soon these delightful visions shall be realized. The enterprise will be beneficial to the slave, the free colored man, and the slaveholder. All who are connected with it, must profit by it. Leave the free colored man here, and he is only a *free slave*. Their elevation in this country may be hoped, but it cannot be expected. By promoting their settlement in their native land, we may refine, elevate, and save them. The present plan recommends itself to the Colonizationist, the Abolitionist, and the Friend of Temperance. Let our friends be firm, liberal and energetic, and we may see Africa regenerated, and America free.

Rev. JOHN BRECKENRIDGE said, he rose to second the resolution; and he supported it in his usual style of chaste and commanding eloquence. He had hoped, he said, to avoid saying a word on the subject this evening, but there was a principle involved in the measure of founding a separate Colony, which, he thought, required explanation. It might perhaps be supposed that this enterprise would interfere with the Parent Society—but such was not the fact. It was a radical principle with the two Societies, that the Parent Society

*shall* not be abandoned. This they have resolved on, not only as a point of honor, but from a regard both to interest and philanthropy. They would not forsake that blessed institution which had done so much for the benefit of the human family, and for the glory of God.

Mr. B. explained the origin of the Young Men's Society in Philadelphia, and the object of the Union. It was intended to colonize it as our ancestors colonized this country. They settled at different points—at Plymouth, at New-York, at Philadelphia, and at Jamestown; so shall little settlements be formed—scattered from Sierra Leone to Cape Palmas—like gems scattered upon the African coast, diffusing their brilliant light over that whole region of darkness.

Mr. B. also went somewhat into details as to the geography of Africa—the Maryland settlement of Cape Palmas—its effects, and the designs of the Society of that State—disclaiming, on all sides, any intention to injure the Parent Society. We do not, said he, wish to kill the venerable tree, but only to tear away the poisonous vine that clings around it.

Near the close of his remarks, he observed, that he would now mention an affecting fact connected with the subject of slavery. There was then in the room a venerable old man, who would present himself before them. His name in English was Paul, the aged. He had been thirty years in slavery, and was now free, and hoped once more to revisit his native land, and meet his family, from whom he had been so long separated. After being for so long a period a slave, he had at last met a Christian Master who set him free, and sent him to ask assistance from the Colonization Society, to enable him to return to Africa. Let those who mourned over his unhappy fate, or who wished him to be restored to his country, cast the first stone at him (Mr. B.) or the Colonization Society; and if sending this man home was to be called slave-making, he wished to be a slave-maker all his life.

The old man of whom he was speaking was a scholar, and could write in the Arabic, and knew the Bible in his own language, though he was ignorant that the art of printing had ever been invented. He had left behind him a wife and three children, and it was the earnest wish of the Society to send him home as soon as possible, in the hope that he might once more meet his family, before they parted, never more to meet in this world.

The old man was then brought forward and related in broken English, the principal events of his life. He was of an affluent if not a noble family, and went 900 miles to an institution to acquire an education. After that he taught a school for five years. He was then married, and at a subsequent period went to Timbuctoo to obtain paper. On his way back he was surrounded when asleep, and awoke by the act of his captors putting fetters upon him. He was then taken down to a slave ship and brought to this country. He ended his narrative by stating his travels and transfer from master to master for the last 30 years, as mentioned by Mr. Breckenridge, and concluded by invoking a blessing on this country.

Mr. B. then observed, that he would add a final word—it was especially addressed to the young men of that assembly. He conjured

them to rouse themselves upon this important subject, so peculiarly interesting to them—for as the great Webster said—“in the bosom of the young man is the sanctuary of freedom.”

The question was then taken upon the resolution, and it was adopted.

The Rev. CYRUS MASON then offered the following resolution:—

*Resolved*, That this meeting approve the plan of raising \$15,000 in aid of the objects of this Society, and that a subscription be now opened for the purpose.

The resolution was seconded by W. L. STONE, who observed that before the subscription and collection were taken up, he had two facts to state for the consideration of the meeting. They had already been informed of the sailing of the expedition for Bassa Cove; and he thought it well to apprise the meeting that it was intended to send another expedition of select emigrants, who were now waiting to embark, from Savannah. It was the present purpose of the New-York and Philadelphia Societies to send them in March next. Their number is about one hundred and thirty—all people of information and character—having among them various artisans, teachers, and a clergyman. Towards this object the New-York Board had pledged itself to raise one thousand dollars. The second circumstance which he wished to announce, was the contents of a letter just received from the Secretary of the Parent Board. It was not now introduced to the meeting for stage effect, since it had only been received upon the stage after the organization of the present meeting. It was addressed to his friend on his left, (Mr. Anson G. Phelps,) and announced the fact, that a vessel was immediately wanting to transport to Liberia sixty-two recaptured African slaves—sixty-two human beings, under circumstances similar to those which the meeting had just heard detailed, respecting the venerable African now before them. As an appeal to the meeting, he would not add another word.

One thing more: It has been asserted by the foes of the Colonization Society, that the distinguished Christian Philanthropists of England were opposed to it. But, Mr. President, such is by no means the universal fact; and may I ask you, sir, (added Mr. S.) whether you have not recently received from the distinguished President of the British and Foreign Bible Society, (Lord Bexley,) a letter, in which his Lordship speaks favorably of the Colonization scheme?

President Duer intimated that he had received such a letter.

Mr. S. resumed, and observed, that he had no doubt that the meeting would be much gratified to hear the letter, if no objections existed to making it public.

President Duer remarked that the letter was written to him upon another subject, in part, but that if the meeting desired it, he would read it with pleasure. The letter was thereupon read as follows:

FOOTSCRAY PLACE, 18th Nov. 1834.

SIR—I have the honor to acknowledge, with many thanks, your obliging present, of pamphlets in defence of the American Colonization Society, which Mr. Vail had the goodness to forward to me. I am happy to observe that the cause of African Colonization is prospering in America, notwithstanding considerable opposition. With us it is very languishing; owing, in a great degree, I believe, to the excitement occasioned by the emancipation of the slaves in our Colonies, which absorbs public attention. This great measure may hereafter furnish some ma-

terials for a British Colony in Africa; but I fear there are few of the British Negroes so well qualified by education and habits, to become peaceable and industrious citizens, as the settlers in Liberia. This must be the work of time; and to transplant them without due preparation, would be only to entail misery on themselves, and those among whom they are placed. While I think the Colony of Liberia promises to be one of the greatest blessings ever bestowed upon Africa, I am ever, sir, with every wish for the success of your benevolent Society,

Mr. DUER.

Your faithful servant,  
BEXLEY.

It was received with applause: the resolution was adopted; and a subscription (and money) taken up amounting to near SIX HUNDRED AND FIFTY DOLLARS.

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COLONIAL CONSTITUTION AND PLAN OF CIVIL GOVERNMENT.

*Office of the American Colonization Society,*  
WASHINGTON, MAY 18, 1825.

At a special meeting of the Board of Managers of the American Colonization Society, the Digest of the Laws and the Plan of Civil Government for Liberia, as adopted by the Agents of this Society, having been read and considered, it was, on motion,

*Resolved*, That the Board of Managers, considering the satisfactory information afforded by recent accounts from the Colony, of the successful operation of the Plan of the Civil Government thereof, as established by their Agents in August last, and seeing therein reason to reconsider their instructions to the Agent, of the 29th of December, 1824, now approve of the principles in that form of government, and give their sanction to the same.

*Resolved*, That the digest of the laws be referred to a Committee to examine the same, and compare them with the Constitution and Laws of 1820, and report to the next stated meeting.

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WASHINGTON, MAY 28, 1825.

At a meeting of the Board of Managers, this day, the Committee appointed at the last meeting, presented the following resolutions, which were adopted:

*Resolved*, That the Board, having considered the Digest of the Laws now in force in the Colony of Liberia, dated August 19, 1824, as prepared by the Agent, do approve the same, and declare the same to be, under the Constitution, the law of the Colony, adding thereto the following: In case of failure to find recognizance for good behavior, when required, the person so failing shall be subjected to such labor on the public works, or other penalty as the Agent shall prescribe, until he shall find recognizance, or the object for which it was required of him shall have been answered.

In all cases of banishment, where the banished person has no heir in the Colony, the land held by him shall revert to the Colony.

*Resolved*, That this declaration of the law of the Colony, shall not be construed to annul or impair any regulation which the Agent, under his constitutional authority, may have seen fit to establish subsequent to the above date of August 19, 1824.

*Resolved*, That the Resident Agent cause to be printed two thousand copies of the Constitution, Government and Laws, of the Colony of Liberia, as established by this Board at Washington, 28d of May, 1825.

JAMES LAURIE, *Acting President.*

R. R. GURLEY, *Resident Agent.*

## CONSTITUTION

*For the Government of the African Colony at Liberia.*

ARTICLE I. All persons born within the limits of the Territory held by the American Colonization Society, in Liberia, in Africa, or removing there to reside, shall be free, and entitled to all such rights and privileges as are enjoyed by the citizens of the United States.

ARTICLE II. The Colonization Society shall, from time to time, make such rules as they may think fit for the government of the settlement, until they shall withdraw their Agents, and leave the settlers to the government of themselves.

ARTICLE III. The Society's Agents shall compose a Board, to determine all questions relative to the government of the settlement, shall decide all disputes between individuals, and shall exercise all judicial power, except such as they shall delegate to Justices of the Peace.

ARTICLE IV. The Agents shall appoint all officers not appointed by the Managers, necessary for the good order and government of the settlement.

ARTICLE V. There shall be no slavery in the settlement.

ARTICLE VI. The common law, as in force and modified in the United States, and applicable to the situation of the people, shall be in force in the settlement.

ARTICLE VII. Every settler coming to the age of twenty-one years, and those now of age, shall take an oath or affirmation, to support this Constitution.

ARTICLE VIII. In cases of necessity, where no rule has been made by the Board of Managers, the Agents are authorized to make the necessary rules and regulations, of which they shall, by the first opportunity, inform the Board for their approbation; and they shall continue in force, until the Board shall send out their decision upon them.

ARTICLE IX. This Constitution is not to interfere with the jurisdiction, rights and claims of the Agents of the United States, over the captured Africans and others, under their care and control, so long as they shall reside within the limits of the settlement.

ARTICLE X. No alteration shall be made in this Constitution, except by the unanimous consent of all present, at a regular meeting of the Board of Managers, or by a vote of two-thirds of the Members present at two successive meetings of the Board of Managers.

The Board received from the Colonial Agent, Mr. Ashmun, early in last year, a Plan of Government, exhibiting several deviations from the form sketched in 1824, but in its principles the same. These deviations, Mr. Ashmun remarks, "have grown gradually out of the altered and improving state of the Colony, and are neither the offspring of a rash spirit of experiment, nor have they been made without evident necessity." At a meeting of the Board of Managers, October 22d, 1828, it was determined to consider the revised Constitution or form of Government, submitted by Mr. Ashmun, and after due deliberation, it was

*Resolved*, That the Constitution as modified by the Colonial Agent, Mr. Ashmun, as now in operation, be hereby adopted.

[See this modified Constitution, Sixteenth Annual Report, p. 31.]

*Office of the American Colonization Society,*

WASHINGTON, JANUARY 30, 1834.

At a meeting of the Board of Managers held this day, the following resolutions were adopted:

1. *Resolved*, That the fourth article of the Plan of Civil Government for the Colony of Liberia be so amended as to read for "two," "six" counsellors; this amendment not to take effect until the next annual election in the Colony; and that the other articles be so altered as to correspond with this and other amendments which may now be made.

2. *Resolved*, That the Agent, or (in his absence) the Vice Agent, together with the aforesaid six counsellors, shall constitute a council, who shall meet on the first



Monday of January and July of each year, and at such other times as the Agent shall deem expedient. The Agent, or, in his absence, the Vice Agent shall preside at all their meetings. They shall have power to lay taxes, impose duties, make appropriations of public monies, fix the salaries of all officers to be paid out of the funds to be raised in the Colony, and enact such laws as they may deem necessary for the general welfare, subject, however, to the approval of the Colonial Agent and the Board of Managers. Should any law be passed by the council and disapproved by the Agent, he shall state to the council his reasons for disapproval; and should it then be passed unanimously by the council, it shall remain in force until the Board of Managers shall pronounce their decision upon it.

3. *Resolved*, That from and after the first day of May next, any officer or Agent of the Society or Colony, who shall be supplied with articles of living from the public stores, shall be charged on the books of the Colony, twenty-five per cent. advance upon the original cost and freight of such articles.

4. *Resolved*, That from and after the first day of August next, the Colonial Agent, Physician, Assistant Physicians, Colonial Secretary and Storekeeper only shall derive support from the Society: [that such support shall consist exclusively of the salaries hereafter mentioned;]\* and such officers as the Colonial Council may deem necessary, shall be paid out of the funds raised in the Colony; and that from and after the first day of May next, the following salaries be allowed the said officers respectively, in full compensation of their services—that is to say,

For the Agent, in addition to the amount allowed by the Government of the United States,	\$1400
For the Physician,	1600
For the Colonial Secretary,	600
For the Storekeeper,	400

#### THE PLAN OF CIVIL GOVERNMENT FOR THE COLONY OF LIBERIA,

As modified by Mr. Ashmun and by the foregoing resolutions, is as follows:

The necessity of a mild, just and efficient Civil Government, for the preservation of individual and political rights among any people, and the advancement of true prosperity, induces the Board of Managers of the American Colonization Society to adopt, after mature consideration, the following system of Government, for the proper regulation of public affairs in the Colony of Liberia:

ARTICLE I. The Agent of the American Colonization Society, resident in the Colony, possesses within the same, sovereign power, subject only to the Constitution, the chartered rights of the citizens, and the decisions of the Board.

ARTICLE II. All male colored people, who have subscribed the oath to support the Constitution, and drawn and not forfeited lands in the Colony, shall be entitled to vote for, and be eligible to the civil offices of the Colony.

ARTICLE III. The Civil Officers of the Colony shall be appointed annually; and the polls for the general annual election of the Colony, shall be opened on the last Tuesday in August, and continue open not more than three, nor less than two successive days, in the different settlements. Elections shall be organized by the Sheriff, by the appointment in each settlement, of a President, two Judges, and two Clerks.

ARTICLE IV. The Colonial Officers eligible by the annual suffrage of the freeholders, in which the Agent has the right to interpose his negative, assigning to the voters in time to renew the choice at the same election, his reason for such interposition are, for the Colony, a Vice Agent, six Counsellors, a High Sheriff, a Register, and a Treasurer; and for each of the settlements consisting of not less than sixty families, two Commissioners of Agriculture, two Commissioners to form a Board of Health, and two Censors.

ARTICLE V. The Vice Agent shall be admitted to the counsels of the Agent in all important matters; and shall express an opinion on all questions submitted to

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\* The words in brackets were added, as declaratory, by a Resolution of the Board, April 24, 1834; and the resolution thus amended, was communicated to the Colonial Agent by letter, dated May 15, 1834. (*See African Repository*, Vol. 10, page 98.)

his consideration. He shall aid the Agent in the discharge of his various duties, and in the support and execution of the laws; and in the event of the Agent's absence, or sickness, the Vice Agent shall become the General Superintendent of Public Affairs.

ARTICLE VI. The Agent, or (in his absence) the Vice Agent, together with the aforesaid six counsellors, shall constitute a council, who shall meet on the first Monday of January and July of each year, and at such other times as the Agent shall deem expedient. The Agent, or in his absence, the Vice Agent, shall preside at all their meetings. They shall have power to lay taxes, impose duties, make appropriations of public monies, fix the salaries of all officers to be paid out of the funds to be raised in the Colony, and enact such laws as they may deem necessary for the general welfare, subject, however, to the approval of the Colonial Agent and Board of Managers. Should any law be passed by the council, and disapproved by the Agent, he shall state to the council his reasons for disapproval; and should it then be passed unanimously by the council, it shall remain in force until the Board of Managers shall pronounce their decision upon it.

ARTICLE VII. The duty of the Counsellors shall also be, to aid the Agent, or Vice Agent, with their advice and counsel, on subjects relating to the general welfare of the Colony, whenever thereto requested by either.

ARTICLE VIII. The High Sheriff shall, either by himself or his deputies, aid in the organization of elections, act as Marshall for the Government of the Colony, execute all processes, judgments, and commands of the Court of Sessions, and perform, generally, the services required of the same Officer, by the common laws of England and the United States.

ARTICLE IX. The Secretary of the Colony shall take charge of, and carefully keep all the papers, records and archives of the Colony, generally; shall attend and exactly record the doings of the Agent in council; shall publish all the ordinances, and legal enactments of the Government; publish Government notices; issue the Agent's orders, civil, military, and judicial, to the proper functionaries; deliver a fair copy of Government papers necessary to be recorded, to the Register of the Colony; and manage its internal correspondence, on the part and under the directions of the Agent.

ARTICLE X. The Register shall record all documents and instruments relating to the security and title of public or individual property; Government grants, patents, licences, contracts and commissions, and all other papers which are properly a matter of record, and to which the Government of the Colony shall be a party.

Every volume of records when completed, shall be delivered by the Register to the Secretary of the Colony, for preservation, among the archives of the Colony.

ARTICLE XI. The Treasurer of the Colony shall receive and safely keep all the monies, and public securities required by law, or the judgment of courts, to be deposited in the Public Treasury, and shall deliver up, and pay over the same, only to a requisition signed by the Agent, or Vice Agent of the Colony; to whom he shall render a statement of the public finances on the Monday preceding the annual election of the Colony.

ARTICLE XII. The Commissioners of Agriculture shall report, and serve as the organ of the Government, on all subjects relating to the Agriculture of the Colony.

The Commissioners composing the Board of Health, shall report, and serve as the organ of the Government, on all subjects relating to the health of the Colony; shall ascertain the proper objects of medical attention; report nuisances prejudicial to the public health, direct their removal, and make themselves generally active in diminishing the sufferings and dangers of the settlers caused by sickness.

Each of these Committees shall record, for the future use of the Colony, all important observations and facts relating to the subjects of their charge.

ARTICLE XIII. The two Censors shall act as conservators of the public morals, and promoters of the public industry; and be obliged to all the duties, and invested with all the legal powers, on whatever relates to the public morals and industry, which are lawfully required of, and possessed by grand jurors, in such parts of the United States as recognize such auxiliaries to their magistracy.

It shall be the special duty of those officers to ascertain in what way every person in their proper districts, acquires a livelihood; to report or present idlers; detect vicious or suspected practices; and present for legal investigation and cure, every actual or probable evil, growing out of the immoralities, either of a portion of the community, or of individuals.

ARTICLE XIV. The Judiciary of the Colony shall consist of the Agent and a

competent number of Justices of the Peace, created by his appointment. The Justices shall have cognizance of all cases affecting the peace, and of all criminal cases within the definition of *petit larceny*, and all actions of debt not exceeding twenty dollars. In the court of Monthly Sessions, whether acting as a court of law, or a court of equity, the Agent or Vice Agent shall preside, and the Justices to be his associates.

The court of Monthly Sessions shall have original jurisdiction in all actions of debt, in which the amount in litigation shall exceed twenty dollars; and in criminal causes above the degree of *petit larceny*, and shall have appellate jurisdiction in all civil causes whatsoever.

The requisite number of Constables for the Colony shall be appointed by the Agent annually.

A Clerk and a Crier of the Court of Sessions shall also be appointed by the said Court, annually.

An Auctioneer, who shall conduct all auction sales, except those of the Sheriff and Constables in pursuance of the judgment of the Courts of the Colony, shall also be created by annual appointment of the Agent.

A Storekeeper, Librarian, Commissary of Ordnance, to be appointed by the Agent, shall be respected and obeyed in matters belonging to their respective functions, as officers of the Colony.

Instructors in all public schools having the sanction of a public charter, or participating in any degree in the public funds, shall be appointed and employed by the regular school committees of the Colony, but with the Agent's approbation and concurrence.

All Custom, Port, Infirmary, Medical, Guard and Police Officers, not appointed by the Managers of the Colonization Society, and whose services are required and defined by the laws of the Colony, together with the public Measurers, Inspectors and Appraisers, shall be appointed by the Agent of the Colony.

ARTICLE XV. The Militia of the Colony, shall consist wholly of such uniformed Volunteer Corps as shall obtain charters under the Government of the Colony; of which charters, the following shall be fundamental articles:

1st. That the corps shall always comply with any requisitions for their services, either wholly or in part, made by the Executive Government of the Colony.

2d. That the corps shall ever preserve and hold themselves and their arms and equipments in a state of readiness for actual service, at the shortest notice.

3d. That the Officers be commissioned by the Agent; and

4th. That they shall muster, parade, and serve in the line of the Colony, under General Officers, when thereto required by the Executive Government.

General Officers shall be appointed by the Agent; and when especial reasons do not forbid, shall be taken from the Officers of the several corps, and promoted according to rank, and the seniority of their commissions.

All Military Officers and delinquencies, shall be tried by a General Court Martial, to be composed, except the Officers and Guards of the court, of Commissioned Officers; and to sit quarterly.

[For a digest of the Laws of the Colony, see the Appendix of the Twelfth Report, page 28.]

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#### FORM OF REQUESTS TO THE COLONIZATION SOCIETY.

In some instances, objections have been raised against legacies to the Society, on the ground of its not being an incorporated company. In order that benevolent individuals may execute their wishes in favor of the Institution in a manner secure from evil, we subjoin from the Eighth Annual Report, page 51, an extract from a will, which was prepared by a Professional Gentleman, whose abilities, learning, and reputation, are not surpassed by those of any other in the Union.

The attention of the friends of Colonization is earnestly invited to it; and those who design making bequests in favor of the Society, are solicited to follow it strictly, *taking care to substitute for the names of the President and Managers given in the extract, the names of the President and Managers for the time being:*

Extract from the last Will and Testament (dated the 16th April, 1822,) of Miss Elizabeth Lee Jones, formerly of Northumberland, afterwards of Fairfax, in Virginia: who died at the seat of her brother, Captain Thomas ap Catesby Jones, in Fairfax, on the day of 1822.

"4. I give and devise to Bushrod Washington, Francis S. Key, Walter Jones, the Rev. Dr. S. B. Balch, the Rev. O. B. Brown, the Rev. Dr. W. Wilmer, the Rev. Dr. James Laurie, the Rev. W. Hawley, the Rev. Henry Foxall, Dr. W. Thornton, Thomas Dougherty, Henry Ashton, Elias B. Caldwell, John Underwood, and Richard Smith, the present President and Board of Managers of the American Society for colonizing the free people of color of the United States; and to the survivors and survivor of them, and to their assigns, all the slaves now belonging to me, or whereof I shall die possessed; and the future issue and increase of the same; in trust for the following purposes and uses, to wit: 1st. To be held at the absolute disposal, and under the control and direction of the said Society, or of the Acting Managers of the same for the time being: so as such disposal, control and direction, be in furtherance and execution of the plan of colonization now adopted and pursued by the said Society; or of the same plan under such modifications, as the said Society may, in its wisdom, hereafter institute and establish; embracing, within the authority and intent of the said trust, any plan for the preparatory education and discipline of the intended colonists, which the said Society, or the said Acting Managers, under its authority, may institute: the said slaves, and the future increase and issue of the same, to be held, at all times hereafter, subject to the orders and disposal of the said Society, or of the Acting Managers of the same, for the purposes, either of colonization and complete emancipation, or of such preparatory education and discipline as aforesaid. And in the case of the death, resignation or removal to an inconvenient distance of any of the said trustees to whom the said slaves are devised as aforesaid, or for any other cause deemed sufficient by the said Society, or by the said Acting Managers of the same, they the said trustees, or such of them as remain or survive, shall or may either assign over the said trust entirely, or admit into a participation of such trust, by special assignment, such person or persons, as may be appointed by said Society, or by the said Acting Managers thereof.

"2d. But as it is uncertain when the said Society, or the said Acting Managers thereof, may be in a condition to assume upon themselves the practical execution of the said trust, it is therefore my will and desire, that, in the mean time, until the said Society, or such Acting Managers, shall see fit to interpose and call for the said slaves, or any of them, in order to be disposed of in furtherance and execution of the said trust; the said slaves, or such of them as may not be called for as aforesaid, shall serve my relations, and shall be appointed among them as follows." [Here follow particular allotments of the several negroes amongst the relatives of the testatrix.] "Such services being given upon the express condition, and with an implicit reliance upon the *honor* and *good faith* of my said relations, that the said slaves respectively allotted to them, shall receive such moral and religious instruction, and be so habituated to the useful arts of domestic life, as to prepare them, as well as circumstances will allow, for their ultimate destination of emancipated colonists; and, in particular, that the *children* be reared with a view to that destination."

[Here follow some provisions for certain of the negroes who were thought too old for colonization.]

"And as to the boy Davy, son of Nancy, it is my earnest wish and recommendation to the trustees herein before named, and to my executors, that he be immediately put to school, on some public foundation, in order to be educated as a Missionary to Africa, or as a Minister of the Gospel to be settled in the proposed Colony in Africa, under the patronage of the said Society; and if it be found impracticable to get him admitted into any public school, then that the best and

speediest arrangement be made for placing him in the family of some Minister of the Gospel, upon condition of his receiving the necessary instruction to fit him for such Ministry among the people of his own class."

"8d. If it shall so happen that the said Colonization Society, or the Acting Managers of the same, shall not find it expedient within ten years after my decease, to execute the trust herein before declared, in regard to the colonization of the said slaves: then I do hereby declare and desire, that after they shall have respectively served the persons to whom I have devised their services, as herein before declared, for the space of ten years from my decease, they shall be absolutely and unconditionally emancipated and free; reserving, as before, to the said trustees and their assigns, under the direction of the said Society, or of the Acting Managers of the same, full and unlimited discretion and authority, at any time within the said ten years, to withdraw the said slaves, or any of them, from such service, and forthwith to emancipate and colonize them; or subject them to such preparatory course of education and discipline, as is herein before provided."

[From the Journal of Freedom, New Haven, (Conn.) October 8, 1834.]

### ACCURACY.

The Emancipator, which journal is an official organ of the American Anti-Slavery Society, introduced Mr. Birney's letter with the following statement:

#### LETTER OF HON. J. G. BIRNEY.

As the writer of the following letter is not extensively known in the Eastern States, it is deemed proper to state, that in the South-west, he has maintained the highest standing, both as a citizen, a christian, and a professional man. A native of Kentucky, and connected by birth and marriage with most of the leading families of the State; he resided 15 years in Alabama, and was in the way to its highest honors. He was Solicitor General, had the offer of a seat on the bench of the Supreme Court, and was appointed by the Legislature to nominate, at his sole discretion, the Faculty of the State University. Since his return to Kentucky, he has been offered the Professorship of Political Economy, Rhetoric and Belles Lettres, in Centre College, at Danville.

Here the reader will notice, first, a general statement, supported by specifications. The general statement is undoubtedly correct, at least sufficiently correct for the careless writing of newspaper editorials. Mr. Birney is a man of eminent standing in "both" of the three respects mentioned, viz: "as a citizen, a christian and a professional man." But notice the specifications.

1. Mr. Birney is the "Hon. J. G. Birney."
2. He belongs by birth and marriage to the aristocracy of Kentucky.
3. He has resided fifteen years in Alabama.
4. He was in the way to the highest honors of that state.
5. He was Solicitor General of Alabama.
6. He had the offer of a seat on the bench of the Supreme Court of Alabama.
7. He was appointed, by the legislature to nominate, at his own discretion, the Faculty of the State University of Alabama.
8. Since his return to Kentucky, he has been offered the Professor-

ship of Political Economy, Rhetoric, and Belles Lettres, in Centre College at Danville.

These eight specifications include every particular assertion made by the Editor of the *Emancipator*; and how many of the eight, think you, are true in manner and form as alleged? Mr. Birney has thought proper to answer this question, in the following letter to the *Emancipator*.

DANVILLE, (Ky.) Sept. 7, 1834.

To the Editor of the *Emancipator*:

In your remarks, prefixed to my letter addressed to Mr. Mills of Kentucky on the subject of colonization, and republished in your paper of August 26, you have been led into some errors, which I trust, you will enable me, through the same channel, to correct.

1. At no time, during my residence in Alabama, did I hold the office of Solicitor [Attorney] General; nor any other, which, according to the style of address used in the West and Southwest, would entitle me to the prefix of 'Honorable' to my name. The mistake in relation to the office of Attorney General, originated, doubtless, in the fact of my having held for a few years, that of *Solicitor*, in one of the Judicial Circuits of that State.

2. Neither did I have the offer of a seat on the bench of the Supreme Court of that State. This station—had I been rash enough to have aspired to it, under any circumstances—would, at any period in the last ten years of my residence there, have been closed against me; because of my unpopular political opinions and personal preferences, and of my open support of some of the benevolent operations of our day, against which strong prejudice existed in the minds of a large majority of the people and of their representatives in the legislature.

3. I was not appointed by the legislature with power to nominate, at my sole discretion, the Faculty of the State University. Being one of the Trustees, who are elected by the legislature, I was appointed by their *Board*, to visit any part of the United States, at my discretion—that I might obtain the names of distinguished gentlemen, who would consent to occupy, if afterward elected, the Presidency of that Institution, and the Professorship of Ancient Languages and Literature.

4. Since my return to this State, there has been no *official* or *formal* offer to me of the Professorship of Political Economy, Rhetoric and Belles Lettres in Centre College. It was, I believe, the understanding of the Board of Trustees, of which I am myself a member, that, during the absence of Professor Green [who filled the above chair] in Europe, whither he was so soon to depart, and where, it was expected, he would remain some eighteen months or two years, I should be elected, *ad interim*, to his station, with the inducement, that my situation in the college would, almost without doubt, be made permanent. About the time Professor Green's duties in the college were to cease, previously to his setting out, *Abolition* began to be much talked of, and its progress deprecated. I thought it not improbable, that my decided opinions on this subject might, if fully known to the rest of the Trustees, have some influence on their minds in reference to the station I was about to assume in the college. I therefore, [being necessarily absent myself, at this juncture,] left it to the discretion of President Young, to whom my opinions on slavery and abolition were fully known, whether or not, he would bring them up to the consideration of the other Trustees, before I should become formally connected with the institution. This he thought it his duty to do; and so far as I have been informed, it was the unanimous opinion of those he consulted, that my connection with the college as a Professor, under such circumstances, would be injurious to it, especially in the estimation of the slaveholding community upon which it had chiefly to rely for pupils. As I voluntarily submitted the case to these gentlemen, I have made no complaint of their decision. It has made no alteration in my friendly feelings towards them—nor, as I believe, in theirs towards me.

If the circumstances by which I have been surrounded, *being true*, have a tendency to advance me in the estimation of your readers, and to give an extrinsic importance to any of my opinions or arguments—the correction of these, by presenting myself in my proper attitude, will, so far from being thought unnecessary, be considered, I trust, as due to myself and to the cause of truth.

I remain very respectfully,

J. G. BIRNEY.

Mr. WILLIAM GOODELL, New-York.

So out of eight particulars alleged as facts by the Editor of the *Emancipator*, only two remain uncontradicted by Mr. Birney; and those are, the fact that by birth and marriage he is connected with the first families of his native state, and the fact that he has resided fifteen years in Alabama.

The correctness or incorrectness of the *Emancipator's* statement, is of no consequence whatever, except as showing how perilous it is to receive, as a matter of fact, any thing, the truth of which depends on the accuracy of that paper.

If the Editor will make such mistakes in telling a simple story about Mr. Birney, what credit shall be given to his statements about Liberia, the Colonization Society, Mr. Finley, or the New-York riots?

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## LIBERIA PROSPERING.

### *Interesting Intelligence.*

NEW-YORK, December 18.

We have at length advices from our friends who sailed from this port in the *Jupiter*, last June, for the African Colony of Liberia.—They arrived out, all well, in forty days, and were landed at Monrovia. The *Liberia Herald*, of September 26th, contains much interesting intelligence, some of which is more cheering from the Colony than any we have ever before had the pleasure of extracting from the *Colonial Journal*. The following letter from Josiah F. C. Finley, Esq., under the patronage of the Ladies' Society, will cheer the hearts of the friends of the noble and sacred cause of Colonization, and we beg leave to commend this letter, from a man of character, and truth, writing on the spot, to the attention of those well-intentioned citizens of this country, who have been deceived by the countless misrepresentations of the opponents of the Colonization Society:—

To Messrs. Robert Stanton, and McMasters,  
*Students of Cincinnati, Ohio, Lane Seminary:*

MY DEAR FRIENDS—We arrived here safely, after a pleasant voyage of forty days, on the last day of July last. My highest hopes, my brightest expectations, are fully, and in most things, more than realized.

I have never met with but *one* more flourishing town in Ohio or Indiana, nor have I met with a *single* town in any part of your country where the people were more moral or temperate, or enterprising, or were more strict in their observance of the Sabbath, than the people of Monrovia. Here is a climate congenial to the constitutions of those citizens who have lived here a year or two, and their children who have been born here—a soil far more fertile than any in the Eastern or middle divisions of the United States. Here *all* the necessaries, and very many of the luxuries of life, may be raised with one-half or one-fourth of the labor which they would require in your country. Almost every thing I see, raises Liberia so much in my estimation, that I feel as confident as I do of my existence, that if my personal and christian friend, who announced to the large audience in Chatham-street Chapel, New-York, in May last, that the funeral knell of the Colonization Society had tolled, and who in the exuberant joy of his soul, eloquently pronounced

its eulogy, or perhaps, I might more properly say, its funeral maledictory benediction, will come out and examine this country, and this infant Republic for himself, that in less than two months he will become as ardent an advocate for the Colonization Society as any your country can produce. All this, my dear friends, is strictly and literally true, and yet Liberia is not what it may, nor what it ought to be. We have no college here. We have not so many thoroughly educated teachers as we ought to have. We want a greater variety and larger supply of seeds—we want one or two manufactories—we want aid in building school houses and churches. If the American public should, as in duty bound, furnish us with these, and assist none in coming here who are not temperate, moral, and enterprising, there are those now living who will see the day when this country will equal at least the present prosperity of the United States. I would like to write more, but have not time. May I not hope soon to see you in this country. You can come here with as much safety as you can go to the newly settled parts of Mississippi.

Ever yours,

JOSIAH F. C. FINLEY.

Monrovia, Liberia, August 9th, 1834.

The same paper contains a valuable communication from Dr. Skinner, who has gone to the Colony as Physician, in regard to the unhealthiness of the town of Monrovia, and making a variety of important suggestions for the sanitary improvement of its condition.—The difficulty has arisen from the fact that the town was built in a low position, where it does not receive the advantage of the *direct* breezes from the ocean. It is believed by Dr. Skinner, that the building of a house upon a commanding situation, which he points out, for the reception of strangers until they are acclimated, will disarm the atmosphere of its terrors.

The annual election has recently taken place, and certificates of election are inserted in the Herald.

The Herald of the 19th, mentions the arrival of the Jupiter, with passengers, medical men, and clergymen, for the Colony. The Jupiter left Monrovia soon afterwards, and was entirely lost on the coast in a storm, N. W. of Manna River. Crew saved.

Rev. Colston M. Waring, Pastor of the First Baptist Church, died on the 12th of August.

## AUXILIARY SOCIETIES.

We have just been furnished with a list of Officers and Managers of the WASHINGTON COLONIZATION SOCIETY, and with a Report of its proceedings at its last meeting. The list and Report are as follows:

### OFFICERS.

M. ST. CLAIR CLARK, *President.*

DOCTOR THOMAS SEWALL,

DOCTOR THOMAS P. JONES,

WILLIAM HEWITT,

} *Vice Presidents.*

### Managers.

DARIUS CLAGETT,

S. J. TODD,

JOHN P. INGLE,

COL. SAMUEL BURCH.

WILLIAM MECHLIN, *Treasurer.*

JOSIAH F. POLK, *Secretary.*

DOCTOR JAMES C. HALL,

ZACCHEUS C. LEE,

GIDEON PEARCE,



The Society met in Trinity Church on Monday evening, the 27th of January, 1834. A general invitation having been given, the meeting was large.

The Society having been called to order, and after a prayer by the Rev. Doctor Laurie, the meeting was addressed by Elliott Cresson, John Coyle, Z. C. Lee, and David A. Hall, in support of the following resolution, which was unanimously adopted, viz:

*Resolved*, That this meeting proceed forthwith to subscribe \$1,000 in donations, or to be paid in five annual instalments, in accordance with a resolution adopted by the Parent Society at its late annual meeting, to raise \$50,000, to meet the exigencies of the Society.

The sum of \$1,124, was then subscribed.

The Rev. Mr. Gurley then addressed the meeting, and was followed by the Rev. Mr. Hawley, in support of the following resolution, which was also adopted unanimously, viz:

*Resolved*, That this meeting recommend to every Church in the District, to make a subscription in furtherance of the proposition, to raise \$50,000, for the use of the American Colonization Society.

A letter from the Rev. WILLIAM M. ATKINSON, of Petersburg, Va. was read to the meeting, shewing the light in which the projects of the Anti-Slavery Societies are viewed by the people of Virginia, and contrasting the efforts making by the people of that State to put an end to Slavery, with those of the Abolitionists, &c.

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*A Brief Review of the First Annual Report of the American Anti-Slavery Society, with the speeches delivered at the Anniversary Meeting, May 6th, 1834, addressed to the People of the United States, by DAVID M. REESE, M. D., of New-York.*

The Author of this Pamphlet has been for some time past a bold and active and vigorous supporter of the American Colonization Society. He has taken from the arduous duties of his profession, a large share of time that he might bring the claims of this cause before the American People. He has entered into the work, from a deep sense of its importance, as a Patriotic and Christian enterprise of vast magnitude and promise. His opposition to the extravagances of the most wild and furious advocates of entire and instant abolition has been firm and fearless. In this pamphlet, he has shown the dangerous tendency of their principles and measures. He has expressed his sentiments with vivacity, and in some cases, perhaps, with a less restrained and guarded severity than perfect discretion would have dictated. But it must be recollected that he published his views at a time of prodigious excitement, and when the friends of the people of color, and of the Federal Union at the North, felt bound to speak out in decided tones against doctrines, which, however honestly entertained, menaced the general welfare of the colored population and the peace of the country. We understand that this pamphlet has been extensively circulated and made a powerful im-

pression. It is written with that force and spirit which distinguish the public addresses of its author. We might dissent from some of the opinions of Dr. Reese, yet he has exposed very clearly and conclusively the errors which lie at the foundation of the hostile designs against the Colonization Society. After reviewing the Report of the Anti-Slavery Society, and the speeches made at its Anniversary Meeting, and alluding to the causes which led to the disgraceful attempt to put down the Abolitionists in the City of New-York, Dr. Reese, near the close of his pamphlet, has the following remarks:

“Surely every citizen must feel a personal degradation in these shameful outrages, which nothing can justify, nor even excuse. However exceptionable and even offensive were the meetings of the Anti-Slavery Society, however dangerous their principles and mischievous their tendency, yet in a government of laws, the liberty of speech and of the press belongs to every citizen, subject only to the restraints and penalties of the law. Any combination designed by brute force to inflict summary vengeance by a band of outlaws, is to be deprecated as an infinitely greater evil, than the causes which are made the pretext of such enormities. And accordingly, the perpetrators of these deeds of violence, who were arrested in the act, have been already subjected to the penalties of the violated law; and a lesson has been thus taught to those who have escaped detection, which will doubtless deter them from a repetition of such offences.

“It is a venerated maxim, that ‘freedom of opinion may be safely tolerated on any subject, while reason is left free to combat it.’ And with reference to the doctrines and measures of the Anti-Slavery Society, no force is needed but the power of *truth*. We have animadverted freely upon their official publications, believing, as we do, that they contain sentiments which are dangerous to our country in its political, social, and religious relations; and, as we have a right to do, we have attempted to prove that in their zeal for abstract principles, they have committed violence upon the majesty of truth. The public measures they propose are legitimately subject to criticism, as are also all the arguments and means they use to propagate their doctrines.

“In exposing the errors they have committed, in detecting the misrepresentations and falsehoods into which they have fallen, and in warning our countrymen of the mischievous and dangerous tendency of this society, which we regard as an Anti-American conspiracy against human rights and human liberty; we have aimed to do no injustice to the Society, or to individuals; while at the same time we have fearlessly expressed our sentiments, with the warmth and earnestness which our convictions of truth and duty inspire. And now, in conclusion, we submit to the people of the United States the opinions we entertain on this important subject, with the reasons on which those opinions are founded, which though briefly expressed, are, we hope, sufficiently intelligible. It remains for every American citizen to form his own conclusions as respects his individual duty, whether to favor the doctrine of immediate abolition as a remedy for slavery, without regard to consequences; or to withhold from the Anti-Slavery Society any countenance or patronage. And in the event of the latter conclusion being adopted, as Americans and as Christians, we present to them the American Colonization Society, as being strictly national in its character; supremely benevolent in its designs; wholly peaceable in its measures; and unexceptionable in its tendency;—whether viewed as the only safe and practicable method of promoting the abolition of slavery in this country; or as a plan for the elevation of the colored race in the land of their forefathers, where the God of nature designed them to be the lords of the soil; or as a means of introducing the lights of Christianity and kindling the fires of civilization upon that continent of heathenism.”

## CONTRIBUTIONS

To the Amer. Colonization Society in the Month of December, 1834.

*Gerrit Smilk's first Plan of Subscription.*

Nicholas Brown, Providence, Rhode Island,	\$100
Thomas Buffington, Guyandot, Virginia,	100

*Collections in Churches.*

Aurora, Portage county, Ohio, Presbyterian Church, by Rev. John Seward,	8
Brandywine, Chester county, by Rev. J. N. C. Grier,	12 38
Canonsburg, Pa. Presbyterian Church, by Rev. Dr. M. Brown,	12
Chillicothe, after an Address by C. Moore,	6 64
Columbus, Pa., by the Rev. John H. Symmes,	16
Derry, Pa., by Rev. James R. Sharon,	14 35
Fagg's Manor, Chester county, Pa., Presbyterian Church, by Rev. R. White,	18 18
Hammondsport, Steuben county, N. Y., by Rev. E. O. Flyng,	2
Lycoming, Pa., by Rev. J. H. Greer,	10 91
Newark, New York, by Rev. Marcus Ford,	9
New London, Chester county, Pa., by Rev. R. Graham,	6 88
Newtown, Bucks county, Pa., by Rev. Alex. Boyd, for 1833,	7 55
Northumberland, Pa. Unitarian Church, by Rev. James Kay,	9 32
Oswego, New York, by the Rev. Charles White,	16
Penn Yan, Yates county, New York, by Rev. Wilber Hoag,	5
Pine Creek, Pa., Presbyterian Church, by Rev. J. H. Greer,	10 91
Salem and Blairsville, Presbyterian Church, by Rev. Thomas Davis,	10
Steubenville, Presbyterian Church, by Rev. C. C. Beatty,	10 68
Washington City, St. John's Church, by Rev. William Hawley,	10 50

*Auxiliary Societies.*

Israel Township, Preble county, Ohio, by Rev. Nathan Brown, Treasurer,	188
Mississippi, Presbytery, their first payment towards \$1,000, pledged in February, 1834,	150
Ohio State Society, by L. Reynolds, Treasurer,	147 32
Pittsgrove, New Jersey, Female Society, by Mrs. Janvier, Treasurer,	10
Romney, Va., Auxiliary Society,	11 62
Tioga county, East Jury District, New York, by Charles P. Pexley, Treasurer,	50

*Donations.*

Albany, Richard V. Dewitt and John T. Norton, each \$60,	120
Benjamin F. Butler,	50
Edward C. Delevan, Edw. H. Delevan, Packard and Van Benthysen, and James Gibbons, each \$30,	120
John S. Welch, John Woodworth and N. Wright, each \$15,	45
William Adams,	10
Sandford Cobb, Edw. Wilkins, E. W. Skinner G. W. Newell, Joseph Davis, and G. W. German, each \$5,	30
A. Sikes, \$3, E. Alond and John Ewarts, each \$2,	7
H. Blackman, and S. Brownlee, each \$1,	2
New York, Joseph Brewster, (omitted by mistake in the December No. of the Repository,)	100
Ohio, from several individuals, by C. Moore,	8 36
Romney, Va., from William H. Foote,	8 38
Sullivan county, Tennessee, from sundry individuals,	6 75
Washington City, Henry Head,	2 50

*African Repository.*

Nathan Brown,	2 00
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THE  
**AFRICAN REPOSITORY,**  
AND  
**COLONIAL JOURNAL.**

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FEBRUARY, 1835.

[No. 2.

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PROCEEDINGS OF THE AMERICAN COLONIZATION SOCIETY,  
AT THE EIGHTEENTH ANNUAL MEETING.

The Eighteenth Annual Meeting of the American Colonization Society was held in the Hall of the House of Representatives on Monday, the 19th of January, at 7 o'clock P. M., in the presence of numerous visitors.

At the commencement of the meeting, the Hon. CHARLES FENTON MERCER, one of the Vice Presidents of the Society, took the Chair, but afterwards yielded it to the Hon. HENRY CLAY, a senior Vice President.

The meeting was opened by prayer from the Rev. Dr. LAURIE.

The Rev. R. R. GURLEY, Secretary of the Society, read the names of the following gentlemen, as Delegates from Auxiliary Societies:

From the State Society of New Hampshire, Hon. Samuel Bell.

From the Vermont State Society, Hon. Heman Allen, Hon. Benjamin Swift, Hon. William Slade.

From the Massachusetts State Society, Hon. Edward Everett, Hon. Stephen C. Phillips, Hon. Isaac C. Bates, B. B. Thatcher.

From the Hartford (Conn.) Colonization Society, Henry Hudson.

From the New York City Society, David M. Reese, M. D., Colonel William Stone, George Douglas, D. Davenport, Rev. Cyrus Mason.

From the Newark (N. J.) Colonization Society, Hon. Theodore Frelinghuysen.

From the Young Men's Colonization Society of Pennsylvania, Rev. John Breckenridge, Rev. G. W. Bethune, John Bell, M. D., Rev. Robert Baird, Elliot Cresson, Rev. W. A. McDowell, D. D., Hon. Joseph R. Ingersoll, Hon. Harmar Denny, and Hon. T. M. T. McKennan.

From the Wilmington (Del.) Colonization Society, Hon. Arnold Naudain.

From the Ohio State Colonization Society, Hon. Thomas Ewing, Hon. Thomas Morris, Hon. Robert T. Lytle, Hon. Thomas Corwin, and Hon. E. Whittlesey.

From the Virginia Colonization Society, Chief Justice Marshall, Hon. John Tyler, Hon. William S. Archer.

From the Kentucky State Colonization Society, Hon. Henry Clay, Hon. Robert P. Letcher, Hon. James Love, Hon. Thomas A. Marshall, Hon. Thomas Chilton.

From the Indiana Colonization Society, Hon. William Hendricks, Hon. John Tipton.

From the Washington City Colonization Society, Matthew St. Clair Clarke, Dr. Thomas P. Jones, William Hewitt, Seth J. Todd, Josiah F. Polk.

From the Alexandria Colonization Society, Rev. S. Cornelius, William Gregory, and Hugh C. Smith.

The Rev. William M. Atkinson, George H. Burwell, of Virginia, and several other life members, attended.

The Secretary read extracts from the Annual Report, and the consideration of the Report was, on motion, postponed.

GEORGE W. P. CUSTIS, Esq., of the District of Columbia, offered the following resolutions :

*Resolved, unanimously,* That, in deepest sympathy with the whole American People, and the friends of Virtue and Liberty throughout the world, the American Colonization Society mourns the loss of its lamented Vice President, General DE LAFAYETTE.

*Resolved, unanimously,* That the Secretary be requested to address, in behalf of this Society, a letter of condolence to the family of the late General DE LAFAYETTE, expressing the deep sympathy felt by the Society in the irreparable bereavement that family has sustained.

*Resolved, unanimously,* That GEORGE WASHINGTON LAFAYETTE, Esq. be, and he is hereby, elected a Vice President of the American Colonization Society.

In sustaining the preceding resolutions, Mr. CUSTIS gave a brief but eloquent sketch of the life of General Lafayette, tracing out his illustrious and eventful career of sacrifice and devotion to the cause of Liberty. He described him as a youthful volunteer, forsaking the luxuries of the French Court, landing upon our shores, and received to the bosom of the American Chief, who promised to be to him a guide and protector, while Lafayette, disclaiming rank or emolument, proffered to serve in the armies of Liberty for Liberty's sake.

We saw him fighting the battles of American freedom at the Brandywine and on the plains of Monmouth. Returning to his own country, he is received as the Bayard of his age, without fear and without reproach. His influence becomes immense, and he nobly exerts it in the cause of American Liberty. Cheered by the success of his mission, he reassumes his rank in our armies, to fight our battles. Intrusted with his important command, he bore himself well amid the arduous trials of the campaign of 1781.

Just before the close of the war, when the Count de Grasse arrived in our waters, and the Marquis de St. Simon landed with 3,000 veteran troops, and it was proposed to General Lafayette to rush upon the enemy in his last retreat, the tempting offer was declined ; "for," said the youthful general, "I could not, I dare not, attempt to pluck a single leaf from the laurel which is soon to encircle the brow of the beloved Commander-in-chief, then pressing on, by forced marches, to the consummation of his long and mighty labors, and the virtual termination of the contest ; and again, if success had even been certain in the proposed attack, it must be attended by a great effusion of human blood."

The speaker briefly noticed the subsequent conduct of Lafayette in his own country, up to the time of his arrival as "the Nation's Guest" upon our shores.

It is impossible, in this brief abstract, to do justice to his description of the progress of this beloved friend to our country and mankind through the United States. Of his visit to Mount Vernon, he said :

"Let us attend the last of the generals, in his pious pilgrimage to the tomb of Mount Vernon.

"It was in the decline of the year, and, as if the very elements combined to favor this good man's triumph, the season was genial, the air soft

and balmy, while the sun shed his mild and benignant radiance amid the decay of nature.

“The aged oaks that grow around the sepulchre, touched by the mellowed lustre of autumn, seemed emblematical of the autumnal honors of Lafayette, while ever and anon a leaf, ‘a sere and yellow leaf,’ would fall to the ground, marking the progress of time, and the fall of man: for the hero, when his race of glory is run; the benefactor of mankind, when he has fulfilled the charities of his mission on earth, they too must decline into the ‘sere and yellow leaf,’ and fall to the ground, only to be renewed by the spring time of eternal life.

“A solemn silence reigned, save when broken by the deep and measured thunders of artillery, as they pealed from the neighboring fortress, awakening the echoes, and by the sweetly plaintive strains of music, wafted along the broad expanse of Potomac’s glossy wave. And many were gathered around to behold the pious spectacle that belongs to history, but none approached; no, not one ventured to intrude upon the sacred privacy of the scene.

“The old man waved his hand, the doors were opened, and the last of the generals of the army of Independence descended to the cold and lonely precincts of the tomb. For a time he appeared to be wholly absorbed in the immensity of his reflections; and ah, sir, while bending over the remains of his hero, his friend, and a country’s preserver, how must the associations of the heroic time, the events of the days of trial, have crowded in quick succession on the retina of memory. At length, summoning his energies to their last great effort, he kneeled, and pressing his lips to the leaden sarcophagus, containing the ashes of the chief, the tomb of the *Pater Patriæ* received from the most venerable of its pilgrims its proudest homage, in the generous, the fervent, the filial tear of Lafayette.”

After alluding briefly to the disinterested efforts of this veteran friend of Liberty, during the late revolution in France, Mr. Custis closed his tribute to this great and virtuous man in the following words:

“Lafayette, on finding that the times were ‘out of joint,’ resigned his command of the *Garde Nationale*, and retired to his chateau of La Grange; and France will require another Three Days, ere she enjoy the substance of Liberty, after the enormous sacrifices she hath made for its shadow.

“It was while a member of the popular branch of the National Legislature, an object of intense interest to the friends of freedom in the old world, and watching with eagle eye the course of events, that the days of Lafayette were numbered on earth. With the courage of a soldier, and the calmness of a sage, he met the dread summons that none may refuse; and full of years and honors, in peace with himself and with all mankind, the aged apostle of Liberty in two hemispheres closed his well spent life.

“And shall he rest in the land which, forgetful of his virtues, and abandoning his principles, is unworthy of his ashes? Surely, where Liberty dwells, there, there alone, should be the sepulchre of her apostles! Let the flag of the Brandywine again float on the breezes of *la belle France*, claiming for America the remains of the last of the generals of her army of Independence, and bearing them to the hallowed heights of Mount Vernon, there to repose by the side of the Chief, that, united as they were in life, so should they be in death—the master of Liberty and his great disciple.

“My tale is told. Peace to the ashes of Lafayette; and may ‘the peace that passeth all understanding’ shed its divine influence upon the good and gallant soul now awaiting its reward in higher and better worlds.

“And when America, in some long distant day, proud of the fame and memory of the patriots, warriors, and statesmen, who achieved her inde-

pendence, and founded her empire, shall bid them 'live forever' in marble memorials, to adorn the Legislative Palace, in lofty niche, in the Temple of National Gratitude, will appear the statue of the Gallic Hero, our country's early friend and benefactor; while on the brazen tablets, erected to perpetuate the lives and actions of our great and renowned, brightly will be inscribed the name, the virtues, and the services of LAFAYETTE."

The orator closed his address amid general applause, and the resolutions were unanimously adopted.

The Hon. SAMUEL L. SOUTHARD, of New Jersey, offered the following resolutions:

*Resolved*, That this Society highly approve of the course adopted by the Board of Managers for the past year, for reducing the outstanding debts of this institution, and recommend a continuance of a like policy, until the whole be discharged.

*Resolved*, That, notwithstanding the subject has repeatedly been urged on the Agent by the Board of Managers, agricultural pursuits have hitherto been too little attended to in the Colony, and that no further time ought to be lost in introducing such working animals as are best suited to a tropical climate, in order to bring into use the plough, harrow, and cart, without which farming cannot be successfully carried on. And that women and children may, in future, be usefully employed, it is proper that wheels, cards, and looms, should also be sent to the Colony.

*Resolved*, That the exploration of the interior of Africa, contemplated by the Board of Managers, promises great advantages to the Colony of Liberia, as, from the late despatches from thence, it appears that Millsburg, its most easterly settlement, is found to be very salubrious, and it is believed that the interior portions of the country will, hereafter, be the most desirable situation for such emigrants as intend to devote themselves to the cultivation of the soil.

In support of the foregoing resolutions, Mr. SOUTHARD addressed the Society in a short, but highly eloquent speech. He commended the Board of Managers for resolving to pay off the debt which the too zealous efforts of the Society had heretofore incurred; and he had no doubt that, by sending to the Colony a less number of emigrants than heretofore, for a year or two, the Board would be enabled, not only to discharge the debt of the institution, but to make such improvements at Liberia as will make it a most desirable asylum for such of our free colored population as may, from time to time, desire to enjoy the blessings of freedom.

In reference to the second resolution which Mr. S. proposed, every farmer in the country would see the propriety of adopting it. All know that little progress can be made in cultivating the earth without suitable working animals, ploughs, harrows, and other implements of husbandry; yet, strange to say, it appears that the emigrants have hitherto been so intent on traffic, in order to raise a little ready gain, that nothing deserving the name of agriculture has been attended to, having extended their views no further to this great object than by raising small crops of vegetables by means of the hoe and spade. Should this resolution be adopted, and fully carried into effect, we shall no longer hear of the ruinous policy of spending thousands of dollars here in the purchase of provisions to support the emigrants at Liberia. With well directed industry, no doubt can be entertained that the inhabitants will not only raise sufficient food hereafter for their own support, but a surplus for sale to others.

This, said Mr. S., will more especially be the case, should the plan of exploring the interior country, contemplated in the last resolution, be successfully carried into effect. It is well known that the seaboard of all our Southern States is more or less low, swampy, and insalubrious; and the seacoast of Africa is still more so. But, as the western portions of our Southern country are remarkably healthy, so, it is said, is the interior of Africa; and, like our Southern States, well adapted to agricultural pursuits. It will, in future, therefore, no doubt, be found good

policy to place such emigrants as are fittest to cultivate the soil (certainly the best employment for most of them) in the interior country, where, enjoying good health, they will soon convert the unprofitable forests into fruitful and well cultivated farms, sufficient to supply not only their own wants, but all the wants of the Colony, and, ere long, have a spare surplus for exportation.

Mr. S. then adverted to the incipient stages of the Colony, when it had been necessary to condense its population in order to defend it from attacks, as well from the natives of the country as from pirates engaged in the slave trade; and to the trials through which the Society had passed in bringing the Colony to the present point in its progress. But instead of viewing these as causes of regret, he rather rejoiced at the review; considering them as the salutary discipline of Providence, acting under that general law, by which those things that were to be great and useful seemed destined first to pass through struggles and difficulty. The fostering care of Government, he said, never had caused any colonies to prosper. They had advanced by their own energies, called up in combating the obstacles around them; as an illustration of which, he adverted to the barrenness of New England, and the history of the Puritan emigrants. The Society, having trampled over difficulties abroad, was now assailed by a new difficulty at home, in the opposition of many misguided men; but he viewed this too without regret, believing that, like the others, it would only conduce to elicit the energies, and combine the efforts of the friends of the colonization cause. He spoke in strong terms of the good intentions and determined purpose of the great body of the people at the North, in relation to slavery. They condemned the system, he said, *but would pay a sacred regard to the vested rights of the citizens, and would preserve the constitution from violation in the protection it extended to the possessions and the domestic peace of the people of the South*; and he had no sooner uttered the sentiment than he was interrupted by a long burst of spontaneous applause. Towards the close of his remarks, Mr. S. referred, in a strain of deep feeling and impassioned eloquence, to the character of the late Mr. Finley, who was his neighbor and friend, the friend of Africa, and the originator of the Society, to whose devoted zeal he paid a beautiful and merited eulogium; and adverted to the examination, which, as Secretary of the Navy, it had been his duty to give to the plan and purposes of this Society; and bore his most unequivocal testimony in favor of its claims upon the Government for co-operation in the establishment of an agency on the African coast; and concluded by pressing the necessity of cherishing the interests of agriculture in the Colony, and spreading its settlements abroad, as the only means of effectually defeating the designs of those nefarious men who haunted the coast for human prey.

Mr. SOUTHARD'S resolutions were unanimously adopted.

B. B. THATCHER, Esq., of Boston, offered the following resolution, which was unanimously adopted:

*Resolved*, That the difficulties which have thus far attended the proceedings of this institution furnish no reasonable ground of distrust, or discouragement, in regard either to the soundness of its principles, or the final and total success of its scheme.

Mr. THATCHER remarked, that some of the suggestions he had intended to offer in reference to this resolution had been anticipated by the gentleman from New Jersey, [Mr. Southard,] but in such a manner (he need not say) as to leave neither necessity of repetition nor occasion of regret. The *spirit* of that gentleman's comment on the difficulties of the Society, however, he should gladly assume, as far as he was able, for he deemed it worthy of all admiration. Such difficulties were no new thing in the history of any institution. Our own was, and



is, in its very nature, liable to them in a peculiar degree, and liable to many which must be peculiar to itself. The Colony, the principal seat of the Society's operations, is at a great distance from the Society itself. The materials of which it consisted, the mode of its management, the country, the climate, every thing relating to its location and thrift, was wholly experimental. The whole scheme was an experiment. It had no precedent; it has no parallel. Its managers, who, of course, were only *men*, could only avail themselves, like other men, and other managers, of the results of experience, and of the wisdom which experience alone could give; and this experience must be their own. It could not be borrowed from analogous institutions, for none such existed. The light of other days was no light for them, for their enterprise was substantially the first the world had seen of the series. Not, indeed, that colonization was a new thing. Every body knows better than that. Every body knows that colonies have been the purveyors and the conveyors of the arts, sciences, and religion of nations; that they have communicated it from clime to clime, and transmitted it from age to age; that the history of colonization, in a word, has been, from first to last, the history of civilization; that *we* are the children of colonists; that this vast and flourishing empire, stretching itself, as it does, from shore to shore, till it promises to cover the continent as the waters cover the sea—*this* was but the result of the last great exemplification of the same great scheme. No! not the last. The last was our own. It was the renewal on the African shore, in 1820, of the splendid drama acted on the "stern and rock-bound coast" *two centuries* before. Still, however, it remains true, that, to all personal, practical, economical purposes, the managers of this institution could be guided only by their own experience in the strictest sense. The old principle of colonization itself, its practicability, its applicability to all sorts of circumstances heretofore, were the only data they could start with. The circumstances themselves of the new application, and the practicability, and the whole policy of that application, constituted an experiment which trial and time alone could determine.

Mr. T. here made some remarks on the *extent* of the operations of this Society, the necessary extent, as an intrinsic occasion of some embarrassment to which few others were exposed. They included an organization at home and abroad, each sufficient for one Society; they included the selection and qualification of emigrants, as well as their removal and establishment on the other side; the maintenance of a system of the means of transportation; the care of all the institutions of the Colony, and the constant provision of new ones; the supervision of its government; the erection of public buildings; the opening of roads into the interior; the purchase of new territory; the commerce of the coast; the care of the recaptured Africans; and the whole routine of negotiation with the natives.

That there had been faults, however, in the management of affairs, Mr. T. said he should not pretend to deny; it was only admitting, after all, that the institution was conducted by the instrumentality of men. The chief fault was one, he thought, which even their enemies, keen as they were, had not pointed out; nay, it was the reverse of what had been charged against them. They had been accused at the North of "doing too little." He would not stay to examine the grace with which this objection is advanced by those who do nothing themselves, at the best, to help us; and perhaps exert every nerve, on the other hand, to defeat our schemes, and destroy the confidence of the public. These people seem to fancy that the Society has an inherent inexhaustibility, like the water of a beleagured city, *within the walls*; rendering it independent (as he could wish it were) of the patronage or the praise of a certain part of the community. But whatever the consistency between the argument and the action of our foes, the allegation is not true. The reverse is so. Our

great fault has been the doing and attempting *too much*. It was, to be sure, a natural error. The evils of a forced growth of the Colony, and what was, in fact, a forced growth, could only be learned by experience; it depended, in some degree, on the character of the materials, and the potential competency of the management, both which must be tried. It was almost a laudable error. It arose from an anxiety to extend the very ends of the institution, all that was good in it, by gratifying as many as possible of the applicants for its charity, whether bond or free, and as fast as possible, of course. Still, it was an error which would bear better to be excused than to be repeated. Fortunately, it had been discovered in due time, and corrected; and the excellent conduct of affairs for the last year is an earnest that nothing further need be feared upon this score. It was now understood, it could not be understood too well, it should never be forgotten, that the true policy of the Society consists not in the *increase*, but in the *prosperity* of its settlements; not in the transportation of emigrants to the Colony, but in the preparation of the Colony for emigrants; not in how much is done, or how fast it is done, but in *how* it is done; not in the haste or the height of the edifice, but in its strength. There must be, above all things, comfort in the condition, and capacity in the character, of those who went there. There must be agriculture, order, education, morality, religion; there must be hospitals, roads, schools, colleges, churches; establish these, and the rest "shall be added unto you." There will be men enough, you may be sure; intelligent men will always go where their interest leads. And these things will make them and keep them *men* indeed, freemen, citizens, Christians. These are the elements of success and of greatness in a nation; it is not the size of your colony, nor its growth; it never was the size or growth of any colony, or of any country. No sir! It is not these which "constitute a State." It is not its numbers, nor the extent of its territory; it is not the amount of its exports and imports; it is not its mines, nor the might of its armies, nor its navies, that sweep the seas; it is not its physical resources of any kind, but its *men*—

—“High minded men,  
That know their rights, and knowing, dare maintain:  
These constitute a State.”

How much, said Mr. T., it may have been (in this view of the matter) for the best interests of the Society and the Colony, that a strong opposition to both—he might say, perhaps, a rancorous prejudice—had been fostered in some parts of the country, he need not undertake to show. He believed, however, the conviction would one day be established, that the same overruling Providence which had heretofore so signally crowned our operations with its favor, had, in this respect, and especially as regards the colored people of the North, *protected* us from what, under other circumstances, might have been a fatal source of disaster. If those people, without reference to the domestic diversity between their circumstances and those of their brethren farther South, had been as eager as the latter have been for colonization, and crowded into it in the same proportion, it might well be doubted if the settlements would now have been in existence. The multitude of the invasion would have utterly borne them down—the mere multitude—independently of any difference of character, and independently of the fact that the difference of *climate* is alone a sufficient reason, in the present stage of the business, why *no colored man from New England should be suffered to go out*, were he ever so anxious to go. The first result of such emigration, to any considerable extent, would have been inevitably to ruin the reputation of the Colony; and the second, to ruin the Colony itself. He did not know how many other of what have been called the difficulties of the Society would turn out to be the very means of its preservation. This, certainly, would seem to be *one*.

What he had termed the true policy of the Society would appear more clearly from a consideration of its original design, and its great purpose at all times. No small injury had sprung from the misapprehension of both. Hence the imputation of every sort of fanatical and fantastical schemes, which he would not detail. Hence the odium of these schemes, with all their several sins on their heads. Hence the additional odium of inconsistency in the pursuit of so many; and of inefficiency, or insufficiency at any rate, in the pursuit of all. Hence the confusion of the Society's true scheme with the arguments in favor of it; and the confusion of its immediate object with its ultimate results. These results were *ultimate*. They were potential rather than actual, perhaps problematical, at least in some degree; at the best, only matter of argument, and also of secondary (though not of trivial) importance. Not so with the immediate object or the original design. This was perfectly simple, and as clear as daylight. Nobody could misunderstand it. It was practicable; nobody disputed it. It was unobjectionable; nobody found fault with it; not even that part of the public who oppose us most bitterly, merely because they have imagined designs for us, not perhaps without a needless color of reason heretofore furnished by us, but which nevertheless do not belong to us. It was sufficient, too, as much as any one institution could or should sustain. And what was it? Was it the abolition of slavery in the United States? Was it the perpetuation of that system, or the prolongation of it? For we had been accused on either side, with a rival bitterness, of both. Far from it. Was it the abolition of the slave trade, or the civilization of the Africans, or the promotion of scientific, or commercial, or national purposes of any sort? Or was it the removal of the whole colored population of this country, or of the whole of the free part of it, or of any particular portion of it? By no means. What then? Why, it was *colonization*. It was the colonization of free colored people, (including, of course, slaves made free for the purpose) of such people, willing and anxious to go, at liberty to go, qualified to go, and unable to go to advantage without charitable aid. It was the establishment of a colony or colonies of such people. It was no question of how many of them, or how many such colonies, or how large. The more the better, if they were good; and the larger the better, and the sooner the better. But that is no matter of ours; we are to *colonize*, and to do it well, and to do nothing else—as we can do nothing else, if we do this well; and if we do it well, the other results, which we have any right to anticipate, will follow as of course. If the practicability of the scheme, and the desirableness of it, be shown, that, with the incidental, individual good accomplished by the Society as a benevolent institution in the very act, is strictly the consummation of our design. The results of that consummation are another affair.

How far colonization itself may be carried on, or how fast, by other agents, is another affair too. Every State may carry it on, if it chooses, as well as Maryland. The auxiliaries, like the Pennsylvanian, may have new colonies. New societies, like our own, subordinate or co-ordinate, may arise. The Government of the Union may take the matter in hand. The colored people themselves doubtless will do so, at all events, sooner or later. But all this is speculation. Our object is attained in the proof of the practicability and the policy of the scheme, involving, of course, the benefit of those persons with whom the experiment has been tried.

Undoubtedly, also, it involves other benefits, and those of great moment. These, however, the abolition of the slave trade; the civilization and evangelization of Africa; the care of the re-captured Africans; the promotion of commercial purposes; and especially the benefit conferred upon the slaves at home, were not the Society's design, but the consequence of its consummation. The more it was consummated, the more would all these results be extended. The interest of the colony itself was the first thing; that of the free colored people at large was the second;

the rest were supplementary and secondary. He should be willing to sustain the Society *for any one of them alone*, but they should not be confounded with the simple, intelligible, practicable, unobjectionable business of colonization.

Mr. T. here adduced a few striking facts going to show the effect of the colonial system abroad, and also its bearing upon that portion of the slaveholders at home, who are desirous of emancipating, whenever their slaves can be, as they think, properly taken care of. He adverted also to the *rationale* of the Society's design, in regard to the free. It amounted to a great experiment for their benefit, and for the benefit of the whole race. Its effect, if it succeeded, would be to place them on a level with the white man, as far as possible; of course, including the bestowal of the privileges of locomotion and location, of employment and emolument, of a character, a country, a government, and a home of *their own*. What we have to do, then, concluded Mr. T., is to prosecute our old and only plan, and that alone. We have no time, especially, to embroil ourselves in a controversy at home, which can do no good to any body, and may do great harm to all. If we have enemies who can find it in their hearts to oppose the plan I speak of, and the vigorous prosecution of it, let them oppose it, let them talk on, and write on, if they please; and let us *work on*. Sir, we can answer them as we have answered them before, again and again. We can give liberty to the captive, and light to the blind. We can advocate, and seal with our action, the holy bond of the union of the States. We can relieve the afflictions of thousands of our countrymen, who enjoy the name of freedom, only. We can reduce the slave trade. We can carry the glad tidings of the Gospel of God into pagan lands. We can rear, sir, on the shores of the fair clime of the palm tree, a new republic, that, ages hence, may still be, as ours has been and shall have been, the asylum of liberty and the refuge of the oppressed of every nation. Let us work on. We shall answer them, sir, as the lighthouse in the storm makes reply to the winds that howl around its head, and the waves that dash upon its base, towering higher and higher as the seas rise; shining brighter and brighter as the night grows thick; and pouring, and pouring, fresh floods of light on them all. In God's name, LET US WORK ON.

The Rev. CYRUS MASON, of New York, proposed the following resolution:

*Resolved*, That the colonization of our free people of color on the coast of Africa deserves the patronage of American philanthropists, as the only hopeful method of elevating their character, while it promises to confer the greatest blessings on the African race.

He took this ground, that facts had demonstrated that the African race, if kept in communities by themselves, were capable of the highest degree of civilization, moral elevation, and social improvement; while, on the other hand, all attempts to elevate them, while in a country where their race was in slavery, had proved utter failures. He adverted, in support of his assertion, to experience in Santa Cruz, the Carolinas, and Virginia, and even in Pennsylvania, New Jersey, and New York. He stated some melancholy facts as to the condition of the free blacks in the lanes and alleys of the city of New York.

He next remarked that the present attempt to colonize these people had been commenced, and was in progress, under the most favorable auspices. He adverted to the enlightened philanthropy of those who conducted the experiment, and thanked, for a portion of this light, the indefatigable exertions of the enemies of the cause to bring to view every failure in providence or consistency. They had undertaken, and diligently performed, all the thankless, and, he had almost said, all the dirty work which the cause could require to be done for its warning and instruction. Mr. M. pronounced a beautiful compliment on the efforts of the ladies of New

York and Philadelphia, whose exertions had done so much to carry into the Colony the blessings of Christian education, and of the healing art; and he then spoke with warmth of the Society's claims on Christian patronage, and of the fact of its having roused the exertions of the friends of religion to send the Gospel to benighted Africa, which led him to pronounce a merited eulogy on the late missionary expeditions. He concluded by responding to the assurances given to the South, in the speech of Mr. Southard, touching the safety of their domestic institutions, and the sanctity of those safeguards which the constitution extended over them. The furious excitement against this Society at the North was confined to a few zealous, but misguided and fanatical men, whose numerous publications (and eleven thousand dollars had been paid at the counting-house of a single individual for a portion of those publications) did not speak the true sentiments of the people of the Northern States. He concluded by inviting to the design of the Society, as to a common ground, the united efforts of all philanthropists in every section of the Union.

Mr. MASON's resolution was unanimously adopted.

Dr. REESE offered the following resolution:

*Resolved*, That, in the opinion of this meeting, the exclusion of ardent spirits from the commerce of our colony is essential to its prosperity and permanence; and we rejoice in the prospect of obtaining this result, with the consent of the colonists, through the successful efficiency of the Liberia Temperance Society.

In support of his resolution, Dr. REESE said:

It was my intention, Mr. Chairman, to have accompanied this resolution by offering to the meeting several considerations, which, in my estimation, impart to the subject a very high degree of importance; but, at this late hour, I know too well what is becoming under such circumstances, to venture upon any protracted remarks, especially when an honorable gentleman [Mr. Frelinghuysen] is expected to follow, from whom the audience is by this time impatient to hear. I shall, therefore, detain the meeting but five minutes upon this resolution.

It proposes a novel and untried experiment in legislation, by the exclusion of ardent spirits from the commerce of the Colony of Liberia, and expresses the confidence of this meeting in the intelligence and virtue of the colonists, that, by their own consent, this desirable object may be attained; and at the same time calls upon us to rejoice in the success of the Liberia Temperance Society, which already enrolls among its members, in the several settlements, a *greater proportion* of the population than can be found in any part of our own country.

Sir, this resolution not only commends itself to every enlightened understanding, but, in view of the aspect of our own country, it makes a resistless appeal to the heart. Who can contemplate the unutterable mischiefs to our civil, social, intellectual, and moral relations, which are distinctly and legitimately to be traced to the traffic in ardent spirits, and under which this whole land is still groaning, without deep emotion? And who can estimate the blessings, the individual, domestic, and public blessings, which had been ours, as a nation, if this foul destroyer, ardent spirits, had been excluded from our commerce, in the early history of the colonies at Plymouth and Jamestown, and if a similar exclusion had been perpetuated until now? Are we not then imperiously called upon, by every consideration of high and holy responsibility, in the benevolent project of regenerating the continent of Africa, to take early and efficient measures to preserve them from the withering influence of such a traffic, which, as our own bitter experience has demonstrated, is an infinitely greater public and private calamity than either war, pestilence, or famine? Sir, I am free to declare, that better had we leave the millions of Africa's sable population in the darkness of Mahometan superstition, and the guilt of Pagan idolatry, than, along with the lights of civilization and Christianity, that we

should send them an army of rum-sellers, whose accursed traffic would poison every spring and wither every flower, and blast the hopes which genius, philanthropy, or religion itself, may indulge.

I am aware that we have been denounced, in no measured terms of bitterness and malignity, because, in laying the foundations of the Colony, this exclusion of ardent spirits was not then incorporated in the government of the colonists; and some of our quondam friends have alleged this as a pretext for their apostacy to the cause, and their adhesion to our enemies. But let it be recollected, sir, that, when our Colony was founded, the lights of the temperance reformation had not dawned upon our hemisphere, nor irradiated our world. But, thank Heaven, it is not yet too late; the beams of our sun of temperance have reached the inhabitants of our Colony, and, a reformation among them having commenced, we trust that the success of this resolution shall redeem and disenthral the colonists from the traffic which has already commenced among them, and that Liberia is yet destined to become an asylum for temperance, where a nation, free from the physical and moral pollutions of ardent spirits, shall be raised up as a beacon-light for mankind to gaze upon—a spectacle for an admiring world.

I therefore submit the resolution, which I am sure will find a response in every heart in this meeting, not dead to the impulses of humanity, and I affectionately commend it to the speedy and efficient action of the Board of Managers.

The resolution being agreed to,

On motion of Mr. FRELINGHUYSEN, the Society adjourned to meet at 7 o'clock to-morrow evening, at the Rev. Mr. Post's Church.

#### TUESDAY, January 20.

The Society met, pursuant to adjournment.

The HON. CHARLES FENTON MERCER took the Chair.

Mr. GURLEY offered the following resolutions:

*Resolved*, That the thanks of this Society be presented to such Clergymen and Churches as have, during the year past, taken up collections for its cause, and that they be invited to consider annually its claims, and contribute to its funds, on or about the Fourth of July.

*Resolved*, That this Society is deeply indebted to the citizens of New York for the prompt and liberal manner in which they have recently and repeatedly contributed in aid of its cause.

*Resolved*, That this meeting highly appreciates the zeal and efforts of the Young Men's Colonization Society of Pennsylvania, in the cause of this institution.

Mr. GURLEY said, that he had looked forward during the whole past year with the deepest anxiety to the present meeting of the Society, as one which was likely to exert a most decisive influence on its future history. He considered it, in fact, as the very crisis of the colonization cause. He adverted to the season of trial through which they had passed, but expressed his confident hope that now a brighter era was opening upon them. But, to render this expectation any thing but delusive, it was indispensable that entire *union* should be preserved between the North and the South, in their future course of action in relation to the great design of African colonization; and that union must rest on *principle*. All true and permanent union must have principle for its foundation. The grand principle on which all parts of the country could alone unite in respect to the colonization cause, was, that its design was, in its character and aims, exclusively benevolent, and as such utterly estranged from all selfish or sectional views of every kind. In his opinion, it was impossible, in the nature of things, and against all experience of human nature and human affairs, that three or four different, distinct, and independent institutions,

all proposing the same object, should, for any length of time, work harmoniously together. And should the whole Northern interest unite itself on any combination distinct from this Society, all their sympathies and co-operation would soon be withdrawn from it. The true policy of the Society was, therefore, to keep the North *with* it, and not to alienate its feelings or purposes from the plans and interests of the Society.

Mr. G. spoke in terms of high commendation of the energy and liberality which had been manifested, especially by the merchants of New York, in aiding the funds of the Society when it was in straits; and also of the exertions of the Young Men's Society of Philadelphia, in fitting out a new expedition for Bassa Cove. He exhorted to union, and predicted the highest degree of success and prosperity, on that ground but on that alone.

The resolutions were successively put, and adopted, without a dissenting voice.

Colonel STONE, of New York, offered the following resolution :

*Resolved*, That the crisis demands immediate and vigorous measures to extend the influence and increase the funds of this institution; and that the Board of Managers be requested, at the earliest practicable period, to establish permanent agencies in every section of the country.

Colonel S. observed, that, as one of the delegates representing the sentiments of the friends of colonization at the North, it was his duty to state that, in their opinion, unless a more vigorous system of action should be adopted and pursued, the design of the Society might as well be abandoned. All that was needed to insure an amount of patronage beyond the most sanguine expectations of the warmest friends of the Society was, to extend its operations to a scale commensurate with the extent of our country, and the grandeur and importance of the great purpose in view. What was most needed was, an enlarged and efficient system of agencies. Here was the point where the Society had failed. It was requisite that these should be established forthwith; one general superintending agency for the whole country, to be confided to the hands of a man of the highest standing, and most commanding ability and influence; and then, that the subordinate agencies should be greatly multiplied and extended, while the character and attainments of the agents were at the same time raised. With such a system, there would be no difficulty in raising \$25,000 in the first year, and as little in doubling it the year following, and doubling it again in years succeeding. But the thing must be taken hold of with resolution and vigor, and prosecuted in a manner very different from what had heretofore been done. And, by taking this course, no doubt need be entertained of speedy and ample success. We must, in one respect, take the opponents of the Colonization Society for our example; that is, we must in some degree imitate their active spirit. Is it not a burning shame, asked Col. S., that a single individual, in the city of New York, should have been disbursing, during four or five months of the past season, more money, in every month, in aid of our opponents, than has found its way into our treasury during the whole year, from every part of the Union, excepting only the cities of New York and Philadelphia? Yet, humiliating to the true friend of the colored man as the confession is, such is the fact. Yes, sir; more than ten thousand dollars per month, for several successive months, have been expended by a single individual, in disseminating, by agents, and countless publications, the pernicious doctrines of the Immediate Abolitionists; and, at one time, that same individual, a very excellent but misjudging man, is understood to have had no less than six agents employed in the city of New York alone. AS to the remark of the worthy Secretary on the necessity of union and harmonious co-operation, if it had any allusion to the auxiliary societies which had been formed in New York and Philadelphia, he could assure that gentleman that those associations had had their origin solely and purely

in the love of the cause, and in a desire to aid, not to injure or supersede, the parent institution. When the resolution of the Board, to suspend further colonizing until the debt of the Society should have been discharged, was proclaimed, it fell on the public mind like a shower of ice-water. People would not give to pay an old debt, while nothing of action or progress was placed before their view to excite them. Unless the friends of the design could point to some vessels sailing, or expected to sail, with new emigrants, it was vain to expect contributors. The auxiliaries had agreed to pay what was equivalent to 50 per cent. of all their own collections into the treasury of the Parent Society. Col. S. concluded by expressing his conviction that much, if not all, of the jealous feeling which marred the harmony between the North and the South was owing to a want of more frequent personal intercourse, and a freer interchange of opinion between them. A whiskered gentleman would appear in some of the northern cities, or watering places, swinging his cane, and boasting how he knocked his "niggers" about at home; and the people of the North viewed him as a specimen of the Southern slaveholders, while very likely the fellow did not own a slave on earth, and had come to the springs on borrowed money. So it might happen that a Southern lady was taken in by a shrewd lank trader from New England, and when he was gone the good woman might find she had purchased wooden nutmegs, or the sportsman a horn gun-flint; and they would at once set him down, with equal truth as in the former case, as a true sample of the full-blooded Yankee. It was time the citizens of the same happy country knew each other better.

It had been his intention, Col. S. added, last evening, to have made a few remarks in reply to a gentleman who expressed some apprehensions in regard to the conduct of the Immediate Abolitionists—by some people denounced, and perhaps justly, as "fanatics;" but that gentleman is not now present, and he would forbear. He would take this occasion, however, to assure the gentlemen of the South that they have little to fear from that source. The great mass of the people at the North are sound upon this subject. They are all opposed to slavery in principle, and are anxious to be rid of it. But the Immediate Abolitionists, though, for the most part, very good but misguided citizens, are, comparatively speaking, but a handful. At least eighteen-twentieths of the people are opposed to their disorganizing principles; and our Southern brethren may rely upon it that the people of the North will not allow of any interference with the rights of property, or with the principles of compromise upon which the Constitution was formed. This fact had been most amply proved by the occurrences of the past season. Some of those occurrences were painful, and could not be approved by any friend of the Constitution and the laws. But they nevertheless attested the fact.

Rev. Mr. MASON, of New York, supported Colonel Stone's resolution in a short speech, in which he confirmed the view taken by his colleague [Col. Stone] of the necessity and advantage of establishing a general agency, to be placed in the hands of a man of the first order of intellect and moral standing, who should be free from all other official ties, and who might, once in every year, make a circuit of the Union, pass into all the States, and supervise the great interests of the cause.

As to the auxiliaries, the very first resolution they had adopted, and which they laid as the foundation of all their operations, was, that the Parent Society was not to be neglected, deserted, or in anywise injured, but that its general regulations were to be respected and complied with, both here and in Africa. It was their hope and their determination to bring this year into the treasury of the Society more, by far, than it had ever received before.

Mr. GURLEY disclaimed all allusion to any particular Society in the general remarks he had offered. He entirely approved of the plan of ex-



tending the agencies of the Society, and especially of the appointment of a general superintendency of the whole. He spoke again, with much feeling, of the importance of the present moment, and his ardent hope that such a course would be pursued as should conciliate the confidence and secure the support of the American people.

Dr. REESE agreed that the agencies heretofore appointed had been very inefficient, and he attributed it to the fact that the agents had been taken from individuals who had other occupations in the community, and who made the duties of their agency a subordinate matter, attended to only at intervals, when convenience might permit. He trusted the managers would act in the spirit of the resolutions, and take measures to have the true character and design of the Society fairly presented to the nation. This had never yet been done. No efforts of the press could effect it; nor would it ever be effectually accomplished but by the living agents of the Society, meeting and refuting calumny, correcting misapprehensions, and removing prejudice by fact and reason. When this was done, there would be no difficulty in obtaining funds to any amount that might be required.

Rev. Dr. LAURIE expressed his cordial approbation of the principle of employing suitable agents, but objected to the resolution as implying that the Board of Managers had not acted on that principle; and showed, by reference to their proceedings on the subject, that such implication was, in point of fact, erroneous. He noticed numerous instances in which the managers had endeavored to fill important agencies, and failed to do so, because the gentlemen to whom they were tendered declined accepting. He concluded his remarks by moving that the resolution be amended by expunging the word "establish," and substituting therefor the word "re-establish."

Mr. LOWRIE approved heartily of the plan proposed by the resolution, but vindicated the Board from any implied censure, as though it had been negligent on the subject of agencies. They had used their best exertions to obtain such as would be efficient, but had failed of success. Many of the agents did not collect enough to pay their own salaries. They had endeavored to obtain the services of Dr. Hewitt, Mr. Bacon, and Mr. Breckenridge; but those gentlemen had declined the appointment. If gentlemen would only show the Board how they are to accomplish the purpose of the resolution, he would support it with all his heart and soul. But the Board could not *create* agents.

Dr. REESE and Col. STONE disclaimed all reflection on the course of the Board, whom they highly commended for their exertions, especially of the past year, but insisted that, under the existing system of opposition and misrepresentation in relation to the objects and proceedings of the Society, it would be expedient to keep agents in the field, even should their collections be insufficient to cover their expenses. The great object to be effected was thoroughly to enlighten the public mind.

Mr. CRESSON stated some facts going to show the enormity of the falsehood which was employed in misrepresenting the purposes of the Society.

Mr. SEATON confirmed the statements of Mr. Lowrie as to the anxious efforts of the Board to obtain the services of distinguished, influential, and capable agents.

Colonel STONE accepted Dr. LAURIE's amendment, and conformed his resolution thereto. The resolution, thus modified, was adopted unanimously, and read as follows:

*Resolved*, That the crisis demands immediate and vigorous measures to extend the influence, and increase the funds of this institution; and that the Board of Managers be requested, at the earliest practicable period, to re-establish permanent agencies in every section of the country.

Dr. REESE offered the following resolution:

*Resolved*, That this meeting regard the late intelligence from Liberia, touching the medical department of the Colony, under the direction of Dr. Skinner, as of the highest importance to the interest of our great cause. The improvement in the health of the colonists, and the successful treatment of their prevailing diseases, encourage us to believe, that, under the blessing of Providence, we shall be preserved from the afflicting mortality which we have heretofore suffered at Monrovia.

On a call from the Rev. WILLIAM M. ATKINSON, from Virginia, Mr. GURLEY stated the general result of the information received from Dr. SKINNER, concerning the diseases of the Colony; and Colonel STONE mentioned some additional particulars on the same subject, which had been communicated to him.

The resolution was unanimously adopted.

Some conversation took place, on the suggestion of Colonel STONE, as to the propriety of applying to Government for the employment of a naval force on the coast of Africa, to suppress the slave trade, which of late had greatly increased, owing to the destruction of slaves by the cholera in the island of Cuba. But it appeared that the Navy Department were already fully apprized of the state of things, and of the call for intervention. The application was, therefore, waived.

On motion of Dr. SEWALL, the following resolution was unanimously adopted:

*Resolved*, That, in the opinion of this meeting, the establishment of Common Schools in the colony of Liberia is regarded of the highest importance.

On motion of Colonel ADDISON HALL, of Virginia, the following resolution was unanimously adopted:

*Resolved*, That this Society is highly gratified to hear of the efficient efforts of the Ladies' Societies in Philadelphia and New York, to promote education among the native Africans in Liberia and its vicinity, and recommend their cause to the affection and support of all the friends of the colored race.

Rev. Mr. ATKINSON offered the following resolutions:

*Resolved*, That while this Society again disclaims, as it has always done, the design of interfering with the legal rights and obligations of slavery, it still is, as it always has been, animated in its exertions by the belief that its operations would be productive of unmixed good to the colored population of our country and of Africa.

*Resolved*, That the great and beneficent results which may be expected from the successful operation of this Society, ought to call forth the united efforts of the wise and good of every portion of our country to increase its influence and resources.

Mr. ATKINSON, in supporting his resolutions, observed that they would be found to contain a re-affirmance of the original principles of the Society—principles from which it had never departed. The only necessity of thus re-affirming them was to be found in the fact that the principles of the Society had been grossly misrepresented. He appealed to the chairman [General Mercer] on the subject of these misrepresentations, and the necessity, both in public and private, of meeting and refuting them.

As to the first resolution, he presumed there was not one person who doubted the position expressed in it; and strange indeed it would seem to him (if any thing could so appear to one whose experience had taught him not to wonder at any thing in human conduct or opinion,) that any rational being could believe that such men as had originated this institution could have been actuated by any other motive than a desire to promote the real good of the colored race. As to the beneficial effect of the Society's exertions in the condition of the colored population in Africa, the recent

increase of the slave trade on that coast went to show that nothing but colonization and a gradual exclusion of coast settlements could ever effectually put down that nefarious traffic. It was by the belief of this, and by the persuasion that nothing would more effectually or speedily conduce to the introduction upon that continent of the blessings of civilization and true Christianity, that the friends of the Society had been mainly induced to advocate its designs. It had been proposed to effect the good of the African race by giving them freedom *here*. But who that was acquainted with the condition of those called *free* among us, could suppose for a moment that they were free indeed? Look at their condition, as it was stamped not only by the laws, but by the universal state of feeling among our population. Would any reasonable and candid man call them free? It was impossible, in the nature of things, that any thing that deserved the name of freedom could be enjoyed by the colored man on any part of this continent. But let him be transported to a land where there were no white men, superior in numbers, in wealth, and refinement, lords of the soil, and dictators of the laws; there we might hope to see him a free man.

The last of the resolutions was the most important. Its subject was indeed delicate, but it was one which might be so presented as to give offence to none. It was not the intention of the society to interfere, in any way, with the legal rights of slavery; yet its operations were calculated in their own nature and consequences to exert a powerful influence upon it. This influence, however, could only be secured by avoiding all direct interference. Let this principle cease to be prominent both in the constitution of the Society, and the conduct of its affairs, and its whole influence on that subject was at once at an end. He would explain the manner in which the Society operated upon the continuance of slavery. To its removal, as all know, there were many and various obstacles; but one especially was, so long as it continued, absolutely irreparable. An emancipated slave, while remaining here, was in circumstances no more favorable than before his emancipation. Personal observation had taught him this: as it had taught the gentleman he was addressing. Every man acquainted with the South must admit that the condition not only of such slaves as had humane and indulgent masters, but that of all slaves, excepting those who were subject to very brutal and inhuman owners, (and these were comparatively rare,) were in a better situation than those who had been set free, but who continued to reside in a slave State. It was the settled policy not only of Virginia, but he believed of all the slave States, that a master desiring to emancipate his slaves was prohibited from doing so, unless he at the same time removed them from the bounds of the State. What then was to be done? Some, to be sure, would go to the North; but experience of the consequences of receiving such a population had induced some, and would soon induce others of the non-slaveholding States, to close this avenue. No asylum remaining in this country, how then were they to be emancipated? The existence of a foreign colony to receive them was indispensable.

The disposition to emancipate existed to a very great extent in the South. There are already 50,000 free colored persons in Virginia. Those who have embraced the notion that nothing was to be expected from this source, must have failed to look at facts before them. The laws of our State for forty years had permitted the emancipation of slaves. But for several years past, the Legislature have been so fully satisfied that the multiplication among us of free people of color was injurious to every class of our society, that (with a very few exceptions) they have required, in every instance of emancipation, the removal of the freeman from the Commonwealth. The number of persons who have been actually emancipated by our citizens, therefore, is much greater than might be inferred from the number of free people of color now resident among us.

Furthermore, the same convictions which have led the Legislature to impose this check upon manumission, have greatly influenced the minds of individual citizens. Hence, in order to give full scope to the principle of voluntary manumission, it is indispensable to provide an asylum to which humane and considerate masters, disposed to emancipate, could send their slaves, with a reasonable prospect of conferring on them a real benefit.

The value of slaves actually emancipated within the State of Virginia already amounted to *ten millions of dollars*.<sup>\*</sup> The present white population of that State amounted to 700,000; yet they and their forefathers had emancipated slaves to the value of ten millions, and this under a system of jurisprudence which throws guards and difficulties around the act of emancipation. Such a feeling, if left unfettered, must surely produce the greatest results. To those actuated by it, the Society, by providing a safe and accessible asylum, under mild laws and on a fertile soil, presented the happiest facilities for the indulgence of their humane purpose. But should the Society presume, for a moment, to touch the rights of these very individuals over the persons of their slaves, its influence would perish. It would at once be denied access to any slave-holding State. It was a subject on which those States would allow no intermeddling. The Chairman himself, whose sentiments and practice on the subject of slavery were well known, would be among the first to resent it.

As to the efforts of the little band of fanatics, to whom allusion had already been made, it was unnecessary for him to say any thing. Every member of the Society must be fully convinced that any attempt to touch the tenure of slaves would only end in the ruin of both the slave and the master. The second proposition expressed in the resolutions was a direct consequence of what preceded it. If the design of the Society was solely the best good of the African race, then, of course, every wise and good man ought to be ready to contribute heartily to its success. Mr. ATKINSON'S resolutions were adopted without a dissenting voice.

On motion of Mr. MASON, it was

*Resolved*, That a committee of four persons be appointed by the Chair to nominate the Managers of the Society for the present year.

The Chair appointed Mr. MASON, Mr. FRELINGHUYSEN, Mr. SLADE, Mr. ATKINSON, and Mr. STONE, to constitute the committee.

The committee, after retiring for the purpose of consultation, returned, and reported the names of the following persons for the Board of Managers:

Rev. JAMES LAURIE, D. D.	WALTER LOWRIE,
Gen. WALTER JONES,	Dr. PHINEAS BRADLEY,
FRANCIS S. KEY,	Dr. THOMAS SEWALL,
Rev. WILLIAM HAWLEY,	Rev. RALPH R. GURLEY, <i>Secretary</i> .
JOHN UNDERWOOD,	JOSEPH GALES, Sen., <i>Treasurer</i> .
WILLIAM W. SEATON,	PHILIP R. FENDALL, <i>Recorder</i> .

Dr. REESE moved that the names of the Rev. WILLIAM RYLAND, JOHN P. INGLE, Rev. JOHN BRECKENRIDGE, and ELLIOTT CRESSON be submitted to the Society, together with the names reported by the committee, and that from the whole list, thus augmented, the Society should elect twelve managers.

Mr. FRELINGHUYSEN addressed the meeting in support of the nominations made by the committee.

After some discussion, in which Dr. REESE, Mr. STONE, Mr. LOWRIE, and Mr. ATKINSON took part, concerning the nominations, and some remarks from the Chair as to the parliamentary mode of proceeding in the case, it was agreed, first, to take the question separately and successively on the names reported by the committee. The question was so put, and each of the persons nominated by the committee was elected.

The following resolution was, on motion of Mr. SLADE, of Vermont, unanimously adopted:

*Resolved*, That the single object of this Society, namely, the colonization of free people of color on the coast of Africa, is large enough to command the highest energies, and the warmest aspirations of Christian philanthropy; and that, in the prosecution of this object, we will, undaunted by opposition, and unmoved by reproach, steadfastly, and patiently, and perseveringly go forward, with a firm reliance on Divine Providence that "we shall, in due season, reap, if we faint not."

Mr. POLK, of Washington, D. C., moved the following resolution, which was adopted unanimously:

*Resolved*, That the thanks of this Society are due to the Board of Managers and the other officers, for the faithful discharge of their important duties during the past year.

Mr. STONE offered the following resolution:

*Resolved*, That the reduction of expenses at the City of Washington be recommended to the early attention of the Board of Managers.

After an explanation by Dr. SEWALL of the course of the last Board of Managers on that subject, and some remarks by Mr. FRELINGHUYSEN, Dr. LAURIE, and Mr. MASON, the resolution was laid on the table.

Mr. CRESSON again suggested the subject for the consideration of the Board.

On motion of Mr. MASON, the Annual Report was accepted, and ordered to be printed under the direction of the Board.

Mr. GURLEY, the Secretary, adverted to a declaration made by him last year, of his intention to resign, but stated, in explanation, that his expectation at that time had been, that ere now the Society would have been relieved from debt. As that, unhappily, was not the case, and as he had been earnestly pressed by his friends to relinquish his previous determination, he had, after much reflection, consented to do so.

Mr. CRESSON suggested the expediency of the Society's holding its future annual meetings at an earlier day than that now prescribed by the constitution.

On motion of Mr. POLK, the fourth article of the constitution was amended by expunging the words "third Monday in January," and substituting in place thereof the words "the first Tuesday after the second Monday in December," as the time of the annual meeting.

The Secretary informed the Society that he had received a letter dated on the 13th inst. from the Rev. EBENEZER BURGESS, whose name is so distinguished in the annals of the institution, stating the reasons of his inability to attend the present meeting, avowing his "undiminished confidence" in the Society, and expressing his wish to remit, without delay, *four hundred dollars*, which he had ready, to pay the balance of his subscription on the plan of Gerritt Smith.

The Secretary also stated that he had received a letter from GERRITT SMITH, expressing the warm attachment of that gentleman to the Society, and remitting *one thousand dollars* to it; that being the second donation of the same amount which he had made to the Society since the last annual meeting.

The Society then adjourned to the next annual meeting.

A true copy from the minutes:

P. R. FENDALL, *Recorder*.

*Officers and Managers for the ensuing year.*

## PRESIDENT.

JAMES MADISON, of Virginia.

## VICE PRESIDENTS.

1. CHIEF JUSTICE MARSHALL.
2. HON. HENRY CLAY, of Kentucky.
3. HON. JOHN C. HERBERT, of Maryland.
4. ROBERT RALSTON, Esq. of Philadelphia.
5. GEN. JOHN MASON, of Georgetown, D. C.
6. SAMUEL BATAARD, Esq. of New Jersey.
7. ISAAC MCKIM, Esq. of Maryland.
8. GEN. JOHN HARTWELL COCKE, of Virginia.
9. RT. REV. BISHOP WHITE, of Pennsylvania.
10. HON. DANIEL WEBSTER, of Boston.
11. HON. CHARLES F. MERCER, of Virginia.
12. JEREMIAH DAY, D. D. of Yale College.
13. HON. RICHARD RUSH, of Pennsylvania.
14. Rev. WM. MCKENDREE, Senior Bishop of the Methodist Episcopal Church in the United States.
15. PHILIP E. THOMAS, Esq. of Maryland.
16. DR. THOMAS C. JAMES, of Philadelphia.
17. HON. JOHN COTTON SMITH, of Connecticut.
18. HON. THEODORE FRELINGHUISEN, of New Jersey.
19. HON. LOUIS McLANE, of Delaware.
20. GERRITT SMITH, Esq. of New York.
21. J. H. M'CLURE, Esq. of Kentucky.
22. GEN. ALEXANDER MACOMB, of Washington City.
23. MOSES ALLEN, Esq. of New York.
24. GEN. WALTER JONES, of Washington City.
25. FRANCIS S. KEY, Esq. of Georgetown, D. C.
26. SAMUEL H. SMITH, Esq. of Washington City.
27. JOSEPH GALES, Jr. Esq. of Washington City.
28. RT. REV. WM. MEADE, D. D., Assistant Bishop of Virginia.
29. HON. ALEXANDER PORTER, of Louisiana.
30. JOHN McDONOGH, Esq. of Louisiana.
31. HON. SAMUEL L. SOUTHARD, of New Jersey.
32. GEORGE WASHINGTON LAFAYETTE, of France.

## MANAGERS.

1. Rev. JAMES LAURIE, D. D.
2. GEN. WALTER JONES.
3. FRANCIS S. KEY.
4. Rev. WILLIAM HAWLEY.
5. WILLIAM W. SEATON.
6. HON. WALTER LOWRIE.
7. PHINEAS BRADLEY, M. D.
8. THOMAS SEWALL, M. D.
9. MATTHEW ST. CLAIR CLARKE.
10. RALPH RANDOLPH GURLEY, *Secretary.*
11. JOSEPH GALES, Sen. *Treasurer.*
12. PHILIP R. FENDALL, *Recorder.*

## REPORT.

At the last Annual Meeting of the Society, the subject of its most anxious deliberation was the heavy debt under which it was found to be laboring. This evil, great in itself, was aggravated by the despondency with which it oppressed many friends, and the consequent exultation of the enemies of the institution.

Immediately after the adjournment, the Managers advanced promptly to the discharge of the duty created by the resolution directing them "to lay before the public, through the African Repository, a full and detailed statement of the origin, rise, and present condition of the Society's debt, having particular reference to the causes and manner of its rise and increase, the times at which it has been increased, the individuals to whom it was originally and is now due, and for what, in every case, together with every circumstance within the reach of their inquiries here and in Africa, which can throw any light on this subject." Of the efforts of the Board to execute this resolution, the first fruits were their Special Report of February 20, 1834. Papers from the Colony, subsequently received, enabled them to prepare another exposition, in the form of their Special Report of July 24, 1834. These documents appeared without delay in the African Repository, and have been so long before the public, that no detailed reference on the present occasion to their contents is deemed necessary. They are believed to comprise all attainable information tending to elucidate the subject. The Board are happy to be able to state, as they now do, their conviction, derived from satisfactory proof, that the two reports just mentioned, though presenting an unreserved statement, without regard to consequences, of all the facts and circumstances concerning the debt which their utmost industry could obtain, have operated to a gratifying extent in confirming public confidence in the Society where it existed, and in recalling it in cases where it had been withdrawn. That the systematic opponents of the cause, who had made this debt a pretext for assailing it, have been persuaded by the published explanations to a more candid course, the Board do not pretend. Such a consequence, however desirable, was scarcely an object of rational hope. In connexion with the two Reports concerning the debt, the Managers invite the attention of the meeting to a tabular statement, published in the last number of the Repository, of emigrants sent to Africa since the commencement of the Society; from which statement it appears that the number sent during the years of 1831, '32, and '33, exceeded that sent during the whole preceding period of eleven years.

To discharge as soon as might be the debt of the Society, and to avert by suitable cautions the recurrence of such a burden, were felt by the Managers to be obvious and immediate duties. They are enabled to state that more than one-half of it has been paid; partly out of the ordinary revenue of the Society, and partly out of a proposed stock of \$50,000, bearing a yearly interest of six per centum, redeemable in twelve years by annual instalments, which the Board created for the payment of the debt. In their efforts to effect this object, they steadily

adhered to a determination, formed very soon after their organization, to lessen the expenses of the Society, and to refrain from sending out emigrants in any considerable number, until the debt should be paid, the affairs of the Colony be brought into a state of improved order, and plans of industry and agricultural pursuits be put in a state of successful progress, calculated to remove the causes of idleness or unprofitable employment that were believed to exist. Though that portion of the debt which has been paid out of the stock just mentioned still exists under another form, the commutation has, so far as it has been effected, relieved the Society from discredit, and provided an easy mode for the final extinguishment of its obligations.

Resolving to place the domestic expenses of the Society on the most economical establishment consistent with the suitable performance of its business, the Board abolished the office of Clerk: a gentleman appointed at the last Annual Meeting one of the Secretaries declining to accept the office, they have not filled the vacancy; and they have greatly diminished the previous cost of publishing the Annual Reports and the African Repository. The duties of Clerk, and those which the additional Secretary was expected to perform, have during the past year been discharged by the other executive officers.

In order to lessen the Colonial expenses of the Society, the mixed compensation of salary and sustenance, which certain officers at the Colony had before received, has been substituted by a fixed compensation wholly pecuniary; and sundry officers before paid by the Society have been referred to the Colony for compensation, should it require their future services.

The stock above mentioned was not created till the failure of the plan proposed at the last Annual Meeting for raising \$50,000 had been ascertained. The obligation to pay the subscriptions made under that plan being contingent on an event which did not happen, none of them have been recognised by the subscribers except that made by the gentleman who proposed the plan. He has since paid two annual instalments of his subscription of \$1,000 each; and a gentleman who subscribed after the adjournment has also paid two instalments. It should be mentioned that another distinguished friend of the Society, who had subscribed under the plan referred to, has since taken the amount of his subscription in the stock. Of this stock about \$10,500 have been issued to creditors of the Society, and others have promised to take about \$10,000 more. The Board have also received for stock upwards of \$2,000 in cash from the friends of the Society, and expect to dispose of several other thousands in the same way. The effect of what has been done and is in progress in relation to the debt, relieves the Board from any fear of serious injury to the cause from that source.

In addition to the efforts already referred to for discharging the debt, the Board resorted to the obvious expedient of soliciting contributions from the friends of the Society. In May last they addressed a circular to each of its auxiliary associations, invoking their aid and influence in freeing it from pecuniary difficulty, and indicating what seemed a practicable mode of accomplishing the object. With few exceptions, this appeal was unheeded. Better, though only partial success, attended the efforts of the Secretary of the Society, and of two Committees con-



sisting of distinguished members of the Board, who were at different periods deputed to ask aid from the friends of the Society in the northern cities. For the liberality manifested on these occasions by many individuals, it has cause for deep and permanent gratitude.

Through circumstances to be noticed presently, but little progress had, at the time of the last advices from the Colony, been made in the plans devised by the Board for improving its condition. In April last, despatches were received from the Rev. JOHN B. PINNEY, then temporary Colonial Agent, manifesting so much diligence and ability in the discharge of his functions, that the Board resolved to secure, if possible, his continued services; they accordingly appointed him permanent Agent for the Colony, though aware that his acceptance of the situation would require the consent of the Western Foreign Missionary Society, in whose service he had gone to Liberia. Application for such consent was accordingly made to that respected institution, and an answer received, declining, for assigned reasons, to yield the services of Mr. Pinney permanently to this institution, but permitting him to retain his relations to it for some time to come, and urging this Board to make other and permanent arrangements as soon as practicable. In anticipation of a response favorable to their wishes, the Managers had called Mr. Pinney's attention to the measures of Colonial improvement on which they had determined. He was instructed to assign to emigrants their land promptly on their arrival; to cause a number of lots of five acres each, more or less, in his discretion, to be laid off in the vicinity of each other; a comfortable cottage of native structure to be erected on each, sufficient for the residence of a small family; and a sufficient portion of each lot to be cleared and planted with the most useful vegetables. The cost of each homestead was limited to \$50, and the occupant was entitled to become its owner in fee simple, provided he should make a similar establishment in its vicinity. The Agent was also directed to provide a public farm, on which might be employed emigrants requiring work at any time. The Board are happy to learn by the last despatches from the Colony that the land for a public farm had been laid off; that the lots would be soon ready to receive ten families; and that in the opinion of one of the Colonial Physicians, in whose judgment the Board place much confidence, the most beneficial effects as to both the health and the general prosperity of the Colony might be expected from these arrangements. In promotion of both these objects, the Colonial Agent was also instructed to obtain a healthy territory for settlement in the high lands of the interior country, and to open a road thither from Liberia. In his general instructions he was urged to encourage the formation of Temperance Societies at the Colony, as the most effectual instruments for preventing the use of ardent spirits. This vital interest was shortly after made the subject of a special communication, in which were recapitulated the former efforts of the Society to promote temperance at Liberia, enjoining on him to exert the most emphatic moral influences in its behalf, and to communicate to the Board all procurable information bearing on the question of totally prohibiting the introduction of alcoholic liquors—on which they were deliberating. In justice to the colonists, it should be stated that the solicitude of the Managers on this subject is not prompted by a belief that intemperance is a prevailing vice at Liberia; but that, on the contrary,

after a candid examination of all the facts and evidence which careful inquiry has hitherto brought before them, they are of opinion that the Colony is less obnoxious to the charge than the same amount of population in an equal space of many parts of the United States. In illustration of this topic, it affords them pleasure to add that, in a letter recently received from one of the Colonial Physicians appointed since the last Annual Meeting, he states that not a drop of ardent spirits had been offered to him since his arrival, and that he had not seen any used by others. But the Managers strongly desire to eradicate from the infant community under their charge the germ of an evil so fruitful of misery and crime wherever it has existed. On the importance of the *end*, their own opinions, as too, they believe, were those of all their predecessors, are unanimous; but the selection of *means* presents a question of much embarrassment. Obvious considerations have hitherto recommended moral influences in preference to the doubtful experiment of coercion. The confidence of the Board in their success is greatly animated by the proposed establishment, through the contributions of philanthropic citizens of the State of New York, of a Temperance Settlement in the Colony, to be called Albany. The Board do not permit themselves to doubt the success of this interesting effort to found a community on the principle of temperance, nor the benign influence of its example on the neighboring society. Despatches from the Agent, under date of October 4, inform them that the Albany settlement would be soon ready for the reception of emigrants.

Mr. PINNEY's health, delicate when he left the United States, was so bad during the past summer as to withdraw his attention almost entirely from public affairs; and, consequently, to delay the execution of the plans of colonial improvement which the Board had communicated, or his own judgment had suggested to him. The result of them, when consummated, cannot fail to advance the prosperity of the Colony, and greatly to diminish the expenses of the Society in sustaining it.

In the *Jupiter*, which sailed from New York on the 21st of June last, Dr. EZEKIEL SKINNER, of Connecticut, and Dr. ROBERT McDOWALL, a colored Physician, from Scotland, went, under appointments by the Board, as Colonial Physicians. They were accompanied by CHARLES H. WEBB, one of the medical students under the care of this Board, whose purpose was to complete the study of his profession under the instruction of the Physicians at the Colony, and, afterwards, to engage there in its practice. Dr. Skinner and Dr. McDowall have been unremitting in their attention to the sick, and have received from Mr. Webb valuable assistance in the discharge of their duties. Dr. Todsen's official relations to the Colony were terminated by the Board in July last.

After the somewhat encouraging views which have been presented, in relation to the adjustment of the old debt of the Society, it would gratify the Board to be able to assure it that they have contracted no new obligations. But, though such is not the fact, they trust that, on due consideration of the circumstances in which they were placed, it will be admitted that they have done all in their power to accomplish the objects of their appointment, at the least possible sacrifice of the interests of the institution.

It will be observed, from the Treasurer's account current, appended to this Report, that the receipts at the treasury for the past year have

been considerably less than those of former years. And it is well known, that when Mr. Pinney reached the Colony, as temporary Agent, he found it in a very distressed state, wanting many of the necessaries of life. He was, therefore, obliged to purchase provisions wherever he could find them, and at any price, and to draw on this Board for payment. There were, also, many claims outstanding against the agency for supplies, salaries, &c., which he was called upon to pay. To satisfy these various and pressing demands, Mr. Pinney, soon after he entered the agency, drew on the Board to the large amount of \$11,000. As many of the drafts thus drawn were promptly paid as the state of the treasury would allow. In some instances, protests were suffered; in others, the members of the Board, in their individual capacities, borrowed money from the banks to pay the drafts, which loans have since been repaid by the Treasurer. In addition to the payment of several old claims, the purchase of supplies for the Colony, and the current expenses of the Society, about \$3,000 were paid in discharge of a portion of Mr. Pinney's drafts; a like amount was protested, and about \$5,000 are just become due.

On receiving, in April last, the despatches before referred to, from Mr. Pinney, it was found to be absolutely necessary to send out, with all convenient promptitude, a supply of trade goods and provisions, as it appeared that he had to pay exorbitant prices for every thing which he was constrained to purchase there. It was, therefore, determined to send by the *Jupiter*, which was about to carry out several teachers and other emigrants from New York, and in which it was resolved to obtain a passage for the additional medical officers engaged for the Colony, the supplies so much wanted. The Secretary of the Society accordingly proceeded immediately to New York, in order to obtain from the benevolent citizens of that place either money or goods to supply the wants of the Colony; and what could not be obtained gratuitously, to purchase on credit. The result was, that upwards of \$6,000 worth of goods were shipped in this vessel; of which amount the citizens of New York and Albany contributed about one-half; and for the other half drafts were given on this Board; and, also, for the freight of the goods and the passage of the three Physicians who went in the same vessel. All which drafts, except those given for the freight, (which are under protest,) and small amounts due on two others, have been duly paid.

The Board of Managers, having, early in the year, come to the conclusion that a Currency for transactions of small amount would be very convenient in the Colony, and prevent the necessity of a recourse to exchanges of different articles of merchandise, after due consideration, adopted the plan of issuing a sufficient quantity of small agency notes, with suitable devices, so that one denomination might be known from another even by persons who could not read, from five cents to a dollar. A quantity of these notes was accordingly prepared and filled up, requiring the signature of the Agent only, to make them ready for circulation.

With this currency, and a cask of cents for smaller change, the Treasurer sent particular instructions to the Colonial Agent, as to the manner of keeping the accounts of the Colony in future, so that the Society might know the expense attending the different departments of the Colonial Government, as well as the profits arising from the store, and the traffic carried on by the schooner of the Colony with the natives; and that there

might exist something like a system of accountability between the Colonial Agent and the Parent Board.

It appears, by one of Mr. Pinney's late letters, that he had not, at the date of it, received the currency notes. Supposing them to be lost, he desired a fresh supply. But, it is presumed, that, as the goods sent by the Jupiter were, on their arrival, stored in a warehouse of the Vice Agent, the box containing these notes was put away with the rest of the goods, and that it will be found when the warehouse is examined.

By the last arrival, an account current, forwarded by the Colonial Secretary, was received; but, from the absence of vouchers, and other deficiencies, is not so satisfactory as it is hoped that future documents of the kind will be.

From what has already been said of the financial condition of the Society and the wants of the Colony, when the present Board of Managers entered on their duties, it may be supposed that they have been unable to fit out any expeditions. To engage in new enterprises, while the unpaid debt incurred for the old continued a theme of hostile criticism, and to add to the numbers of the colonists while the situation of those already settled needed material improvement and immediate aid, seemed to the Managers a course which, whatever might be its temporary eclat, could present no solid advantage, but would fearfully augment the burdens of their already oppressed treasury. In reaching this conclusion, they did not fail to consider the unfavorable tendencies of a remission of colonizing enterprise; but they relied on the public candor to estimate the difficulties of their position, which determined them to regard the sending of emigrants as a secondary consideration, except under special circumstances, until the debt should be paid. With the views of duty just indicated, they have, since the last Annual Meeting, sent directly but fourteen emigrants to the Colony. These were manumitted slaves belonging to the estate of the late Matthew Page, of Frederick county, Virginia, and sailed in the ship Ninus, from Norfolk, on the 26th of October last, to join others heretofore sent to Liberia by the benevolent widow of that gentleman. They went in company with the manumitted slaves of the late Dr. Hawes, of the same State; and, through the liberality of the Young Men's Society of Pennsylvania, which fitted out the expedition, received a free passage. A charge of \$280 was thus saved to the Society.

Another case, which seemed an exception from the rule which the Managers had prescribed to themselves, was that of between thirty and forty slaves liberated for the purpose of colonization by the last will and testament of the late Rev. John Stockdell, of Virginia. Their contested claim to freedom having been decided in their favor, the Board determined, under the peculiar circumstances of their case, to make an effort for promptly conveying them to the Colony. The preliminary measures adopted, in view of this object, were arrested by information that an appeal had been taken from the decision in favor of the slaves. Should that decision be affirmed, as it is expected to be, by the appellate court, the next Board of Managers will, of course, resume the efforts of the present Board to carry into effect the wishes of the benevolent testator.

A correspondence has recently taken place, between the Navy Department and the Board, in relation to sixty-two recaptured Africans, who had been placed at the disposition of the Federal Government by the

judgment of one of its courts. This correspondence resulted in the acceptance by the Department of terms on which the Board offered to restore those unfortunate persons to their native land. This purpose will, it is expected, be effected in a few weeks.

It is a source of high gratification to the Managers, that, though their immediate concern in the business of emigration has been inconsiderable during the past year, Auxiliary Societies, other friends, and similar institutions, have not permitted it to languish. They before mentioned the proposed establishment of a Temperance Settlement within the Liberian Territory, and the expedition sent out by the Young Men's Society of Philadelphia. The former enterprise originated among the citizens of Albany, in the State of New York, who determined to raise \$3,000 for the purpose of settling at a village, to be called Albany, in Liberia, one hundred temperance emigrants. Of this sum \$1,093 29 were, during the last summer, collected and forwarded to this Board, and \$374 have lately been remitted to it, for the same object. The Colonial Agent was promptly instructed to select a suitable location for this settlement, and to make preparatory arrangements for the settlers, on the principles of the new plan, for the accommodation of emigrants, which was noticed in a former part of this report. The progress made, in regard to this settlement, has already been adverted to. The emigrants, sent out by the Young Men's Society of Pennsylvania, were one hundred and ten slaves, manumitted by the last will and testament of the late Dr. Aylett Hawes, of Rappahannock county, in the State of Virginia, on the condition of being sent by the American Colonization Society to Liberia; and with a bequest of \$20 to each of them in aid of their transportation and settlement. The financial exigencies of the Parent Institution preventing it from immediate direct action on this subject, the Managers accepted the offer of the Young Men's Society of Pennsylvania to send the manumitted slaves of Dr. Hawes to Bassa Cove, to be there formed into a distinct, but dependent settlement. The Kentucky State Colonization Society proposes to send out, at its own charge, during the present month, about fifty emigrants to the Colony, to be selected with due regard to their moral qualifications, and to be well provided by that institution with every thing necessary for their comfort. The consent of this Board to that enterprise, and to the appropriation to its purpose of a legacy of \$500 left by a lady of Kentucky, has been requested and accorded.

In the last Annual Report was noticed the independent Colony established at Cape Palmas by the Maryland State Society. A recent communication from that Society to this Board exhibits a gratifying view of the progress of their enterprise. In June last, they sent a vessel with supplies; and in December, another with supplies and emigrants. Advices received by the return of the former vessel presented the condition of the settlers in the most favorable light, in regard to both their physical comfort and their prospect of moral elevation.

Since the last Annual Meeting, the following Auxiliary Societies have been formed:

The Young Men's Colonization Society of Frederick county, Va., auxiliary to the Virginia State Society.

A Colonization Society at Methuen, Massachusetts.

A Colonization Society of the students of Washington College, Pennsylvania.

A Colonization Society of Auburn Theological Seminary, New York.

- The Young Men's Colonization Society of Pennsylvania.
- The Colonization Society of Cumberland county, Pennsylvania, at Carlisle.
- The Colonization Society of Lane Seminary, Ohio.
- The Colonization Society of Kinderhook Academy, New York.
- The Young Men's Colonization Society of Geneva, N. Y., auxiliary to the New York State Colonization Society.
- The Young Men's Colonization Society of Muskingum county, Ohio, formed at Zanesville, December 24, 1834.
- The Tioga county (N. Y.) Colonization Society of the eastern jury district of said county.
- The North Carolina State Society has been re-organized.

Fewer permanent Agents of the Society have been employed in the past, than in the next preceding year. Shortly after the last Annual Meeting, the Board appointed Robert S. Finley, Esq., permanent agent for the western district, comprising the States of Ohio, Indiana, Illinois, and Missouri, and the Territory of Michigan. In that region, Mr. Finley has exhibited his characteristic zeal and ability; and, though his efforts to raise funds for the Society have not prospered, he has done much in wakening public attention to the cause, in stimulating its friends to exertions, and in repelling hostilities. The Managers regret to add, that private considerations have determined that efficient officer to retire from his agency in the course of a few weeks. A part of his field is at present occupied by the Reverend Cornelius Moore, a gentleman highly recommended to the Board, and recently appointed Agent of the Society for the State of Ohio. A similar appointment for the State of Virginia has been conferred on Colonel Addison Hall, formerly of Lancaster county, in that State. He will shortly remove to Richmond, in order the more effectually to promote the interests of the Society; and the Managers feel great confidence in the result of his efforts. A prominent friend of the Society was appointed Agent for the New England States, and another for the middle district, comprising the States of New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. Both these gentlemen declined to accept, and the Board have not deemed it advisable hitherto to fill the vacancies. Mr. Sylvester Woodbridge is engaged in the service of the Society in Connecticut and the western part of the State of New York. The Rev. William Matchett has, for some months, been acting as agent of the Society in Delaware and Maryland.

The circumstances under which Mr. Pinney was appointed Colonial Agent have been mentioned in a former part of this Report. His administration, until disease incapacitated him for exertion, was so vigorous, provident and discreet, that the Board feel pain in announcing to this meeting that the Society is no longer to have the benefit of his valuable services, as he proposes to devote himself to his missionary labors so soon as a new Colonial Agent can be appointed.

The cause of African missions has suffered severely by the decease of the Rev. Mr. Laird and wife, and the Rev. Mr. Cloud, of the Presbyterian Church, and the Rev. Mr. Wright and wife, of the Methodist Episcopal Church; individuals who, by their talents, zeal, and piety, were well qualified for extensive usefulness in that great and holy work, to which their lives were cheerfully devoted. Cut down in the commencement of their labors, they could do little more than exhibit, under the most trying circumstances, the noble Christian spirit which animated them, and beneath an example of influence to revive something of the primitive spirit of our religion in the bosom of the Church.

Despatches received from the Colony, by the Ruth and Sarah Priscilla, bring intelligence from it as late as the middle of October. At the date of these despatches, Mr. Pinney had so far recovered his health, as to enable him to resume partially his official functions, and thus to terminate some dissatisfaction which had been created by circumstances connected with his temporary retirement. Besides plans of improvement in the Colony of a more general nature, the execution of which had been suspended by his unfortunate illness, the completion of the new substantial colonial store and saw-mill, which had been early commenced by him, was delayed.

Though there had been a number of deaths among the emigrants who went out in the Argus last winter, but few instances of mortality had since occurred. Among these, were the deaths of two individuals of much consideration in the Colony: the Rev. Colston M. Waring, who emigrated from Virginia in the year 1823, Pastor of the First Baptist Church, a member of the Colonial Council, and who had twice filled the office of Vice-Agent; and the Rev. Gustavus V. Cesar, an emigrant from Hartford, in Connecticut, a minister of the Episcopal Church, and surveyor of the Colony.

Dr. Skinner's treatment of the diseases of the Colony has thus far been successful. He considers Millsburg as the most healthy of the colonial settlements; and states that there are mountains in its vicinity which would furnish an eligible site for a medical or high school. As a proof of its salubrity, he mentions that there are living there in good health two families, each consisting of nine persons, who were among the first settlers; and that they all passed through the fever without physician or medicine. Dr. Skinner is of opinion that every part of Liberia may be rendered more healthy than at present, and that nothing is wanting but industry and perseverance to overcome the obstacles which now obstruct its prosperity. In promoting religion and morality among the colonists, and in stimulating them to active usefulness, this officer has been an efficient co-operator with the Agent. The Board are gratified to learn from him that he found the state of society in the Colony moral and orderly in a very high degree.

By the last despatches, many important subjects were brought to the notice of the Board. Among the results of their counsels was a determination to send out to Liberia, by the first opportunity, a few bales of cotton, and wheels, cards, and looms, for manufacturing purposes, with the view to enable hands, hitherto unemployed, to make necessary articles of clothing for the use of the colonists; and to instruct the Agent to obtain from the Bassa country, the Cape de Verd islands, or other places, as many steers, mules, and asses as may be wanted for agricultural pursuits and the transportation of burdens.

The Board regret to learn that the Colonial Council have passed an ordinance suspending the public schools, until some better plan for conducting them can be devised. The Agent will be instructed to promote this object by all means within his power. Among the wants of the Colony, which the Managers have been most solicitous to supply, is its need of an improved system of jurisprudence. The Colonial Code, which they had taken means to have prepared, is not yet completed.

At the last Annual Meeting two resolutions were adopted; the first containing ten specifications concerning colonial statistics, about which

the Society directed the Managers to obtain and embody in the present Report the fullest and most accurate information; and the second directing them to embody in all future Reports details still more minute on the same topics. The earliest opportunity was used to call the particular attention of the Agent to these resolutions; but the Managers regret to say, that, in consequence of his ill health and the pressure of his current engagements, he has been unable hitherto to furnish them with the means of communicating to the present meeting the desired information. In order that no avoidable delay may occur in giving the members of the Society all the light that can be obtained on this subject, it is the purpose of the Board to publish in the African Repository the Agent's report on the resolutions so soon as it shall be received.

The Society, at the last Annual Meeting, referred to the Board a resolution appointing three gentlemen as Commissioners to proceed to Liberia and its vicinity, and to submit to the present Annual Meeting the result of their inquiry. This reference was an early subject of deliberation with the Board; but the object for which the commission was suggested having been otherwise attained to a considerable extent, they determined not to institute it. They are happy to believe that no injury has resulted from this course, as full reports in relation to the Colony, of the accuracy of which they entertain no doubt, have been received since the last Annual Meeting. Among these may be specified a letter from Captain Voorhees, of the United States Navy, under date of December 14, 1834, which was published in the African Repository for March last.

Another subject referred to the Board at the last Annual Meeting was that of making arrangements with Mr. Gurley to secure, as soon as practicable, the publication of his Biography of the late Mr. Ashmun. That purpose has been effected without the agency of the Board, but on terms which secure to the Society a contingent interest in the work. It is expected shortly to issue from the press.

The Managers cannot close their Report without noticing the dispensation of Providence which has deprived the Society, during the past year, of its three distinguished friends, General Lafayette, William H. Crawford, and Thomas S. Grimke. Of these, the two first named were among its Vice-Presidents; and the third, though declining to accept a similar station, which had been tendered to him, was a constant and zealous supporter of the cause. The public interest felt in them all would render any particular allusion on this occasion to their characters a superfluous tribute to their memories. But the Managers of an institution, with which the names of those eminent persons are identified, may be allowed to mingle with the more conspicuous manifestations of sorrow which their deaths have called forth, an expression of their own deep, though unavailing regret.

In surrendering to the Society the trust with which they have been honored, the Managers are happy to say that nothing has occurred during the period of their administration to shake their confidence in the great cause of Colonization, nor their hope that the same protection which it has received so signally from Heaven in times past will be continued throughout its future course.

JAMES LAURIE,  
*President of the Board of Managers.*

R. R. GURLEY, *Secretary.*



Dr. *Joseph Gates, Treasurer, in account with the American Colonization Society.*

1834, Jan. 22.	To cash received from late Treasurer, -	\$140 00	1834.	By cash paid and stock issued in discharge of debts outstanding at the last Annual Meeting, viz: cash \$7,126 84, stock \$10,411 70, -	\$17,538 54
	To cash received from Auxillary Societies, -	5,226 87		By cash for supplies to the Colony, and on account of salaries in do. -	9,130 44
	To cash received by donations, -	6,573 79		By cash for the outfit and passage of Drs. Skinner and McDowall, -	459 25
	To cash received from collections in churches, -	3,379 67		By cash for maintaining, clothing, and educating medical students, -	1,111 76
	To cash received from subscribers to Gerritt Smith's first plan, -	2,440 00		By cash for rent, stationery, fuel, postage, expenses of travelling of members of the Board, and other contingencies, -	1,122 10
	To cash received from his second plan, -	2,040 00		By cash for printing, -	852 00
	To cash received from life subscribers, -	160 00		By cash for transportation of emigrants, -	280 00
	To cash received from sale of stock, -	12,511 70		By cash for goods purchased for the Albany Temperance Society, -	500 00
	To cash received from Mississippi Presbytery, -	150 00		By cash for stores and passage of Messrs. Finley and Searl, teachers of the New York Female Education Society, -	306 28
	To cash received from the Albany Temperance Plan, -	1,467 29		By cash on account of salaries at home, -	3,466 00
	To cash received from the N. Y. Female Education Society, -	800 00		By cash to F. W. Thomas, agent, for his services, -	236 00
	To cash received, balance of collections from Rev. J. N. Danforth, -	140 00		By cash to W. M. Matchett, agent, on account, -	10 00
	To cash received from collections by F. W. Thomas, -	236 00		By cash to Geo. Wood, N. York, for this Society's portion of a fee on account of a legacy bequeathed in Vermont, -	84 45
	To cash received from Mass'ts African Education Society, -	5 68		By cash for discount, interest, &c. -	106 31
	To cash received from Jas. Keith, Alexandria, for conveying colored people to Africa, -	225 00		Balance, -	352 97
	To cash received from Jonathan Beecroft, for the use of his former servant in Liberia, -	50 00			
	To cash received for sale of old fire grates, -	40 10			
		\$35,556 10			
1835, Jan. 16.	To balance brought down, -	\$352 97			
					\$35,556 10

The undersigned, a Committee appointed to audit the Treasurer's accounts from January 22, 1834, to January 15, 1835, have performed the duty assigned to them; and, having compared the entries with the vouchers, find the record correctly kept.

JANUARY 15, 1835.

#AMPS LAURIE,  
P. BRADLEY.

## TREASURER'S ACCOUNT.

*Resolutions of the Board of Managers of the Colonization Society.*

JANUARY 12, 1835.

1. *Resolved*, That the Board highly approve of the removal of unemployed women and children, and others, living at the expense of the agency at Monrovia, to Caldwell, to be employed either on the public farm, in manufacturing cotton, or in some other way to earn their own maintenance.

2. *Resolved*, That nothing further is necessary, on the part of this Board, to prevent the introduction into the Colony of aged and unprotected women and children, than that strict attention be given to the subject whenever vessels are sent out with emigrants to Liberia.

3. *Resolved*, That the propriety of converting one or more of the receptacles at the Colony into a workshop or workshops, in which to employ such women, children and others, as may be engaged in manufacturing cotton or other articles, be left to the discretion of the Colonial Agent.

4. *Resolved*, That no further regulations are necessary, in addition to those passed by the Board in January last, in relation to emigrants settling, on their first arrival, on the lots to be permanently laid out for them.

5. *Resolved*, That it being, in the opinion of the Board, all-important to the future welfare of the Colony that good schools should be kept up in the several settlements, any school-house, owned by the Society in the Colony, shall be used gratuitously by the teacher of any public school; and in settlements where the Society has no school-house, the Board agree to pay the rent of a suitable house for the purpose, on condition that a public school be kept therein, until more efficient provision in the premises can be made.

6. *Resolved*, That, in order to furnish employment to women and children, and others unable to labor on a farm, the Board will comply with the request made by the Colonial Agent, to send out to the Colony, by the first opportunity, wheels, cards and looms, for the purpose of manufacturing cotton; and until the inhabitants are placed in a situation and furnished with the proper means for raising sufficient cotton in the Colony, that a few bales of cotton be sent from hence, with the implements above mentioned, and from time to time, as it may be wanted. By these means, it is presumed, that a large quantity of necessary articles of clothing may be made for the use of the colonists by hands which have hitherto been unemployed.

7. *Resolved*, That a quantity of booties be sent to the Colony for the purpose of preventing injuries to the ankles, which frequently produce ulcers, especially in persons recently afflicted with the fever of the climate.

8. *Resolved*, That the Colony has been too long without working animals to aid its settlers in agricultural pursuits, and in carrying burdens from place to place, and that, therefore, the Colonial Agent be instructed to take an early opportunity of obtaining, from the Bassa Country, or some other place, as many steers as may be wanted for these purposes; and also such number of mules or asses as may be needed from the Cape de Verd islands, or other parts.

9. *Resolved*, That the schooner Margaret Mercer being now useless for want of repairs, the Agent be instructed either to cause her to be repaired at the Colony, or to send her to the United States for that purpose, accordingly as he may think best, unless he should think it more expedient to hire her out or to sell her, as heretofore authorized to do.

10. *Resolved*, That the existing circumstances of the Colony, and the narrow finances of the Board, do not justify the purchase, at this time, of a steamboat for the Colony.

JANUARY 26.

*Resolved*, That Mr. Pinney having expressed a wish to retire from the Colonial Agency, Dr. Ezekiel Skinner be appointed Colonial Agent; and that he be apprised that the Board will relieve him from the duties of that station, and enable him again to devote his exclusive attention to his professional duties, so soon as they can procure the services of a suitable successor in the Agency.

FEBRUARY 7.

*Resolved*, That the Colonial Agent be at liberty to take up his residence at such place or places within the Colony of Liberia as he may prefer for its or their advantages in respect to health and other circumstances; that he rent a house for his temporary accommodation, in any such place, until he become satisfied with a site for his permanent abode; and provided such location be not at Monrovia, this Society will cause a suitable house to be erected there for his residence, and provide in other respects for his comfortable establishment.

## AFRICAN COLONIZATION.

It has been already stated, that a vessel will shortly sail to Liberia from New Orleans, with sixty-two recaptured Africans, at present in charge of the Marshal of the district of Louisiana; and that the Auxiliary Colonization Society of Kentucky, having resolved to send out to Africa from the same port about fifty emigrants from that State, the Board of Managers of the Parent Society had authorized their agent for the western section of the United States, Mr. R. S. FINLEY, to pay a visit to New Orleans, in order to charter a vessel, provide the necessary stores for the voyage, and to attend to their embarkation. On his way Mr. F. was directed to spend a short time in the State of Mississippi, to give information to certain free colored persons there, who had expressed a desire to emigrate to Liberia, of the present opportunity. The Board has just received from Mr. F. a very interesting account of the success which has attended his visit to Mississippi. He states "that there will be upwards of seventy emigrants from that State; that, through the unexampled liberality of the friends of the cause, with little or no effort on his part, a sufficient sum of money has been raised to defray the expense of the expedition; that twenty-six of the emigrants belonging to the estate of James Green, deceased, late of Adams county, were selected from one hundred and thirty, and emancipated for faithful and meritorious services. The acting executor of the estate will accompany these people to New Orleans, to purchase for them an outfit of clothing, furniture, implements of husbandry, mechanics' tools, &c. to the value of a thousand dollars, to pay the expense of their passage, and to advance five thousand dollars for their use in the Colony. Forty-three of the emigrants are from Claiborne county, are people of excellent character, and will carry with them ten thousand dollars worth of property. Among these emigrants are GLOSTER SIMPSON and ARCHY MOORE, who visited the Colony more than two years ago, on behalf of the free colored people of Mississippi, as *exploring agents*. When the Ajax sailed for Liberia, in the spring of 1833, they were not ready to return, their families being still in bondage; but they have been waiting, for a year past, with great anxiety to return. On paying them a visit, and informing them of the opportunity for their immediate departure, they received the intelligence with *rapturous joy*." Mr. F. adds, "that he shall sail in the next steamboat, and expects to meet the Kentucky emigrants at New Orleans, as they were to leave Louisville on the 16th of January." Mr. Finley's letter is dated February 2d.

☞ A list of donations and collections in the March No.

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AND  
**COLONIAL JOURNAL.**

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Vol. XI.]

MARCH, 1835.

[No. 3.

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**MR. GERRIT SMITH ON COLONIZATION.**

WANT of room has obliged us to postpone until the present occasion, the re-publication of an Essay on Colonization, by that distinguished philanthropist GERRIT SMITH. It is the third and last of a series of Essays from his pen, originally published in the New-Haven Journal of Freedom. The writer, though a warm advocate of the Colonization Society, has given it several occasional blows, which would be more easily borne, had they been inflicted by a less friendly and less distinguished hand. But we are not deterred by this consideration from re-publishing his piece. The name of the writer is sufficient to bespeak for it a very general perusal:

It is now some eighteen or twenty years, since such men, as Finley, Mills, and Caldwell—names ever dear to Philanthropy—began to inquire, what could be done for Africa and the children which had been torn from her. The spots, which civilization had redeemed from her vast moral waste, were fewer and scarcely larger than the Oases of her deserts. Nor could benevolence survey the condition of the African any where else, but with a bleeding heart. In South America; in the W. Indies; in the U. States;—he was still in chains. Indeed, as to our own land, there had never been greater, nor more successful efforts made, than were then making, to extend and perpetuate the dark and cruel empire of Slavery: and this too, notwithstanding all the opposition to it—as well, that of Manumission Societies, as of individuals.

These inquirers for relief to the wretched objects of their solicitude, were led by Providence to project the American Colonization Society: and, after long continued, but unwearied exertions, for this end, they succeeded, in interesting in their views, persons enough to form the Society. It is surely no slight commendation of the wisdom of its plan, that, before the Institution had been in operation half a dozen years, the eyes of the wise and good every where were turned to it, as the harbinger and chief instrument of deliverance to the down trodden African race.—From the first, the Society continued to advance, with but rare and unimportant interruptions of its prosperity. God smiled on its Colonists. He “covered their heads in the day of battle,” when the infuriated natives rushed against them, with thirty fold their number: and after all which has been said, and much of it justly, of the desolating diseases of Western Africa, where, in all the annals of modern colonization, do we find, that the foundations of a State were laid with less sacrifice of life, than in Liberia? The prosperity of the Colony awakened up, throughout our land, a fresh interest in the African race: Tenfold more interest than before, was now taken by us in the hundred millions of unhappy Africa; and the feeling came to be strong in our hearts, that it was emphatically the duty of the people of the United States to be instrumental in regenerating her. Above all, the sentiment, that the negro slave is capable of freedom, and is entitled to it, was now spreading

rapidly. Even, at the South, the long undisturbed seal of silence on the subject of slavery was broken: and the subject was discussed;—not in the confidence of the fireside and in the whispers of secret places only; but, in the public prints and “upon the house tops.” A spirit of manumission began to run through the ranks of our slaveholders. Some of them liberated all their slaves: and there were instances, in which the slaveholder, not only gave up his slaves, but also furnished the partial or entire means for removing them to Liberia. A thousand slaves were given to the Society; and, could it have defrayed the expense of colonizing them, thousands more would have been at its service. A spirit of alarm also began to run through the ranks of our slaveholders; as was evident by the enactment of new laws to secure the slave and prolong slavery. But, here I must turn from my enumeration of the beneficial effects of the Colonization Society, to defend it: for, with some minds, these laws, which I have set down to the praise of the Society, pass to its discredit. Even Mr. Birney, the recent productions of whose polished mind so justly endear him to the friends of the poor slave, brings up, in his celebrated letter to the Secretary of the Kentucky Colonization Society, the increased rigors of the slavery system, since the organization of the Society, as matter of accusation against it. I will agree with him, if he wishes me, that the Society occasioned a part, or even the whole of these rigors: but, then, I will claim for the *credit* of it, that, which is, in his view, its *reproach*. Just as reasonable is it to tax God’s truth with the sin of the rebel’s bracing himself against it, as it is to hold the Colonization Society responsible for the sin of these new measures for oppressing the slave, and confirming slavery: and just as well may the occasion of the sin, in the one case, be pronounced criminal, as the occasion of it, in the other. That these new measures were not accordant with the spirit and tendency of the Colonization Society; but, that they were occasioned by it, so far as at all, through the dread of, and in opposition to that Anti-Slavery feeling, which we have credited the Society with promoting, acquires no little probability from the fact, that these measures were adopted by such of the slave States, as had, all along been foaming out their hatred against the Society, instead of such, as had ever regarded it with favor. In Maryland and Kentucky, for instance, where the Colonization scheme had, from its origin, been very popular, the public mind was purposing the abolition, instead of the prolongation of slavery. Virginia too, where that scheme had been rapidly gaining favor, was found, a few years ago, well nigh prepared to resolve on being a free State: whilst, on the other hand, in South Carolina and Georgia, where no man could ever have freely and fully advocated the cause of Colonization without peril of his life, no new measures awaited the condition of the wretched slave, save those, which multiplied his chains; increased his darkness; and deepened his despair. Who can find, in these facts, any ground for the often repeated charge, that the Colonization Society and Slavery go hand in hand? And who will pretend, that the Society acquired its hold on the affections of the free States, otherwise than, as it commended itself to the dislike of slavery and the desire for universal freedom, which prevail there? The Southampton insurrection was doubtless the proximate cause of the recently increased severity of the slave code in Virginia. Will it be said, that the further oppression of the slave was the *design* of that insurrection; and, that the spirit of the insurrection was in fellowship with the spirit of slavery? As well however, may this be said, as that the new legislative rigors, which the slave suffers in several of the States, and of which the Colonization Society may, to no small extent, have been the occasion, prove, that the Society and Slavery go hand in hand. It is greatly to be feared, that it will be the policy of most of the slave States to tighten the bands of the slave in proportion as the Anti-Slavery Society succeeds in disseminating its principles and extending its influence. Indeed, the Society is already and frequently conjured by its love of the slave, and in view of the additionally severe treatment, to which it is exposing him, to cease altogether from its labors. But, although it should be the occasion of new sufferings to the slave, would criminality necessarily attach to it, for being so?—and would these incidental sufferings, deeply regretted on their own account, be of such comparative moment, as to justify the Society in self-annihilation and in the sacrifice of the great objects which called it into existence? An affirmative answer to this interrogatory involves a doctrine, which would stop the wheels, as well of Divine, as of human benevolence: for, in either case, (and how plainly does this show, that we live in a sin-deranged world!) the revolution is attended with damage to some. The Anti-Slavery Society is not to be blamed therefore, if it shall be, as, we have supposed it may become, the innocent occasion of sufferings to some

of the objects of its benevolent solicitude. Nor, if the Colonization Society has been the occasion of a fresh infusion of severity into any of our slave codes, does it merit blame for it, any more than the Anti-Slavery Society would for a similar effect of its legitimate operations. One thing is certain: if the Colonization Society has been designedly, or in effect, on the side of slavery, the thorough friends of slavery have not thought it to be so. John Randolph, that remarkably tenacious holder of slaves, that unflinching advocate of slavery, "through evil as well as good report;" and who could pronounce the "Declaration of Independence," because it asserts the doctrine of "equal rights," a "fanfaronade of nonsense;" took a prominent part in forming the Colonization Society. Why did he and others of his sentiments on the subject of slavery, so soon fall away from the Society, and denounce it? Because they so soon discovered, that the moral influences of the Society were hostile to the institution of slavery. And why do we find the Representatives in Congress, from those States most attached to slavery, voting annually against granting the use of their Hall for the Anniversary Meetings of the Colonization Society? Why do we find them continuing to vote so, even amidst the abundant declarations made the past winter by the Anti-Slavery Society, that the Colonization Society is a mighty engine to promote slavery? Why else, but that they see and feel (though Mr. Birney cannot see and feel it,) that the Colonization Society is the foe, and not the friend, of slavery? But, there are many passages in the publications of the Society, which are referred to by its enemies, to prove, that it has, all along, been on the side of slavery. These passages disclaim for the Society any purpose, on its part, of promoting "emancipation." May we thence argue, that the influences of the Society are hostile to emancipation? Certainly not. But, on the other hand, may we not argue from them confidently, if not indeed, conclusively, that those influences are felt to be so strongly and exclusively in favor of "emancipation," that they are liable to be mistaken for a *purpose*, on the part of the Society, to promote emancipation? A passage is often quoted from the speech of Mr. Harrison of Virginia, to show, that the Colonization Society is the ally of slavery. In this passage, Mr. Harrison supposes, that the Society would, in order to show that it is not itself an Abolition Society, go even so far, as to "pass a censure on Abolition Societies." But does this passage justify, or, in the least degree, favor the construction put upon it? So far from that, does it not show most clearly, that the influences of the Society were of a character to awaken the suspicion of its cherishing the *design* of "emancipation?"—a suspicion too, so general and so confident, as might make it necessary, in Mr. Harrison's judgment, to resort to the strong measure suggested by himself for banishing it? And, even if the Society had adopted this measure, it would not yet have given any evidence that its influences were favorable to slavery. On the contrary, the adoption of the measure would have argued, more strongly, than the bare suggestion of it, that those influences were adverse to slavery. It is true, that the adoption of it would have shown one thing more; and that is, the ridiculous attitude of the Society, in striving to *vote down* a spirit, which, from its very nature, it is inevitably *acting up*—to check with a few futile words the irresistible and happy tendencies of the Institution.

Let any candid and sensible man take up the publications of the Colonization Society, previous to the last two years, and he will not fail of coming to the conclusion, that it had been an anxious and continual labor of the Society, from its very origin, to allay the suspicion, arising out of its palpable Anti-Slavery influences, that it had, in respect to the question of slavery, departed from the neutrality of its Constitution. I am well aware, however, that this neutrality is a crime in the eyes of many, and that the Society is, oftentimes, publicly denounced on account of it. But the persons, to whom the Society is obnoxious in this point of view, are generally the same, as those, who would mix up, in one huge Society, opposition to intemperance, to lotteries, to slavery, to infidelity, and to other evils. Because a Society does not undertake to accomplish *every* good thing, they conceive it to be good for nothing. The injury; which such persons unwittingly do to the cause of benevolence, and the pain which they, as unwittingly, inflict on the discreet friends of that cause, need not be described here. That the Colonization Society may never be tempted to violate the neutrality, to which I have referred, is "most devoutly to be wished." In the language addressed to the last Annual Meeting of the Society, and which, if it be vanity, it will be no plagiarism in the writer to use: "We ask, that the Society may adhere to its professed, its Constitutional neutrality, on this subject: and that, on the one hand, whilst it shall not denounce slavery, so, on the other, it shall not denounce any—

not even the wildest forms of opposition to it. Such is, or rather such should be the neutrality of our Society, on the subject of slavery; that its members may be free on the one hand, to be slaveholders, and, on the other, to join the Anti-Slavery Society, without doing violence to their connexion with the Colonization Society." Let the Colonization Society evince the impartiality, which has ever been so happily maintained by the Temperance Society; and let it allow its members to differ, as widely as they please, on all other subjects than that one pointed out in its Constitution, and on which they have agreed to act unitedly. The political economist joins the Temperance Society, because he sees, that it is drying up the most prolific sources of his country's impoverishment. The moralist joins it, having perhaps no other view of its utility, than the contracted one, of its promotion of sobriety. The Christian joins it, not merely from his appreciation of its direct and more immediate results; but, because he is persuaded, that it will subserve the infinitely higher and more comprehensive object of Christianity. The Colonization Society has as little, as the Temperance Society, to do with the creeds of its members, and with the variety of views which moved them to join it. It is not competent for the Society to question its slaveholding members, whether their object, in joining it, was to promote slavery; nor to question its other members, whether theirs was to abolish slavery. The writer of these Essays joined the Colonization Society in the spirit and with the objects of an abolitionist. In that spirit, and with those objects, he continues his connexion with it. In that connexion, no more than in the Temperance Society, has he any difference with the slaveholder. A few—a very few, have joined the Society, believing that the tendency of the Institution is to the protection of slavery. I allow them to entertain their view of the influences of the Society on slavery; and they allow me to entertain mine, which is diametrically opposite to their own. They, perhaps, laugh in their sleeve, at seeing Northern abolitionists gulled into the support of a pro-slavery Society; whilst I, on the other hand, looking on it to be, in effect, an Anti-Slavery Society, would be quite as well pleased to see all the slaveholders in the land at work in filling up its treasury.

But, not to mention other evidences of the anti-slavery influences of the Colonization Society, there is one witness I would call to the stand, whose credibility its Northern enemies, at least, will not impeach. This witness is none other, than the Anti-Slavery Society itself—the Colonization Society's own child—disowning and scorning its parentage, it is true; and, in its turn, often stigmatized, as a fungous, instead of a healthy production of the Colonization Society;—but, nevertheless, and in spite of all their railing at each other, the Colonization Society's own child. Take the foremost man in the Anti-Slavery Society, William Lloyd Garrison. I would speak kindly of him; for with all his faults, I love the man, who counts "the tears of such as are oppressed and have no comforter." Where did he learn to abhor slavery?—where, but in the school of the Colonization Society, whose merits, if I am not misinformed, his eloquence has urged upon the public assembly? Or, if it be true, as I have somewhere read, that a mother's hand planted the principles of Anti-slavery in his youthful breast; how honorable, nevertheless, is it to the Colonization Society, that he should have chosen to cherish that sacred germ and cultivate its growth, amidst the genial influences of this noble Institution! So also the excellent gentleman who presides over the American Anti-Slavery Society, was not only a munificent patron, but, as is now evident, an apt pupil of the same school, which lent its agency to fashion the champion of the Anti-Slavery Society. And what Colonizationist can be so ungenerous as to quarrel with William Goodell, the Editor of the Anti-Slavery Society; when he calls to mind, that, during ten times the period he has labored for that Society, his editorial talents were at the service of the Colonization cause: and that, in his devotion to this cause, he probably acquired much of the interest, which he has now transferred to another, but kindred cause? Tell me, indeed, of a single leader in the Anti-Slavery Society, who has not been a member of this same despised school: and then tell me of any one of them, who, before he came under the instruction and influences of this school, ever manifested any considerable regard for the African race. If, in this school they made more rapid progress than did their fellow pupils, it is to their praise: but do not gratitude and honor forbid, that they should look down with scorn upon the humble steps, by whose help they have attained to their present superior elevation?

I have read, in the "Emancipator," a very long editorial article about "antecedent" and "subsequent" events, designed to show the responsibility of the Coloni-

zation Society for the scenes of violence, enacted in the city of New York, first of July. Allow me to commend to the attention of the truly worthy Editor of that Newspaper, the "antecedent" and "subsequent" events, to which I have just now adverted. The "antecedent" event is, that, at a time, when there was not in this nation, any thing like a general or systematic opposition to slavery; but when, on the contrary, there was a very general quietness and indifference about it, the American Colonization Society was formed. The "subsequent" event is, that this Society had not been in actual operation fifteen years, before a strong anti-slavery sentiment had spread over more than half the land; and some of the most prominent members of that Society had become so full of zeal for the abolition of slavery, as to flout at the tameness of all indirect efforts towards effecting it. If the Editor of the "Emancipator" be blind to the palpable connexion between the "antecedent" and "subsequent" in this case, he must not wonder, if the public fail to perceive the fanciful and unreal connexion between a portion at least of his own "antecedents" and "subsequents."

There is one ground, on which Mr. Birney maintains the pro-slavery influences of the Colonization Society, which I must not pass over; for there is enough of plausibility in it to give it effect on superficial minds. Mr. Birney says substantially that, "in Mexico, in Columbia, in Guatimala—in fine, in all the Republics of the South," where there has been no Colonization Society, slavery has been abolished: whilst in our own country, where there is such a Society, it still exists.—His inference, of course, is, that the Colonization Society makes all the difference. The long continued and bloody revolutions in those regions, and the furious storms of anarchy, which repeatedly swept over them, whilst they prostrated other institutions, had, in Mr. Birney's judgment, no effect on that one, which was interwoven with them all. Having withstood this mighty power, slavery then died, merely because there was no Colonization Society there. Why, the iron-sided monster, after having covered himself with glory in his matchless resistance of all the elements of war and confusion, should have been asbamed to die for the lack of the petty nourishment of a Colonization Society! It was even meaner, than for the great Cæsar to cry—"give me some drink Titinius—like a sick girl." No, Mr. Birney, before our credulity can swallow your inference, you must, at least, show us, that there is (our Colonization Society out of view) a striking similarity in the condition of this country and that of the countries referred to. This however you will not attempt to do; as you are well aware, that numberless causes have operated to remodel society there, which have no existence here. It is deeply to be regretted, that Mr. Birney has so often in the course of his eloquent letter, as, in the instance under consideration, substituted specious declamation for the vigorous and exact reasoning, of which I will not doubt that he is capable. If he does not write more carefully in future, his generous eulogist will be thought extravagant, in saying, that "A Birney has shaken the continent, by putting down his foot; and his fame will be envied before his arguments are answered, or their force forgotten." When I read this passage in Dr. Cox's letter of the 17th inst. to the Editor of the New York Evangelist, I was forcibly reminded of an infirmity, which seems to be somewhat peculiar to a certain class of anti-slavery gentlemen; and a very striking example of which was furnished by the Convention that assembled in Philadelphia to organize the American Anti-Slavery Society. To judge by the published proceedings of that Convention, no small share of its time was consumed in the apotheosis of Mr. Garrison.

I will not now return to the point, whence I was drawn off from my enumeration of some of the good effects of the Colonization Society, to defend the position that even the increased severity of the slave code, in some of our States, argues in favor of the happy influences of the Society. I might have added, when defending the position—that this severity, so far from indicating a growing sentiment in favor of slavery, as they maintain it does, who are interested to show all the influences of the Society to be on the side of slavery, is, in fact, a measure of the alarmed slaveholders for shoring up the endangered and tottering system of slavery. But although I will not now extend this enumeration of the good effects of the Society; some more of its merits will be brought into view, before this essay is closed. I will, for the present, look at the great error, which these very effects and the rapid success of the Society were the occasion of producing in the public mind.

So much good had the Society already accomplished, and so increasingly bright were the prospects of its beneficence to the African race, and so rapidly withal were the other schemes, for benefiting this race, falling into disrepute amongst



us; that the conviction unhappily became general and strong, that the Colonization Society afforded the *only* channel of doing good either to Africa, or to the colored population of this land. No wonder, that the prevailing delusion reached the Society also. Let those, however, who judge it harshly therefor, remember, that it did but share in this delusion with nearly the whole country: and that the fault, which, in this respect, is imputed to the Colonization Society exclusively, was alike the fault of the country;—the fault, indeed, of most, if not of all, of those very persons, who are now foremost to blazon it. But, I would not have the Society acquitted of blame, because others are also deserving it. It should have resisted the public flattery, and not have been puffed up by it. No matter, if the whole public sympathy for our colored people sought this channel; the Society should have had modesty and firmness enough not to consent to engross it. It should, at least, have had fidelity enough to its Constitution, not to suffer itself to be drawn into the occupation of ground, which that instrument does not give it. So far from this, however, we find the Society, (if the language of its advocates and the pages of its periodical may be taken for proof,) as soon as its success and the public voice inspired it with confidence to make the pretension—setting itself up, not only as the exclusively fit means of promoting the interests of our free colored population; but, even as the *only* means, which could be rightfully employed to deliver this land from the curse of slavery. Hence was it, that when recently a scheme of direct action for the abolition of slavery was adopted by large numbers of our estimable citizens, it was frowned upon by the Colonization Society: not so much, because the leading principles of the scheme are exceptionable to the friends of the Society—for in truth, they are approved of by no small proportion of them—but, far more, because the Society looked upon the scheme, as presumptuously interfering with its own work. To such a measure of vanity and self-sufficiency had the Colonization Society attained, that it could tolerate no enterprise in behalf of our colored population, “bond or free,” unless conducted under its own auspices. The character of many of the Colonization meetings held in New York and Philadelphia, and elsewhere, within the last year and a half, shows, very plainly, how inflated the Society had become with this spirit, which I have imputed to it. I will not take the pains to distinguish the meetings of its Auxiliaries from those of the Parent Society. The same spirit generally characterizes both: and, for a similar reason, I made no distinction, in my second essay, between the Anti-Slavery Society and its Auxiliaries. Not a few of the meetings, to which I refer, were got up, obviously to oppose Anti-Slavery measures: and the spirit, which characterized them all, was that of intolerance towards any action, in relation to our colored people, other than that of the Colonization Society. I am far from denying, that the Colonization Society has the right of defending itself against misrepresentation of its acts and character, come that misrepresentation from what source it will.—But, I do solemnly deny, that it has the right of assailing any mode whatever, which may be suggested or adopted for the abolition of slavery. I do solemnly affirm, that it never meddles with the question of slavery, without violating its Constitution. If the Society, unless it do meddle with this exciting question, be, as many, both of its friends and foes, seem to think it, too cold and too barren of interest to gain the public attention and support—then, let it die for the lack of that attention and support. An honest death will be a thousand fold better for it, than a life of fraud. The single Constitutional business of the Colonization Society is, to promote the emigration to another country of such of our free colored people, as wish to be the subjects of this emigration. Far am I from taking the ground, that the Constitution does not admit the sensibility of the Society to the moral influence, which it exerts. If it sees, in the successful prosecution of its object, a tendency to the abolition of slavery, it has a perfect right to rejoice in that tendency, and to draw from it fresh motives for the more vigorous prosecution of its object. It has neither more nor less liberty in this respect than other Benevolent Societies have: though, its peculiar circumstances require a more prudent and delicate exercise of that liberty. The Bible Society, for instance, cannot, without violating its Constitution, adopt a single measure for promoting the distribution of the publications of the American Tract Society: yet it may rejoice in the fact, that, from the affinity of these Heaven-born Societies, its own success is promotive of that of the Tract Society.

I am aware of the exceedingly provoking character of many of the assaults of the Anti-Slavery Society on the Colonization Society; and particularly do I remember, that it began its existence with a declaration of war against the Coloniza-

tion Society. (1) But no treatment, which it may receive, at the hands of the Anti-Slavery Society, can ever justify the Colonization Society in departing from its own Constitutional ground to retaliate on the Anti-Slavery Society. Hence to those, who ardently desire, that the Colonization Society should keep within its proper limits, it is very painful to see the pages of its periodical continuing from month to month to abound in the denunciation and ridicule of "immediate emancipation" and of other doctrines of the Anti-Slavery Society. I put the question to the gentlemen, who control this periodical: "What has the Colonization Society to do with 'immediate emancipation,' or 'gradual emancipation?'—in a word, what has it to do, but to mind its own business, and to cease entirely and forever from the offensive impertinence of meddling with that of others?" (2) If the Colonization Society should correct this grievous fault in itself, I should not despair of seeing even the Anti-Slavery Society reconciled to its existence. The Anti-Slavery Society is right, in regarding the Colonization Society, according to its practical character, rather than its Constitution; and it is not competent for the Colonization Society to attempt to vindicate itself by pleading, that its principles are better than its practice—its Constitution than its measures. And here let me add, that, in my judgment, the Anti-Slavery Society is bound to maintain an opposition to the Colonization Society, until it shall have corrected this grievous fault: but, this opposition must be intelligent and temperate, and awakened by the cause here stated, or some other sufficient cause. It must not be such an opposition, as is now waged against the Colonization Society—I will not say, by the Anti-Slavery Society, but by some of its members—one, in which reason has indeed a share, but the spirit of ignorance, and fanaticism, and malignant hatred, a so much greater share, as to make the opposition unreasonable, boundless, violent, and implacable.

There is another and still greater fault, which I must charge upon the Colonization Society. To a very great extent, it "left" its "first love:" and although it has undergone a happy change in the last year, still it has not begun to regain that "first love." Mr. Birney says: "It will be admitted, I think by every one acquainted with the Society, that it originated in feelings of kindness towards the colored people." But this kindness, in which Finley and his associates laid the foundations of the Society; this kindness, which filled young Gurley's pure and generous bosom; and, under the impulses of which, the beloved Ashmun sacrificed one of the noblest lives ever offered upon the altar of benevolence;—this kindness ceased in a great measure, to influence the counsels, and to characterize the spirit, of the Colonization Society. Statesmen, whose characters had been formed upon prudent maxims and the cold lessons of political economy; slaveholders, who thought quite as much of the profits of slave labor, as of the obligations they were under to the African race;—considerable numbers of such persons had come to interest themselves in the Society: and that ambitious spirit in the Society, for which I have in some measure accounted, was of course, very ready to court the favor and accession of this description of persons. No wonder then, if, under their influence, and under the influence which the Society employed to enlist them, its original benevolence was found to give way to a policy, which studied the advantages of the whites and the political and economical interests of the nation, rather than the welfare of the poor negro. I will not say, that it was a policy, which sacrificed the negro: but, I will say, that, in this policy, his interests were made secondary and subservient to the promotion of other objects: and, I will say, that, inasmuch as the Society was instituted to do good to the negro, it was treachery for it to give in to this policy.

I have thus admitted another substantial ground of complaint against the Colonization Society: and I recollect no other reasons for making war on it, which are not either frivolous or unfounded. Those among them, which are most plausible, and on which most stress is laid, will now be brought into view.

"The Society favors, or is indifferent to the crime of rum-drinking in its Colony." Great use has been made of this groundless charge to excite the public indignation against the Society. But, who can believe, that the wise and good men, who direct the affairs of the Society, can have any disposition or interest to see its Colony otherwise than advancing in temperance and every other virtue?

The Colonization Society is opposed on the ground, that "its members are prejudiced against the colored people of this country." I admit, that they are thus prejudiced—wickedly prejudiced. But, is this prejudice peculiar to them? Have they more of it than their countrymen generally have? It is even alleged, that the Society was founded in this prejudice. I am glad, that Mr. Birney testifies to

the contrary. That the dear men, who projected the Colonization Society, were actuated to do so, by their prejudice against our colored people, instead of the purest benevolence towards them, is for those to believe, who have the effrontery to assert it. It is alleged too, that the Society has been carried on from the first, in the spirit of this prejudice; and impliedly, that it is indebted to the promptings of this prejudice for the tens of thousands of dollars and the hundreds of thousands of prayers, which devoted Christians have given to it. The bare statement of this charge is enough to convince good minds of its falsity and baseness. That the members of the Society, as well as their countrymen, have this prejudice against the man of color, I have already admitted. But, to have it said, that this prejudice moved them to make their generous and self-denying efforts on his account; and, above all, to have this said by so many, who never contributed a penny, nor, until they joined in the modern chorus against the Colonization Society, ever opened their lips in his behalf, is really past endurance. I may confess for myself, that I have a prejudice against the loathsome drunkard, who lies perishing by the way side: but, it surely does not become those, who pass him by with callous hearts, to ascribe to prejudice in me the kindness, in which I give him a pallet of straw in my kitchen—because I do not take him to my parlor and give him a feather bed. Admit, if you please, that, but for their prejudice against the negro, the members of the Society would have done far more and better for him, than they have done: and, still, I must abhor the imputation, that, what they have done, has been done in consequence of that prejudice. What generous mind would not conclude, that the good was done in spite of, rather than in conformity with the prejudice?—and how unenviable the heart, which could refuse to rejoice in the victory, measured though it may be, which, in such a case, benevolence achieves over the selfish and hateful affections!

But, it may be said, if it be unfair to ascribe to this prejudice against the negro the good, which the Colonization Society has sought to do for him; it is nevertheless true, that the operations and the very existence of the Society go to strengthen the prejudice in the community at large—in that vast majority, who, as they are not doing any thing for the negro, are, therefore, doing nothing to counteract their prejudice against him. Most persons, it is said, do, whether right or wrong, take such views of the Colonization Society—of its imputed prejudice against our colored population—as to confirm thereby the like prejudice in themselves. Whilst I am constrained to admit, that there is no little truth in this position, I am bold to affirm, that these erroneous views of the character of the Society are principally owing to the misrepresentations of it by its modern enemies. I say principally—not entirely—for two other causes of these erroneous views occur to me. One is, that there are some minds—minds of a base order, whose grovelling views of the noblest object impart their own complexion to it, and bring it down to the level of their own baseness: and where such minds cherish a prejudice against the negro; I doubt not, that their perverted views of the Colonization Society—even of its legitimate and happiest operations—may serve to confirm that prejudice. In all that the Colonization Society does, they cannot conceive, that it is affected with any other feelings towards the man of color, than those, which enter into, and make up their own wicked prejudice against him: and they, therefore, look at the Society, but to indulge this prejudice. The other cause of these erroneous views, which confirm the prejudice against the negro, I do, for the honor of the Colonization Society, most deeply lament. The first and second present the Society to us, as but the innocent occasion of the evil. This, however, is of a different character, and shows the positive agency of the Society in promoting the prejudice.—Let me add, that I am not here admitting another just ground of complaint against the Society. It is one of those, which I have previously admitted. In that heartless and calculating policy, which, we see, has soiled the pure benevolence of its original character and earliest years, the Society is the guilty cause of encouraging the popular undervaluation and scorn of the man of color. The language, which this policy dictated, is to be found upon many, very many of those pages of the Society's publications, which tell about the free person of color being inevitably a nuisance, whilst among ourselves; about the impossibility of his ever being elevated on our shores; and about the invincibility ever to the Christian Religion itself, of the white man's prejudice against him. That this language has proved a great drawback upon the interest in the welfare of our colored population, awakened by the Society throughout the nation, I shall never deny.

The objections to the Colonization Society, which we have now considered,

spring mainly, if not entirely, from the abuse and mismanagement of the Institution, rather than from its nature. But, these are not of that class of objections to the Society, which its soundest opponents urge in favor of its abandonment. They are too liberal and candid to insist, that the Society should be rejected, because of its corrigible faults; and especially, since they see, that these faults are in a process of correction; and that the Society, since its last Annual Meeting, has been getting back towards its true Constitutional ground, and is beginning to reanimate itself with that spirit of unmingled benevolence, which Finley, and Mills, and Ashmun, and kindred souls breathed into its early operations. These better reasoners claim, that the Society should be given up on the far more suitable grounds of what they deem to be its essential, inherent, and therefore, incorrigible faults.—Their belief is, that, modify the Society as you will, and yet these faults will still pertain to it; and will make its operations, and even its existence, injurious to the interests of the colored man, both here and in Africa. Of course, when conducting the argument with them, I am at liberty to regard the Society, as having already cast off all its remediable errors, and as having become as perfect, as from the nature of the Institution, man's wisdom and benevolence can make it.

Before examining the objections, that are raised to the nature of the Colonization Society, let me inquire, why such a Society must exist, and operate, necessarily to the disadvantage of the colored population, in this country?—and, also, why Africa must be harmed by it? The interest, which the Society has awakened in behalf of the African race—the thousands it has aroused to labor for the redemption of that race—certainly prove no such necessity. Where then can that necessity be found? It cannot be inferred from what the Society has done. It is to be found alone in that *a priori* theory of the Society, which its opponents have constructed. Gain from them the admission, that the Society was not founded in the prejudice against our people of color; and they will nevertheless maintain, that it must augment that prejudice, because its very plan implies, that this people cannot be elevated here. In this, we have one of their leading objections to the nature of the Society. In attempting to dispose of it, we will admit, that the plan of the Society does imply what it is here charged with implying:—and then does it follow, that it is fairly taxable with the authorship of any share of this prejudice? The good men, who projected the Society, saw, in their own country, a class of persons, who, though nominally free, were cursed with the mockery of freedom; were persecuted and down-trodden; and were studiously precluded by the laws, and by sentiments and customs, even stronger than the laws, from improving their condition. With hearts bleeding with compassion for these wretched countrymen, and supplicating God for His direction, they were led to the attempt of providing on a foreign shore an asylum for such of these victims of prejudice, as might choose to go to it;—an asylum, where, unfettered and unawed by the humiliating relations, which they bore towards their superiors here, and where, no longer opposed by wicked laws, they would have scope for the play of their energies, and for raising themselves to the level of men. Can it be, that this kindness, so pure and so rational, did harm to those who were its objects?—or, that it had an injurious effect upon any of their race? Can it be, that the depravity of the whites was so great, as to avail itself of this kindness to strengthen the prejudice, which they entertained against their colored brethren? It was even so, says the Anti-Slavery Society. The wicked feeling in the white man's breast, says that Society, which would not permit the negro to rise by his side, was gratified and strengthened by this prospect of getting rid of him: and thence the poor negro was made the object of fresh hatred and persecution, to multiply his inducements for quitting the land which abhorred him. That there were instances, in which this kindness had no better effect than is here charged upon it, I know too much of the extreme depravity of some minds to doubt. But how can I think so badly of my white countrymen, as to suppose, that a majority, or, indeed, any considerable portion of them could so pervert this kindness?—or, even, that they could be insensible to it, and close their hearts against all the merciful and blessed influences, which such kindness produces? There is but one way, says the Anti-Slavery Society, to subdue the prejudice, which will not let our man of color rise, save on condition of his expatriation: and that is, to resist it, and to suffocate it, by pressing back upon it the object of its loathing. In my judgment, the Colonization Society adopted a far better course in yielding to this prejudice: for that very yielding produces moral influences to melt it away. I see the cruel husband thrusting his wife from his door, and bolting it against her. I must, according to this doctrine of the Anti-Slavery Society, stifle my compassion for

her. I must not take her under my roof, and soothe her aching heart; lest, in 'so doing, I should be humoring and strengthening the husband's hatred. Now, though it were true, that the policy, which would take up the wife and force open the door, and throw her back on her angry husband, might have the good effect of abating his evil dispositions towards her, by discouraging his indulgence of them; yet, it is a policy, which operates to the benefit of the husband, at far too great an expense to his poor wife: and the philosophy, which can adopt it, is of quite too Spartan and iron a character to be resorted to by any, but persons of strong nerves and controllable sensibilities. The humane treatment, however, which has been alluded to, is better every way, than the rigorous course with which it stands in contrast. Not only is it better for the unhappy subject of it; but the influences, which would flow forth from my acts of kindness to the helpless, outraged wife over the community at large, and reaching, perhaps, the heart of the husband himself, would produce a hundred fold happier effects, than would the unfeeling remedy we have been contemplating. They, who object to our listening to those of our colored brethren, who ask us to help them remove to a foreign land, from the persecutions which they suffer in their own, are manifestly led into error, by fixing their eyes exclusively on the indulgence, which this removal is charged with affording to the prejudice under consideration. But, even if it were granted to these objectors, that this removal, in itself considered, is suited to strengthen that prejudice, yet, it is not granted to them to overlook the moral influences which would flow from the circumstances and consequences of this removal, and be so powerful to dispel that prejudice; nor to overlook the inhumanity of refusing the entreated aid, in the removal—an inhumanity, which would harden the public heart, and do more to strengthen the prejudice in question, than would the retreat before that prejudice of every negro in the land.

But, it will be said, that my premises are not all true; and, that none of our colored people ask to be removed to Africa. The old charge, that the Colonization Society removes to Africa those, who are unwilling to go there, will be reiterated. An assertion of Rev. R. J. Breckinridge, before the last Annual Meeting of the Society, is generally quoted to sustain this charge. Mr. Breckinridge's Christian boldness, admirable as it is, does not surpass his love of truth. He utters nothing, which he does not believe to be true. But, I have good reason for supposing, that he was entirely misinformed, when he was told that certain emigrants to Liberia were coerced thither: or, if there were compulsion in the case, least of all can I believe, that the Society had any hand in it, or even suspected it. Mr. B. does not, however, in terms, implicate the Society in it. What is there, I pray, in the character of the honorable and pious men, who conduct the affairs of the Society, to justify the suspicion, that they could be guilty of such baseness and wickedness; and of such a violation of the very letter of its Constitution?—and, as they desired to build up their Colony, what policy could have prompted them to send men to it, who were unwilling to go, and who would of course, be destructive malcontents in it?—and to do this too, when there were hundreds and thousands of others, who were anxious to go? But, we are told on the authority of Dr. Cox, whose eminence both for genius and piety, I take great pleasure in conceding, of the “unanimous opposition of the colored people of this country” to emigrate to Africa; and that the Colonization Society is therefore “annihilated.” The Society still lives, however: and lives too in new beauty and promise: and the Doctor was, therefore, mistaken in the premises, whence he inferred its death. But the Doctor probably meant no more than this; and, if so, he is nearly right—that the colored people would all rather remain here than go to Africa, could they but enjoy the privileges, which they desire, and to which the Doctor and I equally think, that they are entitled. He surely meant no more than this; for he knows, that great numbers of them are kept from going to Africa, by nothing, but the want of means to get there; and, if it be but to escape from the white man's prejudice against them, that they are willing to go, he surely would not blame the Society for this prejudice; and, as surely, he is not the man to commend the worse than stoic philosophy, of which we have just been speaking, and which would continue these wretched fellow-men within the withering reach of this prejudice, lest by removing them beyond it, it should be humored and strengthened. Because it benevolently aids in removing some of our colored people out of the reach of that prejudice, which demands their expulsion from the country, Doctor Cox would no more think of loading the Society with the sin of that prejudice, than he would of implicating me in the sin of the husband's hatred, because, instead of forcing his

wife upon his presence, I adopted the more humane and Christian policy of "giving place to wrath," and of doing the best I could for her in her outcast condition.

We will now proceed to the examination of another reason why, in the judgment of its opponents, the Society must exist and operate, to the injury of the colored people of this country. Admit, it is said, that the Colonization Society is a benevolent Institution, and in good hands; and that it is doing good and will continue to do good to Africa:—it nevertheless should be given up, because, from its very nature, it stands in the way of the objects of the Anti-Slavery Society, and interferes with its efforts to benefit the people of color in this country. The members of the Anti-Slavery Society, who make this concession of the merits of the Colonization Society, and yet maintain, that the one Institution obstructs the progress of the other, are surely not aware of the unfavorable inferences, which they leave to be drawn of the character of their own Society. If the Colonization Society is a Heaven-blessed means of doing good to any portion of the human family, then it does not interfere with any other like means. Such a collision is not to be met with in the perfect and harmonious arrangements of Providence. If it does good to Africa, I believe, that I have the warrant of those arrangements for saying, that it is not only not interfering with any other system of beneficence whatever; but, that it is promotive of every other; and cannot innocently be viewed with jealousy—much less marked for destruction. Let the member of the Anti-Slavery Society, who concedes this good character to the Colonization Society, and nevertheless perceives a collision between the two Institutions, examine into the character of his own Society for the guilty causes of that collision. If ever the American Bible Society, still acknowledging the merits of its sister Institutions, and their usefulness in their respective departments of benevolence, shall nevertheless suppose, that there is a jarring between itself and them, it will then be high time for that noble Institution to search itself for the causes of this jarring; to repent of them; and to cease from looking for discord among the established harmonies of Providence. So, if the Colonization and Anti-Slavery Societies are both good Institutions, their influences will be mutually beneficial, instead of injurious. Whatever good the one may do to Africa or to the free people of color in this country, will be so much advantage to the cause of the other; and all the blessings, which the Anti-Slavery Society may bring to the slave, and all the success which may attend its labors, will proportionably facilitate the objects of the Colonization Society.—If they are, indeed, both good Societies, and there be, in the view of some of their members, an apparent contrariety in their influences, it probably arises from some misapprehension of each other's objects and tendencies; or from some false position, which the one has taken towards the other. This contrariety, existing alone in their shortsightedness, will soon disappear: time and truth will soon dispel the mists in which ignorance and passion have unhappily enveloped the subject; and the welcome fact, that these two Societies constitute no exception to that universal accordance of all good things, which is the settled order of Providence, will be brought fully to the light.

If the views, here presented, are just, and the Institutions are both good, as we have supposed them to be, then the opinion, that the Anti-Slavery Society will lack its necessary measure of support, because of the great favor shown to the other Society, and because of the many names of moral power, which it enrolls, is groundless. I was not a little surprised, a short time since, to find one of the very ablest advocates of the Anti-Slavery Society advancing this opinion in a public assembly. It is an opinion, which, in my judgment, has no little prevalence, and works great injury to the Colonization Society: and, therefore, great pains should be taken to expose its fallacy. [To be continued.]

#### NOTES.

1. In this latter respect, the Anti-Slavery Society beats even Hannibal himself; for he was nine years old, before he swore eternal hatred against the Romans.—Had it but been the *power*, instead of the *disposition* to destroy, with which the Society was born, its origin would have borne no mean resemblance to the splendid birth of the Goddess, who sprung armed *cap-a-pie* from the brain of Jupiter.

See the paragraph in the Declaration of the Anti-Slavery Society, referring obviously to the Colonization Society, and stigmatizing the voluntary emigration, which it promotes by so honorable a generosity and self-denial, as a "delusive, cruel and dangerous scheme of expatriation."

2. No person understands better, than does the Rev. Leonard Bacon, the true Constitutional ground and character of the Colonization Society: and the following

language, in his letter published in the African Repository, December, 1833, is such, as might have been expected from his pen :

"I hope, therefore, that no effort will be made to bring the Society to any new position, as it respects slavery. The members of the Society are, of course, at liberty and have always felt themselves at liberty, not only to adopt and express any opinions on slavery, which to them seem reasonable, but to employ whatever measures are lawful and expedient for accelerating the abolition of slavery. Of that liberty, I, as an individual, shall continue to avail myself.—I ask not the Colonization Society to become responsible for my opinions; nor can I believe, that it ought to be responsible for any opinions whatever, in relation to such a subject. I say 'any opinions whatever;' for, while I have had in view more particularly, in the course of these remarks, that class of our friends, who wish to see a little more *anti-slavery* written on the front of our proceedings, I have also had in view those, who perhaps may be desirous of leading the Society to condemn, by a solemn resolution, the principles of certain abolitionists. The recent attacks of some Southern politicians may influence some of our friends, in that quarter, to imagine, that a disclaimer, and something more than an abstract disclaimer of all abolitionism, is demanded of the Society, at this juncture. Let me, then, in closing this communication, record my serious conviction, that the dignity and usefulness of the Society require it to stand entirely aloof from *all* opinions about the mode of extinguishing slavery. Members and contributors may pursue what course they please; the Society takes no cognizance of their principles, their motives, or their actions.—The same argument, which convinces me of the Society's interest and obligation to commit itself *for* no scheme of abolition, convinces me also of its interest and obligation to commit itself *against* none. It would be as right on the part of the Society, and as wise, and as magnanimous, to yield to the swaggering of the Liberator, as it would be to be awed into a protest by the fanaticism of the Columbia Telescope."

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### TO OUR READERS.

We use the occasion of issuing the present number of the African Repository to say a few words concerning the purpose and conduct of that work.

Its objects, as announced by the Managers of the American Colonization Society in its Prospectus, were to

"Furnish the public with accurate information concerning the plans and prospects of their Institution—give a minute account of its operations, and of the condition and progress of the Colony—communicate any new and interesting intelligence which may be received, relating to the geography, natural history, manners, and customs of Africa; and admit into its pages, such essays as may be thought calculated to advance the interests of the Colony, or the cause of African improvement, as well as select passages from authors who have already written on this subject; and important extracts from the reports of such foreign associations as are making exertions to suppress the Slave Trade or relieve the African race."

Of a work so comprehensive in its nature, and so various in its details, no monthly number of thirty-two pages could be expected to carry out the full design. All that candid criticism could reasonably exact—all that editorial diligence could accomplish,—was that no part of the general scheme should be lost sight of for any considerable time; and that such topics as might be excluded by others from any given number, should in their turn become engrossing subjects of attention. To this rule, the AFRICAN REPOSITORY, now in the eleventh year of its existence, has so far been conformed, that no volume of it can, it is believed, be selected, which does not exhibit fuller information on the aggregate of heads named in the Prospectus, than any other book in our language of equal size.

The attempt to reach this result has been attended, of course, with the inconvenience of offending particular tastes. Like the candidate for universal favor, in the Fable of the Old Man and the Ass, we may often have had the fortune to please nobody; but unlike him, we have the consolation, if it be one, of reflecting that we have never attempted to please every body. Avoiding this thankless and hopeless task, we have simply striven to understand and perform our duty to the great cause of which this Journal is an humble exponent. Of any errors in the conception or discharge of this duty, we shall always be glad to be suitably admonished; and on being convinced of their existence shall endeavour to correct them.

In making this pledge, which is made in all candor and humility, we take leave, however, to say that we by no means expect to acquire the power of adapting the Repository to any standard which any one of our numerous readers may in his own mind have prescribed for it. "Essays calculated to advance the interests of the Colony, or the cause of African improvement," must sometimes be postponed for our own inferior compositions concerning "the plans and prospects" of the Colonization Society; and, on the other hand, original matter must sometimes be withheld, to make room for selected articles entitled to a place in a work professing to be a "Repository" of valuable information, historical or argumentative, connected with Africa. When the Colonization cause is so assailed as to require prompt defence, that space will probably be occupied in controversy which some readers would prefer to see devoted to intelligence "relating to the geography, natural history, manners and customs of Africa." Faithful information "of the condition and prospects of the Colony" will continue to be, as it has heretofore been, a subject of primary attention in this "*Colonial Journal*." And, as some have complained that every number does not contain matter corresponding to this title, we now respectfully remind that class of objectors, that we publish all such information, if believed to be authentic, as promptly as we can do after receiving it; but that when we have it not, we cannot impart it, for we are not so partial to facts as to *make* them.\* It may sometimes happen that the appearance of African news in the Repository is delayed for a month in consequence of its arrival *before* the *distribution* but *after* the *printing* of the Repository; and it happens yet oftener that such news is old as to date, though recent as to the time of its reception in the United States. Our general rule in the arrangement of matter is to prefer immediate subjects, and especially Colonial news, to those which, in technical language, "will keep."

For several months past the African Repository has, it is admitted and regretted, been issued and distributed with less promptitude than is desirable. This irregularity has proceeded from causes temporary in their nature, and not easily controlled. Means have been taken, affording, it is believed, a sufficient guaranty that no just cause will hereafter exist for complaints on that score.

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\* It is said, that when a politician of former times once boasted in a Legislative assembly that he was "a plain, *matter-of-fact* man," another politician, addressing the presiding officer, replied "Yes, Sir, I know it. I know the gentleman is a *matter-of-fact* man, for when he has'nt got a fact he *makes* one."



At the conclusion of the tenth volume it was mentioned that a copious Index to the whole ten volumes had been prepared for the Press. It will appear so soon as other engagements of the Publisher may enable him to print it, and will, it is hoped, be found useful to the patrons of the Repository, especially to such as possess the work from its commencement. Even to others it will not be without advantage, as several of its leading heads are in the nature of a Digest. A similar Index to the Annual Reports and Journals of the Annual Meetings of the Colonization Society has been prepared, and has already been published at the end of the Eighteenth and last Annual Report.

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### ADDRESS TO THE COLONISTS.

The following Address has been prepared and transmitted to Liberia, by order of the Managers of the American Colonization Society :

#### *To the Citizens of Liberia.*

The Managers of the American Colonization Society, with an affectionate concern for the prosperity of the Colony, invite the special attention of the citizens of Liberia to a few considerations.

The Managers have, from its origin, regarded the Colony of Liberia with the deepest interest. Thousands of the wise, the benevolent, and the pious, throughout the United States, have so regarded it. Their interest in it continues unabated.— They still hope, and believe, that it will prove an asylum of freedom for the colored people in this country, and that it will impart civilization and Christianity to the degraded and miserable population of Africa. They look to Liberia as to a blessed light of hope and promise to Africa and her children throughout the world.

The Managers trust that the Colonists will act worthy of those principles which animated the founders of the Colony, and many of the early settlers who so cheerfully exposed themselves to sufferings, and dangers, and death. They have not looked with indifference upon the trials which the early emigrants to Africa endured with a fortitude springing not from insensibility, but from a noble devotion to the great interests of their race. While the Managers have felt that difficulties and calamities were, in any attempt to plant a Christian Colony on the African shore, not wholly to be avoided, they have desired and endeavored, as far as possible, to prevent their occurrence. Nor will they cease to do all in their power, to promote the security and prosperity of the settlers in Liberia.

The Managers cannot, however, impress too deeply upon the minds of the citizens of Liberia, the truth, that their success and happiness depend mainly upon themselves. To each, and all the Colonists, would the Managers say, your own interests, the most precious interests of your posterity, and to a great extent, of your race, are by Providence entrusted principally to your own hands. Be temperate, industrious, united, public-spirited, and religious, and your best hopes will be realized. You will build up even in a dark and Pagan land, free, and Christian and glorious institutions, which shall stand forever. You will be venerated by all succeeding ages as the founders of a Nation, in which knowledge, and liberty, and pure religion shall live forever.

The Managers have heard with inexpressible regret, that a spirit of dissension and insubordination has recently been manifested by some individuals in the Colony. They would solemnly warn the settlers against the indulgence of this spirit. Its effects, should it be permitted to prevail in the Colony, will be more fatal to its character, and more subversive of its prosperity, than famine, pestilence, or the

hostility of savage foes. The Managers would then urge the citizens of Liberia, as they value their own peace, the respect of mankind or the blessing of God, to banish utterly and forever from among them, all strife and discord, and to unite in a firm support of the Government and Laws.

The Managers hope, at an early day, to transmit in a printed form to the Colony, a brief code of Laws, adapted to the circumstances of the settlers, and which shall remove any doubt and perplexity which may arise from the imperfection of the present legal system.

The Managers have been gratified to know, that Agriculture is receiving the special attention of the Colonists. They hope it will be prosecuted with the utmost energy and perseverance, and that no settler will consider the Colony as truly prosperous, until it has within itself ample means of subsistence, not only for its own population, but for such emigrants as may, from time to time, seek a home within its limits.

A system of education, extending its benefits to every child in the Colony, the Managers regard as of vital importance. They hope it will be so regarded by every Colonist.

The Managers cannot conclude this short address, without reminding the citizens of Liberia, that great responsibilities rest upon them; that the friends of Africa in the United States and other lands, are watching their progress, and that upon the success of the enterprise in which they in common with all the friends of this great cause, are engaged, depends in no small degree, the hopes of the people of color, both in America and in Africa.

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### MR. BURR'S LEGACY.

It will be seen by the subjoined article, that Mr. Burr's legacy to this Society, has been decided by the Supreme Court of the State of Vermont, to be valid. The amount of this bequest, is five thousand dollars; and seven years have passed away since the death of the benevolent testator. Yet longer delay in the payment of the money may take place; as the defeated party has moved for a rehearing. The motion is to be argued the last week in April next.

The Society have not yet received the avails of their interest as co-residuary legatees of the estate of the late Mr. Ireland of New Orleans. The amount, it is estimated, will range from ten to fifteen or even to twenty thousand dollars.

*From the New York Observer.*

In the Supreme Court of the State of Vermont at the last term held in Manchester, the case of Burr's Will was brought on and disposed of. The case was shortly this:

Joseph Burr, formerly a wealthy inhabitant of Manchester, Vermont, in his last will and testament, left several legacies to the treasurers of different pious and charitable institutions, for the uses and purposes of the Societies, viz. of the American Bible Society, the American Home Missionary Society, the American Tract Society, and the American Colonization Society.

The Treasurers presented to the executors of the will their claims on behalf of their respective Societies. The residuary legatees under the will, also claimed the money of the executors on the ground, that these Societies were voluntary associations, and that the bequests to them, were therefore void, both at law and in equity.

The executors exhibited their bill on the equity side of the Court, in order to settle the construction of the will, and called upon the respective claimants to interplead and have their claims adjusted.

The Court decided that the bequests to these different Societies, though voluntary associations, not incorporated, were good in equity as bequests to charitable uses. That the law of charitable uses, in England, is not derived from the statute

of 43d Elizabeth, commonly called the statute of charitable uses, but existed independently of that statute, and that the Court of Chancery can protect and enforce bequests to voluntary associations instituted for definite charitable purposes, under its general equity jurisdiction.

The Court further gave it as their opinion, that even if the jurisdiction of chancery over bequests to voluntary associations for charitable purposes, has grown out of the statute of 43d Elizabeth, yet the principles of the cases decided in England since that statute, are in the main, applicable to our situation, and are therefore to be regarded as part of the Local Common Law of Vermont.

The Court decreed the legacies to be paid over to the Treasurers of the Societies. The cause was argued by M. L. Bennett of Manchester, Vt.—and G. Wood of New York, on behalf of the Societies, and J. S. Robinson and — Smith of Vermont, for the residuary legatees.

### WILLIAM TURPIN'S WILL.

Mr. WILLIAM TURPIN, who recently died in the city of N. York, and had resided there for the last nine years of his life, was formerly of Charleston in South Carolina. The circumstances of his dying possessed of a large fortune and without children, excited a general curiosity concerning his will, which the New York Journal of Commerce has gratified. We extract the following particulars from it, on the subject:—

“Before he came to the North, he freed all his slaves, and there is observable on the Will a very special regard for the interests of those of them who survive, as well as the colored race generally.

The will is dated April 20th, 1833. It covers eight pages of double length, and is in a plain and steady hand, though written by the testator himself, in his eightieth year. It begins by very liberal bequests of real estates and other property to his freed blacks, remaining in Charleston. In its progress, a very large number of nephews, nieces, cousins and other relations, are named, in general, with such bequests as will gladden their hearts if in any need of assistance. Several will receive what may well be considered fortunes, and two or three are mentioned with small sums, just to show that they were not forgotten. Of the numerous items, however, those below are all which will particularly interest the public.

To his faithful ‘friend and freed black man’ Joseph Thomas Turpin, the stores and lot No. 18, South street, now leased for 900 dollars per annum. Also the lot and house, No. 271 Bowery. Also the lot and four story brick store, No. 159, South street. Also the lot and three story brick house, No. 253, Front street.—These estates are worth fifty or sixty thousand dollars.

To Judah Jackson, a free black girl, and her brother, Edward Butler, the house and lot, No. 371, Broadway, now leased at 400 dollars.

To his freed black man, Lund Turpin, a Methodist preacher, 1000 dollars.

To twenty-one slaves, set free by the will of his partner, Thomas Wadsworth, in 1789, 8000 dollars, ‘as a proper remuneration for their services when slaves to Wadsworth and Turpin.’

To Peter Williams, a colored man and Episcopal clergyman, 500 dollars.

Executors, Francis Depau, Isaac Lawrence, Morris Robinson, Willet Hicks, Barnabus Brown, of Chenango county, Peleg Brown and Wm. Turpin, Jr. of Charleston. Attached to the will is a schedule of the value of the property, stated at cost for real estate and par for stocks. The aggregate is as follows:

Personal estate,	\$144,000
Real estate in South Carolina,	70,000
Real estate in New York,	115,000

Total \$329,000

The actual value of the property, at this time, cannot, we presume, be less than half a million of dollars.

## CORRESPONDENCE.

WASHINGTON, FEBRUARY 26, 1835.

DEAR SIR:

I herewith enclose my annual subscription, to Mr. Smith's plan, in aid of the funds of your Society. I wish that my means would justify a great enlargement of this contribution. The late trials through which the Society has passed, have illustrated its excellence and strengthened its claims. The scheme has become more firmly rooted by reason of the storm that has beaten against it: and I trust the Providence of God will sustain this blessed Institution, until Africa throughout all her coasts shall rejoice in the light and purity of the gospel of salvation, and her wandering children shall hail the day of their redemption from bondage and sin.

Yours very truly,

THEO. FRELINGHUYSEN.

Rev. R. R. GURLEY, *Secretary A. C. S.*

## EMIGRANTS FROM NEW-ORLEANS.

The following is an extract from a letter from R. S. FINLEY, Esq. Agent of the Colonization Society, dated New-Orleans, March 5, 1835:

"The brig Rover left this port yesterday for Liberia, with 71 emigrants, all of whom were from the State of Mississippi, except three, who were from this city. For intelligence, useful knowledge, moral worth and property, they are probably much superior to any company that have ever left this country for Liberia. Their embarkation excited great interest amongst the white population and the free people of color. Indeed, I have never witnessed, any where, the same deep and extensive interest on the subject of African Colonization as I have witnessed within the last two months in the States of Mississippi and Louisiana. The cause is here gloriously triumphant. A large number of the free colored people of this city have signified their intention to emigrate to the Colony, and among them, a man of excellent character, said to be worth from twenty to thirty thousand dollars.— Among those who have applied for a passage in the next expedition, are the servants emancipated by the will of the late *William H. Ireland*, of this place, who left a large legacy to the Colonization Society.

"The 82 emigrants expected from Kentucky, did not arrive in time. I have written to Mr. Mills, the Agent of the Kentucky Colonization Society, that he had better apply to you to have them sent out with the recaptured Africans.

"A gentleman, in this vicinity, who owns 150 slaves, and intends sending them all to Liberia, informed me the other day, that all that were old enough could read fluently."

## INTELLIGENCE FROM LIBERIA.

*Extracts of a letter from the Rev. JOHN SEYS, to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated MONROVIA, LIBERIA, W. Africa, October 24. 27.*

It is said, however, by the intimate friends and associates of the deceased, (Rev. Mr. Searl and C. H. Webb) that in the exercise of their ardent zeal to do

good, they took a great deal of fatiguing and unnecessary labor, walking miles in the heat of the day, and exposing themselves very late at night to the inclement atmosphere. My own health has been excellent since my arrival, with the exception of part of one day. The climate appears thus far to be quite congenial to my constitution, and in fact I seem to breathe my native air. While on the one hand I conceive it my duty to the Church, to my family, and to God, to use every possible precaution to preserve health, watching with the utmost vigilance the slightest change in the system, and acting accordingly;—on the other, I cannot conscientiously neglect any known duty which devolves upon me in my very responsible relation to the Church of Christ, through fear that in fulfilling it I may contract disease. I am pleased, much pleased, with Monrovia and its inhabitants. Every thing exceeds my most sanguine expectations. I see vegetables and fruit trees with which I have been intimately acquainted all my life, surpassing in luxuriance any thing I ever saw in either of the fifteen West India Islands, which I have resided in and visited.

I find the people intelligent, kind and hospitable. Our little Society of 78 members appear generally to be walking worthy of their high vocation, and the faithfulness and zeal of the preachers are a source of much encouragement to the missionary. I have been much gratified while endeavoring to preach to large and attentive congregations the truth as it is in Christ, and in attending their prayer meetings, class meetings, and other means of grace. I called a meeting of the quarterly conference of the Monrovia station yesterday afternoon, presented my official appointment to the charge of the Liberia mission, during the absence of brother Spaulding, and was very cordially received, and handsomely and affectionately welcomed by them. I endeavored in a few brief remarks to exhort them to a holy life and union among themselves, assured them of the sincere affection of their brethren in America, and the deep interest which the Church at home feel for their prosperity. We had an affecting time; and while I listened to the account given by several of the brethren, at my particular request, of the state of the societies in other parts of the conference, the wants of the people, the Macedonian cry sounding from every direction—missionaries anxiously desired, application after application for schools, I wept in the fulness of my soul at the remembrance of our Lord's words, "The harvest truly is plenteous, but the laborers are few." Surely this is an interesting field, and an effectual door opened into the heart of long neglected, benighted Africa.

October 27.—Since writing the above, I have visited Millsburg and Caldwell.—I went up on Friday, in company with Dr. Skinner, the colonial physician, a gentleman whose indefatigable labors as a medical man, as well as missionary, have won the hearts of the people. We left Monrovia at half past one, in a boat rowed by six sturdy Kroomen, and were propelled on the smooth surface of the Stockton creek with much rapidity. It is amusing to the stranger to see these useful fellows tugging at their oars and accompanying each movement with a most vociferous and almost deafening song. After ascending the Stockton a few miles, the so much dreaded Mangrove swamps disappear, and the banks of the stream present a rich and luxuriant foliage, here and there interspersed with native villages. At the distance of eight miles from Monrovia, we stopped and dined at Caldwell. The most thickly settled part of this town is situated opposite the junction of the Stockton creek and the St. Paul's river. The land here is very fertile, the colonists appear to be industrious, and their neat little farms and gardens, and comfortable habitations afford a pleasing prospect to the stranger. At half past five we left Caldwell, and launched forth into the beautiful St. Paul's. This river is in some places three quarters of a mile wide, and the increasing luxuriance of the vegetation on its banks surpassed all I had expected to see. At nine we arrived at Millsburg, and were accommodated very comfortably at a house, which is at present the temporary residence of Governor Pinney whenever he visits Millsburg, and will be until a building which he is having erected there is completed. If I say I am pleased with Monrovia and Caldwell, I know not how to express myself in reference to this beautiful spot. Surely nature's God has been lavish in his bestowment of blessings on this favored part of Liberia. The soil is extremely productive. Here may be seen cultivated with a little pains, and certain success, plantains, sweet cassada, potatoes, yams, papaws, sugar cane, arrow root, excellent cotton, pine apples, and a great variety of beans, peas, and fruit, all of which grow to an astonishing height, and well repay the labor of the agriculturist. The colonists are in-

dustrious, and suffer much less from ill health than those who reside in Monrovia. Indeed those who on their arrival from America went up the river immediately, either did not take the fever at all, or had it very lightly. The next morning after my arrival I called our little society of 19 members together and preached to them. They have a meeting house, but it is very small, yet would answer well for a Sabbath school house, could we erect a larger one. Millsburg is about twenty-one miles from Monrovia, and is thus much on the way to King Boatswain's territory, which I intend to visit the first favorable opportunity that occurs, should the Lord in His mercy see fit to spare my life. Unless the Grand Bassa affords a more healthy location than Millsburg, I shall conclude it to be my duty immediately to return there, obtain a lot of land, which, were I to judge of the attention and friendship of Gov. Pinney, thus far, there will be no difficulty in doing; have it secured to the Missionary Society of the M. E. Church, and erect a house, where my family and those who come after me may get acclimated with comparative security.

I will now say something more particularly on the subject of schools. By a late act of the court here, all public schools cease in November; the funds hitherto devoted to them, to be then appropriated to the erection of public buildings and improvements. The children of our people will be thus deprived of instruction.—Miss Farrington, though full of zeal and devotedness in the good cause, is rather in feeble health, and as yet has not undertaken a school. This has been owing to the want of a place to teach in, and one near enough to her place of board to admit of her walking to and from her school. In a week or two I hope to have the addition to the mission house completed so far as to accommodate her with a room, and then I shall open a school in our meeting house under her superintendance. Brother Burns, whom I find to be an amiable, pious, and well informed young man, will probably accompany me to Millsburg, where, as soon as practicable, I shall endeavor to organize a school under his care. Sister Sharp has been attacked with the fever of the climate, but slightly, and is now in tolerable health. Her services at Caldwell will be no doubt a blessing to the youth and children there. We have two more teachers on the ground already acclimated, members of our society, and well qualified, who may be profitably employed at New-Georgia and Grand Bassa, and I shall lose no time, with the blessing of God, in setting them all to work in this promising field.

*Extracts of a letter from the Rev. JOHN SEYS, to the Corresponding Secretary of the Methodist Episcopal Church, dated Monrovia, December 5.*

Since the date of my former letter, I have attended two quarterly meetings, one at Caldwell and the other at Millsburg, at both of which the Lord was present with his people, owning his word in the conviction of sinners, and speaking peace and pardon to those who diligently sought him. We have reason to believe from these marks of Divine favor, that the work of the Lord is about to revive in Liberia.—Our preachers are zealous and faithful in preaching the word, and the membership seem much engaged in the performance of their religious and Christian duties. I have put two schools in operation, one at New-Georgia among the recaptured Africans, where the desire to learn is so great that there are 20 children, 30 female and 28 male adults, attached to the school, and another at Edina, or Grand Bassa, composed of 43 children. These are taught by two acclimated members of our society, of whose faithfulness to their respective charges, from what I know and hear, I have every reason to be satisfied. I had intended brother Burns, who came out with me, to take a school at Millsburg, but several circumstances have led me since to alter my plans. There is a very strong desire among our people that he should be permitted to remain in Monrovia. He is decidedly better qualified to take charge of such a school as the materials in this town require, than any other male teacher we have. I design then, the Lord permitting, that with the beginning of the year, Miss Farrington (whose health is much better, particularly since her recent trip with me to Millsburg) and brother Burns shall commence a male and female school in Monrovia. Millsburg too is very providentially provided for.—Brother Harvey, a member of the conference, was stationed at that place at the last annual meeting, but in order to support his family, accepted of the charge of a public school at Caldwell, and as the expense of travelling here is very great, was not able to go to his station as often as was desirable. This public school has ceased, and he has accepted my offer to remove his family to Millsburg: take the school there at \$200, and as I shall reappoint him to that station, with the concurrence of

the Conference, which meets in January, this portion of the work will be well provided for. Brother Harvey is well qualified to teach a school. He has a good knowledge of English grammar, (which by the by is a rare qualification in these parts,) writes well, and from what I learned on the spot, will be very acceptable to the people.

Sister Sharp will soon be settled at Caldwell. I have now to inform you that I have been running the Society still more largely in debt. On Monday, the 10th ultimo, I purchased at public auction, for the Missionary Society of the M. E. Church in the United States, the dwelling house and lot, with all the out houses and improvements, of the late F. Devaney, Esq. for the sum of \$875, one-fourth part of which is to be paid down, or as soon as I obtain a deed for the premises, and the other three-quarters in three, six, and nine months. The situation is unquestionably one of the most healthy, if not quite the healthiest, in all Monrovia; so much so that the gentlemen who came out in the Jupiter, on the advice of Dr. Skinner, whose judgment all who know him place every confidence in, were induced to give an extravagant rent for it, and all have done well excepting two, whose very great imprudence caused their attacks to prove fatal. Gov. Finney was very desirous to purchase the place, and told me so, but at the time of the sale was necessarily obliged to leave. It is considered by many to be worth, at least \$1,500; but the want of cash to meet the first instalment was a hindrance to those who bid against me from going higher than the sum for which it was sold. The lower story of the house is built of stone, and contains one large and pleasant room, with a smaller one annexed to it. In the upper story there are two bed rooms, one large and remarkably pleasant. The out houses consist of a room facing the street, which was occupied as a store by the late owner, and would answer well for either a study, bed room, or school room; a stone building in the yard well adapted for a store room; a good kitchen, to which access can be had by means of a paved pent house, without being exposed to the sun or rain; a well which supplies water during part of the year, and with some additional expenses may be sunk deeper; and a small brick building, intended for a poultry room or goat house. Added to all this, there is an orchard containing a greater variety of fruit trees than in any place in the town. Mr. Devaney seems to have taken great pains in this particular. We have tamarind trees, oranges, pomegranates, guavas, soursops, a very thriving young cinnamon tree, a grape vine, mango plant, African fig, papaws, limes, &c. &c.—growing luxuriantly in our new mission lot—beside room enough for a kitchen garden. I had previously made arrangements with Messrs. Roberts and Colston to get my bills cashed by them to enable me to meet the instalments, and as I did not design to occupy the building myself, being quite comfortable in the former mission house, I have rented the late purchase to brother James Brown for \$100 per annum, with this proviso in our contract, that immediately on the arrival of other missionaries, he is to vacate the premises. I hope that what I have done will meet your approbation, and that of the Board. Should it be otherwise, I can at any time dispose of the premises certainly for as much as I gave, and very probably for much more. In the mean time we are progressing with the addition to this house that brother Spaulding commenced. I have been occupying, for upward of two weeks, the new bed room I had offered Miss Farrington, as she preferred boarding with brother Brown in the late purchase. It appears to me very necessary that one of our missionaries, if it be possible, should live in Monrovia. It is our central point of action, and ought not to be given up. Now if when some one is appointed to the permanent superintendency, the lot falls to me to occupy the ground here, I believe I can retain my health as well in my present residence as any where else, as in the providence of God my constitution seems so well adapted to the climate. In that case the other house can be sold. Should I be sent to some other part of the field, the brother who resides in Monrovia can occupy the late purchase, and there will be no difficulty, provided a proper title to the land can be obtained, of selling the house which has proved so fatal to our former missionaries. I have been thus explicit and minute because I imagine it highly necessary that you should be acquainted with every thing connected with the mission, and then can you instruct us how to act accordingly.

I have not yet visited Bassa. Could not conveniently, with my engagements in other places. But I have written to, and heard from the brethren there. The house is progressing. I am to send glass and other necessaries by the first opportunity. There is a brother here who owns a house and lot at Millsburg, and who wishes to dispose of them, as he intends returning to America to try and effect

the emancipation of his family, who are slaves in Alabama. Permit me to recommend him to your notice. He will sell his premises for \$350. They are very cheap for this sum; and should it be thought advisable to get an establishment at Millsburg, which to me seems very desirable, this will be a good opportunity, and besides it will be serving him essentially. I shall write by him particularly when he is ready to sail.

*Extracts of a letter from Mr. PINNEY to the Hon. WALTER LOWRIE.*

MONROVIA, OCTOBER 28, 1834.

The Colony remains quiet, but war rages among the nations at the north. I have directed Mr. Russwurm to make out a commission to some of the most respectable of the Colonists, with powers to proceed among them, with design to make a permanent peace. This will present an excellent opportunity for them to see, examine, and report upon the soil, and probability of finding a healthy place for the settlement of new emigrants. In the mean time we shall not forget the other great objects of the Board; but proceed forthwith, with every possible haste, to prepare a place for the Pennsylvania settlement; also, for New Albany. Secretary Russwurm will either accompany or follow in a very few days Mr. Seys, to view Bassa Cove, and report upon its advantages, if any, over Junk, for the contemplated settlement. According to their united report will be our course of action. Mr. Woodland, an enterprising citizen, has been directed to proceed to Junk, and clear land and prepare houses for such settlers as the Board may send out speedily. Pressed by the general wish for farms, your wishes being known to concur, I have directed the Public Surveyor to lot off farms on the whole course of the St. Paul's to Millsburg; likewise on Bushrod Island and at the Albany Settlement, behind Millsburg. There is, I am glad to say, an evident increase of attention to agriculture throughout the community, and, if fostered, may retrieve the Colonists from the effects of all that has been amiss in the past. The storehouse is rapidly completing. The schooner will be ready for sea again, I trust, in two weeks, new coppered, with new masts, rigging, and thoroughly repaired. I hope by her to obtain a supply of rice, and then intend to attempt a supply of horses and jacks from the Cape de Verd Islands. They would be invaluable, if once fairly introduced; and the object is too important to be left to individual enterprise—they are needed now. The ploughs and harrows sent by the Board, are lying idle for the want of them.\* The expenses will not greatly exceed the profits which can be made, and are as the small dust of the balance, in comparison with the advantages which will probably result, successfully accomplished.

DECEMBER 6.

The Commission to the interior consisted of Messrs. Whitehurst, Williams, and McGill, accompanied by a Missionary, Mr. Matthews. They have not been heard from but indirectly, and had made but little progress.—To-day the inhabitants of Monrovia had their curiosity excited by the entrance of a messenger from Boatswain, with fifty armed warriors. They have made their way down through the Goodah country, to bring a message from Boatswain to the Governor of the Colony. I deferred an audience until Monday. This occurrence will, however, further our object I doubt not, and be ordered for good. By an express this evening, I am informed by Dr. McDowell, Rev. C. Teage, and W. L. Weaver, Commissioners to purchase Bassa Cove, that they have secured the part belonging to King Joe Harris, containing about 700 acres, on the side of the St. John's immediately opposite Edina. The Pennsylvania Settlement will therefore be ready in about four weeks for Dr. Hawes's temperance servants to be landholding freemen.

Mr. Russwurm declined acting, and Mr. Seys' health forbade him to act as Commissioner—hence the change from the appointment mentioned in a former paragraph. I feel ready, with all my heart, to enter into your plan of exploration, and were I at liberty, should esteem the present a most favorable opportunity for its commencement. The August number of the African Repository never reached

\* Would it not be an excellent plan for every emigrant vessel, and others chartered by the Society, to touch at those Islands, and bring a few others, gradually increasing the number.



me, nor have the various numbers of the Herald and Missionary Chronicle come to hand. Pamphlets put up in small boxes of goods, &c. would not be so liable to miscarry. The opening of an interior road will require more money than we can command just now in the Colony, but, if funds or credit were here, it would be worthy an immediate attempt. The agitation and party spirit of the age has scattered some seeds amongst us here, and political storms lower at times. At present the sky is totally clear, and we hope the best for the future.

The most unpleasant fact I have to communicate, is the suspension for a time of schools. The motives tempting to this step were, the dissatisfaction as to the past method of teaching which prevailed generally in the community—the desire to appropriate all the public revenue to build a court house and jail. Do send a successor, and let me be free to enter the native village with the word of God.

I forgot, by the way, to state the fact, that several hundred Bibles and Testaments, Arabic, have arrived here from England very lately, a present from the British and Foreign Bible Society. They will give light to many a benighted soul. Some half a dozen were sent to King B. and other Chiefs, with the Commissioners.

#### DR. McDOWALL'S LETTER.

An interesting letter, written in September and October last, by Dr. Robert McDowall to Mr. Cresson of Philadelphia, has been published in several newspapers, and should have promptly appeared in the Repository, could we have found room for it. Dr. McD., it will be recollected, is the young colored physician educated at Edinburgh, who has been sent in his professional capacity to Liberia, by the American Colonization Society. Though two months have elapsed since the original appearance of the letter in this country, we are sure that a few extracts from it will be gratifying to our readers, and therefore insert them:—

On the morning of the 1st of August, we went on shore and were very kindly received by the Vice Agent, Mr. G. R. McGill, at the Agency House, Mr. Pinney, the Agent, being absent at New-Georgia, and in rather a bad state of health. With the place, I must say, I have, and we have all, been agreeably disappointed. Instead of finding a sorry, wretched looking place, inhabited by a sickly, discontented race of beings, I am glad to say, we found quite the opposite. After passing the bar and approaching towards the landing place, large and substantial *ware-houses* met our view; and many very excellent though small trading vessels lay quietly reposing on the waters of the Montserado: nor was there any appearance of want of business; schooners loading and unloading; some building, others repairing; natives employed in weighing and carrying camwood, &c. into the ware-houses.

On ascending the hill we were still more pleased with the commodious and very comfortable appearance of the houses. The people all looked happy and contented; nor have I, upon further acquaintance and examination into their state, found any reason to see why they should be otherwise, provided they are industrious, and the administration of the affairs of the Colony is judicious. The scheme of Colonization is indeed worthy of all your eloquence and all your enthusiasm. There are circumstances attending it, and materials here, which, like the colors of a painting or stones for a building, if seized and combined by a masterly hand, would produce as beautiful a picture, and as pleasing an edifice, as the philanthropist or the philosopher could wish to see. Even as it is now, I cannot describe what were my feelings, as I stood on a height of the Cape, and looked down on the dwellings of this Christian community, peacefully placed on the shores of Africa, and remembered that but a few years ago where savages and *slavers* would have scowled on the path of the traveller, he may now "regale himself with the hum of missionary schools, and the lovely spectacle of peaceful and Christian villages." The experiment of Colonization I consider fully tried, and its practicability unquestionably established. And considering the want of support, and the well-organized opposition which the Society has met, it is a matter of much astonishment to me that

they have effected what has been done. There are many evils here, but the most part of those evils are not essentially attendant on Colonization. There are many poor here, and there are some discontented. The first are in a great measure unavoidable, the latter we do not wish to retain in the Colony. That there has been much sickness and much mortality, is a melancholy fact; but for this we must not look to the climate as the sole cause. Much, nay, a very great deal depended on the circumstances under which the emigrants were sent out. The Society provided provisions and accommodation for them to the best of their power; but those, from the number sent, were often inadequate to supply all their wants: and the provisions were not always such as suited the fastidious taste of a sick person. Many also went on board of the ship with only one suit of clothes. Hence when they did get through the fever, which under favorable circumstances need not be dreaded, it was not always in the power of the Agent to supply them with *clothes* and nutritious food suited to them. But *who* are to blame for this? *Not the Society, but the public of America.*

The weather since our arrival has been cool and pleasant, the thermometer ranging between 76 and 80 degrees of Fahrenheit. I think we have arrived at a most excellent time. The change is not so great. On the 14th day after landing I was seized with fever, but got over it, and was getting on pretty well; but longing to visit my patients, I went out at night, and brought on another attack. I had some severe agues, but have had none for three days past, and now feel pretty well, only a little weak. I intend now to take better care of myself for some time, and hope to be ready, when your expedition comes, to join it. The fever seems to be a sort of bilious remittent, in the first instance, but eventually assumes the intermittent type. Mine has now taken the character of the tertian ague. In violent cases, we have treated it actively by venesection and purgatives with success. This had not been the custom previous to our arrival. But Dr. Skinner and I feel convinced of the necessity and superiority of such a mode of treatment, over that of trusting to quinine alone, from the organic diseases which so often follow the latter plan. Much also, as I have said before, depends upon having the comforts of life, in addition to good medical treatment. In the last number of the Liberia Herald, you will see Dr. Skinner's description of the town, and his plan of erecting a building upon the top of the high land which forms the Cape, for the acclimation of Missionaries and others. In this I cordially agree with him. There they will always have the sea breeze; the swampy exhalations will not reach them. I hope the Christian denominations will respond to his invitation, and enable him to put this desirable scheme into execution. In Dr. Skinner we have a valuable friend, both as a physician and a preacher. His labors already among the colonists, in both capacities, have been such as to show that he possesses a mind and a body of no ordinary strength and vigor.

Coffee trees are scattered throughout the Cape in great abundance. At Bassa the settlers are often furnished by the natives with coffee beans, which the house-keeper of the agency, who has lived for a considerable time at that place, tells me she prefers to any other coffee imported. Of the superior quality of it there is no question. An active, intelligent colonist here, who was employed on the late Mr. Waring's coffee plantation, says he finds it growing of a much superior size to any he has seen in the West India Islands. I think in your new settlement he would be useful, as he is well acquainted with the raising of coffee and sugar. With this view, I have thought it may be well to keep him in mind. I have visited Mr. Waring's coffee plantation, but do not like the nature of the ground. The soil is scanty, and interrupted with rocks protruding up through it.

I think, in addition to planting young coffee trees, a double chance would be given by transplanting into prepared ground those trees we find growing wild, and which already yield a considerable quantity of beans. At least it would be well to give it a trial; at Bassa I shall certainly do so. Cotton is also abundant, and might be treated in the same way. The excellence of its quality is unquestionable. In our botanical investigations we have met with a great many useful and curious plants. Two kinds of senna grow wild at the sides of the streets. The indigo plant is met all over the Cape; but it said not to be the same as that used by the natives in dying. This and the mode of dying their cloth, they keep a secret. We have also met with a species of pepper, said to be the Malaghetta pepper. Birds at the upper settlement are particularly numerous and beautiful. Insects are also very abundant, but not very troublesome. The appearance, habits, and instinctive pursuits of those creatures, are novel and interesting.

*Extract of a Letter from Liberia, dated October 28.*

The day we landed at this place, Mr. Searle breathed his last; and in less than forty-eight hours after, Dr. Webb followed him to the world of spirits. I am well pleased with this place, and its community. It is, however, to be lamented, that the town is situated in an unhealthy location; but I am persuaded, that were the brush and thickets around it cleared off, and some of the marshes drained—which is quite practicable—the people would enjoy much better health, and it would not be fatal to strangers. The Cape is rocky, the soil very gravelly, but, at the same time, very fertile. Here are gardens to be seen, in which a variety of vegetables are raised with very little labor, and more than sufficient for the consumption of a large family. But all are not as industrious as they might be, and hence complaints are heard from the indolent and lazy. I have visited Caldwell and Millsburg; the latter may be made an earthly paradise. The astonishing growth of the fruit trees and vegetables exceeds what I had ever expected to see in Liberia—the situation of the place, too, is more healthful than that of Monrovia. It is freed from marshes, surrounded with good timber for building, and has the advantage of a beautiful river, abounding with excellent fish. A man, with his wife and seven children, who came from one of the Southern States some time ago, all enjoy excellent health; and this is but one of many similar cases.—[*N. Y. Spectator, March 4.*]

*Extracts of a letter dated New-Georgia, Liberia, 17th of August, 1834, from Mr. JAMES EDEN, a colored Teacher at Liberia, to the Ladies' Association of Philadelphia, under whose patronage he went to that country.*

*Esteemed Ladies.*—It is with peculiar pleasure I acknowledge the receipt of your letter of the 25th of April, with instructions in relation to my school. In accordance with your instructions, I convened the inhabitants of both towns in the church in this place, reading to them your letter, and explaining the wishes of the Association. They appeared to be highly gratified with the contents of your letter, and I succeeded in receiving forty adults to the school. As these people are engaged in labour through the day, the males sawing lumber in the swamp, and the females at the farms and in their domestic concerns, I have appointed 4 o'clock, P. M. for their school hour. I have in all seventy-two scholars, forty adults and thirty-two children. I am sorry to inform you that my dear friend and brother, the Rev. J. B. Pinney has been very ill for the last two weeks. He staid in my family nearly a week until he heard of the arrival of the Jupiter, when I accompanied him to the Cape. He is desirous to vacate his seat as Agent, and to devote himself entirely to the Missionary cause.

On the arrival of the Jupiter, August 1st, the Rev. Dr. Skinner assembled the citizens of Monrovia at the Agency house. The meeting was very large, including the clergy of every denomination. The exercises were commenced by singing a hymn, composed by the Dr. the evening previous to his arrival on our coast, while reflecting on the death of those missionaries who had fallen asleep in that glorious cause, and his coming hither to sacrifice himself on the same altar, should it be the will of the Lord. The hymn was given out by the Doctor, and sung by the audience; that venerable man then arose and addressed the meeting for a considerable time on the subject of his mission, stating the object of his coming to Liberia, and the great loss he had previously sustained in the death of his son. During the whole of the exercises, a deep solemnity pervaded the assembly, such as I have seldom if ever witnessed, and when the Doctor in an appropriate and fervent prayer, closed the exercises, a solemn awe seemed to impress every one with the sacredness of the occasion.

On Sunday morning, 3d August, Dr. Skinner preached at the Second Baptist Church, (Rev. C. Teage, Pastor,) from John iii. 16. In the afternoon he preached at the First Baptist Church, (Rev. Mr. Waring, Pastor.) I was not present, having to attend my own congregation.

September 8. I am happy to inform you that for the last two or three weeks, Mr. Pinney has been recovering, and now preaches occasionally. I am also happy to inform you that the Methodist people among the Eboes have erected a log meeting house, and now occupy it for public worship. During the evenings of the week as you pass among their humble dwellings, you may hear the voice of prayer and praise to God in sweet and frequent concert from many a lowly hut.

Among the Congoes there are eighteen frame houses finished, besides a good

many on the way. In Eboe town there are five. This difference is owing to the fact that the Eboes are turning their attention to agriculture, while the Congoes are chiefly engaged in sawing lumber.

Agriculture in this town is in a flourishing state this year; the farms are numerous, and the crops fine. Potatoes, rice, corn, peas, and cassada, are plenty.

Having, since my arrival in Africa, been so constantly engaged in my school as to prevent my visiting the other settlements, I can give no certain account of them. I am informed, however, that the citizens of Caldwell also are giving increased attention to agriculture.

Accompanying the letter, of which the foregoing is a part, is the following from Mr. Battan, Superintendent of New Georgia.

The following is a list of the children of recaptured Africans, to whom I have distributed the donation of wearing apparel, received from the ladies of Philadelphia, per Ship Jupiter, Captain Knap. [Here follow the names of the young recipients of this kind bounty; to the males were given two suits of clothes each, and to the females three each. The number of suits distributed is eighty-four.]

Ladies: in the distribution of your donation, I cannot express the joy manifested by the children. I am requested by them as well as by their parents, to return you their most unfeigned thanks for the kind interest you have taken in their welfare, in making them comfortable and happy, and to assure you that they will ever regard your interest in them as a high honor.

With sentiments of respect and esteem,

I am your humble and obedient Servant,

JAMES BATTAN,

Superintendent New Georgia, Congoe Town.

#### SEIZURE OF AMERICAN SLAVES IN BERMUDA.

The New York Journal of Commerce gives from the Bermuda Royal Gazette, the particulars of the seizure and subsequent disposition of 78 slaves, taken on board the brig Enterprise, Elliot Smith master, bound to Charleston, S. C. which put into Bermuda, some weeks ago, in distress.

"It immediately became known to the inhabitants that there were slaves on board, and accordingly, on the following day, at the instance of the "Friendly Society" of colored people of Bermuda, a writ of *Habeas Corpus* was served upon all the slaves, commanding them to be brought before the Chief Justice and answer for themselves whether they would proceed with the vessel to her destined port, and continue slaves, or remain at Bermuda and be free."

On being carried before the Chief Justice, they were severally informed by him of their right to freedom, interrogated whether they purposed remaining at Bermuda, under the protection and government of the laws, or proceeding to the port whither they were bound. All of them, except a woman and five children, named Ridgely, declared their preference for remaining on the Island. The Chief Justice gave them a parting admonition, exhorting them to lead sober, honest and industrious lives; and, for their immediate aid, on motion of the Attorney General, a subscription was entered into. About \$70 were collected; and they are understood to have been all either provided for as domestic servants, or taken under the protection of the members of the Friendly Society.

*Error corrected.*—Owing to an omission in the Register kept in the Office of the Colonization Society, of Emigrants sent to Liberia, from which the Tabular Statement was made which appeared in the December No. of the African Repository, the Schooner Crawford, which sailed from New-Orleans in December, 1831, with *twenty-one* emigrants, and the Schooner Margaret Mercer, which sailed about the same period, from Baltimore, with *nine* emigrants, were omitted. If these be added, it is believed, the statement will be correct.

### AUXILIARY SOCIETIES.

**CINCINNATI COLONIZATION SOCIETY.**—The sixth Annual Meeting of the Colonization Society was held on Wednesday Evening, the 5th of November, in the Presbyterian Church. Hon. Jacob Burnet, one of the Vice Presidents, in the Chair.

The Meeting was opened with prayer, by the Rev. Leonidas L. Hamline of the M. E. Church. The Chairman apologized to the Meeting for the absence of the Rev. J. L. Wilson, who was to have been present and addressed the Meeting, but was prevented by sickness in his family.

After a few remarks from R. S. Finley, Agent of the American Colonization Society, Mr. Jones, a colored man from Liberia, was introduced to the Meeting and examined, relative to the condition and prospects of the Colony.

The Rev. James Gallaher, then offered the following resolution :

*Resolved*, That the Colonization Cause commends itself to the confidence of the Christian and Philanthropist by its influence in extinguishing slavery and advancing the best interests of the African race.

Which was seconded by P. S. Symmes, Esq., supported by an eloquent address from Mr. G., and unanimously adopted. An interesting exhibition then took place of the productions of the soil of Liberia, viz: Coffee, Palm-fruit, &c. Some interesting specimens were also exhibited of the skill of the *Native Africans* in the manufacture of Steel, Cotton, &c. The following Officers were then elected to serve for the ensuing year :

#### OFFICERS.

Rev. B. P. AYDELOTTE, <i>President</i> .	
HON. JACOB BURNET,	} <i>Vice Presidents.</i>
Rev. J. L. WILSON,	
Rev. L. L. HAMLIN,	
Rev. S. W. LYND,	
Rev. I. GALLAHER,	
W. T. TRUMAN, <i>Treasurer</i> .	
GEORGE GRAHAM, <i>Secretary</i> .	

#### Managers.

WILLIAM GREENE,	JOHN P. FOOTE,
H. STARR,	WILLIAM NEFF,
N. WRIGHT,	H. B. FUNK,
NATHAN BAKER,	AUGUSTUS MOORE,
JAMES FOSTER,	WILLIAM S. RIDGELY,
WM. SCHILLINGER,	E. JOLLY,
R. S. FINLEY,	P. S. SYMMES,
S. BURROWS.	

The Meeting then adjourned.

GEORGE GRAHAM, Jr. *Secretary*.

## VIRGINIA COLONIZATION SOCIETY.

The Fourth Annual Meeting of the Colonization Society was held at the Capital, in Richmond, on Wednesday evening, the 7th of January, 1835.

Chief Justice Marshall, the President, took the Chair.

The Annual Report of the Board of Managers was read, and also the account of the Treasurer.

On motion of Mr. Jos. S. James, it was

*Resolved*, That the Report just read be received, and that it be published in the newspapers of this city.

On motion of Mr. Fleming James,

*Resolved*, That we regard the progress which the various settlements established by the American Colonization Society in Liberia have been making, also the planting of new colonies on the coast of Africa during the past year, with the most lively satisfaction, inasmuch as they afford new evidence of the wisdom of the enterprise, and furnish new facilities for the prosecution of it hereafter with increased energy and effect.

On motion of Edward Colston, Esq.,

*Resolved*, That it is not true, as has been most erroneously supposed by some objectors, that the movement of our Society is either designed, or at all likely to interfere, in any manner whatever, with the rights of masters over their slaves, as established by law, but that, on the contrary, it is most clear that it must rather tend to make those rights more secure, while it shall be deemed expedient to retain them, and, at the same time, more disposable for any purpose of benevolence to which they may be applied.

On motion of Wm. Maxwell; Esq.,

*Resolved*, That it is not true, as has been most falsely and injuriously charged against the Colonization Society by the Abolitionists of the North, that the enterprise in which we are engaged, is either intended or calculated to perpetuate the existence of slavery in our Southern States, but that, on the contrary, it is most apparent, both from the benevolence of its principles and the history of its operations, that it must tend to increase and multiply cases of voluntary manumission, and so to aid the cause of Liberty and Humanity in the most safe and desirable manner.

On motion Mr. Jas. C. Crane,

*Resolved*, That the object of the American Colonization Society, which is simply and solely to remove our free people of color, with their own consent, to the coast of Africa, assailed, as it has been and still is by the false and contradictory objections of the advocates of slavery on the one hand, and of the abolitionists on the other, is eminently worthy of the continued and increased support of all who desire to promote the welfare and happiness of our country and of the world.

On motion of Rev. Wm. Plumer,

*Resolved*, That the Colonization cause is worthy of the support of the humane and benevolent in every section of this nation, inasmuch as it affords the only common ground on which the friends of the African race in every portion of this land can, with safety and consistency of principle, meet, and thus strengthen the bonds of our National Union.

On motion of the Recording Secretary,

*Resolved*, That our President, Judge Marshall, John Tyler, one of the Vice-Presidents, and Wm. S. Archer, be appointed Delegates to represent this Society at the ensuing Annual Anniversary Meeting of the American Colonization Society in Washington City.

On motion of M. M. Robinson, Esq.,

*Resolved*, That it be referred to the Board of Managers to inquire into the expediency of adopting the necessary means for furthering the views of this Society, by availing itself of the assistance of the periodical press.

The following gentlemen were elected officers and managers of the Society for the ensuing year:

JOHN MARSHALL, *President*.

James Madison, James Pleasants, John Tyler, Briscoe G. Baldwin, Hugh Nelson, William Maxwell, Dr. Thomas Massie, Horatio G. Winston, Abel P. Upsher, Edward Colston, John H. Cocke, and Lewis Summers, *Vice-Presidents*.

John Rutherford, *Corresponding Secretary*.

David I. Burr, *Recording Secretary*.

Benjamin Brand, *Treasurer*.

William H. Fitzwhylson, Nicholas Mills, James E. Heath, Robert G. Scott, John H. Eustace, Hall Neilson, Fleming James, Herbert A. Claiborne, Joseph Mayo, J. H. Pleasants, Gustavus A. Myers, and James C. Craze, *Managers*.

*Ordered*, That the proceedings of this Meeting be published in the newspapers of this city.

D. I. BURR, *Recording Secretary*.

The YOUNG MEN'S COLONIZATION SOCIETY OF PENNSYLVANIA, recently held at Philadelphia, its First Annual Meeting. The Annual Report is a brief, but comprehensive document, exhibiting the outlines of the history of African Colonization, and of the particular Society from which it emanated. We extract from it the following passages:

In April last, the Y. M. C. S. of Pennsylvania, was organized from the following considerations:

1st. A belief that a direct appeal should be made to the benevolence and Christian zeal of Pennsylvania, in favor of the establishment of a new Colony upon the coast of Africa.

2d. The necessity of prompt measures to carry into effect, the will of Dr. Aylett Hawes of Virginia, by which, he manumitted more than a hundred slaves, on condition of their being sent to Liberia.

3d. The carrying into practice in the new Colony, certain principles of political economy; as the fostering with greater care the agricultural interests, checking the deteriorating influence of petty and itinerant trafficking, maintaining the virtue of sobriety by obtaining from the Colonists a pledge of abstinence from ardent spirits; and by withholding all the common temptations and means for carrying on war, or for engaging in any aggressive steps upon the native population of Africa.

How far we have been sustained by the liberality of our friends, our Treasurer's report will show; and the account which has been already presented to the public of the sailing of the Niuss on the 24th October, from Norfolk, with 129 emigrants, is proof that we have not been altogether idle. These, we trust, are but the earnestness of our future prosperity and zeal.

By a happy arrangement lately concluded with the New York Colonization Society, the energies of both Institutions will be devoted to the prosperity of our infant Colony at Bassa Cove; while the interests of the Parent Board are secured by our pledge to pay into their treasury 30 per cent. of all the collections we may make within the limits of Pennsylvania, which is assigned to us as our field.

Under these circumstances we feel confident in commending our cause to the good and the wise of Pennsylvania; we believe it to be the cause of mercy and of God. The greater our experience of the effect of Colonization, the greater is our conviction of its expediency and virtue. It is the most immediate relief we can give to the colored man, for it removes him at once from the influence of prejudice and oppression.

The Rev. Dr. TYNG, of the Epiphany Church, in West Chesnut street, took a brief but comprehensive view of the general principle of Colonization; and then pointed the existence of slavery in our country; and the scheme of the American Colonization Society.

"I speak not of theory," said Dr. T.

"Of the evils of slavery, I know them all. I have seen with pain and regret, the deep anxiety of the Christian slaveholder for the moral and spiritual welfare of his bondmen, and I have mourned with the slave also, though I have not found among them that degree of misery and unhappiness, which is imputed by many to their peculiar situation.

"I leave the question of slavery to other hands. I leave all political questions to

others. I look upon this cause as a Christian philanthropist; and in my desire to promote the best interest of the slaves, and secure to them their natural rights, I inquire how am I to do this? By giving to them the ability to enjoy their right, and then placing them where they can enjoy it.

"Throughout our southern country, there is many a man who daily collects his slaves, instructs them in the great things that belong to their good, and at evening kneels and prays with them himself, or employs a preacher to instruct them in gospel truth. I correspond, sir, with a gentleman of high standing, (I speak this to illustrate, not boastingly,) who thus devotes himself to the good of those committed to his care, whose efforts God will prosper, though uninformed men may deride them, because they proceed from a slaveholder. Like Cowper, I abhor slavery, and deplore its evils. I know what those evils are, but I know they are not without alleviation. Colonization will afford a system of alleviation, but this is not all, it will civilize and Christianize a continent. Suppose every Christian had opposed Colonization, what could have been done for Africa? They are the friends of Africa, to whom every regenerated African owes the conversion of his soul.

"I know not, Mr. President, how long we may (though our ages are so unequal) be allowed to watch the efforts made by Colonization Societies. But Africa is to owe all her regeneration to Colonization. Should she be left to those who oppose this system, she would come up to the great judgment with her hands stretched out for help, but stretched in vain. Sir, the friend of Africa, is the friend of Colonization."

The RIGHT REVEREND B. B. SMITH, Bishop of Kentucky, in the course of his remarks, stated that a great proportion of the people of that State were in favor of gradual emancipation, and referred to the Society which had been formed, each member of which pledged himself to free his slaves at twenty-five years of age.

"Kentucky, Sir," said the Bishop, "was settled from Virginia by poor men, who took with them but few slaves, and hence slavery was less strongly established there. The republicanism of Kentucky dictated to most of these citizens the propriety of seeking some relief for their slaves, and a large number of the most respectable Kentuckians, at the head of whom was the Hon. Henry Clay, asked from the legislature an amendment of the constitution, to prohibit the introduction of slaves; but, alas! exactly the opposite was the result, and it was resolved, that there should be no legislative action on the subject. But there is a great desire to call a convention on this very question, and last winter a proposition was presented to the Legislature of the State for this purpose; it was lost in the Senate by a vote of nineteen to twenty.

"Of all the portions of our country, Kentucky has the most reason to deplore the effects of a slave population. Once, Sir, the negro ran away from the white man, now the white man runs away from the negro, and the best of our hardy citizens are removing rapidly to Illinois, on account of slavery, so evidently injurious to an agricultural country.

"I have witnessed in Kentucky the effects of Colonization on Christian people, and I know the joy and gratitude of their hearts, that such an avenue is open for their relief; and I believe that a system of a series of Colonies, devised here, will be seconded in Kentucky by preparing Colonists for their new homes.

"The colored population there are a better people than in the South, though certainly not so well prepared as could be desired; yet from year to year many might be sent fully prepared, if Colonization Societies at the North and East would bear their expenses, to colonies founded on temperance and Christian principles.

"Travelling as I do several months every year, through a most magnificent country, burthened with only one evil, the curse of slavery, and witnessing as I do its blighting effects on the slave, and the curse of God on the master, how can I do otherwise than rejoice at any measures for sending the blacks to a place where they can be instructed in Christianity, and be blessed with liberty. My heart would be dead to every feeling if it did not weep with the negro, and I bless every effort to let the captive go free. Judge, then, of my joy, at finding in New York the young men uniting with their brethren in this city, in sending the black man to Africa, and praying to bless your enterprise.

"I leave the question of emancipation and Colonization, and all other schemes of good, to others; my object has been to state that Colonization has been admirably



adapted to produce good in Kentucky. "It has been good, only good, and that continually"—and I have borne testimony to the fact with pleasure.

"I conclude with the hope that the Colonization Society may extend its usefulness, and spread abroad science and religion, and satisfy all that it is a good way of blessing the colored race."

Mr. CRESSON announced the gratifying intelligence, received that day, of the safe arrival of the *Ninus* at Bassa Cove with 126 emigrants to that settlement. He stated that though about \$8000 had been received into the Treasury of the Society, the expenditures necessary for its recent enterprise had been so great, that large and immediate additional aid was wanted. Mr. C. was happy to say, that a gentleman then present, had offered to pay to the Society one hundred dollars annually, for ten years, provided eleven other similar pledges could be obtained in the city.

One of the most interesting incidents of this meeting, was the reading of the following letter from the illustrious and venerated Chief Justice of the United States:

WASHINGTON, FEBRUARY 22, 1835.

*Dear Sir:*—I had the pleasure a day or two past, of receiving your letter of the 16th.

Though entirely unable to attend the meeting of the Young Men's Colonization Society of Pennsylvania, they have my best wishes for their most complete success. In pursuing their object, which is at the same time patriotic and philanthropic, they seem to me to temper the ardour of youth with the wisdom of age. I look with much interest at the effective measures they have taken, and are taking, to accomplish an object which ought to be dear to every American bosom, and particularly so to our fellow-citizens of the South.

I hope their judicious zeal will go far in counteracting the malignant effects of the insane fanaticism of those who defeat all practicable good, by the pursuit of unattainable objects.

With great respect and esteem,  
I am your obedient servant,

J. MARSHALL.

The following elections of officers of the Society were made unanimously:

PRESIDENT.  
REV. JOHN BRECKINRIDGE.

PATRONS.  
James Madison, Elliott Cresson, Chief Justice Marshall, Gerrit Smith, Esq. Right Reverend William White, D. D. William Short.

VICE-PRESIDENTS.  
Joseph R. Ingersoll, Esq. Dr. John Bell, Benjamin Nagles, Esq. Rev. W. H. De Lancey, D. D. Alexander Mitchell, M. D. Joseph Dugan, Esq. Rev. S. H. Tyng, D. D. Rev. Cors. C. Cuyler, D. D. Rev. A. Barnes, Matthew Newkirk, Esq. Hon. J. McIlvaine, Gerard Ralston, Esq. Rev. J. W. James, Rev. John Ludlow, D. D. Rev. C. Van Rensselaer.

Lloyd Miffin, *Treasurer*.  
Elliott Cresson, *Foreign Secretary*.  
Rev. W. A. McDowell, D. D. *Domestic do.*  
Topliff Johnson, *Recording do.*

MANAGERS.  
Samuel Jaudon, William M. Muzzy, George W. North, Rev. J. A. Peabody, Samuel Caldwell, Charles Naylor, Esq. Robert B. Davidson, Rev. George W. Bethune, John Elliott, Josiah White, Peter Lesley, William McMains, William E. Garrett, James W. Dickson, Lewis R. Ashurst, Samuel W. Hallowell, William M. Collins, Benjamin D. Johnson, D. Gebhard, Benjamin Coates, Rev. H. A. Boardman, H. S. Speckman, Clark Culp, Captain Sherman.

## WEST AFRICA.

*Increase of the Slave Trade.*

A letter from Fernando Po of the 10th of November, says:

"Yesterday the American ship General Hill arrived here, and reported that there are to the South of the Line 25 slavers; in the Whydah, to the northward of us, 12; in Bonny, 6; in Old Calabar, 4; and one in the Camaroons. These vessels will take away about 20,000 poor victims. I am further informed that there are 100 slave vessels fitting out for the coast. We have but one cruiser now on the station, the Lynx, so that the trade of our merchants will be ruined, if steps are not taken to stop these miscreants. Five sail of merchant ships will have to remain at Calabar until next year, for want of Cargoes, which will be a great loss to both their owners and the revenue."—*London Globe.*

## CONTRIBUTIONS

*To the American Colonization Society, in the month of January, 1835.*

*Gerrit Smith's First Plan of Subscription.*

Georgetown Female Colonization Society, its fifth instalment, and deficiency in a former payment, - - - - - \$138 30  
John M'Donogh, New Orleans, his 4th instalment, - - - - - 100

*Gerrit Smith's Second Plan of Subscription.*

Gerrit Smith, second instalment, - - - - - 1000  
Rev. Bishop Meade's second instalment, - - - - - 20

*Collections from Churches.*

Blue Hill, Maine, from Rev. Mr. Fisher's Society, - - - - - 8 50  
Bradford, Mass. Rev. Mr. Perry's Society, - - - - - 5 29  
Columbus, Ohio, Methodist Church, - - - - - 42 70  
Concord, Mass. from the churches of Rev. Dr. Ripley, and Rev. H. B. Goodwin, - - - - - 16  
Cumberland, Pa. Dickinson Church, by Rev. M'Knight Williamson, - - - - - 4  
Cummington, Mass. Rev. J. L. Pomeroy's Society, - - - - - 10  
Duanesburgh, N. Y. Reformed Presbyterian Ch. Rev. Dr. M'Masters, - - - - - 11  
Framingham, Mass. Rev. Charles Train's Parish, - - - - - 17 25  
Hanson, Mass. from Congregational Society, - - - - - 1 77  
Hardwick, Mass. Rev. Mr. Tupper's Society, - - - - - 7 61  
Hatfield, Mass. Rev. L. Pratt's Society, - - - - - 13 65  
Leesburg, Va. Methodist Church, by Rev. Edwin Dorsey, - - - - - 17 50  
Matapoisett, Mass. Rev. Thomas Robbins' Society, - - - - - 10  
New Bedford, Mass. Rev. S. Holmes' North Congregational Society, - - - - - 9 25  
New Braintree, Mass. Rev. Mr. Smith's Society, - - - - - 19  
South Brookfield, Mass. Rev. Mr. Stone, Evangelical Society, - - - - - 7 01  
Stockbridge, Mass. Rev. Mr. Field's Society, - - - - - 17 61  
Sudbury, Mass. Rev. R. Hurlburt's Society, - - - - - 12 75  
Topsfield, Mass. Rev. Mr. M'Ewen's Congregational Society, - - - - - 10 62  
Washington, Pa. Methodist Episcopal Church, - - - - - 8 31  
Washington County, Mingo Creek Presbyterian Church, - - - - - 7 14  
Cross Creek Congregation, Rev. J. Stockton, - - - - - 30  
Worcester, Mass. Rev. Mr. Abbott's Society, - - - - - 19 25  
Rev. Mr. Hill's do. - - - - - 20  
York, Pa. Methodist Episcopal Church, by Rev. E. Smith, - - - - - 10

*Auxiliary Societies.*

Dedham, Mass. Juvenile Colonization Society, by John S. Houghton, - - - - - 4 25  
Georgetown, D. C. Auxiliary Society, - - - - - 34 25  
Massachusetts Auxiliary Society, (\$227 70 of which, receipts from collections, donations, entered under their appropriate heads,) by Isaac Mansfield, Treasurer, - - - - - 750  
Middlesex North and vicinity Charitable Society, by J. S. Adams, Tr. - - - - - 5 30  
Virginia Auxiliary Society, by B. Brand, Treasurer, - - - - - 180  
Washington City do. Wm. Mechlin, Treasurer, - - - - - 28  
Willee Valley African Benevolent Society, by William Chamberlain, - - - - - 2

	<i>Life Member.</i>	
Rev. Daniel Green, Boston,	.	80
	<i>Donations.</i>	
Acton, Mass. from S. T.	.	1
Boston, from a friend, by Rev. Daniel Green,	.	10
Charlestown, Va. from a lady near that place,	.	15
Columbus, Ohio, from Mr. Barborough,	.	50
Cummittown, Mass. from Clarissa Brigs,	.	1
Delaware, Hon. A. Naudain,	.	20
Leesburg, Va. Mrs. Hannah B. Richards,	.	1 50
Maryland, Mrs. Rebecca Goldsborough,	.	20
Millbury, Mass. Mrs. Mary and Miss Hannah Goodell, \$5 each,	.	10
Pittsburg, Pa. Charles Brewer,	.	30
Plymouth, Mass. by a poor laborer,	.	2
Rutherford County, North Carolina, John Moore,	.	4
Tewksbury, Mass. Misses Rebecca and Mary Kitredge, by Rev. Isaac Coffin,	.	10
Warwick, Mass. from Samuel Kingsbury,	.	2
Worcester, Mass. from Mr. Waldo,	.	50
Misses Waldo,	.	50
Mrs. Salisbury,	.	50

*Contributions in the month of February.*

	<i>Gerrit Smith's First Plan of Subscription.</i>	
Rev. C. Andrews, Frederick County, Va. (in part)	.	50
Hon. Thomas Emerson, Windsor, Vermont,	.	100
Hon. Theodore Frelinghuysen, New Jersey,	.	100
John Gray, Esq. Fredericksburg,	.	100
	<i>Collections from Churches.</i>	
Abington, Pa. from the Presbyterian Church,	.	7 50
Alexandria, D. C. by George Johnson,	.	8
Hamilton, Ohio, from the Associate Reformed Congregation,	.	10 96
New Glasgow, Amherst county, Virginia, Church,	.	5
New Lisbon, Ohio, by the Rev. Mr. Vanlandingham,	.	2 18
Plattsburg, by the Rev. J. T. Adams,	.	2
Princeton, Indiana, from the Society of Covenanters,	.	10
Randolph, Illinois, from the Bethel Reformed Presbyterian Church,	.	5
Seven Mile, Ohio, from the Associate Reformed Presbyterian Church, by the Rev. David Macdill,	.	6 04
Washington City, by Miss Eliza B. Lindsley,	.	7
	<i>Auxiliary Societies.</i>	
Indiana Auxiliary Society,	.	40
From Benjamin Brand, Treasurer of the Virginia Colonization Society	.	24
	<i>Donations.</i>	
Hillsborough, Ohio, from Moses Tomlinson,	.	20
Huntingdon, Pa. from Jacob Miller,	.	5
Lunenburg, Va. a lady, by Rev. Mr. Atkinson,	.	5
Plattsburg, from William Young,	.	2
Ruggles, Huron Co. Ohio, from William L. Buffett,	.	2
Sereno Wright, Granville, Licking County, Ohio,	.	10
	<i>Legacy.</i>	
From the late Isaac Van Horn, Zanesville, Ohio—\$50 to be paid in four annual instalments,	.	12 50
	<i>Repository.</i>	
Mrs. Judith Smith, of Powhatan County, Va.	.	18
Dr. Lewis L. Near, Carlisle, Pennsylvania,	.	2
Dr. Benjamin Wilkins, Hopkinsville, Ky.	.	10
	<i>Collections, omitted by the printer, in October last.</i>	
Newburgh, Pa. Associated Reformed Church,	.	25
Plymouth, N. Y. by Rev. L. Clark,	.	5
Rockspring, Ky. by Rev. R. W. January,	.	1 62
Russelville, Ky. by Rev. Hooper Crews,	.	12 12

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AND  
COLONIAL JOURNAL.

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[No. 4.

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RESOLUTION OF THE BOARD.

At a meeting of the Board of Managers of the American Colonization Society, March 5th, 1835, the following resolution was unanimously adopted :

“Resolved, That this Board, relying upon the aid of Divine Providence and the liberality of the Friends of this Society, will endeavor to raise ONE HUNDRED THOUSAND DOLLARS for the cause of African Colonization during the present year.”

The preceding resolution has been adopted, it is believed, by the Board of Managers, under a deep sense of duty to the cause with which they stand connected. They dare not, in view of the circumstances of the Society, and of the African Colony, attempt, during the present year, to accomplish less than is proposed in this resolution. They would hope that every friend of the great scheme of African Colonization, will feel individually responsible to assist in effecting this object, which will thus be rendered as practicable as it is important.

It is to be regretted that men engaged in objects of great and unquestionable Philanthropy, are so liable to be elevated or depressed by particular events, encouraging or unfortunate, incidental to their work, but which afford to the eye of reason no true tests of its character.— It is not impossible that some of the friends of this Institution, instead of finding in the embarrassments which for two years past have retarded its operations, new motives for activity and liberality, have been led to pause and inquire whether it was indeed entitled to the support which they had previously and with so much cheerfulness afforded. It is hoped that if such was the effect of these embarrassments on any individuals, their own reflections have taught them clearly to separate the great and beneficial ends proposed by the Society, and which its policy is so well designed to secure, from the occasional, incidental, and temporary misfortunes which may occur in its progress.

The Society is already partially relieved from pecuniary difficulty, by the sale of stock created for the purpose, and may expect from the early disposal of what remains of this stock, to free itself from that

pressure of obligation, which has, for a season, diminished the power and extent of its efforts.

But there are objects of great interest to the Colony and the cause, to which its attention is now invited, and which, without increased resources, it will be impossible to accomplish. Applications for a passage to Liberia in behalf of *nearly eight hundred persons of color*, (many of them slaves now ready to be liberated) have been recently made to the Society. It is the determination of the Board to avail themselves of the best lights of their past experience in the selection of situations for future emigrants, and in the measures to be adopted for the preservation of their health and the advancement of their prosperity. They desire to render Liberia an inviting residence for all who may choose it as a home for themselves and their descendants. They have resolved to construct houses and to clear and put in cultivation plots of ground in the vicinity of the interior settlements, to which, immediately on their arrival, emigrants may remove, supplied with such mechanical tools and implements of agriculture, as may enable them to engage at once, and successfully, in the pursuits to which they have been accustomed.

The *sum of fifty thousand dollars* is at this moment required to enable the Board to fulfil its benevolent intentions towards the present applicants for removal to Liberia.

There are other objects of essential interest to the colony and to the cause for which it was founded, which the Board have long regretted its want of means to accomplish. To explore the interior, ascertain its advantages for health, agriculture, and the useful arts, the character of its population, and their disposition in regard to the admission of emigrants among them; to secure by fair purchase such territory as may be required for emigrants, and to prepare comfortable temporary accommodations for their reception, are objects to which the thoughts of the Board have been long directed, which they regard as indispensable to a very successful prosecution of their scheme, and which can only be effected by a very considerable augmentation of the funds of the Society.

It is also the desire of the Board to give a new impulse to agricultural industry and improvement within the present limits of the colony; to introduce useful animals, and better modes (than those now existing) of cultivation; and to encourage, by various methods, that activity and enterprise among the settlers, by which alone they can overcome obstacles, subdue the wilderness before them, and attain upon their own soil, to independence.

Education in Liberia needs at present to be encouraged and fostered by the Society. All the good to be expected from the plan of African Colonization is dependant upon the intellectual and moral culture of the people of Liberia.

Their respectability and happiness as a community, their beneficial influence upon the African tribes, all the power they may exert to elicit the energies and elevate the hopes of their race, are principally (under God) dependant upon their education. It is true the circumstances in which they are placed are favorable to the development of their faculties, and the excitement of the strongest principles of action. But, without instruction in letters, and the most useful sci-

ences and arts, no people can be well qualified to discharge their social, political, and religious duties. And the more necessary is this instruction to a community situated on the shores of a barbarous country, and in constant intercourse with those degenerated in understanding and moral habits, and whose influence upon their superiors may be to bring them down to the depths of their own degradation.

In considering the claims of the Colonists of Liberia upon this Society for the means of extending their territory, improving their agriculture, and founding a system of education, the benefits of which shall be enjoyed by every child within their settlements, their peculiar condition prior to their emigration deserves to be considered. It is not a people favored from their youth with all means and opportunities for the acquisition of knowledge and wealth who are now planting freedom and the Christian religion among their less favored brethren in Africa. In a spirit which might do honor to the most enlightened of our race, those who are now settled in Liberia, went forth, uneducated, to a great extent, except in the doctrines of Christ, and almost destitute of property, to secure for their *posterity*, in another land, privileges and blessings denied to *themselves* in this.

It is but little more than twelve years since a few rude huts, amid the uncleared forest of Cape Montserado, alone gave evidence to the passing mariner that civilization had obtained a foothold on that shore of piracy and blood. And could any rational man expect that those who in successive years since that time have become citizens of this Colony, with scanty resources, and feeble aid, exposed to the influences of a tropical climate and the duplicity of barbarians, with every thing to do for themselves and their families, should, before this, have risen above all difficulties, and firmly established those institutions which most conduce to social and public prosperity? *Those colonists have not merely done much. They have pushed their efforts to what, considering all the circumstances of the case, must be pronounced, unexampled success.*

The present resources of the Colony are insufficient to accomplish the numerous objects of public necessity, and to maintain an adequate system of education even for its own population, while many of the native tribes in its vicinity desire to place themselves under its laws and receive from it the rudiments of knowledge.

In addition, then, to the amount of funds required to enable the present applicants for a passage to Liberia to become settled in prosperity on its soil, a sum not less, certainly, is demanded, to enable the Society to afford, without embarrassment, that aid to the Colony, which shall render it in all respects a fit asylum for our free colored people, and powerful in its intellectual and moral influence for the suppression of the slave trade, and the regeneration of Africa.

And can the great purposes for which this Society was founded, have been forgotten? And can any one who has duly considered them, believe that a smaller sum than that suggested in the resolution of the Board should be solicited for such purposes, of the American people?

Are the friends of African Colonization convinced that it is a scheme most wisely adapted to elevate the free people of color, to open the way for the voluntary emancipation of the enslaved, to de-

liver Africa from the terrors of superstition and the infamy of vice, to drive from her shores the destroyers of her peace and the murderers of her children, to build up thereon the institutions of justice, liberty, and the true religion? And will they fail to contribute the means for prosecuting with energy so great a work of benevolence?

The Colonial Agent in his last letters, earnestly invokes the attention of the Managers and the friends of freedom in America to the alarming fact that slave vessels are now swarming on the African Coast. "At the Gallenas river," he observes, "Blanco has several vessels at the present time waiting, and others have lately sailed with cargoes of the miserable victims of avarice." At Little Bassa there is a slave vessel ready to depart with a full cargo.

"On this point," he adds, "Abolitionists and the friends of Colonization may unite and leave no stone unturned until the policy of our Government is changed. Dare the American seamen encounter the sickly clime of Cuba and hesitate not even to invade the settled dominions of Spain in pursuit of the lawless violator of his country's flag, and the safety of commerce, and yet shall they not dare to land upon the coast of unclaimed Africa to break up a traffic, carrying more extensive misery than all other piracies ever known?"

"I am sure every American heart would sympathize in the strong desire to secure an active interference on the part of their Government, could they realize but half the truth. Two or three cold blooded murders have lately occurred at Bassa, some at Cape Mount, and extensive wars are now existing among the tribes, the causes of which can be traced in every case directly to the presence of slavers. The extensive war between the slaves and their former masters at Cape Mount, has finally embroiled the whole Goolah country in a war with Boatswain. As well for humanity's sake as to restore the interior trade, which is almost entirely interrupted, a commission of three has been sent—Messrs. Whitehurst, Williams and McGill, to negotiate a peace, and restore harmony."

It is certain that the Colony *has done much for the suppression of the slave trade*; that under the administration of Mr. Ashmun, *for long periods*, this trade was well nigh if not entirely banished from every part of the coast under the jurisdiction of the Colony; that it has excited in the hearts of many of the chiefs of the country a sense of the wickedness of this traffic, and extended to them and to their people the means and motives of a better commerce. But while every reasonable man must know, that a few scattered and feeble Christian settlements on the African coast may be incapable of effecting the entire overthrow of this giant evil, it will be equally clear to him that in the increase of their population and the growth of their power will be found a cause adequate to its utter extinction wherever this power is exerted.

The Colonial Agent, from whose last letter we have already quoted, states many encouraging facts in regard to the increasing temperance, industry and public spirit of the Colonists.

"The subject of Temperance," he remarks, "has of late, been making silent but sure progress. Twenty men assisting to raise the masts of the schooner, did it voluntarily, without a hint that ardent spirits were wanting. Two years ago, this would have been a miracle. At

Millsburg a small Society exists. At Caldwell there is one established, requiring total abstinence even as an article of traffic; and it is increasing—while its effect has been such, that among a population of twelve hundred, there is found sufficient scarcely for medical purposes. Even at Monrovia the sentiment is so strong, that we anticipate a triumph before long."

In regard to a public farm laid off at Caldwell he observes, "This farm employs such of the poor and destitute as have their health sufficiently for such active labors, while others spin and knit the cotton forwarded to us by the Jupiter. By this means, many who draw rations on account of laziness, being compelled to work, support themselves, while the expenses of all are lessened—industrious habits are inculcated and enforced; and a sample farm secured for making experiments of various plants, and modes of cultivation. The plan to be perfect should have a school connected with it, and greater facilities be offered for labor."

"More farms have been cultivated the past year than at any previous period; and we may expect to see them doubled the next season. Indeed the surveyor, Mr. Revey, with all his diligence, cannot lay off the land as fast as it is wanted. He will be kept in constant employment, and according to the request of the Board, lay off farms as regularly as may be, for future emigrants.—Lines are now actually being cut from Caldwell to Millsburg, and from Monrovia to Caldwell, on which to lay off the lands."

Our readers may recollect, that some time ago, the number of the Colonial Council was increased to six, and that the duty of affording support to nearly all the officers of the Colony was devolved upon the Colonists themselves.—Alluding to this change in the political condition of the Colony, the Agent observes,

"Political agitation has been considerable amongst us—but the elements are subsiding, and when the exciting cause is removed our agitated community will rest. The new system of Government which began in September, has created no small degree of feeling and excitement, followed as it immediately was by a light and extensive tariff. The Council have gone forward, however, with vigor, to fix the salaries, and provide for the payment of officers. They have also voted \$700 for a new court house and jail, and are looking forward to other improvements. These efforts, at this time of almost unparalleled commercial distress, are encouraging evidences of much remaining enterprise and vigor."

Our present number contains much to animate the friends of the Society.

The plan submitted in the resolution of the Board must, if executed, give a powerful impulse to the cause of African Colonization. It will bind to it in confidence thousands who have looked to it with apprehension. It will scatter finally, and forever, the objections and sophisms of those who would extinguish the light, and cast down the hope of Liberia. It will do much to settle a benevolent system of policy, tending to strengthen and perpetuate the Union of these States; and to confer the blessings which are secured by it to our countrymen, upon the millions of Africa.



## COLONY AT CAPE PALMAS.

Since we had last an opportunity of noticing particularly the settlement founded at Cape Palmas by the Colonization Society of Maryland, a communication has been made by that Institution to the American Colonization Society, indicating the causes which led to a separate action on the part of Maryland, and giving many interesting particulars in relation to the progress and condition of the new settlement. After referring to the despatch of two vessels to Cape Palmas—the “Sarah and Priscilla,” in June last with supplies, and the “Bourne” in December last with supplies and emigrants, the communication proceeds as follows:

“The expedition by the Bourne is accompanied by the Rev. Mr. Gould, a clergyman of the Methodist church, who goes out to superintend the settlement of the emigrants, each of whom is furnished with the implements necessary to enable him, at once, to commence clearing and cultivating. Mr. Gould will return, and be active, most probably, in the collection of emigrants throughout the State. The Board have great confidence in him. From the concurring testimony of all who have been to Cape Palmas, the Board feel satisfied, that there is no objection to it on the score of health. Dr. Hall writes that he enjoys excellent health—better, indeed, than he has known for years,—has thrown aside his crutch, and works, eats and sleeps, as well as ever he did in the United States. The country is every thing that could be desired—alternating with wood and fields of rice—remarkably easy of cultivation and clearing, and affording facilities for excellent roads. Besides the ordinary productions in the vicinity of the old Colony, rice is cultivated in great quantities, and cattle, sheep, and goats abound to any extent.\* The natives are in great numbers in the neighbourhood, and are exacting and troublesome, at times.—Dr. Hall has maintained peace with them. They have to be dealt with, with great firmness: they are intelligent, and, to a certain degree, industrious; and the leading men among them are fully sensible of the advantage of having the Colony where it is. Their villages are under command from the stockade fort, and the position of our town makes it very easy of defence.

“The Board have found, that great economy can be had, by sending from this country trade goods for the use of the Colony, in place of permitting drafts. The Agent is now well supplied with every requisite, and but two drafts have come to hand, for one hundred dollars each, being for *specie* furnished him out there, for particular branches of traffic, and on which, of course, no profit, like that on goods, was made out of the Society.

“The Board of Managers have become satisfied, already, of the absolute necessity of a coin for the Colony, and propose taking immediate measures to procure one. The intention is to make it below the standard in this country, so as to prevent its exportation. As your Board may design something of the same kind, and as it might be advantageous, perhaps, to have the same coin for both Colonies, the matter is here suggested, that there may, if you desire it, be a consultation, for the purpose of adjusting the standard, and fixing upon the device.”

The letter from which the foregoing extract is made, was accompanied by copies, on tissue paper, of two maps received from Dr. Hall. Mr. Latrobe, the Secretary of the Maryland Society, adds:

“I likewise transmit copies, on tissue paper, of two maps received from Dr. Hall. The general one of the coast, corrects an egregious error in all maps and charts, heretofore published, which made Cape Palmas the southernmost point of the coast of Guinea, instead of Tabou Point, which is considerably to the southward of it. Dr. Hall describes the Cavally river as being a mile wide, and running with so swift a current, that for the greater part of the year, its waters are fresh even to its mouth. It is believed to be navigable a distance of from 200 to 250 miles from the ocean.

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\* All these articles are found plentifully in the vicinity of Montserado.—Esa.

"The Board propose to send at least two expeditions to Cape Palmas, during the coming year: One, on or before the first of May—and the other, on or before the first of October. As these will pass by Monrovia, it will afford the Board great pleasure if they can, at the same time, render any service to your Society."

The offer made at the close of Mr. Latrobe's letter, has been cordially acknowledged by the Managers of the American Colonization Society, and they have in the same spirit reciprocated the wish expressed by the Maryland Society, "to seize every opportunity of establishing and maintaining that kind feeling which ought always to exist between fellow laborers in a great work of philanthropy."

Our readers will doubtless be interested by the following passages, extracted from a Report of Dr. James Hall, Governor of the Colony at Cape Palmas:

"On leaving Grahway, [distant from the Cape about two hours' ride] I entered one of the most beautiful meadows I ever beheld, from one to two miles in breadth, extending from Grahway Point to Half Cavally, as it is termed, a distance of near five miles. It was literally covered with fine fat cattle, sheep, and goats, belonging to the neighboring towns. When within a mile or two of Half Cavally, we were met by not less than a thousand men, women, and children, in whose countenance and gestures nothing but wonder and astonishment were visible. Their fear and joy knew no limits, as to their manner of showing them, and I much feared, in duration, for the roar was absolutely insupportable.

"The town, or rather towns, of Half Cavally are very large, containing over fifteen hundred people, (guessing,) who are supported principally by trading with the Bush people. Their territory is not very extensive, and as yet not deeded to us. The head trade-men of this place are the most intelligent of any I have found on the coast. One, in particular, who has lived twelve years in England, is, as far as I have observed, a gentleman. I may safely say I was never treated with more civility and propriety than I was by this man. His house was built by a native of Cavally, in the European fashion; framed and weatherboarded, but covered with thatch. The nails and hinges were made by the country smiths. The lower story was used as a store, and the upper as sleeping and drawing rooms. I rested myself on a hair matrass, laid upon a high post field bedstead, and was favored the while by mine host, with sundry popular airs upon a fine-toned chamber organ. The room was ornamented with many good English engravings, a large looking-glass, and contained the common useful articles of chairs and tables, etc. Owing to the jealousy existing between these people and the gentry who accompanied me, I deemed it advisable to stop but a short time.

"To an enthusiastic admirer of nature, nothing could be more delightful than a stroll along the borders of these beautiful fields, winding occasionally along almost impervious clusters of young palm trees, whose spreading branches excluded every ray of the scorching sun; then opening suddenly upon an immense rice field of the most delicate pea-green, skirted by the beautiful broad-leaved plantain and banana, literally groaning under the immense masses of their golden fruit. I reached the Cavally river about two miles above the mouth, at a very considerable town, subject to Baphro, king of Grand Cavally.

"I arrived at Grand Cavally, the town of king Baphro, about two o'clock, P. M., and was received with all the attention I could expect. This town is situated at the river mouth, and, I should think, contained 1,000 inhabitants, but I may overrate them, as the bustle was so great.

"Judging from my speed, and the time I was in returning, I should say that Cavally was eighteen miles distant, certainly not less; and eighteen miles of more beautiful, easily cultivated, and at the same time rich land, I do not believe skirts any sea coast in the world. Previous to my visiting Cavally, I ascended the main branch of our Cape Palmas river. The land on either side of the river is sufficiently elevated, the soil rich, and (what is of great importance in this country) easily cultivated. I have also travelled a bush path running in an E. N. E. direction eight or ten miles, and found the country equally fertile in all directions as on the borders of the river, or as that already described on the road to Cavally. The whole is well wooded and watered, with few or no fens or swamps, so common on the sea coast, the surface generally slightly undulating, and covered in some parts with a second growth of timber, at intervals, however, spreading into most luxuriant and extensive savannahs."

## P O E T R Y .

The following hymn, composed by the Rev. GEORGE W. BETHUNE, was sung at the first annual meeting of the Young Men's Colonization Society of Pennsylvania:

## PRAYER FOR THE NEW AFRICAN COLONY.

Oh, Thou who built Jerusalem  
For Israel's wandering race,  
And yet in love wilt gather them  
Back to their dwelling place—

Who, captive Joseph like a flock,  
Led forth with prowess high,  
And gave them water from the rock  
And manna from the sky—

Smile on our efforts—who would fain  
Redeem each outcast slave,  
And waft them to that land again,  
Thou to their fathers gave.

"They seek a better country," where  
Their toils and tears shall cease;  
Build Thou their city—grant them there  
*A heritage of peace.*

Thy name, O Christ, and thine alone,  
Is all their hope and trust;  
Be thou their precious "corner stone,"  
To raise their walls from dust.

Thy Spirit's sword, unto them lent  
Thy cross, their banner free,  
Thy word their only battlement,  
And faith their victory.

Their watchmen shall lift up their voice,  
Together shall they sing,  
And in the guardian care rejoice  
Of Israel's sleepless King—

The little one—men's scoff and scorn,  
A mighty realm shall be,  
And generations yet unborn,  
Shall give the praise to THEE.

## MR. GERRIT SMITH ON COLONIZATION.

(CONCLUDED FROM PAGE 76.)

Having now examined the two reasons, on the ground of which it is alleged, that the Colonization Society must, from its very nature, prove injurious to the people of color in this country, we turn to the supposition, that, it must, from that cause, prove injurious to Africa also.

The ridiculous sophistry of a British philanthropist has been circulated throughout the land to convince us, that the more civilized settlements on the Western coast of Africa, the more extensive will be the slave trade there. I will not insult the understandings of my readers, by arguing down this first objection to the nature of the Colonization Society, in its bearings on Africa. The gentleman, who brings forward this objection to the nature of the Institution, would prefer a never-ending night of barbarism along the whole Western coast of Africa, to the danger there would be of the slave trader getting ship stores in civilized and Christian towns upon it. It is creditable to the discernment of our countrymen, that they were not plied, a long time, with this objection to the Colonization Society.

Mr. Birney also believes, that the Society must, from its nature, prove injurious to Africa; and we will now see, whether all the grounds of his belief are good.—The reader will excuse my frequent reference to Mr. Birney's letter. It is not to be denied, that it has exerted a strong influence, at the North, against the Colonization Society: and I have much reason to believe, that the portion of it, which we are now to bring under consideration, has been very powerful to weaken the attachment to the Society, of that class of its members, who value it mainly, if not entirely, for its probable benefits to Africa. Here let me premise, that the views, which a slaveholding member of the Colonization Society takes of its nature and tendencies, have but little authority with myself. The fact, that he continues to be a slaveholder satisfies me, that he has not imbibed that spirit of kindness and justice towards the man of color, in which the Society was founded; and which ever has been and ever will be the spring—I will not say, of all its legitimate operations—but certainly of the most important and precious of them. Far am I from using this language with the view of censuring the slaveholder, or of intimating, that he, any more than a non-slaveholder, is out of his place, when in the Colonization Society. I would, that all the slaveholders in the land belonged to it: for there are objects to promote in that connexion, aside from the direct and primary one of benefiting the man of color, which are interesting to themselves, in common with others;—objects of the deepest interest, for instance, to the political economist, the statesman and the patriot. But, especially, would I have them all connected with it, to the end, that they might thereby conceive a greatly increased interest in its benevolent character, and be brought more within the reach of its indirect anti-slavery influences. Nor have I a doubt, that slaveholding members of the Society, who have been faithful to the duties of their connexion with it, and attended to its principles, objects, and operations, have found their attachment to slavery much weakened, if not entirely overcome. The position I had taken, when led to disclaim the entertainment of views, which I feared might be imputed to me, was simply, that the slaveholding member of the Society, lacking, as his slaveholding indicates, that spirit of justice and kindness to the man of color, which was the moving cause of the organization of the Society, is liable to form erroneous conceptions of its nature and tendencies.

But, to proceed with Mr. Birney. He was a slaveholder when he united with the Society, and unhappily continued to be such, as I am informed, during the whole period of his distinguished advocacy of it. Although he has withdrawn from the Society, and repented of the sin of slaveholding, yet it is by no means to be supposed, that he has abandoned all the views, which he took of the Society, whilst he belonged to it, and was a slaveholder. Some of these views he manifestly retains: and his present erroneous opinions of the expectations cherished by the great body of the Society, of its action upon Africa, arise from these views. The Colonization Society, to judge from some of his writings, was doubtless largely instrumental in calling up Mr. Birney's attention to the claims of our colored people: but, unlike its power in the case of some slaveholders, it failed to open his eyes to

the whole extent of these claims. That they are now so opened, I rejoice. That they would have been, but for the instrumentality of the Colonization Society, I do not believe: and well may the able Reviewer in the Journal of Freedom, of Mr. Birney's letter, "regret that, after he had thus risen to the commanding position of unqualified opposition to slavery, he strangely turns to kick down the ladder, by which he mounted." That Mr. Birney did not sooner see his whole duty to his colored brethren, is because continued slaveholding had clouded his moral vision. As recently as the last year, he was opposing in the public prints (to the great injury of the Colonization cause, as I then wrote to some of its friends) the principles of the Anti-Slavery party. See his letters republished in the African Repository. Why did he oppose these principles? One would infer from the tenor of his letter, that Mr. Birney would ascribe this opposition solely to that delusion, which he charges "the doctrines of Colonization with having spread over the country." But, how much more truly and satisfactorily is this opposition accounted for, in another way! It existed in Mr. Birney's heart, because his was the heart of a slaveholder: and, from having such a heart, he was led into the grossest misapprehensions, not only of those principles of the Anti-Slavery party, which he then opposed; but also of those "doctrines of Colonization," which he now stigmatizes. The simple solution of Mr. Birney's mistakes about the nature of the Colonization Society is to be found in the fact, that he viewed the Institution through the medium of a slaveholder's passions and prejudices and interests: and, it is no wonder, therefore, that it was such a thing in his eye, as the passions and prejudices and interests of a slaveholder would have it to be. Had he but given up his slaveholding many years ago, and thus made room for all the legitimate influences of the Society to come to his understanding and heart, he would, I trust, have been able to witness along with many others, whose understandings are not perverted, and whose hearts are not hardened by the sin of slaveholding, that the Society has been a fountain of precious influences. Is it asked why, since he has given up slaveholding, he does not find the Society possessing this character? I should perhaps admit, as a partial reason, why he does not, that this character does not belong to the Society, to the extent, it once did. But the grand reason is, that Mr. Birney persists in taking many of the erroneous views of the Society, which he took of it, when he was a slaveholder: and, not improbably, he combines with these views somewhat of the modern prejudice against it.

With all my esteem, and I can truly add, my strong affection for Mr. Birney, I must still greatly marvel, that the views which a gentleman took of the doctrines and influences of the Colonization Society, whilst a slaveholding member of it, should be pressed on the members of that Society at the North, who are all opposed to slavery, and who became members of it, because they were opposed to slavery, as the canonical and conclusive interpretation of those doctrines and influences — I must decidedly prefer the judgment, which a Northern man forms of the Colonization Society, to that, which the slaveholder forms of it. In a slaveholding community the Society has little scope for unfolding its nature. There, for the most part, its tendencies are either cramped and perverted, or resisted altogether: but, at the North, it may have "free course." Justice and kindness to the man of color being among its first principles, it would be absurd to look into a community, which oppresses him, for any thing like a full and fair exhibition of its practical character. We may learn something of the views and feelings of the slaveholder by his opinions and treatment of the Society: but to learn what are its free and happiest bearings, we must go elsewhere. We may learn something of the character of a family, by its resistance or perversion of the Bible: but, to learn what the Bible is, and to witness the happy development of its power, we look into the "meek" family, who submit to its teachings, and whom "He will teach his way." Is it said, that, as the South is the region, where we most wish the Colonization Society to take effect, we should go there to learn its character? How would the Anti-Slavery Society, whose operations look quite as much to the same region, like to take its character from the testimony of the South? Whilst, it is true, we are interested to study the bearings of both these Institutions on the South, no one thinks of going there for the most valuable lessons on their nature and proper character. The presses, which have been so eager to circulate Mr. Birney's views of the Colonization Society, many of which he took of the Institution whilst he was a slaveholder, would not like to have the public receive, as the true character of the Anti-Slavery Society, the "cut throat" character, which slaveholders give to it

What I have thus said of Mr. Birney, will perhaps serve to show in some measure, how that intelligent and good man, from his disadvantageous circumstances and relations, came to conceive some of his erroneous views of the Colonization Society and of the designs of the great body of its friends, in supporting it. One of these erroneous views is to be found in his supposition, that Colonizationists look to their Society to accomplish all that is necessary for our colored people: whereas the great majority of them, notwithstanding some contrary appearances, to which I have referred in my censures of the Society, look to it, as but one of the means of doing good to this unhappy people. No wonder, however, that Mr. Birney fell into this mistake: for, having the feelings and interests of a slaveholder, he could not think of favoring any of the means, which would *directly* cross those feelings and interests: and he seems to have taken it for granted, that all other Colonizationists had an equal aversion with himself to such means; without considering, that there was nothing in the education and circumstances of the great majority of them to produce this aversion. Mr. Birney's slaveholding prejudices having twisted the Society into a thing precisely to suit themselves, they were wholly on the side of it; and it is not surprising, that they greatly overrated its capabilities. The Colonization Society could do every thing, thought Mr. Birney, in the days of his slaveholding attachment to it. The error he has fallen into in the case we are now to consider, proceeded from the same misapprehension of the power and objects of the Society, and from the unauthorized inference, that the Society is, in the minds of its members generally, as it was in his own mind, the sole and exclusive means of beneficence, whether to her children here, or to Africa herself. This misapprehension combined with this unauthorized inference, accounts for Mr. Birney's undertaking "to prove, as briefly as he (I) can from facts, that the prospect of converting to Christianity and civilizing the heathen of Africa by the direct instrumentality of the Colony is—if not wholly—in a great measure, delusive." I fully agree with him in the delusiveness of this prospect: but I do not agree with him, that the Colonization Society is deluded by it. Indeed, I do not know one member of it, who indulges himself in such dreams of its "wonder-working" power. It is sometimes said, either through ignorance, or for the purpose of disparaging its merits, that the Temperance Society is a failure, because it has not reformed the drunkards: whereas, in truth, it was not established to reform drunkards. Now, it is quite as wrong, to intimate, that the Colonization Society will be a failure, unless it Christianize and civilize Africa; when in fact, neither its Constitution, nor its members contemplate such a work for it. Although, the Colonization Society is now abandoned by Mr. Birney, his present views of its Colony, as an agent in Christianizing and civilizing Africa, are nevertheless quite as elevated, as are the views taken of it, in this respect, by Northern Colonizationists. Mr. Birney says: "In one sense this is not denied;" viz. "that the Colony will be the great means of Christianizing and civilizing Africa."—"That the Colony will continue to grow in numbers and importance, until it may be considered as permanently established; that it will furnish a footing for missionaries and others, who may engage in this work of benevolence; that here, in future times, as in many of our cities now, the religious will assemble to consult and organize associations for diffusing a knowledge of Christianity among the heathen, I shall not, for a moment, controvert." Better than this I myself do not expect!—and, if I live to witness such prosperity of the Colony and such blessed uses of it, as Mr. Birney, with the fullest confidence is anticipating for it, I shall most assuredly think that I have abundant reason to thank God for His having put it into my heart to do the little which I have done to sustain it and advance its prosperity. So much loftier were his views of the Colonization enterprise, than my own, that even now, when he has discarded it, he continues to expect as much from it, in some of the most important relations in which it can be viewed, as I do, who remain warmly attached to it. But how could he find it in his heart, to discard an enterprise, of whose blessed effects he continued to have so perfectly confident expectations? How could he labor so strenuously for the destruction of the Colonization Society, and, of necessary consequence, for the destruction of its Colony, when he saw, in so clear and certain prospect, its delightful bearing on the cause of civilization and the cause of his Saviour? Is it not a fearful responsibility, which he and his associates have assumed in consigning to destruction this Colony of precious promise? But, I pass on to examine his principal and altogether most plausible reason for believing that the Colony will do harm to Africa; for even, after his admission of its future prosperity and important service, he still maintains—most strangely maintains—that it will be detrimental to Africa.

Mr. Birney predicts that the colony will be injurious to the natives of Africa, because Spanish and British colonization was so destructive to the natives of America. He ascribes undoubted piety to Columbus, and to a portion, at least, of the "men who made up the colonies planted by him." I am not called on to give an opinion of their piety; but, among other and worse things which they did, they stole large numbers of the natives and sent them to Europe to be sold as slaves; and history grossly wrongs him if Columbus himself did not send, at one time, five hundred of them to be sold at Seville. In the darkness of that age even a pious man might do this; for, in a far more enlightened one, the unquestionably pious John Newton was guilty of a similar crime. I can easily believe, and I do believe, that Columbus is in Heaven; for, with all my abhorrence of slaveholding, I am not of the number of those who consign all our Southern slaveholders to perdition. Now, unless Mr. Birney means to be understood to say that the colonists we have sent, or may hereafter send, to Africa will be as ignorant and regardless of the true principles of christianity, and as insensible to the rights and happiness of the natives, as were the Spanish colonists to those of our aborigines; and that the people of the United States will stand ready, as did the people of Spain, to purchase the enslaved natives from the colonists—then he should not have quoted this instance of Spanish colonization to illustrate the probable effects of our colonization on the natives of Africa. But he cannot wish to be so understood. He cannot wish to wrong so cruelly the character of our colonists and that of his own countrymen. I will rather believe that he wrote this part of his letter hastily, and that, were he to re-write it, he would omit an illustration which recognizes no distinction between the spirit of conquest and gain that prompted Spanish colonization, and the spirit of benevolence in which he admits the Colonization Society was founded, and is, of course, carried on by that "large majority" of its friends, to whom he accords "stainless purity of motive in what they have done and are doing."

Now let us see how much Mr. Birney can make out for his position, by his reference to the "pilgrim fathers of New England," and to William Penn's colony. In the first place, how wide is the difference between the condition and character of the aborigines with whom those "pilgrim fathers" and William Penn's colony had to do, and the condition and character of the natives, to be influenced by our settlements on the coast of Africa! These natives are partially civilized, as their occupation and modes of living denote. They dwell in large towns; they cultivate the soil; they pursue many of the arts of civilized life; and, so far as the Mahomedan religion prevails among them, it is accompanied with more or less literature. They are, eminently, a trafficking people, and trade directly and indirectly with various parts of the civilized world. They are, withal, to be numbered by tens of millions. On the other hand, the natives of this portion of America, when the "pilgrim fathers" and Penn's colony landed on its shores, were a comparative handful. They seemed to be but the remnants of nations, which violence, or disease, or both, had wasted away. Their forests were their world; and the game, which they pursued in them for their chief subsistence, was scarcely wilder than were their pursuers. With modes of living but a single remove above the rudeness of simple nature, they had not acquired, for they did not need, any knowledge of the arts. That such a people, whose very element it was to roam through the limitless and unbroken wilderness, might chafe, under the rapid imposition of the restraints of civilized life, and be found almost as untameable as the hunted animals with which they vied in the unmodified freedom and wildness of nature; that the kindest efforts to give them "a local habitation," and to mould them to the pursuits and habits of cultivated man, might, if not dictated by an experience of their peculiar character, be such as to tax their physical and moral constitutions with changes too sudden, if not too great, to be borne by either—would by no means be surprising. That the hypothetical errors of treatment here alluded to were actually fallen into by our excellent ancestors, I am far from affirming; though it is probable that they were to some extent. I have alluded to them merely to introduce and give force to the remark, that whatever failure may have attended the means which were employed to benefit these aborigines, it cannot be fairly presumed that there would be the like failure, or even any failure, of the like means, if employed in behalf of a people so essentially different from them as are the natives of Western Africa. But a great advantage which we have over these ancestors is, that, in meliorating the condition of the heathen, we are not confined to the use of their means in such a work, but we have the rich and cumulative experience of two centuries, by which to vary and improve those means.

But, after all, are we to admit the correctness of the universal opinion, that the natives of New England and the Middle States were wasted, by their contact with a civilized people? It is a speculation of my own, and, therefore, may not be of much worth, that their rapid diminution was the result of causes, which were wholly independent of this contact, and had long been in operation. A proximate cause of it was their utter want of civilization; and for this want we need not here attempt to account. The perfect wildness of nature, though favorable to the multiplication of brutes, is not so to that of the human family; and the settlements of Europeans on our coast may have contributed quite as much to arrest, as to accelerate the waste of life, which the aborigines had been suffering for ages, and suffering too in the ratio of their degradation to mere nature. The soundness of this speculation, that the sparseness of the Northern Indians, at the time of the European landing amongst them, was owing to their want of civilization, is much favored by the fact, that other parts of our continent, (as Peru and Mexico,) where a considerable degree of civilization was found, were then teeming with human life.

I regret the sarcasm on the piety of our New England ancestors in Mr. Birney's declaration, that "the scorching spirit of colonial christianity has consumed them" (the aborigines.) Closer examination of that "colonial christianity" will give him better opinions of it. At least will he think better of it, when he shall meet in Heaven with the thousands of red men, brought there through the instrumentality of the Moravians of Nazareth and Bethlehem, and of the Eliots and Mayhews and Brainerds of New England, who devoted their self-denying lives to the propagation of this "colonial christianity." Mr. Birney answers his question: "where are the aborigines of New England?" with the declaration that: "the scorching spirit of colonial christianity has consumed them." I can give him a far more satisfactory account of some of the *missing* in the language of the December No. of the *Missionary Herald*, just come to hand. "It surely, however, cannot be a cause for despondency, that Indians converted by the instrumentality of missionaries, who died a hundred years ago, are not this day among the living. We trust, that they now constitute a part of the general assembly and church of the first-born in Heaven." Were I asked for a striking instance of the benefits of this "colonial christianity," I would refer the inquirer to the fact, that it preserved peace in Pennsylvania between the Indians and colonists for more than seventy years from the foundation of the colony: that, in all that time, but one violent death occurred between the parties; and, that in this case, to use the language of my friend Robert Vaux's Anniversary Discourse before the Pennsylvania Historical Society, "they (the Indians) were so fully satisfied of the sincerity of the government of Pennsylvania to do them justice and prevent or punish all such abuses in future, that, remarkable as it may seem, the Indians interceded for the murderer (a white man) and the difficulty was settled." Such facts as I have adverted to should have no small influence upon our minds, when we make up an estimate of the bearing of British colonization, on our Indians.

But I will not deny, that whatever other causes there were to hasten the destruction of the tribes of the North, there were many in our colonies; and, especially, after their degeneration for a half or a whole century. The spirit of conquest and of unrighteous gain invaded the colonies; and, worse than all, strong drink came and wrought its maddening work in them, and thence was poured in broad streams of death over the native population. But these chief causes of destruction, which I have instanced, and which are the same, that have long borne down with mighty power on devoted Africa, will, I would fain hope, soon cease to afflict her. That her people have not been almost annihilated by them, goes to prove that wide difference of condition and character between them and our aborigines, which I have attempted to make appear. Wise and good men are combining their energies to banish ardent spirits from the world; and God's blessing rests upon their work beyond all parallel. The Church of Christ is also beginning to believe, that its garments have been long enough polluted with war: and that war is not disappearing from christendom, as fast as intemperance is, only because there are not as many hearts lifted up to God for its expulsion. He will rid the world of both these curses, when his people shall unitedly call on him to do so. But, am I told, that it is visionary to hope, that colonization in Africa will be unaccompanied by those causes of destruction to the natives, which have generally attended it elsewhere? I reply, that it is no more visionary to hope for this, than it is for the Anti-Slavery Society to hope, that slavery will soon cease. Its hope is grounded, as mine is.



under God, on the spirit of the age; on that respect for the laws of God and the rights of man, which is beginning to characterize the age; and on that conquest of truth, never so rapid as now, over the evil passions and practices of our race. Let the Anti-Slavery Society be assured that abhorrence of war and of slavery and of intemperance and of the other strong holds of Satan in our fallen world, will, under the present broad and bright illuminations, which God has graciously cast over the field of human duty, advance in the church with no very unequal pace; and that he, who calculates on the fall of one and the survival of the others;—on the deliverance of Africa from the curse of slavery and the slave trade; and, yet, on her continued affliction with war and intemperance,—has no warrant for doing so, either in Providence or revelation.

In my further remarks on the bearing of the Colonization Society on Africa, I shall occasionally quit the defensive, to which I have hitherto confined myself on this topic, to show that this bearing is not only, not evil, but positively and immensely good.

Why, it is asked, must we have a Colonization Society to christianize and civilize Africa? Why, in her case, employ means to this end, so different from the means employed by the church to christianize and civilize other portions of the heathen world? Will the inquirer allow his misapprehensions on this point to be corrected? He mistakingly looks on the Colonization Society as employed by its friends, in exclusion of the ordinary means for accomplishing such an object: whereas, it is employed but as auxiliary to them. But why, continues the inquirer, are auxiliary means needed in the case of Africa, any more than in another case? Even, if they were not, yet if Providence has cast them in our way, it would be wrong to reject them: and, it seems very apparent to us, that our country has advantages as peculiarly numerous and great, as are her obligations, to do good to Africa. But, we will quote from the Rev. Dr. Philip's writings to show, that means additional to those which the church employs in other heathen lands, are, if not indispensable, yet very important in the work of christianizing and civilizing Africa. It will be readily admitted, that Dr. Philip's long residence in Africa, and his eminent wisdom and piety, entitle his opinions, respecting the peculiarities of her moral condition and moral wants, to far more respect, than can be reasonably claimed for those of any other man. Dr. Philip says: "So far as our plans for the future improvement of Africa are concerned, I regard this settlement (Liberia) as full of promise to this unhappy continent. Half a dozen such colonies, conducted on Christian principles, might be the means, under the divine blessing, of regenerating this degraded quarter of the globe. Every prospective measure for the improvement of Africa must have in it the seminal principles of good government; and no better plan can be devised for laying the foundations of Christian governments than that which this new settlement presents. Properly conducted, your new colony may become an extensive empire, which may be the means of sending the blessings of civilization and peace over a vast portion of this divided and distracted continent."

Dr. Philip says again: "Missionaries will have two difficulties to encounter in this country—the demoralized state of the people, and the zeal of the Mahomedans among them. In an incidental manner our travellers have furnished us with facts, the importance of which they did not seem to be aware of, which clearly show, that the apostles of the Koran are numerous and indefatigable on the lands of the Niger. There is a something in the doctrines of the Koran exceedingly favorable to the dominion of its votaries, in such a country as Africa. They raise the savage to the condition of the barbarian; but, as there is nothing in them to raise them above a semi-barbarous state of society, and there is something in them to prevent a higher rise in the scale of civilization, a Christian community in the centre of Africa, keeping up a constant communication with America, would soon gain the ascendancy in that quarter. Could you plant another colony like that of Liberia on the banks of the Niger, it might be the means of rolling back the tide of Mahomedanism, which appears to have set in with so strong a current from the North, and of establishing a Christian state in the centre of Africa. If this is impracticable, a mission may be undertaken on ordinary principles; but the conducting of it should not be left to ordinary men; and those, who are to engage in it, should go forth in numbers, and with resources at their command, from which a great impression might soon be expected. A solitary individual may do much among a reading people, and who hold many principles in common with himself, to which he can appeal in his addresses to their understandings and to their hearts. But, in such a country as Africa, we must concentrate our strength, and keep firm possession of

every inch we have gained, and make use of the resources we may be able to raise upon it for the further extension of our conquests. It was long a prevalent notion in England, that we might plant missionaries in Africa, as a man may in the fertile lands of the United States plant acorns, and leave them to the rain and to the climate to spread themselves into forests. But our experience has shown the folly of that notion, and taught us, that, if we would succeed in our object, a more expensive and laborious system of cultivating is necessary. Like the trees of the field, the greatest difficulty is in rearing the first plantation; and when that has risen to a sufficient height, to afford shelter, every new seed or young sapling should be planted, within the range of its protection.

"In making choice of a situation for a missionary station, a country, that would repay the cultivator of the soil, and, having, if possible, a water communication with the rest of the world, is to be preferred to an inland desert. The inhabitants of the rock and the dwellers in the wilderness are not to be forgotten, as the one are to shout for joy at the glad tidings of the gospel, and the other to bow down before the Saviour of men. But, the most crowded parts of Africa are first entitled to our attention, and our object in following the other should be to induce them to exchange their wandering habits and their barren soil, to locate themselves on spots of the earth where they can cultivate the soil, and enjoy, in Christian communities the social blessings of Christianity and civilization. The desert is unfavorable to the fruits of Christianity: and, after repeated trials, we have found that they never can be brought to perfection, or cultivated to any extent, unless they are literally planted by the rivers of water, where they may rise into families and tribes. The ark of the Lord was carried into the wilderness: but it would not have remained long with Israel, if the people had been allowed to choose the wilderness, as their final abode.

"The civilization of the people, among whom we labor in Africa, is not our highest object; but that object never can be secured and rendered permanent among them, without their civilization. Civilization is to the Christian religion what the body is to the soul: and the body must be prepared and cared for, if the spirit is to be retained upon earth. The blessings of civilization are a few of the blessings, which the Christian religion scatters in her progress to immortality: but they are to be cherished for her own sake, as well as for ours, as they are necessary to perpetuate her reign and extend her conquests.

"Because multitudes in England and America have lost their religion, to which they are indebted for their civilization, many pious people make light of civilization as connected with the labors of missionaries; but it should never be lost sight of, that if men may retain their civilization, after they have lost their religion, that there can be no religion in such a country as this, without civilization: and that it can have no permanent abode among us, if that civilization does not shoot up into regular and good government."

Dr. Philip says again: "The next question which occurs to me, and which I shall answer, as briefly as possible, is, as to the manner, in which we may expect the gospel to proceed in its advances over this vast and benighted continent. Reasoning from the circumstances of this colony, from what is to be learned of the progress of Christianity from history, and from what has come under my own observation, my decided opinion is, that the progress of Christianity in Africa must be slow; that its light must radiate from certain well chosen positions: and, that the districts in the neighborhood of the first position chosen, should be enlightened; and, that every new missionary establishment must keep what has been gained, while it is extending its conquests in the regions beyond it. The growth of Christianity in such a country should be like that of an empire, which is enriched and strengthened by every inch of new territory, which extends the line of its frontier. What is gained is by this means secured; and out of the materials accumulated in this manner, the conquests still to be made, become easy and rapid. Every new village, brought within the pale of the church, increases her resources, and adds to the efficiency of her native agency. By this means, in going forth to fresh conquests she becomes to her enemies 'bright as the sun, clear as the moon, and terrible as an army with banners.'"

"Every aid should be afforded by your missionary societies to your new and interesting settlement. By an efficient ministry and due attention to the schools of Liberia, the foundation of a future empire may be laid in that settlement, that may in a short time do much to evangelize the surrounding country to a great extent.—When the government of that country has gained the confidence of the nations

beyond it, multitudes of those nations will put themselves under its protection, and among such people you will find employment for a large body of missionaries.

"My views on this subject cannot be more happily expressed than they have been by your own countryman, the late Rev. Samuel J. Mills, in the following extract:—"If by pursuing the object now in view, a few of the free blacks of good character could be settled in any part of the African coast, they might be the means of introducing civilization and religion among the barbarous nations already there. Their settlement might increase gradually, and some might, in a suitable time, go out from that settlement, and form others, and prove the occasion of great good."

"The memoirs of that interesting man did not come into my hands, till a few days ago, and till I had written my own sentiments upon this subject. Mentioning to a friend that I was very anxious to see something respecting the settlement of Liberia, the memoir of Mills was put into my hands, and in perusing it I was very much struck with the largeness and comprehension of Mr. Mills' views.

"There is so exact a correspondence between his views as to the best mode of evangelizing and civilizing Africa, and my own, that the one seemed to me, as if it were a copy of the other. From the first notice I had of your settlement of Liberia, I contemplated it under the same aspect as those, under which Mr. Mills appeared to have viewed it, when he was sacrificing his health and life for its establishment. And I cannot help feeling surprised that Mr. Mills with his opportunities should have arrived so soon at the just conclusions, to which he had come on this subject.

"The whole of Mr. Mills' memoirs, (which I have perused at one sitting,) convinces me, that, from your intercourse with the native tribes of America, or some other cause, you have much more enlarged views on this subject, than are, generally speaking, to be found in England. But however far you may have got before my countrymen on this point, you will not be displeased to find, that the fruit of fourteen years' experience, which I have had in Africa, goes to confirm the views of your own enlightened and lamented countryman.

"The details I have already given of the history of the Griquas, while they illustrated the elevating power of Christian principles and Christian education, confirm what I have said, as to the manner in which you may expect the gospel to be propagated by means of your new and interesting colony on the African continent."

Dr. Philip closes the communication, from which I have quoted in the following language:—"To heal the wounds of Africa—to remove the evils generated on this unhappy continent by the nefarious slave trade—to raise minds long enbruted by the avarice and cruel selfishness of civilized nations—to cover Africa with Christian churches and Christian schools—and to conduct the process of civilization from the first germination of the seed in the minds of individuals, till it shall cover with its shade, and enrich with its fruits, the moral wastes of this desolated quarter of the globe—is an undertaking worthy of the zeal and benevolence of your churches. And as much of your future success will, under the blessing of God, depend on the character of the agency you may employ, and the wisdom of the measures you may adopt, you cannot do me a greater pleasure than to make any demands upon my experience you may choose to call for. Question me freely on every point, on which you wish for additional illustration or information. Let me have all the objections which the intelligent friends of missions have to urge against my views. State fully all the difficulties you may suppose one in Africa, alone, or in company with other missionaries, would have to encounter in carrying my views into practice; and I pledge myself, if the Lord spare me and continue my health, to give you my sentiments upon all those subjects, and every other connected with missions, on which you may wish to have my opinions."

But we have other very high authority, besides Dr. Philip's opinions, in favor of the position, that American Colonization on the coast of Africa furnishes facilities and helps to the means ordinarily used by the church for prosecuting the work of Christianizing and civilizing a heathen country. Never before the American Colonization Society began its operations, were missions to Africa undertaken by the American churches. Peculiar, as were her claims on these churches, they had never, up to that time sent her one herald of the cross. Nor is there much probability that they would have sent one, up to the present time, had the Society not been formed. Two other facts in this connexion, claim the reader's attention. The first is, that, since the Society began its settlements in Africa, the various Christian denominations of our country have sent thither a considerable number of

missionaries : and the other is, *that they have all chosen their stations within the limits of Liberia!* Whether they acted wisely, in availing themselves of our settlements to promote their objects, I do not say. Let those who think that the missionaries should have shunned Liberia, controvert the point with the churches, which sent them out, and approve of the use, which they made of the settlements of the Colonization Society, to promote the great work of gospelizing Africa. The Swiss missionaries to Africa gave similar testimony in favor of those settlements. Within the last year, the American Board of Commissioners for foreign missions sent out Messrs. Wilson and Wynkoop, to explore a portion of Western Africa, and to fix on a site for a missionary station. They also, after balancing the advantages and disadvantages of the indirect connexion, which would necessarily exist, in that case, between the station and the colony of the Maryland Colonization Society, made the location within the limits of Liberia, and on ground, just then purchased by that Society. They have since returned. The Board have sanctioned the location, and, within a few weeks, Mr. and Mrs. Wilson have been commissioned to proceed to Cape Palmas, where their station will be in the very settlement of the Maryland Colonization Society :—a settlement, by the way, which has been unusually and wonderfully marked with the approbation of Heaven.

The enemies of American Colonization in Africa will not say that the missionaries preferred Liberia, on account of its peculiar healthiness; for, themselves being judges, it is not only the sickliest part of the coast, but the sickliest part of the whole earth.

Now, I would not deny, that much danger to the best interests of Africa is to be apprehended from the British and American colonies on her coast. These colonies will be fountains of evil, as well as of good, to her. But, I ask, have we not far more to hope than to fear from them?—and I ask, if the city of New York were translated to Africa, would not the church of Christ rejoice in so mighty an instrument for renovating her? Polluting and deadly as would be many of the influences, from such a source, the Christian would expect to see them neutralized by those other influences, which would travel out from that city to wake up Africa from her moral death, and to clothe her with living and spiritual beauty. Nor would it be that the city would act, of itself only, on that benighted continent. All the nations which sympathized with poor down-trodden Africa, would pour their benevolence into her bosom through this city.

Many persons seem to think that the only effectual and suitable way of evangelizing a heathen nation, is to shut out from it the influence of the world. If, for argument's sake, it were admitted, that this would be the best way, were it a practicable one, the admission would avail nothing, because such a way is not practicable. It may be practicable, to be sure, in the case of the handful of the Esquimaux, and some of the tribes in the frozen regions of the earth; but in the case of those heathen nations, which lie in the track of the world's intercourse, a little reflection shows its impracticableness. The church has no power thus to insulate a people: no power to divert or dry up the streams of commercial and international intercourse, whose influences, on the country she is endeavoring to evangelize, are so justly dreaded by her. Her proper business, in respect to those streams, is to labor to sanctify them, and to make even the whole commerce and intercommunication of the nations of the earth minister to the whole earth's salvation. Our missionaries on the Sandwich Islands, when contending against the pernicious influences of corrupt crews in their ports, are doubtless often, very often, tempted to wish, that the frail people over whom their solicitude watches day and night, were entirely and forever estranged from the rest of the world. But they are sensible that in proportion to the success of their labors, and the spread of Christianity and civilization among their people, that people will both attract and desire the intercourse and trade of foreigners. They lay their account, therefore, with having that intercourse and trade, necessarily and ever, for good or for ill, among the elements employed to form the character of the Sandwich Islanders.

If the views which I have taken be not erroneous, then the anxiety to shut out colonial influences from the work of Christianizing and civilizing Africa, is uncalled for. If not precisely these, yet similar influences will not fail to find their way into the work: and it is idle to hope, that the work will be exclusively missionary. The other nations of the earth will carry on a secular intercourse with Africa, and exert an influence upon her: and if they have not their colonies on her coast, through which to do so, this intercourse and influence will probably be none the less hurtful for being direct and immediate.

The new-born eagerness to rob the Colonization Society of all its merit, hesitates not to deny, that colonies on the Western coast of Africa will be of any avail to suppress the slave trade. Nay, in that very respect in which all once admitted that such colonies would do good, it is now alleged, as we have seen, that they will do harm. The only way, says the Anti-Slavery Society, to break up the slave trade, is to abolish slavery and break up the market for slaves. It is admitted, that this is the best way—indeed, that it is the only way to break it up entirely; and yet the admission by myself and every other abolitionist in the land does not secure its adoption. But shall nothing—*may* nothing be done to obstruct and limit the slave trade, until the spirit of abolition shall have pervaded the whole earth, and broken up every where the market for slaves? The wisest and most benevolent nations, including our own, think differently: and, with the view of checking the slave trade, they have enacted laws which declare the trade to be piracy. It is true that these laws, and the colonies referred to, do not, when considered in the light of their bearing on the slave trader only, strike at the moving causes of the traffic, as does the effort to break up the market for slaves. Their design is but to make the commission of the sin as difficult as they can. But to say that they are useless, because they are not so radical in their operation, as is this effort, is to lay down the doctrine, that locks, and guards, and prisons, and gibbets are to be abandoned; and that the only duty of the community, in relation to crimes, is to persuade, *if they can*, those who are guilty of them, to “go and sin no more.” We spoke of the laws and colonies, in the light of their bearing on the slave trade only. But the happy agency of the colonies, in respect to the slave trade, is not all to be seen in this light. Whilst, on the one hand, the slave trader trembles before their physical power; on the other, the whole body of their influence on the natives is suited to wean them from a traffic which, in their intercourse with the colonists, they are fast learning, is every way disadvantageous and ruinous to themselves. Before leaving this topic, I will quote two paragraphs from an address of the Rev. Dr. Beecher, one of the most distinguished advocates of the Colonization Society, which serve to show, in the first place, the great importance of abolishing the slave trade on the African coast, and that colonies there are suitable means for abolishing it; and secondly, that these colonies, instead of being hindrances to missionary operations there, are indispensable to the safety of these operations.

“But the influence of the slave trade over the petty kings on the coast and in the interior is such, as renders impossible the establishment of mere missionary stations. Fast as they could be planted, they would be instigated to cut them off, with moral certainty.”

“In these circumstances, naval protection would not avail. The great expense, and the inconstant elements, render the exclusion of the slave pirate from access impossible. There must be land defences, and these must be colonial establishments, stretched along the coast, conciliating the natives and substituting a healthful commerce for traffic in the souls and bodies of men.”

But the opponents of the Colonization Society, though they were constrained to admit, that it will probably do good, immense good, to Africa, would still deny, that it will exert any beneficial influences on the condition and character of the colored people in this country. That its operations, at home, are suited to exert, and have already exerted, such influences, I have, in former parts of this essay, attempted to prove: and I will now add some remarks to show the probability, that its operations in Africa will specially benefit the colored population of our own country. I do not suppose, that any considerable proportion of our colored people—at least, of this generation—will emigrate to Africa. That those, who do, will, in general, greatly improve their circumstances and elevate their character, I have no doubt. But there is no motive, impelling me to exertions for the Colonization Society, which is more powerful and delightful than that, which springs from the prospect of the happy and resistless reflex influences of its colonies on this country, and especially on our slaveholders.

The leading objection to the liberation of their slaves, put forth by our slaveholders, is, that when emancipated, they would be incapable of providing for themselves, and would, consequently, be worse situated than they now are. This objection is sincerely held by many of them: and, where it is but a mere pretext for continuing their fellow men in bondage, it is immensely important to the cause of abolition, that its fallacy should be shown. That this objection should prevail amongst these slaveholders, who look on the negro, as holding but a midway place between man and the brute; and amongst those also, who live habitually unmisgivingly

of the fact, that he and they have a common rank in the scale of existence, is not surprising:—and, that some of our slaveholders deliberately deny, that the negro is “created in the image of God;” and that most of them seldom think of the dignity and responsibility of his being, and have, continually, need to be admonished of the truth, that he is a man—are propositions, too obviously true, to be gainsayed. The excellent Mills, who had so useful and so honorable a share in laying the foundations of the Colonization Society, remarked, after returning from one of his tours through the Southern States: “More or less of the slaveholders soberly maintain, that the people of color have no souls.”

Now, the intelligent friend of abolition perceives, that a great point would be gained in his cause, by the removal of these errors, which so many slaveholders entertain, or affect to entertain respecting the nature of the negro, and his capabilities for self-improvement. The American Colonization Society, in its operations on the coast of Africa, is giving a solution of the problem, whether the negro is a man, and capable of exercising himself as a man, that will serve to put to flight these errors, which are so cruelly and wickedly disparaging to him. If the inhabitants of Liberia can, in their infancy, and under all their peculiar disadvantages, sustain their political and social structures, and wear, to so respectable an extent, the aspect of a civilized and Christian community; then the experiment, undertaken by the Society, of building up free and happy States on the coast of Africa, loses much of its doubtfulness. Hitherto the rum curse has been upon the Colony; and, no wonder—for the Colony was founded long before that same curse began to depart from our own country. As yet, Russwurm is the only liberally educated colored man in the Colony; and he, unhappily, is not pious. I presume, that there are not a dozen persons in it of attainments in learning, equal to what is understood amongst us by a “respectable common education.” Now, when a few more years shall have passed away, and whole Counties and States in our own country shall have set the example of an entire cleansing from the pollutions of rum selling and rum drinking, and Liberia shall have followed this attractive example; and when also, there shall be a number of educated men and women in the Colony, to exert a refining and elevating power on the mass of mind around them; then will it send back influences of an incalculable, great and happy bearing on our whole country; but, especially, on our slaveholders and our people of color.

That this evidence of capability on the part of our colored people, to improve their condition and elevate their character, would produce, at least, somewhat of the good effect on our own country, which I have claimed for it: and that such an evidence is greatly needed to remove the prevalent misconceptions, respecting the nature and powers of this people—is plain, beyond all dispute. But it will be said, “admitting that the evidence will have these important bearings, yet why go all the way to Africa to create it? Why not create a similar evidence here?” The answer is at hand: “because the wicked prejudices of the whites will not suffer it to be created here:—because these prejudices will not suffer a fair experiment to be made, within the limits of this nation, on the capacities of the colored people.”—The Rev. Dr. Spring has been much censured for saying, that the colored man cannot rise in New England. He doubtless intended no more in this remark, than that these prejudices will not let him rise there.

But the influences, which will come from Africa, fraught with immeasurable blessings to our colored people, will be, not solely the direct and immediate influences of the colonies. They will be, still more, the influences evolved by that progressive regeneration of Africa, which our own colonies and those of other nations on her coasts will be mainly instrumental in accomplishing. To use language somewhat similar to that which I used on a former occasion—Africa, whom guilty Christian nations have for centuries combined to keep down to the lowest point of degradation, is already beginning to rise, and enter upon the redemption of her character. She is beginning to clothe herself with the garments of civilization, and to awaken throughout the earth a respect for her name and her people. This respect will ere long be felt even by the slaveholder himself; and he will shrink from the sinful and odious relation, which he bears to such a people. The hapless slave, whom he once regarded as but a few removes above the brute, will then present himself before his master's mind, under associations so altered and elevating, that the master will recognize in him a fellow man and a brother;—and the rod of the oppressor will fall to the ground, and “the oppressed go free.” For a little time longer, the white man may be able to continue his oppression of the black;—but, when Africa “shall have taken her place among the nations of the earth,” and the influ-

ences of her regeneration shall pervade all these nations, and the colored man, wherever his lot may be cast, shall feel these influences coming over his own benumbed, depressed spirit, awakening and elevating it to the dignity of his noble being:—who will then be found with enough of hardiness and imperviousness to moral influences to continue to hold her children in bondage? When the time shall come for our having a measure of that reciprocal intercourse and science, which we now have with Europe; when African ships, manned and owned by Africans, shall be in our ports; when African governments shall be officially represented in our cities and at the seat of our government; and when intelligent Africans shall visit our country, and receive at our hands, those attentions of which every intelligent foreigner is sure; then will there be moral influences at work amongst us, that will speedily relieve both our slave and our freeman of color of their present degrading and mortifying relations to society. The principle, that “they cannot rise above their source,” is scarcely less applicable to our colored people, than it is to waters. It is very difficult for them to rise in the world’s esteem above the moral level of their “fatherland”—for they are always associated with that land.—But let Africa become civilized, and there will be a moral impossibility in the way of continuing to hold her children amongst us in bondage, such as we should have to encounter in an attempt to reduce to slavery the sons of England or France on our shores. To my countrymen, who are in chains, let me therefore say, “Look to Africa for many of your brightest hopes. The world’s interest in her, will awaken its sympathy for you: her ratio of elevation will be yours: and, ere the bleeding Mother becomes erect, her outcast children will rise up from the dust and gore of slavery, to unite with her in the song of deliverance.”

But the colored people of this country have a contingent interest in our colonial settlements in Africa, which I have long valued, and cannot yet cease to value, although I have never seen it adverted to. Will this people, even when slavery shall have ceased in our land, ever attain to that equality of privileges with the whites, which will make them contented to dwell in the same land, and under the same government with us? We can hardly expect that such justice will be accorded to them. Taking human nature as it is, and as history presents it, we may rather expect, that our unhappy brethren who are in bonds, will pass from slavery, only to become the objects of greatly increased jealousy and of new persecutions. The arrogance of caste will, I apprehend, be, as yet, but partially subdued; and, among many other ways, it will not fail to manifest itself in the exclusion of the colored people from civil office. Such an exclusion will not be quietly submitted to by them. Efforts to gain their merited participation in the Government may be protracted by that oppressed people through several generations; but too probably they will be efforts against majorities increasing in numbers and in obstinacy.—Perhaps they will come at last to despair of seeing their wrongs redressed. They may then be disposed and be able to organize an independent government in the Southern portion of our country; and as Mr. Jefferson long ago predicted, the whites may fly thence to the North. But against this alternative, all the most cherished feelings of our hearts, the feelings of patriotism, of kindred, and of friendship rise up in the strongest remonstrance. To what other course will this wronged and persecuted people betake themselves? They may cast their eyes abroad for a home; a home which will not be cursed to them, as this land is, and may continue to be for ages, by the wicked intolerance and oppressions of caste.—How natural to suppose, that, to a portion of them at least, the land of their origin, and especially the colonies in it, planted and added to from year to year, by emigrants from their own neighborhoods and families, should present more attractions than any other portion of the earth! Even a small probability that these colonies will afford such an asylum to a portion of our persecuted countrymen of some future age, is enough to endear them to us, and to justify all our expenditures upon them.

But I must draw this already too lengthened essay to a close. And now, if my sketch of the origin, operations, and prospects of the American Colonization Society be not very wide of the truth, I ask, is this an Institution deserving of the uncompromising and furious hostility which is arrayed against it? and of being pursued by a spirit, which, for ferocity and indiscriminateness of havoc, rivals even Vandalism itself? Is there nothing in the history of this Institution, which has prayed into existence, as one of its founders is often said to have prayed other of our benevolent Institutions into existence; which has been sustained in its arduous labors by the contributions and prayers of the Church; and has been smiled on by Heaven, as was never any other Colonization enterprise; is there nothing, I ask, in

such portions of its history, to entitle it to exemption from rash and ruthless hands; and to commend it in all its past and present and future errors, to gentle and patient and prayerful correction? One would have thought, that when such an Institution had erred, Christians would assemble around it, to wash out its faults with their tears, rather than abandon themselves to unrestrained and savage exultation over its anticipated "funeral." (3) "But no," says the Anti-Slavery Society; "the American Colonization Society, under whatever modifications, and by whomsoever supported, must be abandoned; its colony, though it should become a paradise, must be broken up; *and even the very principle of Colonization must be urged forever.*" The general tone of its publications, respecting the Colonization Society, fully bears me out in this assertion. Instance the language of the Anti-Slavery Reporter,—a periodical, which, as well as the Emancipator, is a confessed organ of the Anti-Slavery Society—and is, indeed, published at the charges of the Society. In the 4th No. of the Reporter, the Society says:—We regard the Colonization scheme, under whatever modifications, and by whomsoever advocated, as but the outbreaking of that spirit of slavery which rivets the chains of two millions of our brethren. But if they (the Colonization Society) could make Liberia a paradise, the plan would be liable to two fatal objections. We shall never cease to oppose this plan, till it is explicitly given up, and the flag of Colonization struck from the mast." Mr. Birney's letter accords with this language, in recommending that "this community be utterly divorced from colonization in all its parts and measures." The two objections aforesaid have been referred to in this essay.—But the members of the Anti-Slavery Society will perhaps tell me, that there is one reason for justifying the war of extermination its Society is waging against the Colonization Society, which I have not referred to. This reason is, that the Colonization Society has become the Institution—the very property and organ of the wicked and vile, who have recently gathered around it in large numbers. I admit that this description of persons have, of late, manifested, in a way characteristic of themselves, their partiality for the Institution; and that, on this account, it is in bad odour with many good men, who have not taken the pains to search into the principal cause of the recent and undesirable clustering about it. Such is this principal cause, however, that, so far from justifying good men in divorcing the Colonization Society from their hearts, and seeking its destruction, and so far from furnishing any proper ground to censure it, for this accession of unsought and unwelcome friends; it is a cause which authorizes me to charge, as I now most solemnly do, the chief blame of this greatest calamity that the Colonization Society ever suffered, on the Anti-Slavery Society itself. Did the wicked and the vile manifest any partiality for the Colonization Society until twelve or fifteen months ago? No—they previously either neglected, or hated and reviled it, as they did and still do, our other benevolent Institutions. But, about that period, some good men in our country entered into an association for the promotion of the great and blessed object of abolishing slavery. That the wicked and the vile should hate this Association, founded so deeply in the principles and benevolence of the gospel, is as natural, as it is creditable to the Association: and had not this Association been guilty of the sin (for good Societies, no more than good men, are infallible) of making violent and bitter war on the Colonization Society, the wicked and the vile would, in addition to their hatred of the Anti-Slavery Society, have continued to neglect, to hate and revile the Colonization Society also. But, unhappily, the Anti-Slavery Society, as we have seen, laid down, among its first principles, the necessity of destroying the Colonization Society: and no more faithful was the Roman orator to inculcate "in season and out of season" his celebrated motto "Carthage must be destroyed," than the Anti-Slavery Society has been to rally its forces for the destruction of the Colonization Society. This the evil and base were not slow to see; and now, not because of any affinities between themselves and the Colonization Society (for had there been such, they would surely have been developed during the previous sixteen years of its existence;) but, merely to spite the Anti-Slavery Society, which, from the nature of the objects it was pursuing, from its deserved character for benevolence and piety; and still more from its assumption of peculiarly high and holy principles of action, they hated with a malignity, such as no other of our benevolent Societies provoked in them. I said that there were no affinities between these evil and base persons and the Colonization Society. I am, however, constrained to admit, that some members of the Colonization Society allowed themselves to return the war of the Anti-Slavery Society with revilings and persecutions, and thus disgraced themselves and the Society with which they



were connected, by a community of feeling and action with the wicked and worthless.

It will aid us in ascertaining the motives which have prompted so many unclean and belligerent spirits to flock of late about the Colonization standard, if we keep in mind the fact, that, though they call themselves Colonizationists, and talk loudly in praise of the Society, yet they do not join it, or give it money. Manifestly then, it is not from motives of friendship that they come to us. Nor would they come to us at all, did they not flatter themselves that under a show of regard for the patriotic and benevolent objects of the Colonization Society, they might indulge more effectively their malignant hatred of the Anti-Slavery Society. And it is politic in them not to muster by themselves, and under an independent flag, lest their opposition to the Anti-Slavery Society might be construed into an approval of slavery, and might therefore be discountenanced.

Such is the just explanation of the nature and of some of the causes of the new-born attachment of thousands of bad men in our country for the Colonization Society. And now, I ask, is it fair, is it Christian, in the Anti-Slavery Society, after having by means of which it should hasten to repent, driven these men to the Colonization Society—to make their presence there a justifying cause of its destruction? Rather, let it look on this evil consequence of its hatred to the Colonization Society, and be led to contemplate how fearful a responsibility it assumed, in declaring a war of extermination against that Society. I am confident, that I have not reasoned this point falsely: and, if the Anti-Slavery Society will only follow up the war it has begun on the American Bible Society, and make that war as bitter and relentless as the war against the Colonization Society, it will have the pleasure of seeing the wicked, who have hitherto despised and hated that Institution, flocking to its anniversaries, and shouting its praises. (4)

And now, having exposed the fallacy of another ground, on which the destruction of the Colonization Society is called for;—I repeat my inquiry, whether the Society shall be destroyed? A very large majority of the purest men and wisest Christians of our country believe, with all their hearts, that the best interests of our colored people are intimately connected with the existence and prosperity of this Society. Must they be told, that they shall not seek the welfare of this people, by means of this Society—nor, indeed, by any other means, than those which the intolerance of the Anti-Slavery Society prescribes? A very large majority of such persons do also believe, fully and religiously, that through this channel much can be done for Christianizing and civilizing Africa. Must they become compelled to endure the heart-breaking sight of seeing this channel closed forever? One of the most delightful, benevolent and ennobling hopes, that ever animated the bosom of the American patriot, is, that the Western coast of Africa will yet be fringed with American colonies; and that, under the influence of their happy example, the Governments of all that benighted continent will come to be modeled after the precious free institutions of his own beloved country. Must this hope, that Africa may be thus *Americanized*, be extinguished? Must even the dear colonies, which are now there, be broken up and scattered? Must the “abomination of desolation stand in those holy places?”—and idolatry again pollute the whole length and breadth of Liberia?—and the slave factories, which were once there, be re-established? Must the lights, which American patriotism and piety have for fifteen years been kindling up, on that dark coast—lights, on which the philanthropy of the world has fixed its gaze; and, to which the eyes of thousands and tens of thousands of native Africans are already turned with joyful hope;—must these lights be put out forever? Must humanity fail of reaping a bright harvest from the precious seed, which has been sown there, at so great an expense of treasure and life? To all these inquiries the Anti-Slavery Society makes an affirmative answer; and manifests, in doing so, the sad effects of party spirit on the good men, who give tone to the Society. For what more striking proof could there be of these sad effects, than is to be found in this callous indifference to Africa? This indifference is, indeed, eminently characteristic of that Society. Painful, as it is, that it should be so, it is, nevertheless, too easily accounted for to be surprising. It proceeds from the hostility of that Society to the Colonization Society. So much does it hate the laborer, that I had almost charged it, with hating the field in which he labors. The benevolent men who lead the Anti-Slavery Society, once had sympathy for Africa. Where is it now? How little evidence of its continued existence, in the proceedings and organs of that Society! How little, in the conversation and prayers of its members! In colonization among the wilds of Texas and Canada

(*notwithstanding their abjurement of the very principle of colonization!*) they manifest a lively interest; but with colonization, designed to strow the richest blessings among the millions of Africa, and, in which they should be unspeakably more interested, they have nothing to do—save to oppose it with all their might—and this too, for no better reason, than because they are burning with hatred towards the agents, who carry it on.

Again, we entreat these unrelenting enemies of the Colonization Society to revise their judgment against it; peradventure they may be moved, in view of the unreasonableness, vindictiveness, and severity of that judgment, to reverse it.—But if they shall still be inexorable to our calls on their justice and their Christian sympathy and forgiveness; if they shall still persist in demanding the unconditional destruction of the Society; and, if nothing short of this can appease their implacable malevolence towards it, then let them know that its friends are as determined as its foes. Our determination is fixed—fixed, as the love of God and the love of man in our hearts—that the Colonization Society, under the blessing of Him, who never even “for a small moment has forsaken” it, shall continue to live;—and to live too, until the wrongs of the children of Africa amongst us are redressed; until the slave trade has ceased, and the dark coasts which it has polluted and desolated for centuries, are overspread with the beautiful and holy fruits of civilization and the Christian religion. And, as we fear the judgments of heaven on those who commit great sin, so we dare not desert the Society, and leave Satan to rejoice over the ruin of all this “work of faith and labor of love.” We know that the Society has its faults; and our prayer is, that God will forgive them—though there be some of his children who will not forgive them. We know too, the greater faults of the Anti-Slavery Society; but instead of these faults giving us the right or inspiring us with the desire to crush it, they impose on us the obvious duty of praying for their forgiveness: and we pledge ourselves to this Society, never to pattern after its unchristian exultation over our errors and embarrassments:—“for yet our prayer shall be also in their calamities.” Let the Anti-Slavery Society hasten to correct its own errors; and let the effort which has been so well begun to correct those of the Colonization Society, be persevered in, until, under the blessing of God, the whole amount of influence of both Societies shall be for good, and for nothing but good: and to use the language, so happily quoted by Dr. Beecher for the like purpose, let the two Societies, which are truly “brethren,” “see that,” in future, they “fall not out by the way.”

## NOTES.

3. See the speech of the Rev. Mr. Ludlow, before the Anti-Slavery Society last spring. I do not refer to it, to derogate from the merits of this heavenly-minded man; but merely to show, how frenzied even a good man becomes by imprudently suffering himself to be inoculated with the hatred of a good thing.

4. In considering the kind of friendship which the enemies of all righteousness, who have recently clustered about the Colonization Society, bear towards it, I have thought of the answer of a Dutchman on the Mohawk river, who was asked at the poll of an election, for whom he wished to vote. “Give me a vote for dem dat General Myers hates,” was his reply. All that the Dutchman aimed at, in his vote, was to thwart General Myers. All that these enemies of righteousness aim at, in their clamorous suffrages for the Colonization Society, is to thwart that Society, which has the unenviable distinction of hating it.

## PRESIDENT YOUNG ON SLAVERY.

A far longer interval than was agreeable to us has passed since the appearance of a letter from the Rev. JOHN C. YOUNG, President of the Transylvania College at Lexington, on the subject of Slavery, till we could find room for even a portion of that excellent performance. As an answer, at once temperate and overwhelming, to the dogmas of immediate abolitionism, it is at least equal to any publication to which

the controversy has given rise. The specific purpose of the writer was to make some remarks on the "declaration and resolutions of the Synod of Kentucky, in reference to slavery." The most important principles of that paper are, he thinks,

1. The system of slavery (or involuntary and hereditary bondage) is sinful.
2. It is not sinful in an individual to retain his legal authority over those of his servants whom he sincerely and conscientiously believes to be unfit for freedom, while he is, by the application of proper and vigorous means, preparing them for the right and beneficial enjoyment of liberty.
3. It is sinful in any individual to delay the commencement of these benevolent and conscientious labors, or to prosecute them deceitfully when they are commenced—thus retarding unnecessarily the day of complete emancipation."

After some remarks on transactions connected with the preparation of the document referred to, the reverend and learned gentleman says:

"Any person, who has ever attempted to draft a paper on so delicate and difficult a subject, knows how small is the probability of so framing the expressions as to guard against all erroneous inferences. Perhaps there might be advantageously substituted for the disputed phraseology, some modification of language more happy in expressing the idea that the master might, for a limited time, and simply with a view to the good of the bondman, retain his legal power without a violation of that holy law, which requires us to do unto another that which we would that he should do unto us. There is no repugnance between this position and the position that the system of slavery is wrong. If I am a slaveholder, and have used no vigorous and conscientious efforts to qualify my slaves for freedom, I have sinned; and if I now, earnestly and in good faith, set about the work of preparation, executing deeds of emancipation for my slaves, to take effect at a certain fixed period hereafter, by which period I may reasonably hope to be able to give them a suitable preparation—if I do all this, as duty requires—I do not expect my present conduct to cancel my past sin, but I do conceive that I am now making all the amends in my power. So far from sinning *now*, my present course is virtuous and praiseworthy. There are three classes on whom the guilt of slavery rests: those who introduced the system among us; those who have assisted to perpetuate it, either by actual efforts or by mere negligence; and those who are now refusing to cooperate in its extermination. Thus, in asserting the sinfulness of slavery and the innocence of gradual emancipation, we do not commit the absurdity of asserting that there is sin, and yet that no one is guilty; we only assign the guilt to the real criminals. We shield the innocent from false imputation; we strike the serpent, while we spare the sufferer who is struggling in his coils."

PRESIDENT YOUNG asserts that "*a system of gradual emancipation is not a system of perpetual slavery.*" After noticing the fact that, wherever the former is established the latter is destroyed, and advert- ing to the hereditary and perpetual condition of African slavery, as the peculiarity distinguishing it from other and approved cases of involuntary servitude, he thus proceeds:

"The difference, then, between the gradual emancipator and the abolitionist is not a difference as to the criminal nature of slavery—they agree in considering it an enormous evil—but it is a difference as to the best mode of getting rid of this evil. The gradualist terminates slavery by first changing the condition of his slaves into a kind of apprenticeship; he organizes them into a class of probationers for freedom. He still retains for a time his authority over them, but exercises it for their good as well as his own; and thus prepares them, as speedily as possible, for the enjoyment of self-government. The abolitionist would put an end to slavery by at once surrendering up to the slaves all his power over them; thus giving them the immediate and full enjoyment of absolute freedom. It seems strange that a reasonable and unprejudiced mind could hesitate for a moment in deciding against the latter plan. An uneducated slave is little better than an infant with the stature of

a man. To vest such a being with the power of absolute and uncontrolled self-government, is fraught not only with mischief to others around him, but with almost certain destruction to himself and misery to his offspring. What chance is there for the education and moral instruction of these tens of thousands of ignorant and depraved beings, when they are left to provide the elements of knowledge and virtue for themselves? Will they make efforts and sacrifices to gain; either for themselves or their children, objects for which they have no taste, which their former habits have unfitted them to relish, and the value of which they are unable to appreciate? The paths to distinction and honorable employment are open to all classes of the whites in our country; and yet, with all the stimuluses which possible honors and distinction present, what numbers of our laboring classes neglect the education and improvement of their children. What hope, then, could we have of the future education of the colored race, if they were at once, in their present state of ignorance, to be emancipated? The fathers would have no personal knowledge of the blessings of education; would they then make the requisite exertions to secure it for their children? The strongest motive to excite them to such exertion would not exist; for they would see that knowledge could not place their children, hereafter, on the bench of the judge, or in the chair of the legislator. The evils which the race would be doomed to suffer, from their almost hopeless and irreclaimable ignorance, and consequent degradation and vice, are truly appalling. But even these are, perhaps, less terrific than those they would inflict upon the country. If we are ever to be destroyed as a nation, and our liberties wrested from us, the catastrophe will be brought about by the ignorance and vice of the populace. Is it then wise, is it patriotic, is it humane, to constitute by our own act, an immense, self-perpetuating, and increasing mass, which shall contain in its own bosom the very elements of our destruction? And what do we propose to gain, that we should be tempted to cut the sluices and let in this deluge of evils upon us? Why, we will thus be able to give their freedom to those of the present generation of slaves who are not, and cannot be, prepared for its enjoyment. This is absolutely all that can be gained by abolition more than will be secured by gradual emancipation; for the gradual emancipator is desirous to give their freedom to all, even of the present generation, who can be fitted for its safe enjoyment. So that the only object which abolitionism proposes as a compensation for all the miseries it will introduce, is to give liberty to those to whom it must probably prove a curse."

The learned President's remarks on the effect of a sudden translation from an old and known position are founded in just views of human nature, and most happily illustrated. What have the abolitionists to answer to the following logic?

"Now, can any humane and sober mind anticipate, without misgivings and apprehension, the change which would take place by the sudden elevation of an immense, uneducated, and degraded mass of human beings from their low condition to a full equality with the rest of the citizens? It may however be replied, that abolitionism does not demand for the black man an investiture of equal civil rights. But the principle on which it relies for proving that he ought *immediately* to be emancipated, without regard to consequences, will prove equally well, that he ought to be invested *immediately* with all the rights of a citizen. Is the right which every man has to personal liberty any clearer than his right to participate, personally or representatively, in the enactment of the laws by which he is to be governed? The advocate for abstract rights and for the *immediate* enjoyment of all rights is, then, bound on his own principles to contend that the slave should be *immediately* put in possession of equal civil privileges."

"Justice demands the *immediate* liberation of the slave from all authority of the master. This is the principle of abolitionism. But on what axiom does this principle rest? It is not self-evident—where, then, is its proof? The general truth that 'all men are by nature free and equal,' is relied upon to establish it. But this, like almost all other axioms of the same kind, admits of various exceptions when you come to apply it. Freedom from authority is never claimed for lunatics or minors, for felons or prisoners of war, on the general ground that all are free and equal. The rule which limits the practical application of the axiom is this—*any class of human beings are restrained in the enjoyment of natural rights, wherever their own interest or the interest of society clearly demands their restraint.* Such restraint is certainly an evil, in itself considered, and can never be honestly continued longer than is absolutely necessary. If any man, then, believes that the future welfare of the colored

race, as well as the interest of the community, demands some preparation on the part of slaves for emancipation, he must believe that it is right to continue his authority over them for a time while this preparation is making.

Again: It is urged that the maxim 'do unto others as ye would that they should do unto you,' requires that all authority of the master should be at once relinquished. But, were I such as the vast majority of slaves are, I would that I were, for a time, retained under control, while vigorous means were brought to operate upon me to fit me for the responsibility of self-government. I do not say that if I were a slave, such would be my desire, as I would then possess all his ignorance and folly. The rule does not require that I should do for another what, if I were stripped of my present capacity and judgment, I would deem to be best for me—it simply requires me to imagine myself in his condition; and what I then think would be best for myself in such a condition, that to do unto him.

Any other exposition of this rule will strip it of all title to its well known appellation of the 'golden rule,' and will make every man's desires the measure of his neighbor's duty. Were I a child, I presume that I would be disinclined to the rod, even when it was needed. Now I would that, were I a child, it should not be spared; and thus, when complying with the advice of the wise man, I do unto my children as I would that they should do unto me.

'Common honesty,' it may again be said, 'requires that every one should receive a fair equivalent for his services; and this is never complied with while slavery continues.' True, but it may be complied with, and is complied with by the conscientious gradualist. He may and will give, to those over whom he holds legal power, a fair equivalent for their labor. In calculating the amount of compensation, however, all the items of expenditure for his slave family, for education, food, clothing, physicians' bills, &c. &c. are to be estimated. If the expenditure for an apprentice, from the age of 12 to 21, is worth his labor during that period, how long ought one to labor to defray his charges during the useless years of childhood, or how much of the labor of the grown members of a slave family should go towards supporting the children? But all this is the calculation of the economist, and to him we leave it."

Several plausible commonplaces of the Abolitionists are then assailed, and we think with complete success. In noticing the objection that "slaveholding is a sin, and men should repent of all sin immediately—preparation for emancipation is only preparation for a future repentance, and in the meantime the sin is tolerated," President YOUNG exposes the abuse of terms practised in connecting the word "slaveholding" with gradual emancipation; and adds some striking illustrations of this topic, of which we copy the last:

"Permit me to use, in refutation of the duty of an immediate relinquishment of all authority over the servant, an illustration which I have frequently advanced in colloquial argument, and to which I have never heard what I deem a satisfactory answer. Suppose the Czar of Russia were to become convinced of the sinfulness of exercising despotic authority over his fellow-men, would it be his duty at once to surrender his present power, and afford his people an opportunity of establishing a republic? Every man sees the folly of his pursuing such a course. By holding his present station he could institute, and secure the operation of means, which would work upon his people to fit them for the noble condition of freemen. By abandoning it, before time had been given to raise them from their ignorance and slavish feelings and habits, he would probably plunge them into misrule, anarchy, and bloodshed, and be the instrument of at length imposing upon them a tyranny more galling than that under which they now groan. But if he would not sin in retaining his authority, which is absolute over millions, neither would the private master sin in retaining his less despotic power, which extends only over a few individuals. Or is it less contrary to the laws of nature and the principles of revelation, to hold millions in absolute bondage than to hold tens?"

"The doctrine of abolition," says the President, "will never secure the liberty of the blacks, because

1. Its advocates excite so much prejudice against themselves by the ultraism of their views, that even the force, which really exists in their arguments, will not be allowed to them. The reasonings of those who are considered enthusiasts are heard

to great disadvantage. The result is the same whether enthusiasm and fanaticism be justly or unjustly imputed to them.

2. There are few of the slaveholders who will give even a hearing to such a profess a doctrine which they believe to be so wild. Now these are the men who must be operated upon, if we ever get rid of slavery. It is, then, all important that they should be so addressed as to keep them still accessible to the truth.

3. The principles of abolitionism can be refuted, or to say the least, plausibly answered by practical difficulties.

4. For inducing the slaveholders to manumit, they rely solely on the operation of their consciences, and thus they neglect all appeals to their interest. I have never yet read of an instance of a general voluntary emancipation by the masters, except when they had been made to see that *interest* as well as duty urged to the performance of the act. The abolitionists, then, throw away the strong and tried lever, by which this work has hitherto been in all cases advanced, and apply their whole force to a comparatively weak and untried one. They are like Francis I. at the battle of Pavia. His splendid park of artillery would have gained him the field had he given it time to play; but he must signalize his valor by drawing his royal sword, and charging an enemy on whom, with such weapons, he could make no impression—defeat and the loss of liberty were the forfeit of his folly. Duty and interest can be shown to coincide on the plan of gradual emancipation—they cannot on that of abolition. It is vain to say that the temperance reform shows what conscience can effect. If every signer of the temperance pledge had been called upon to record his name, at a sacrifice of from \$500 to \$10,000, the number on our lists would have been, *not hundreds of thousands—scarcely hundreds.*

5. Men naturally dread sudden revolutions in society. It is felt to be a matter of great importance to effect even a desirable change gradually: for thus only can they escape a dangerous convulsion. We could not, then, if we wished, induce men to hazard the shock, where they see another means by which they can effect their end without incurring any danger.

6. The destruction of slavery has always been effected by the process of gradual emancipation, except where it has resulted from the overturning of society. Certainly the most sanguine abolitionist can not expect that it will ever be effected here in any other than one of these two ways.

We hope and trust that, very soon, the example and efforts of patriots and christians will so enlighten the public mind, both as to the moral obligation and political and economical gain of universal emancipation, as to ripen the community for that decisive legislative action which will exterminate the whole system, and thus cut off the entail of calamities which it threatens to fix upon us. May all the friends of humanity unite their efforts, vigorously, perseveringly, and kindly, to achieve this great and blessed victory."

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## EMIGRANTS FROM NEW ORLEANS.

Since the extract from MR. FINLEY'S letter p. 81, was in type, we have seen the following additional information concerning the emigrants under his care. A correspondent of the New Orleans Observer gives an interesting account of a meeting which was held in the Baptist church of that city, on the 17th of January, preparatory to the departure of the emigrants under MR. FINLEY'S care.

"The notice had been limited; yet, by seven o'clock, the spacious room was nearly filled, and soon after, was so full that many had to stand in the aisles. The occasion, the scene, and all the associations connected with it, were full of thrilling interests. The countenance of every individual, and the general aspect of the whole audience, manifested a generous sympathy with the emigrants in those feelings of tender, yet inspiring and elevating emotions always connected with the achievement of a great enterprise like this, which, beginning on one continent, is to bring to its consummation on the shores of another, an entire change in the condition of themselves and their posterity. Each seemed to place himself in their situation, and from this point of transition to look back to the past and forward to the future."

"These colored people" said Mr. Finley, "sitting in the front ships have come down from Mississippi, to go to the colony of Liberia. All who go here are required to be of good character, and to pledge themselves not to drink, buy or sell ardent spirits. One man, who has a sister among these emigrants, plead with us, with tears, to let him go: but on account of his habits of intoxication, he was rejected. To-night, after a sermon by one of their number, these persons are to be formed into a *Temperance Society*, and publicly give a pledge to abstain from the use of ardent spirits. Twenty-six of them, from Adams county, are selected by their master from a company of 130, and set free, to go to Liberia, for their good behaviour. They had been honest and faithful servants. As to the good character of the remainder, from Claiborne county, the Rev. Mr. Butler, who is present, will give to this assembly his views."

Mr. Butler cheerfully bore testimony to their good character.

"Especially," said he, "am I gratified in speaking of the deservedly high reputation of the Rev. Gloster Simpson, who is about to preach to us. As I belonged to the Presbyterian church, and Mr. Simpson to the Methodist, no undue impartiality will be imputed to me in what I say of him. He has the entire confidence of all who know him. He was one of the two, deputed two years ago by the free people of color of Mississippi, to go to Liberia to examine the country for them. Sabbath before last he preached at Lethel, Claiborne county, a farewell sermon, on which occasion a large congregation of masters and servants were melted to tears. A deep interest is felt in their welfare, by their former masters and friends. I have come to this city with them to aid in their embarkation for Liberia, and to see that they are provided with every thing necessary for their comfort on their voyage. They will be followed by the prayers of many Christian friends."

Mr. Butler was followed by Mr. Simpson. After the preliminary exercises of singing and prayer, he read a part of the 5th chapter of Matthew, and took for his text the 16th verse, "Let your light so shine, &c." His discourse would not have been discreditably to many preachers, who have had the advantage of an early and mature education. Adverting to his visit to the colony, he expressed a noble sentiment in an eloquent manner. "One day," said he, "as a friend was pointing out to me the graves of the missionaries, *white men* who had gone to that land of darkness, to diffuse the light of salvation, and had fallen in quick succession, one after another, martyrs to the holy cause, I could not but exclaim—Good Lord, and shall there not come from our own ranks men to take their places and preach to our benighted brethren, the gospel of Christ! For one I am willing and determined to go."

Rev. Mr. Scott, of the Methodist church, made some appropriate remarks, and closed the religious exercises with prayer and the benediction.

Mr. Finley then came forward and remarked, that the Colonization Society were unalterably determined to send to the colony none but such as are willing to pledge themselves to total abstinence from ardent spirits, and whose characters are such, as to warrant the expectation of a faithful observance of their engagement. As a ground of confidence in these emigrants, he was authorized to give the testimony of Mr. Raily, in favor of the twenty-six from Adams county, Mississippi, who were emancipated by his brother-in-law, the late James Green. This gentleman and Mrs. Woods, a sister of Mr. Green, the executors of his will, had accompanied them to this city to superintend their embarkation. Mr. Raily was detained from the meeting by sickness. In regard to the others, Mr. Butler was again appealed to, who responded in terms of commendation perfectly satisfactory.

The pledge was then read by Mr. Finley, and is as follows:

"We, whose names are signed to this paper, being about to emigrate to the colony of Liberia, and believing that the use of ardent spirits, either as a drink or as an article of merchandise, except for medicinal purposes, is wrong, do pledge ourselves to one another, and to the Colonization Society, forever to abstain from the use of it as a drink, or as an article of trade, with the above named exception."

The emigrants were then called on to rise up and so signify their cordial adoption of the pledge. They all rose, and thus were formed into a *Temperance Society*, on the principle of total abstinence. This transaction closed the meeting. The impression upon the minds of the assembly was of the most favorable kind; and as a respectable and intelligent citizen remarked, as we were coming out, "in all this even the most timid or most malicious cannot find ought for alarm or reprobation."

The following additional particulars concerning the emigrants under MR. FINLEY'S care are taken from an article published in the *New Orleans Observer*, before their departure :

"This will be the third expedition that has sailed from this port, and is in many respects the most interesting and promising that has ever left the United States for the colony. It will consist of about 75 emigrants from Mississippi; and through the unexampled liberality of the citizens of that State, the whole of the money necessary to defray the expenses of their passage and comfortable settlement in Liberia, has been secured by their voluntary aid, and without the solicitation of an agent. A single planter, living in Natchez, contributed \$600, and another living in the vicinity of that city, \$400, towards this object.

The emigrants are all acquainted with agriculture, and some are mechanics. Their moral characters are good, and they will be able to take with them about \$15,000 worth of property. Twenty-six of them were emancipated by the will of the late Mr. James Green of Adams county, and will be furnished by his executors with an outfit of \$1,000 and money to pay their passage, and five thousand more to promote their comfortable settlement in the colony. They were selected by their late master from 130 slaves and emancipated for their faithful and meritorious services. Ten of them were in the same manner and for the same reasons emancipated by the will of the late Mrs. Bullock of Claiborne county, and will be furnished by Mrs. Moore, her executrix, with eight hundred dollars. The Rev. Gloster Simpson and Archy Moore, free men of color of Claiborne county, who visited the colony some time since as exploring agents, on behalf of the free colored people of Mississippi, will also be of the number. It is two years since their return from the colony. They were prevented from going back to Liberia the first year after their return to the United States, by the bondage of their families, and the next year by the want of an opportunity.—Gloster Simpson owned a farm of 160 acres and is worth about two thousand dollars. David Moore, a brother of Archy, will also go in this expedition. He owned a farm of 280 acres, has paid seven thousand five hundred dollars for his family, together with one female slave whom he intends to emancipate and take with him, and in addition is worth five thousand dollars."

*From the New-Orleans Observer.*

## FAREWELL MEETING OF THE EMIGRANTS.

NEW-ORLEANS, FEBRUARY 24, 1835.

*Mr. Editor:*—Last week I gave you some account of the meeting of the emigrants from Mississippi for Liberia, on the occasion of their being formed into a Temperance Society.

Last evening I was present at another meeting in the Methodist chapel. It consisted almost exclusively of colored people—the emigrants, free blacks, and slaves. When I reached the chapel they were singing. The house was full to overflowing, and some were standing outside the door. Rev. Mr. Scott, a preacher of the Methodist conference, and acting as a missionary among the colored population of this city, took the direction of the meeting.

After the singing closed he called on Mr. Harper, a colored man and pious member of the church, to lead in prayer; which he did with great propriety and fervency, in a very affecting and earnest manner supplicating the blessing and protection of God on the emigrants.

Mr. Finley spoke. "I shall be short. I would say nothing to you at this time, my colored friends, were it not that you might be better able to understand what may be said by Mr. Simpson and Mr. Moore. For four years I have been an Agent for the Colonization Society—have traveled twenty thousand miles, and have been in twenty-one of the United States. Every great and good enterprise must encounter opposition in this world. Our divine master suffered persecution while on earth; and as he said himself, "The disciple is not above his master, nor the servant above his Lord." In his cause we are to expect opposition. At the North and at the South I have met opposition and persecution in this work. Why have I persevered? Because it was my duty, because I desire to promote the good



of the colored people, and because God has blessed my efforts. I might tell you much about the plans and operations of the Colonization Society, but I will not take up your time now, which will be better spent in listening to Mr. Simpson and Mr. Moore. They will tell you about Liberia. They have been there. The free people of color in Mississippi did wisely about this matter. They heard different stories about the country. They determined to do as the children of Israel did in sending spies to Canaan, to spy out the land and bring back of the fruit of it. They sent two men of their own color, Simpson and Moore, to see the Colony. These men went and examined the land and brought back of the fruit of it. Now you see the result of their inquiries. These men, with their families and a large company of their friends, are on their way to Liberia. They take with them property to the amount of \$15,000. They are intelligent and honest men, and could live very well here. They say it is a good country and much better for them than America.—One word I have to say to you that are slaves. Some say we want to make slaves uneasy and dissatisfied, and excite them to insurrection. Now, the Lord knows we are guiltless of this charge. We are the disciples of the prince of peace. If you want ever to go to Liberia, that land of the free and equal, you must be sober, honest, industrious, and faithful servants. Without such a character you could not have permission from the Society to go, if you were free; and by such conduct you will be most likely to obtain from your masters the privileges of going, if ever you want to go."

When Mr. Finley sat down, Mr. Scott asked the assembly if they wished to hear Mr. Simpson's statements about Liberia. If so, they would express it by saying aye. Aye, aye, aye, aye, resounded from every part of the room.

Mr. Simpson then came forward. "For a long time," said he, "I had desired to find a place of refuge, where I might enjoy liberty and such advantages as I could not here—not that I was treated unkindly in Mississippi. I have many dear friends there. But it is not possible for colored people to enjoy among white men all the privileges and advantages of liberty. I heard a great deal about Liberia, and read a good deal. Good people told me a heap about it, and I wanted to see it. So did some of my friends. One said to another, "will you go and see it for us." But all were too busy. They sent to me to know if I would go. I said yes. So did Archy Moore. We started. First we came to New Orleans, but the vessel we expected to go in had sailed. Then we had to go to an eastern port. We started for Washington City. Met with many discouragements. In Fredericktown a lady said to me, "Where are you going?" To Africa. "Where?" To Africa. "What—you such a fool as to go to Africa? Don't you know that the niggers will kill you and eat you there?" [A laugh.] So other persons tried to dishearten and dissuade us from going, till we found Mr. Gurley in Washington. He received us in a friendly manner—encouraged us to go on, and provided for us a passage from Norfolk. Our voyage was much pleasanter than I expected. I found many Christian friends among the emigrants in the ship. We arrived at Monrovia the last day of June. There was a quarterly meeting on the second day of July.—I went ashore. The heavens appeared to open over me. I seemed to be born a second time. Every thing looked kindly. It looked like the home for the colored man. Mr. Moore and I travelled about and examined the country—saw abundance of every thing growing. The people looked as healthy there as they do here.—Old Teage, of Virginia, said he had been prejudiced against the Colony—had tried Canada and wanted to go to Hayti; but he blessed God that his lot had been finally cast there in Liberia. He told me not to try to persuade others to come, but to persevere and come myself, then they'll see what you think of it. There'll be enough to come. I have persevered so far, and expect soon to embark for Liberia, I hope to do something for my blessed Master's cause there if he spares my life.—If death be my early lot, I hope to be as ready and willing to meet it on the coast of Africa, as on the shores of the Mississippi. Brethren, pray for us."

After Mr. Simpson sat down, Mr. Scott asked the assembly if they wished to hear Mr. Moore. "Aye, aye, aye," again burst from every mouth.

Mr. Moore came forward. "I don't know as it is necessary for me to say any thing. I will, however, testify to the truth of the statements made by my friend, Mr. Simpson. As to our moving to Liberia, we have no more cause for going than other free people. We go of choice. I go to enjoy liberty and equality of rights. As to the natural productions of the country, they exceed any thing I ever saw in all my travels elsewhere. Besides such fruit as we have here, they have a great

variety, that grows only there. They have fine grapes. I ate delicious English grapes there. The palm tree I had often heard of, and it is mentioned in the Bible. I saw it growing. It is a singular tree. I saw some two or three feet over. They grow very high, without a single branch or limb. Right on the top is a cabbage, or what looks so like a cabbage you could not tell the difference a little way off. The leaves they use for covering their houses, from the trunk they get a juice, that makes wine, and an oil, that is used for butter and lard. I ate of it, and found it very good. The fibre they used instead of flax and hemp. [Of this fibre he exhibited a specimen—also a piece of the cam wood, a valuable dye wood, of a beautiful red color.] "This wood," said he, "is worth sixty dollars a ton, is abundant and easily obtained. It is as good as gold and silver to trade with."

"As to the style of living among the Colonists, it was quite superior to what I expected to see. Many houses, where I visited, look like those of respectable white families, and had I not seen the occupants, would have supposed them inhabited by white people. One Sabbath we were invited by Mr. Devany to dine with him. We went home with him. He introduced us into his sitting room. It was well furnished with carpet, chairs, two elegant sofas, two handsome mirrors, &c. In a little while the folding doors, separating the parlor from the dining room, were thrown open, and we were invited to take seats at the table there, richly set and well supplied with every thing good to eat. Now, some may think, because I have lived in the country in Mississippi, I have never seen good style. But I have lived in the first families of the country. I lived many years with Governor Claiborne, of our State. Twenty years ago, I know, the furniture in the best houses in the western country, was not better than what I saw in common use in Liberia. I go willingly. I have got a living here in slavery; and now that I am free, if I can't, with health, get a living there, then let me suffer. There is no winter there. I believe I can live easier and better there than I can here."

Rev. Mr. Butler, from Mississippi, subjoined a few remarks. "I have been acquainted," said he, "with many of these emigrants ever since I have been in the country, and know them to be of good character. Their removal is considered a great loss in many respects. They have been mechanics, overseers, and preachers. Some of them were once averse to emigration. They were living comfortably. But the thought of their children; what was to become of them; has determined them to go and provide for their education and future independence. Their former masters and other friends in Mississippi feel a most tender solicitude for their welfare. Many Christians are praying for them, and will continue to remember them before God. I hope that you, here in New Orleans will pray for them, that God will preserve them while tossed on the ocean, and finally plant them and prosper them in Liberia." Before Mr. Butler had reached this point in his remarks, the emigrants had become tenderly affected by his expressions of his affectionate regard and by his allusions to the kind feelings of their friends of Mississippi. First, silent tears stole down their cheeks, drop after drop—then long drawn sighs were followed by loud sobs from some of the females, thus evincing the tenderness of their attachments to their friends, and their gratitude for the bright prospect opened before them in going to the Colony of Liberia. Mr. B., overcome with his own feelings, as well as interrupted by the expressions of theirs, could proceed no further. A parting hymn was then sung, during which the emigrants and their colored friends took leave of each other. A more affecting scene I never witnessed. Mr. Simpson made the concluding prayer, and Mr. Butler pronounced the benediction. No one, who witnessed the transactions of this meeting, could avoid the conviction, that Colonization is doing good here.

O. S. H.

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AFRICA.—*Its claims to Missionary labor.*—A late number of the Philadelphian contains an article bearing this title, being "A Dissertation read before the Society of Inquiry respecting missions at Andover Theological Seminary, by James W. Dale of Philadelphia." Much valuable information respecting Africa is embodied in it, and judiciously arranged, but we have not room to transfer it to our columns. Such appeals as this, on behalf of the millions of Africa, must, we think, produce a state of feeling in the Christian public, that will result in causing the light of the

Gospel to illumine the whole of that vast and benighted Continent. The debt we owe to Africa will yet be repaid.—There are now on that field of labor about fifty missionaries of various Protestant denominations,—fourteen on the Western coast. The schoolmaster is now taking his departure from our shores, with a view to go the whole length and breadth of Africa. The God of Zion has prospered and will bless Christian exertions in behalf of Ethiopia—she shall stretch forth her hands, and receiving blessings, will bless the land of her former oppressors.

## CONTRIBUTIONS

To the American Colonization Society, in the month of March, 1835.

### Gerrit Smith's First Plan of Subscription.

Judge Burnett, of Ohio,	\$100
Rev. Ebenezer Burgess, Dedham, Massachusetts, the balance of his subscription,	400
Fleming James, Richmond, Va.	100

### Collections from Churches.

Hillsborough, Ohio, by Rev. J. McD. Matthews,	5
York, Pa. from Lutheran and G. Reformed Churches,	11

### Auxiliary Societies.

Mississippi State Colonization Society, by Jefferson Beaumont, Esq.	1900
Virginia Colonization Society, by B. Brand, Esq.	24

### Donations.

Adams County, Mississippi, from the estate of the late James Green, by James Railey, his Exr. to pay for the passage to Liberia, of 26 emancipated colored persons,	1000
Bedford, Pa. from B. R. H.	5
King George County, Va. from a Lady, by the Rev. Chas. Mann,	5
New Jersey, from Matthias Bruen, Esq.	100
Port Gibson, Miss. from Rev. Zeb. Butler, for the use of emigrants from Claiborne County,	134
Stafford County, Va. from Mrs. Skinner and others, through Mrs. Blackford, Fredericksburg,	15
Do through the same Lady,	2
Youngstown, Ohio, by Henry Manning,	6

### Life Subscribers.

New-Orleans, W. W. Caldwell,	20
do R. F. Canfield,	20
York, Pa. Mrs. Reily,	20

\$3980

### African Repository.

Miss Lucy Paine, Goochland, Va. by B. Brand, Tr.	2
Samuel Rhea, Bluntsville, Tenn.	2
Marvin Leonard, Williamsfield, Ohio,	2
Samuel Steele and R. Ragan, Hagerstown, Md. \$2 each,	4
<i>The following were received through the Rev. C. Pearl, viz:</i>	
Levi Cram, Bangor, Maine,	4
Abner Taylor, do	12
Thos. A. Hill, do	8
Geo. W. Pickering, do	7
John Pearson, do	8
Amos Patten, do	12
Rev. A. Garrison, Waterville, N. York.	3

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DEATH OF BISHOP M'KENDREE.

THE American Colonization Society has again to mourn the loss of one of its Vice-Presidents. On Thursday the 5th of March, died the Reverend WILLIAM M'KENDREE, Bishop of the Methodist Episcopal Church, in the 78th year of his age.

This eminent and pious man was born on the 6th of July, 1757, at Williamsburg in Virginia, of Virginian parents. He was an adjutant in the levies of his native State during the latter part of the Revolutionary War. While in the Commissary Department, he displayed his accustomed energy of character in making impressments of cattle and other provisions to sustain the allied armies of Washington and Rochambeau at York. He entered the Christian Ministry when he was a little more than thirty years of age, and remained in it without intermission up to the time of his death. He preached his last sermon in the new church at Nashville, on Sunday, November 23, 1834, which was reported from his lips, and forms the first number of the Western Methodist Preacher. His health, before feeble, immediately declined, and appears to have continued to do so until the period of his death. About the 22nd of December he left Nashville to visit his brother, Dr. James M'Kendree, in Sumner county, Tenn., at whose house he arrived about Christmas. During his mortal sickness the forefinger of his right hand became affected with a singular swelling on the end, near where he habitually held his pen in writing. It resisted medical skill, became exceedingly painful, and wasted away the finger, and a sympathetic agony was communicated to other parts of his body, particularly to the back and head. His strength was at length completely prostrated, and his voice sunk to a whisper, while his chronic asthmatic complaints increased, and his fits of coughing, with his inability to raise the accumulating phlegm, gave warning of approaching dissolution.

"The deceased Bishop was, says the Western Methodist, "in official station, in labors, in weight of influence, and in holiness of life, the elder brother of the American Methodist Church. He has been most emphatically the shepherd, under Christ, of the Methodist Church in the west and southwest; and in the midst of the immense field of his labor he has dropped his worn-out body, and his spirit has gone upward in the sight of thousands of his spiritual children. Who shall catch his mantle as it falls from the whirlwind chariot of fire? Who shall now go forth before the army of our spiritual Israel as he has done for almost fifty years?"

From the paper just quoted, we extract the following interesting particulars concerning the lamented and venerable Bishop:

"It was most affecting to learn the aid to which the Bishop resorted while in pain. Sometimes members of his own family and religious brethren from the neighborhood would be present, when the Bishop would request their prayers.—Such was his faith in a prayer-hearing God, that almost invariably the throbbings would cease during the prayer, and before its close the Bishop would be in a slumber as calm as an infant's. In one instance he told a friend and neighbor that he wished him to pray with him on account of his pain—"not," says he, "as you pray in your family, but in faith, with direct reference to my case." After prayer the Bishop smiled, raised his hand, and said, "It is easy now!" This was about two weeks before his death. Thus we see what a gracious medicine his Lord and Saviour gave him to alleviate his last hours when all earthly medicine had failed.\*\*\*

"The Sabbath previous to his death, four days before mortality was merged in immortality, his brother, the Doctor, addressed him to the following effect: Bishop, you are sinking fast. We shall in all probability be soon separated. The Bishop replied, "Yes, I know it; but all is well!" His brother then questioned him in regard to his last wishes respecting his funeral arrangements—when both the Bishop and his brother (both having been similarly affected with asthmatic complaints) were seized with a fit of coughing, which interrupted their conversation for that time. Soon after the Bishop was seen to make a signal with his hand that he wished to speak, when, at the request of Dr. M'Kendree, his son, Dudley M'Kendree, the Bishop's nephew, leaned over him to receive his communications.

"With regard to the state of his mind, the Bishop said, "All is well, for time or for eternity. I live by faith in the Son of God. For me to live is Christ—to die is gain." In his most emphatic manner he repeated, "I wish that point to be perfectly understood—that all is well with me whether I live or die. For two months," said he, "I have not had a cloud to darken my hope; I have had uninterrupted confidence in my Saviour's love." He commenced repeating the stanza,

"Not a cloud can arise to darken my skies,  
Or hide for a moment my Lord from my eyes;"

but not being able to finish the couplet it was finished for him.

"With regard to the circumstances of his interment, he summed up his wishes in the following expressive sentence: "I wish to be buried in the ancient Methodist style, like an old Christian Minister."

"The Bishop now seemed to summon all the powers of his soul to pass the cold stream of death. He had ordered the bedstead on which his venerable father died, years ago, to be brought in; and, if we mistake not, the same bed and bedding to be placed upon it, as he wished to die where his father died. Upon this couch he waited the coming of the messenger of death.

"In the interval between the Sabbath and the Thursday following, when he died, he suffered but little pain, was calm, composed, and awaited the coming of his Lord like one whose earthly labor had been done, and well done. Many were the gracious expressions which he whispered to one and another of his friends during those last days of his life, many of which will no doubt be treasured up and hereafter given to the public.

"Death was in the room. The question had been asked of the venerable sentinel, who shall no more stand on the towers of our Zion, "Is all well?" He had answered, "Yes!" Just then, by a sudden spasmodic contraction, he seemed to have a darting pain in his right side. The muscles on his left cheek appeared to suffer a corresponding spasm, and knotted up with a deep wrinkle, which remained after the pain in the side had passed away. Sensible of this muscular distortion, the Bishop was observed to make two energetic efforts to smoothe down his coun-

tenance. The second effort succeeded, and a dying smile came over the brow of the veteran, and descended upon the lower features of his face. Then the senior prelate of our episcopacy surrendered the parchment of superintendency which he had held of God and the Church since 1808—he returned it stainless as the mountain snow. The struggle was over. The chariot had gone over the everlasting hills.

“After death the Bishop’s features were calm and beautiful. The woes of earth had passed. No trace of agony remained. There was a noble sublimity in the inanimate clay, connected with every circumstance of the Bishop’s long and useful life, that made the gazer linger long over it, as if he was looking upon features he should see again in some radiant scene over which the curtain of futurity yet hangs folds.

“In conformity with the wishes of the deceased, he was shrouded in a grave robe of black silk, and enclosed in a plain but substantial walnut coffin; and on Saturday, as we have previously mentioned, he was interred at the left hand of his father, only a few rods from the family mansion where he died.

“Whenever the Bishop had arrived at the family residence after his various pilgrimages, he was in the habit of walking out to his father’s grave and contemplating the spot where the remains of both now rest in hope of a glorious resurrection. He had often conversed with his brother, Dr. M’Kendree, about his being interred by the side of his father, and had measured the ground, so as to allow room for his brother and his brother’s wife to be interred to his left, as he wished to be directly on the left of his father. He had expressed a wish that a particular kind of stone-mason work should be laid over his grave, and that of his father, and that one railing above the masonry should enclose both graves. He gave directions how he wished the railing to be made.

“His friends intend to fulfil his wishes in the particulars of his burial; but after having done their duty to his remains they will interpose no objection to any step which the Church at large shall decide upon, as to the final disposal of his remains. There has been a strong wish expressed that they might rest under the new church in Nashville; but the general sense of the Church should perhaps be taken in view of all the facts in the case. Should the family mansion pass out of the hands of his brother, or his descendants, it would be rather a melancholy reflection that the dust of our revered Bishop might be far away from the footsteps of his friends, and liable to the desecration of strangers.

“He lies in a lonely place, at a distance from any public road. There is a deep ravine to the east, south-east, and south of the grave, on the brink of which it is situated. Through this ravine a gentle stream meanders, and its rugged sides are formed of large blocks of rock, irregular and broken, from beneath which gush ever living springs. On the north and west of the grave, which is on a level with the mansion house, the country stretches away to some distance as a plain, presenting no great variety of surface.

“Bishop M’Kendree was one of the ablest Church economists of whom the present generation has had any knowledge. His prudence was both far seeing and far reaching. He understood the great art of accomplishing great things by attention to small matters. He was emphatically great in small things, or rather from a multitude of small things he produced great and beneficial results.

“There is one fact which we will mention, as a testimony against a money-spending and extravagant age. This venerable servant of Christ, from his salary of *one hundred dollars a year*, has saved in the course of his life about *three thousand dollars*; one-half of which we understand he has left to the Church, and the other half to his relatives.

“We were permitted, through the politeness of his relatives, to inspect his papers, particularly those relating to the history of his life, which the vote of the Tennessee annual Conference respectfully desired him to prepare for publication through the general book concern. In the midst of a mass of manuscripts, all relating to his travels, labors, and life, we found about thirty pages written consecutively in obedience to the request of Conference, beginning with his birth and breaking off in the midst of the O’Kelly affair.

“Such has been the order in which this venerable man kept his manuscripts, that a compilation of his life, if committed to judicious hands, would not be a perplexing or embarrassing employment.”

## JUDGE JAY AGAINST COLONIZATION.

The advocates of instant and uncompromising abolition feel or affect a pleasure almost amounting to rapture, at a recent publication entitled "An Inquiry into the character and tendency of the American Colonization and American Anti-Slavery Societies," by Judge William Jay of New York. This gentleman is so favorably known to the Public for his piety and philanthropy, and as the Biographer of his father, the illustrious JOHN JAY, that the appearance of a controversial work from his pen, so elaborate as the "Inquiry" is represented to be, could not fail to find eulogists among those whose particular partialities and antipathies he has undertaken to defend.—Whether or not their gratulations are premature, we ought perhaps to say that we are unable to determine, not having yet seen Judge Jay's book; but if the extracts from it which have been copied into the abolition papers are a fair specimen of the whole performance, the question may be easily decided. The motto is the following passage from Milton:—"Give me liberty to know, to utter, and to argue freely, according to my conscience, above all liberties." Whatever Judge Jay utters is undoubtedly uttered conscientiously; but the extracts referred to make it equally clear that he can carry the right of arguing "freely" to an extent which some reasoners, less ostentatious about their consciences, might deem to be licentious.

His indictment against the Colonization Society appears to be made up of citations from its Annual Reports and from the African Repository, a Journal published by order of its Managers. He has not however given the Society the benefit of the right belonging to all defendants to criminal charges founded on their publications—that of being judged of according to the whole scope of such publications, and not according to insulated passages. To separate one part of a sentence from another, a sentence from a paragraph, or a paragraph from its catenation; or to bring into arbitrary connexion materials thus forcibly disjoined, is a process by which any thing can be proved, and which therefore is seldom resorted to by inquirers after truth. Dr. Beattie, if we remember rightly, in charging such a mode of reasoning on his great antagonist, Mr. Hume, observes that by it the Holy Scriptures can be shown to command suicide; because in one part of them it is said "Judas departed, and went and hanged himself;" and in another, "go and do likewise." In practising such unfairness Hume was at least not liable to the charge of disobeying a positive precept of his own creed: for he had hardened his heart against the law which says "as ye would that men should do to you, do ye also to them likewise."

As a specimen of Mr. Jay's manner of exercising his invoked liberty "to argue *freely*," may be noticed his imputation of duplicity or something worse on the Colonization Society, because, according to him, it professes to aim at colonizing *all* the people of colour in the U. States, and yet promises to send to Liberia only *select* emigrants.—This detection of supposed inconsistency on the part of the Society is

hailed by the Abolitionists as a grand discovery, and an unanswerable argument. A little reflection will show on what slight foundations rests the imaginary triumph.

It is true that the Colonization Society has, as Mr. Jay alleges, announced its purpose of sending to Liberia only "moral, industrious and temperate" emigrants: it is true that experience has confirmed its conviction of the propriety of this course, and has induced some recent emphatic declarations that the principle of selection will be adhered to: and it is also true that many enlightened friends of Colonization have cherished the hope that it will be the instrument, under Providence, of removing from the United States the whole mass of their free coloured population. But has any Quixote of the cause ever contended that this thorough removal could be otherwise than gradual? Such being the necessity of the case, the Society, in perfect consistency with its ulterior hopes, may regulate its present conduct by the principle of selection. While the Colony is in a condition relatively experimental, none should be admitted to it, except persons likely to contribute to the successful result of the experiment. But when it shall have become firmly established, populous, and practised in the art of government, less regard to the qualifications of new settlers will be necessary, because its prosperity will be less dependent on them, and it will be more capable of bringing them under a salutary control.

Again: While the scheme is in the early stages of progress, and accessions to the Colony are restricted by the moral qualities of the applicants, the improved social condition of those who are received offers an inducement to others desiring the privilege to reform the errors of their conduct. In this way, the principle of selection is calculated to exercise a powerful and favorable influence on the morals of the free people of colour in the U. States. None of them is willing to go to Liberia, unless he believes that the removal will promote his happiness. Once satisfied that such will be the result, he will strive to conform his conduct to the moral standard prescribed for admission.

And besides: the number of applicants for settlement in the Colony is so much greater than the Society is able to send thither, that it is likely for some time to come to find full employment for its means in colonizing only the "moral, industrious and temperate."

Though the passages which we have seen of Mr. Jay's "Inquiry" suggest many topics of reply, we shall defer any detailed notice of them until we shall have had an opportunity of examining the whole work. It is ushered into the world with tremendous applause. But so was Mr. Birney's letter. "A Birney," said one of its admirers, "has shaken the continent by putting down his foot."\* But the continent has recovered its balance, and the Colonization Society is still alive, Mr. Birney's foot notwithstanding.

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\* See a letter of Dr. S. H. Cox, dated November 17, 1834, and published in the New York Evangelist on the 22nd of that month.



"UNAUTHORIZED TRANSFORMATION."

A letter under the above title, from the Rev. WILBUR FISK, D. D. President of the Wesleyan University, (Conn.) is copied into the Christian (N. Y.) Advocate, of March 20, from a recent number of Zion's Herald, occasioned by one of the most singular transactions in all controversial history. It appears that the reverend gentleman had delivered an address on Temperance, and that some of the Abolitionists, without his knowledge or approbation, published it, substituting "slavery" for "intemperance." In the letter referred to, Dr. F. enters his "decided and unqualified protest" against this "unauthorized transformation" of himself into an immediate abolitionist; which protest consists of his objections argued at length. It might, perhaps, have been sufficient for Dr. F. to state simply the facts as they occurred, as the public can need no argument to aid them in forming a just judgment of so fraudulent a proceeding. But we at least have no reason to complain that he preferred a different course, as it has led him, in some eloquent passages, to place on high ground the claims of the Colonization Society to public confidence and support.

The following passages are extracted from the letter:

"5. I protest against this perversion of my "address," because it thereby makes use of my language to favor the cause of the abolitionists. Any use that could be made of my words, or of my life, effectually to favor the great cause of humanity in the emancipation of the slaves, on principles safe and practicable, should have not only my free consent, but my hearty co-operation. But in my humble opinion, the course abolitionists are pursuing *never will do this*. I should not wonder if, in the result, it should be found they have retarded this desirable work many years. Already they have aroused all the jealousies, and by their denunciations provoked all the excitable feelings of the south. They commenced this work at a time least favorable for success, when southern jealousy was greatly excited by other causes. They have prosecuted it in a manner quite unsuited to the accomplishment of the end. All the political and moral elements of the country are in a state of feverish excitement; and it is but *moral quackery* at such times to administer stimulants or apply caustics to the social system. In the moral, as in the physical system, there may sometimes be too much excitement and heat for a healthy action. And this is evidently the case now. A portion of the north, particularly, are getting too much excited against the south. This state of things requires assuasives instead of stimulants. What then shall we say of those who are still goring the sides of public feeling with the spur of excitement? who are lacerating and exciting public sympathy more incessantly and with more recklessness than the cruel slave driver lacerates his writhing victim, even according to their own exaggerated descriptions of it? Without giving any practical directions, or laying down any feasible plan of operation, though they have been called upon again and again to do this, they are goading into high-wrought feeling all the sentient principles of the human mind. All the stories of cruelty, true or fabulous, that have been repeated for the last half century, are revised and edited anew. Lecturers go about our streets with cow-hides in their hands; tens of thousands of dollars are contributed to rouse public sentiment, by agents, tracts, periodicals, and books. Even a P. E. can peddle out these "raw-head and bloody bones" books all around his district; and at his own expense, I am told, send out weekly *one hundred copies* of the most exciting and unreasonable periodical published by the abolitionists of the day, to stir up among as many ministers the same exclusive, censorious, and fervid spirit. No good can possibly arise from this course; but on the contrary, the most serious consequences are to be apprehended. Who will allay the elements when they are excited? Who can ride upon the whirlwind of popular feeling, and direct the tempest? Can those who are exciting it now, direct it then? O, my brethren! I can have no part in this hazardous work! When brother G. S. tortures my words to make them aid a cause which is experimenting with the most inflammable elements of human

nature, do not receive them. On the contrary, let me record in your presence my unworthy testimony against so fearful an experiment; and let me conjure you to pause before you suffer your minds to be dazzled and captivated by the glare of speculative benevolence, with which this subject has been exhibited."

"Although slavery existed in its *worst forms* where the apostles exercised their ministry, did they set a pattern of ministerial duty on this wise? Shall we be told it is necessary to get up a healthy public sentiment on this subject? But *fever* is not *health*. Public sentiment was abundantly better before abolitionists touched it than it now is.

6. "Finally, I object against the abuse of the 'address,' because it thus makes use of my words to commend the labors of Mr. Birney, which, since this is Mr. Birney's primary object, is the same as commending the dissolution of the Colonization Society. And this, with my present views, I could never do. What! commend the dissolution of that Society, which has done more than any thing else to excite 'a healthy public sentiment' in favor of the man of colour, Mr. Birney's reasoning to the contrary notwithstanding? A Society that has indirectly liberated more slaves, probably, than all the Anti-Slavery Societies of our country from the beginning until now! \* \* \* A Society which, by a successful experiment, makes fair promise of giving to the world a convincing and extended exhibition of negro elevation, moral, intellectual, and social! A Society that has done more to put down the African slave trade, than has been done by the decisions of kingly courts and republican congresses. A Society that holds its banner over the missionary of the cross, on the very shores of Paganism; and has already opened up a passage of civilization and salvation into the interior of that dark continent! Dissolve this Society? No! Forbid it, Heaven! Rather let Christian sympathy gather around it, and Christian munificence sustain it, until it shall become the light of Africa, and the glory of her sons in both hemispheres.

"Thus much I have thought it my duty to say, as reasons for disclaiming any partnership in this unauthorized introduction of my name and composition to the world, under the banner of abolitionism. With that cause, under its *present leaders*, and in its *present spirit and measures*, I refuse to be identified. When I wish to write an *article* on that subject, or wish my name or composition to be associated with it, I will, with the leave of Providence, give due notice; and proceed, in my *own person*, to consummate the alliance in my own way. In the meantime I hope the mites which I have thrown into the public treasury, small and unimportant as I deeply and sincerely feel them to be, may be distributed and appropriated, strictly according to the original design of the contributor."

W. FISK.

Wesleyan University, Feb. 28, 1835.

#### SLAVERY IN AMERICA.

The London Baptist Magazine for January contains a very interesting letter from the Baptist Board of Foreign Missions in the U. States, in answer to one which the Board of Baptist Ministers in and near London had addressed to "the Pastors and Ministers of the Baptist denomination throughout the U. States of America." The principal object of the English letter was to express the views of the writers respecting the character of negro slavery, and as to the duty of Christians in regard to it. The American Board in their answer reciprocate the assurances of respect and affection made in the communication from their brethren, but declare, in one of five resolutions adopted on the occasion, that "they cannot as a Board interfere with

a subject that is not among the objects for which the Convocation and the Board were formed."

The letter accompanying the resolution, is a judicious, well written paper, breathing the finest spirit of Christian charity and social duty. It exhibits in a few words the true character of the slavery question in this country, and may be read with profit at home, as well as by the intelligent and respected gentlemen to whom it was addressed. "In the first place," says the American Board,

"The political organization of the United States is widely different from that of England; and this difference makes it impossible to adopt here a course similar to that which the British Parliament have adopted in reference to slavery in the West Indies. This country is not one of a State, with an unrestricted Legislature, but a confederacy of States, united by a Constitution, in which certain powers are granted to the National Government; and all other powers are reserved by the States.— Among these reserved powers is the regulation of slavery. Congress have no power to interfere with the slaves in the respective States; and an Act of Congress to emancipate the slaves in those States would be as wholly null and void, as an Act of the British Parliament for the same purpose. The Legislatures of the respective States cannot interfere with the legislation of each other. In some of the States, where laws forbidding emancipation exist, the minority cannot, if disposed, give freedom to their slaves. You perceive, then, that the National Government, and the people of the Northern States, have no power, nor right, to adopt any direct measures, in reference to the emancipation of the slaves in the Southern States.— The slaveholders themselves are the only men who can act definitely on this subject; and the only proper and useful influence which the friends of emancipation in other States can use, consists in argument and entreaty. The existence of our union, and its manifold blessings, depends on a faithful adherence to the principles and spirit of our constitution, on this and on all other points.

"This view of the case exonerates the nation, as such, and the States in which no slaves are found, from the charge of upholding slavery. It is due, moreover, to the republic, to remember, that slavery was introduced into this country long before the colonies became independent States. The slave trade was encouraged by the Government of Great Britain, and slaves were brought into the colonies against the wishes of the colonists, and the repeated Acts of some of the Colonial Legislatures. These Acts were negatived by the King of England; and in the Declaration of Independence, as originally drawn by Mr. Jefferson, it was stated, among the grievances which produced the Revolution, that the King of England had steadily resisted the efforts of the colonies to prevent the introduction of slaves. Soon after the Revolution, several of the States took measures to free themselves from slavery.— In 1787, Congress adopted an Act, by which it was provided, that slavery should never be permitted in any of the States to be formed in the immense territory northwest of the Ohio; in which territory, the great States of Ohio, Indiana, and Illinois, have since been formed. There are now thirteen out of the twenty-four States, in which slavery may be said to be extinct. Maryland is taking measures to free herself from slavery. Kentucky and Virginia will, it is believed, follow the example. We state these facts to show, that the republic did not originate slavery here; and that she has done much to remove it altogether from her bosom. She took measures earlier than any other country for the suppression of the slave trade, and she is now zealously laboring to accomplish the entire extinction of that abominable traffic.

"Since then, from the character of our political institutions, the emancipation of the slaves is impossible except with the free consent of the masters, it is necessary to approach them with calm and affectionate argument. They claim to be better acquainted with the real condition and the true interests of the negro, than other persons can be. Multitudes among them freely acknowledge and lament the evils of slavery, and earnestly desire their removal, in some way consistent with the welfare of the slave himself, and with the safety of the whites. Some persons among them, it is true, are not convinced that slavery is wrong in principle; just as many good men in England, half a century since, believed the slave trade to be just and right. Such individuals must be convinced, before they will act."

The Board then notice the difficulty arising from the number of the

slaves and their present unpreparedness for freedom. They advert to the course recently pursued by the British Parliament in regard to slavery in the British West Indies; to the fact that even in that case *immediate* emancipation was not decreed; to the different powers of Parliament and Congress; and to some important local differences between slaves in the West Indies and in the U. States.

Before concluding, say the writers of this excellent letter,

"Besides these general considerations, there is one which affects the duty of the Baptist General Convention. There is now a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren, from all parts of the country, unite in our General Convention, and co-operate in sending the gospel to the heathen. Our southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both ministers and people, slaveholders; not because they all think slavery right, but because it was firmly rooted long before they were born, and because they believe that slavery cannot be instantly abolished. We are confident, that a great portion of our brethren at the south would rejoice to see any practicable scheme devised for relieving the country from slavery.

"We have the best evidence that our slaveholding brethren are Christians, sincere followers of the Lord Jesus. In every other part of their conduct, they adorn the doctrine of God our Saviour. We cannot, therefore, feel that it is right to use language or adopt measures which might tend to break the ties that unite them to us in our General Convention, and in numerous other benevolent societies; and to array brother against brother, church against church, and association against association, in a contest about slavery.

"We have presented these considerations, dear brethren, as among the reasons which compel us to believe, that it is not the duty of the Baptist General Convention, or of the Board of Missions, to interfere with the subject of slavery. It ought indeed, to be discussed at all proper times, and in all suitable modes. We believe, that the progress of public opinion in reference to slavery, is very rapid; and we are quite sure, that it cannot be accelerated by any interference, which our southern brethren would regard as an invasion of their political rights, or as an impeachment of their Christian character."

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**"AMERICAN UNION FOR THE RELIEF AND IMPROVEMENT  
OF THE COLORED RACE."**

This Association was formed on the 14th day of January last, by a Convention of more than one hundred gentlemen, assembled in the city of Boston, from their different States, in consequence of extensive correspondence and conference among intelligent friends of the colored race, and in the hope of contributing to the establishment every where and in every heart of the kingdom of Christianity. It has recently published, through its Executive Committee, Messrs. Daniel Noyes, B. B. Edwards, E. A. Andrews, Charles Scudder, Henry Edwards, Joseph Tracy and Samuel M. Worcester, an exposition of its object and plans.

"The distinct and single object," says this document, to which the efforts of this Union are to be directed, is sufficiently indicated by the title which the Society assumed at its formation. We have associated ourselves to act "for the relief and improvement of the colored race." Of that race, we find at the present time, within the boundaries of our own country, not fewer than 2,500,000 souls. A greater part of these are destitute of intellectual cultivation, of habits of voluntary industry, and of a knowledge of the arts of civilization. Multitudes may also be set down as pagans, no more affected by the genial and saving influences of the Christianity that fills the land, than were their fathers in the wildernesses of Africa.—

More than two millions of them, the law of the land refuses to recognize as having the rights of human beings; and not only so, but holds them, with its strong arm, in a condition in which they are continually liable, and liable without remedy, to wrongs the most outrageous that tyranny can practice upon helplessness. Some three or four hundred thousand are recognized by the laws as having rights; and their condition, various under the legislation of different States and Territories, and variously modified by the usages and sentiments of society in different places, is one which allows them at least some hope and means of self-improvement. Yet of this privileged fragment, the civil and social privations, the intellectual and moral wants, and the physical sufferings, are notoriously such as demand the efficient sympathy of all who would honor God by seeking to promote the well-being of his creatures made in his image.

"The Constitution of our Union does not confine our views or our efforts to the colored race in this country. Here, indeed, our energies are to be employed first and most continually. Here are to be achieved, if at all, our greatest and most desired successes. Yet we are not to forget that the colored people in this country are part of a depressed and wretched, though most interesting race of men; and that the moral, intellectual and political elevation of that race, in any one quarter of the world, is likely to be accelerated by its elevation or retarded by its continued depression in whatever other regions it inhabits."

The Exposition then goes on to explain that the full attainment of the object of the "American Union, &c." will involve the abolition of slavery.

"This is not, however," he proceeds to say, "our great end; for if the legal forms of slavery were to cease throughout the United States this day, the demand for such efforts as our Union contemplates, would be more imperious and impressive than it is at this moment. Nor do we seek it as that without which we cannot begin to operate: much can be done for the relief and improvement of the colored race in this country and elsewhere, while the measures necessary to effect the abolition of slavery are only in progress. We seek it, as that which is essential to the full attainment of our object. We seek it, as that which must necessarily go along with the relief and improvement of the colored race, here and in all other countries."

After noticing various defences of slavery in the United States, which have been set up, expressing the expectation of satisfying every body that each of those several defences is untenable, and reprobat- ing the doctrine that slavery though wrong ought not to be abandoned, the Exposition thus proceeds:

"While pursuing thus the effort to enlighten public sentiment in regard to the many evils of slavery, we hope not to be betrayed into a hostility towards slaveholders, which shall eat out the spirit of philanthropy in which the effort has its origin; we hope not to become so inflamed with the zeal of propagandism, as to forget that this effort is only subordinate to our great end, the relief and improvement of the colored race. Our object is simply to do good, and to persuade others to do good, to an unfortunate race of our fellow men,—to do them good wherever we can find them, north or south, in this country or in other lands,—to do them good now to the extent of our present opportunities of benefiting them, in the full expectation that the doing of it will ensure other and better opportunities, and will infallibly open the way for doing more and more, till the work of their relief and improvement shall have been completed."

The Exposition notices previous efforts for the relief and improvement of the colored race; and disclaims any design of opposing efforts previously organized.

"Two Societies," it proceeds to say, "calling themselves American, and professedly seeking in different ways the elevation of the colored man, are already in the field. To neither of these do we place ourselves in opposition. So far as our views of justice, and benevolence, and wisdom will allow, we shall be ready to cooperate with either, or with both, for the attainment of objects common to them and to us."

"The *American Colonization Society*, with its Auxiliaries, is planting colonies of colored Americans in Africa. In this undertaking, if benevolently and wisely managed, we see nothing hostile to the relief and elevation of the colored race in

this country; but on the contrary, much, if we mistake not, which tends to elevate their social and moral standing. Against all those unequal laws and usages, in every part of the nation, which tend to depress the man of color, to make even his freedom no better than an empty name, and ultimately to expel him from the country in which he and his fathers have too dearly purchased a right of residence, we are ready to protest on every fit occasion. But we see no reason to protest against the entire praiseworthy provision of providing for such colored men as may desire it, an escape from the oppressions and unpropitious influences, which here encompass them, or even against their being invited to improve the opportunity of securing a new home for themselves and their children. Nor, on the other hand, do we conceive that, by any benevolent and reasonable mind, our undertaking can be regarded as hostile or rival to that.

"The American *Anti-Slavery Society* is seeking, as its end, the abolition of slavery, and, as a means to that end, the improvement and social elevation of the free people of color. Our enterprise, surely, is not hostile to the object proposed by that Society. The relief and improvement of the colored race cannot be put in opposition to the abolition of slavery. They, indeed, of the *Anti-Slavery Society*, regard our end as in order to theirs; and we regard their end as in order to ours. But between their views and ours, there is no essential repugnance; the effectual abolition of slavery, and the thorough improvement of the colored race, are, at the first glance, perceived to be not only inseparable, but mutually dependent. We may pursue our end in our way, and they may pursue their end in their way, without any necessary collision. On their scheme of operations, and the agencies which they employ, it is not for us, as a Society, to pronounce an opinion. We only say here, that we design neither to oppose them, nor to rival them; and that, so far as they can succeed either in elevating the free people of color, or in promoting an intelligent and intense disapprobation of slavery and of all who uphold it, we shall rejoice in their success as in our own."

There is, in the opinion of the authors of the Exposition, "a great amount of kind feeling towards the colored race, which has not yet been sufficiently brought into action."

"The efforts of the *Colonization Society* are limited to a single object. It can only move in one line. And without disparaging that object, we may say that more than that, far more, must be done, before the claims of the colored race on our benevolence, or our justice, begin to be answered. The efforts of the *Anti-Slavery Society* admit of a wider range. But, to confine ourselves to a single specification of what lies beyond their sphere—the nature of their undertaking makes it impracticable for them to do any thing, directly or indirectly, to promote the efforts which are made, or which ought to be made, for the welfare and improvement of slaves continuing in bondage."

This impracticability is explained to consist in the exclusive and unaccommodating doctrines of the *Anti-Slavery Society*, which prevent it from co-operating with individuals and associations who, in the midst of slavery, are seeking, in particular modes, the welfare of the slaves.

The measures proposed to accomplish the objects of the "*American Union, &c.*" are, the religious instruction of the colored people, the establishment of schools for their benefit, affording them aid in bringing up their children to respectable and regular employments, teaching them the habit of saving and accumulation; bringing forward promising young men of color, and aiding their education in the higher branches of knowledge; and a full exhibition of all the facts respecting the condition of the colored race, and a full illustration of all the influences which conspire to depress them in this country.

"On the last topic," says the Exposition, "We propose, therefore, to spare no pains, and no reasonable expense, in the work of investigating, and collecting, and publishing to the world in the form of clear statements and undeniable deductions, all the facts that can be ascertained in relation to such heads of inquiry as the following:

## 1. THE FREE PEOPLE OF COLOR IN THIS COUNTRY.

"(a.) Their number, and the number of families in each State and District.

"(b.) Their legal privileges and disabilities, under the legislation of the several States and of Congress.

"(c.) Their employments:—from what employments they are excluded by law or by public prejudice.

"(d.) Their opportunities for acquiring knowledge:—the number and character of the schools open to them; the number of pupils; the number of children who have no means of instruction.

"(e.) The amount of property owned by these people in the several States;—how much, in proportion to their numbers, as compared with other classes of people.

"(f.) Their increase, and its causes;—how much of it in each State is natural and how much is by emancipation or immigration.

## 2. SLAVERY AND THE SLAVE TRADE.

"(a.) The legislation and jurisprudence of each State and Territory in respect to slavery; and the practical operation of the laws as affecting the power of the master, and the protection of the slave, and the character and happiness of both.

"(b.) The economy of slavery,—or its influence in the production, distribution and consumption of wealth.

"(c.) The commerce in slaves, as carried on within the United States;—how many are transported from one part of the country to another;—which are the exporting States, and to what amount;—which the purchasing States and Territories, and to what amount, and for what uses;—who are the carriers;—what restraints upon this commerce in the laws;—what the bearings of it, on the wealth, safety and character of the parties.

"(d.) The means of instruction and improvement enjoyed by the slaves, as compared with those enjoyed by the laboring class in other countries, and especially under the despotic governments:—their actual improvement,—how far they have ceased to be barbarians and pagans.

## 3. THE ABOLITION OF SLAVERY.

"(a.) The causes, political, commercial and moral, which, in various instances, have brought about or necessitated the extinction of slavery.

"(b.) The processes of forms of abolition, at different periods, and under different governments, and their comparative adaptedness to the legitimate end of abolition.

"(c.) The effect of abolition on property;—what bearing it has had on the value of real estate and of other kinds of wealth in different states of society; and how this illustrates the reasonableness and extent of the master's alleged right to compensation.

"(d.) The results of abolition, as affecting the condition of the emancipated population and the general welfare of society;—the actual condition of the colored race where they have been emancipated, and the influences that modify that condition."

**RELIGIOUS INSTRUCTION OF THE COLORED POPULATION.**

Our readers will doubtless recollect the Report of the Synod of S. Carolina in regard to the religious instruction of the colored people, which appeared in our August number. (See Afr. Rep. Vol. 10, p. 174.) Since the appearance of that able paper, its important subject has attracted increased attention, stimulated, we doubt not, by the force of its reasoning.

At the October session of the Synod of Mississippi and South Alabama, the following resolutions were unanimously adopted:

I. *Resolved*, That the Synod consider the moral and religious instruction of our colored population of vast importance, and that a solemn obligation rests on all persons having the control of servants, and especially on the professors of religion when servants are subject to their authority.

II. *Resolved*, That all proper measures be adopted for bringing Christian masters to a sense of their duty with respect to the religious instruction of their servants.

III. *Resolved*, That it be considered the duty of all Pastors, and Stated Supplies, and also Missionaries employed within our bounds, to give special attention to the colored people, as a part of the flock over which the Holy Ghost hath made us overseers.

IV. *Resolved*, That all Christians of every denomination, so far as practicable, be enlisted in this great enterprise.

V. *Resolved*, That it be enjoined on all who are under the care of our church, to exercise a sound discretion in the use of the following methods of instruction:

1. To procure their attendance on the word, and the public ordinances of our holy religion.

2. To assemble them to hear the Scriptures read, with practical explanations suited to their capacity.

3. To organize classes whenever it be practicable, for giving oral instruction, and especially that united efforts be made to provide the means for the employment of Missionaries, to give oral instruction to the colored population on the plantations, with the permission of those persons to whom they belong.

*Resolved*, That it be recommended to all the Ministers within our bounds to have these resolutions read to their respective congregations.

The narrative of the state of religion contains the following:

“But another very encouraging circumstance in the situation of our churches, is the deep interest which is felt in behalf of the colored population, and the efforts which are made to impart to them, religious instruction. In the States of Mississippi, Louisiana and Alabama, all of which, except the northern part of the last mentioned State, are included in this Synod; the laws prohibit us from teaching the colored people to read, and we are therefore, entirely restricted to oral instruction, which renders the communication of knowledge far more tedious, although it by no means cancels the obligation.

“All our Ministers feel a deep interest in the instruction of this part of our population, and when prudently conducted, we meet with no opposition in preaching to them. A few of us, owing to peculiar circumstances, having no opportunity for preaching to them separately at regular and stated times, embrace every favorable opportunity which occurs. Others devote a portion of every other Sabbath to them; others the half of every Sabbath; and two of our number preach to them exclusively. We all feel, that they are part of our congregation, for whose salvation we are responsible, and therefore we do not neglect, but plainly and familiarly instruct them, as we have opportunity. We look upon them as an important portion of our people, and as having peculiar and strong claims to our sympathies and efforts, and we are therefore anxious to adopt the most effectual means for the promotion of their salvation. We regard them, as creatures of the same God with ourselves, and as subject to the same divine law, and objects of the same plan of salvation, and we therefore labor to prepare them for the same heaven. And although our efforts have not been crowned with all the desired success, yet from the good which has already resulted, we are encouraged, and feel solemnly bound to persevere in this labor of love. During the past year the condition and wants of the colored people have occupied more of our attention than at any previous period, and in future we hope to make more untiring efforts, to promote their happiness, both in this life, and in that which is to come.”

A correspondent of the *Western Luminary* (Lexington, Kentucky,) after referring to the resolutions of the Synod of Kentucky\* on the subject of slavery, assumes it as an undeniable proposition, “that it is by the religious and moral instruction ONLY of the blacks that slavery can be peaceably terminated;” and afterwards adds:

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\* See these resolutions, *Afr. Rep.* Vol. 10, p. 287.



"That the charge of neglect of the religious instruction of the black population which has been made upon the church and its *Ministers*, is not without foundation, I give the following facts, which assisted by a friend, I have collected.

*Comparative view of the number of white and black members in the several PRESBYTERIAN CHURCHES IN KENTUCKY.*

<i>White.</i>	<i>Black.</i>	<i>White.</i>	<i>Black.</i>
60	5	25	1
40	3	30	0
100	10	80	5
80	3	154	0
110	2	109	0
100	6	75	5
130	3	170	6
50	0	30	1
100	3	410	67
200	16	80	3
90	12	80	10
300	15	120	35
200	3	106	1
20	3		

"He thinks that this table furnishes a fair example of the statistics of the whole Presbyterian Church in the United States. To remedy this evil, he recommends *special preaching* in every congregation at stated times, and *oral instruction* from the Bible in something like Bible classes. Oral instruction is all perhaps that could be effected with the present generation, and with *the whole population*. In places where public sentiment would approbate it, a knowledge of reading might be taught. But for their religious instruction simply, oral instruction would be more effectual: and on a general scale and for the present generation, it is indispensable. The great reason why the blacks are not able to understand the sermons addressed to the whites, is their ignorance of the Bible. Constant allusion is made to facts and principles wholly unknown to them. A general system of Bible classes with oral instruction, (chapters of the Bible being read and familiarly explained) in every neighborhood, is the only remedy for this ignorance."

His article concludes with a proposition to establish "*a State Association for the religious and moral improvement of the colored people.*"

Another correspondent of the *Western Luminary* has, under the signature of "Wilberforce," made a more recent appeal. Dull must the breast be which can be insensible to the following passages extracted from it:

"Prepare the negro for heaven. That heaven was purchased for them, with the same precious blood, that bought the white man's soul from woe and misery. But is the captive taught that holy, precious truth? Or if by chance, he has heard that there is a way to glory above, does he know that way? How can he know it without a teacher, without a guide? The Bible points out to us an infallible way to our Father's bosom. But that holy book is closed to him. Is a substitute offered? Is an interpreter given him? Has the poor negro, with a mind enveloped in midnight darkness, any kind friend to sit down by his side, and patiently unfold to him that light and immortality which the blessed Bible brings to view? Any sympathizing bosom, who will explain what is dark, who will solve what is difficult—who will clear away his doubts, and beat down his prejudices? O, if men gifted with the first intelligence, are often deaf to all the calls of Inspiration, and when they are not, sometimes miss the way to heaven, how is it possible for the negro, who cannot name the first A, B, C, of Christianity, to find out the path without a guide?"

"White children, with all the parental counsel they receive; with all their habitual attendance in the house of God; with all their catechetical instruction; with all their Sabbath school privileges, are, the most of them, bad enough, all will admit: with all their blessings, they are far enough from the kingdom of heaven. O how infinitely far then must the friendless black child be from God, how fearfully

near the verge of ruin, who cannot boast of a single one of these privileges. And yet men often profess to wonder that they are so destitute of all religion, of all moral principle, even before they arrive at mature age. The only matter of astonishment to my mind is, that they are half so good as they are. And yet, strange to tell, many give it as a reason for not paying attention to their religious interests, that they are so bad it will not do any good, as if God, in his mercy, had never declared "I AM WITH YOU ALWAYS" in preaching and teaching his word.

"It has long been observed, that three-fourths of those who become church members are the children of professing parents. Why this? Because they are brought up to attend church, read the Bible, commit their catechism, to lisp their prayers, and be present to join in family religious duty. The natural consequence is, they and religious principle, grow up together. The children of pious parents are the seed of the church. And so the great Head of the church ordained it.

"Is there any other way for the negro child to be prepared for the church here, and glory hereafter? Can we suppose that he will grow up, and be converted, as it were by chance?

"I would persuade you to give your slaves, especially the children, a Christian education. That is, afford them regular, and constant religious instruction in Bible doctrine and duty. Converse with them frequently about their souls. Teach them to pray. Repeat their catechism to them, until they have learned it by heart. In the same manner, encourage them to commit short verses in the Bible, and appropriate little hymns. This will not be difficult to do. I have found, that the most of them can learn a text, or a verse of a hymn by heart, by repeating them half a dozen times in their hearing. But is it said I have not time to do this? Then join with others, in procuring some one who is competent and self-denying enough to teach negroes how to get to heaven."

The want of religious instruction to slaves, on which "Wilberforce" so eloquently animadverts, has, we are pleased to observe, made a strong impression on the minds of the Christian public in our country, and led to the adoption of means calculated to alleviate, if not to remove, the evil. In addition to former and more conspicuous manifestations of an improved state of feeling on this subject, we observe that a Catechism for the use of the colored people has been published in the city of Richmond in Virginia. Of this, an esteemed Minister has remarked to the Editor of the Southern Religious Telegraph,

"That it is not in his view well adapted to the purpose—yet it is perhaps the best catechism of the kind that can now be obtained to aid in their instruction."

In connexion with this favorable view of the subject, may be noticed some facts communicated to the Editor of the (Boston) Christian Register, on the authority of a gentleman of distinguished talents and character, a native of Massachusetts, who received his education there, and now resides in Charleston, S. C. This gentleman thus writes:—

"Slavery is an eminently practical subject, (no one more so,) and must be seen to be understood. In truth, to understand it thoroughly, I think a man must have lived in the midst of it, some, perhaps, many years. There appears to be but little correct information on this subject in the Northern States. Hence all the clamor that is raised.

"You speak of telling your people that there are *communicants among the slaves*, or, as you happily express it, 'the Lord's freemen.' Their number is, in fact, considerable. At St. Michael's Church in this city, the number of communicants is 382; white 320, colored 62. At St. Paul's Church, communicants 320; white 290, colored 30. At St. Philip's Church, communicants 496; white 321, colored about 175."

To the foregoing statement the Editor of the Christian Register adds the following facts:

"The number of blacks who are communicants in the Unitarian Church, of which the Rev. Mr. Gilman is Pastor, is about one hundred.

"In Augusta, Georgia, is a meeting-house for colored people, filled by a large congregation, with a Church consisting of more than 400 members.

"In Savannah, according to the account of public buildings given in Sherwood's Gazetteer of Georgia, 2d edition, 1829, page 158, "there are two meeting-houses for Africans; one of which has more than *two thousand* church members attached to the congregation."

"Yet (to use the words of an able writer in that region), every church has a portion of its galleries set apart for the accommodation of the slaves. Here they resort, and listen to the word of God, and partake with their masters and mistresses, and under the same benedictions, of the holy sacrament."

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#### EMANCIPATION.

Mr. ISAAC NOYES, a gentleman residing, we believe, in the State of Virginia, informed TWENTY-FIVE of his adult slaves, on the first of January last, that they were at liberty to work for themselves exclusively; and that, if they would continue in his employ, he would pay them the wages which were received by white men for the same services. He also gave them to understand that he abandoned all right of property in them, and designed to do what he could, under the existing laws, to instruct their minds and improve their hearts. He is now paying them from fifty cents to one dollar a day.

"This is all," says the Cincinnati Journal, "with a design prospectively to their final manumission here, when it can be done without violation of the statute; or their removal to Africa, if they prefer it, whenever a way opens favorable to its accomplishment. Four children of this individual have, within a few years, become hopefully pious; together with a younger brother, who was part owner of the slaves. Eleven of the liberated slaves have, within the same time, professed a hope in the Saviour."

The Rev. FREDERICK A. ROSS, in a letter to President Young, dated Kingston, Tenn., February 6, 1835, states that the letter of the latter gentleman, on Slavery, had brought to determination (his) views on "slavery." This determination is announced as follows:

"My last Will and Testament, as to these servants, is to be fulfilled in conformity with—Measures of Emancipation determined on, in reference to my slaves, January, 1835. The State of Tennessee forbids the manumission of slaves within its limits. But I can effect a virtual emancipation in this State, by adopting the apprentice system. This system is, in my view, better for the servant than immediate manumission. Its results secure, also, as far as may be possible, the interests of the community into which the liberated slave is to enter. For, during this trial of the servant, he has his master's protection from imposition and injury, to both of which he might be exposed were he immediately set free. He has the certainty of employment and support—a most important certainty to the poor laborer, and more especially to the free black laborer. He is gradually qualified for perfect legal emancipation. He has the wages of the free man. He may lay up a little capital with which to begin life, when he must take care of himself. And, while he is thus shielded, secured in employment, acquiring habits of self-government, and paid for his labor, the community is preserved as much as possible from the sudden introduction of those unprepared for freedom, and protected from the entrance of the utterly undeserving. In accomplishing these ends, I think I comply with the word of God, towards the servant and to society.

"With this view of the subject, I have determined on the apprentice system in the following form:

"I have twenty-one slaves. Ten of these slaves are over, and eleven are under, twenty-one years of age. From this time until the first January eighteen hundred and forty, which will be five years, I shall place those over twenty-one on the trial of their freedom in all respects, except that they will be under my authority. As many as may be employed by me, I shall pay full wages, and treat as free domestic servants. Those not retained in my service, will be permitted to hire themselves

to suitable persons, who will give them the remuneration and the usage due to the free. After the 1st of January, 1840, should they be unwilling to remove, and the laws of the State of Tennessee, or a special act, will suffer it, those servants will be legally manumitted, provided that they, by their upright conduct under this trial, shall have shown themselves qualified for freedom. In the event they should be willing to make their home in another State permitting their residence, or in a foreign country, then such steps will be taken by me, as may be necessary and proper, to help them to emigrate to such other State or foreign country. If, on another supposition, the State of Tennessee will not permit the emancipation of these servants, and they do not wish to go away, in that case they may continue as before under the apprentice system, so long as may be thought best for them and their children, unless the circumstances of my family and estate, or other good causes, should render that course inexpedient, and impose the necessity of their removal. The children, those which may be born during the five years, as well as those which are now mentioned, will be under the care of their parents, subject to my authority. At the termination of the five years, should the parents remove, their children not of age, (and none will arrive of age during that period,) shall go with them, and be embraced in the measures of emancipation taken for the parents, unless the parents, with my advice, should prefer the children to stay and enjoy the means of improvement afforded them until twenty-one years of age.

Should the parents not remove, the children not of age will be, as before, subject to the care of their parents subordinate to my control. The children which shall attain the age of twenty-one, under my authority, in the ways which have been mentioned, will be emancipated at that age, according to the condition above recited, in reference to their parents. Such measures, to qualify them for freedom, which my circumstances, and other duties and obligations, will allow me to employ, shall be used with the children so long as they remain under my authority.

The conduct by which legal freedom will be forfeited I shall consider—gross and hardened crime, or hopeless immorality, or worthlessness. Those who shall exhibit such characters, in my judgment, ought not to be free. But they will not be debarred from legal freedom for my benefit. I shall derive nothing but sorrow from their failure to attain perfect liberty. In such a result, which I neither look for nor fear, the unworthy will be cut off from the rest, and that disposition be made of the person, or persons, which christianity will approve.

The security my servants will have that, if they act uprightly during their probation, I will give them legal emancipation, will rest on the same conscience whose dictates, I hope, have led me to enter on these measures for their good. And that conscience will be aided by the expectation I shall have created in an enlightened and pious community, everywhere, that these measures of emancipation will be faithfully complied with. An expectation, I trust, I shall have no desire to evade.

So much of these measures in all their parts as may be unfulfilled, should my death occur during their progress, I desire may be carried into complete effect by my executors. And as they will be disinterested, a charity at least as full as mine, in reference to the qualifications for legal freedom, will surely be felt by them, when called to decide on the duty of conferring the liberty of the laws on those probationers for manumission.

And I hereby appoint — my executors to fulfil this my last Will and Testament in reference to the servants who may be left under the unaccomplished intentions of these measures of emancipation, &c.

Your principles and my own are thus in practice. I am living under the new order of things. The servants are delighted—better pleased, they assure me, than they would have been with a sudden change to uncontrolled freedom. I hope I have not erred in my duty. Sometimes we are deceived, when we think we have the light of the spirit of God, and the approbation of conscience. If I am wrong, it is under such persuasion and approval of mind.

In Kentucky, you are in advance of us, in preparation for measures of emancipation. But if we were not joined politically to West Tennessee, we of East Tennessee, would be moving even before you of Kentucky on this subject. Our soundest politicians would at once have their deliberations drawn to incipient measures, were they not restrained by our connection with the other part of the State."

President YOUNG, in a communication under date of March 7, enclosing to the Editor of the Cincinnati Journal Mr. Ross's letter, says:

“Our laws in Kentucky are more favorable to emancipation than those of Tennessee. They enable us to secure the freedom of the slave against all contingencies by recording a deed in the county court, specifying the period at which he is to go out. Beyond that period it is impossible, then, to hold him. The guaranty that brother Ross has given for the fulfilment of his benevolent intentions, is as ample, I presume, as the laws of Tennessee will admit of; and in his case it is doubtless sufficient.

“I observe in the Journal received to-day, that my respected brother and kinsman Crothers, has commenced an assault upon our Synodical resolutions. If his reasoning were as strong as his denunciation, he would make us out a shocking set. I understand that there are four other attacks, either commenced, or about to be commenced, on my letter to you. As soon as our brethren have exhausted their quivers, I will try to examine the amount of injury our positions have sustained, and you shall hear from me again. If we have assumed ground that cannot be maintained, I desire that it may be shown. Nothing has been as yet exhibited to shake our confidence. Mr. Birney spent an evening in dissecting the resolutions and letter defending them, before the Lyceum of Danville. He was replied to on the next evening; and no converts to his sentiments have been heard of as the result of the discussion.”

#### THE COLORED PEOPLE IN NEW YORK, PHILADELPHIA, &c.

The Rev. Charles W. Gardner, a colored preacher of the Methodist Church in Philadelphia, has been induced by statements which he considers as unjustly depreciating his colored brethren in this country, to address a letter to the Secretary of the American Colonization Society, containing some interesting details in relation to them.—Knowing Mr. Gardner to be a very respectable and intelligent man, we cheerfully insert the following extracts from his letter:

“They,” [i. e. the colored people] “have in New York City, one Episcopal church, one Presbyterian, four Methodist, two Baptist, and one Union Society; all of these are well attended: besides many respectable persons belonging to white congregations. I am not acquainted with the number of Benevolent Societies or the amount paid annually. The Garrison, the Philomathean, the New York Juvenile and Phoenix Societies, are for moral and literary improvements: the three first have given proof of their utility, in an exhibition of talent not surpassed by any of no longer standing. The public schools are well attended, and the children show a thirst for knowledge. In Philadelphia we have six Methodist churches, three Presbyterian, one Episcopal, two Baptist, one Lutheran, and one Union Society; total fourteen, two public halls—whole amount of public property estimated at not less than \$150,000. Benevolent Societies sixty; amount paid annually by them to the sick, interment of the dead, widows and children, \$10,000. In 1831-2, the amount of taxes paid (though none pay taxes but freeholders) was something considerable over the amount of pauperage of colored people in the Alma-house.—Very seldom, in the last ten years, has any respectable colored person been buried at the expense of poor funds—though he was ever so poor. The respectability of our funerals is another proof of moral improvement; these are attended by from 100 to 1000 respectable persons. There is also a Library Association in successful operation. These, with the various mechanics, show us to be on the line of improvement.

“Baltimore has four Methodist churches, one Episcopal, and one Presbyterian, with a host that belong to white congregations. They have also Benevolent Societies; the number I know not, but there are not less than forty.

“District of Columbia.—Washington has two Methodist churches and one Baptist; Georgetown one Methodist church; Alexandria one Methodist church and one Baptist. There are some hundreds here also belonging to white congregations; to the most of these churches there are Sabbath Schools and Temperance Societies, and, to some, Bible Associations are attached: And a disposition for general improvement is manifested

"We are aware that green-eyed Prejudice hath ever stood in our path, yet, nevertheless, we have risen in moral improvement beyond the expectations of our best friends; and yet we have reason to lament that we have done so little. That we have vagabonds among us, we willingly admit—and if it was not the case, it would prove us to be more than human. But that there are of the whites our equals both in quantity and quality, is well known. Witness the house back of Chatham street Chapel, in 1832, that had in five rooms one hundred and five human beings, and in a small yard five horses and twenty hogs."

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MR. UNDERWOOD'S ADDRESS.

On the 15th of January last, the Hon. Joseph Underwood delivered an Address to the Colonization Society of Kentucky, which will, we trust, be extensively circulated. His introductory remarks on the desire for social improvement, and the associations formed for its promotion, which characterize the present age, are conceived in a philosophical spirit; and he is equally successful in the subsequent exposition of the principles and tendencies of the Colonization Society.—Though a considerable portion of the Address consists of topics more directly bearing on Kentucky, those topics suggest a train of reasoning which may be advantageously applied to the whole question of slavery in our country.

We subjoin Mr. Underwood's plan for the gradual abolition of slavery in Kentucky, and his concluding remarks:

"For myself, I can say, that the difference between the domestic slave trade, and that which our forefathers carried on upon the coasts of Africa is so trifling, that I should be willing to arrest the one as soon as the other. But I should not undertake to do it by emancipating the slaves and permitting them to remain among us.

"I will endeavor to point out to the abolitionist a better remedy. There are, as we have already seen, only three thousand, nine hundred and fourteen male and female slaves in Kentucky in their 17th year. Now if we were to send to Africa, annually, four thousand males and females, half to be females and in their sixteenth or seventeenth year, we should begin to break up all the evils of slavery. The young slaves in Kentucky would supply about 4,000, (half girls in their sixteenth or seventeenth year,) annually, for seventeen or eighteen years; after which, their numbers would diminish with increasing rapidity until none could be found suitable for transportation. By removing two thousand female slaves annually, sixteen or seventeen years of age, we should get clear of the stock before we were burdened with the increase. and when the last of that age were sent, there would remain behind but a few superannuated slaves, who, whatever we might owe them, would ask us to discharge but one debt, the consignment of their worn-out bodies to the repose of the grave. If the people of Kentucky could only be induced to adopt this plan, and to prosecute it with energy, in fifty years from the time it shall be put into operation, the whole slave population of this State would be reduced to an inconsiderable remnant. In the mean time, the rising generations of our race, beholding the progress of the great work, and perceiving its inevitable accomplishment, would conform to the new order of things thus gradually introduced; whilst old persons whose habits and prejudices alike require the services of slaves, can live through their lives as they have been living. The time required for effecting this great revolution in the condition of the slaves and their owners, is nothing. Fifty or an hundred years in the age of a nation, is but as one day in the life of men.

"Have we the means of removing to Africa, annually, an army of four thousand colonists? And let it be remembered, that there is as much necessity for divesting such an army, of children and old people to make it efficient, as there is to exclude these cumbrous classes from an army marching to the field of battle. At a cost of

thirty-five dollars per head, it would require the sum of one hundred and forty thousand dollars to transport four thousand colonists, and to provide for them in Africa until they could support themselves. Six per cent interest on half the capital of the State Bank shortly to commence its operations, would furnish the requisite amount, and likewise supply a surplus of ten thousand dollars for contingencies. A poll-tax, or a charity of sixty or seventy cents on each free person in the State, over twenty years of age, would produce the amount. A tax of less than one dollar per head on each slave in Kentucky would raise it. The operation of Mr. Clay's land bill would give us the amount, if the Legislature thought proper to appropriate it for such a purpose. A trifling diminution in our annual expenditures for luxuries, and a moderate curtailment in our consumption of wines and ardent spirits, would enable us to furnish the money without feeling it. But there is not the least necessity to resort to taxation, or appeal to charity, or to curtail any one of the pleasures of sense, in order to raise the money required. The colonists can do it for themselves, provided we will only let them. The hire of four thousand hale young men and women, the year before they go to Africa, would average at least fifty dollars for each. This would make two hundred thousand dollars, and thus supply a surplus of sixty thousand dollars more than what would be actually indispensable to accomplish the object. It must be obvious to every one that it is not a want of ability to raise the means, but that it is a want of will to engage in the work, or to suffer the slaves who are fit for colonization to do it for themselves. Our purses are not the cause of the failure. The Egyptians would not let the Israelites go. Our eager pursuit of wealth and rank scarcely allows us time to think of a benevolent work, much less to do it; and there lies the cause of the failure. If every bosom contained a fountain of love deep and broad enough to buoy up the glory and welfare of mankind, we should return to Africa her long persecuted race, and exterminate slavery at home with a certainty and success which would astonish the world.

"I think the remarks made must convince the abolitionist that colonization carried on, upon the plan suggested, would extirpate slavery in Kentucky, and produce a separation between the whites and blacks, locating each race in a congenial climate, and laying a sure foundation for the permanent felicity of both. If he wishes to contemplate the operations of the scheme upon a still larger scale, I need only inform him that there are three hundred and twelve thousand, five hundred and sixty-seven male slaves of ten and under twenty-four years of age, and three hundred and eight thousand, seven hundred and seventy females of the same age in the United States. Divide these numbers by fourteen, and it will give twenty-two thousand, three hundred and twenty-six males, and twenty-two thousand and fifty-five females in their seventeenth year, or a total of forty-four thousand, three hundred and eighty-one which should be annually colonized; the expense of doing which, would only amount to one million, five hundred and fifty three thousand, three hundred and thirty-five dollars. Half the proceeds of the sale of the public lands applied to the object, would accomplish it."

"The hostility which has unfortunately sprung up on the part of abolitionists, to our Society and its operations, is well calculated to render inefficient the exertions of the Philanthropist in behalf of the African race. He perceives the want of concert, the want of system, and the division of sentiment among those whose motives are pure, and sees that instead of aiding each other by co-operating, they militate against the success of each. My object has been to convince the abolitionist, if possible, that he should unite with us: and for the purpose of giving more efficiency to our scheme I shall submit, for the adoption or rejection of the members of the Society, at our meeting on to-morrow, the following resolutions:

"Resolved, That it is expedient to apply to the General Assembly of the Commonwealth, for the passage of an act incorporating the Colonization Society of Kentucky, and vesting the corporation with power to hold slaves and other estate.

"Resolved, That the property acquired by the corporation, either by gift, devise or purchase, shall be exclusively devoted to colonizing such people of colour as the Managers of the Society, under the control of the Legislature, may from time to time direct.

"Resolved, That the President appoint a committee of five to address the Legislature by petition, and request the passage of a law in conformity to the foregoing resolutions.

"If the Society should adopt the resolutions, and an application is accordingly made to the Legislature, the responsibility will be thrown upon the representatives

of the people to decide, whether they will create an artificial body with power to receive and employ the consecrated funds of benevolence in the cause of Colonization—a cause which has already been approved by a resolution of the General Assembly, and which we trust has, and will continue to meet with the signal approbation of Heaven.”

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REV. MR. TYSON'S DISCOURSE.

Rev. Mr. TYSON'S DISCOURSE.—A neat pamphlet of 64 pages 8vo. has lately been published at Philadelphia, containing a Discourse delivered, October 24, 1834, in St. Paul's church in that city, by the Rev. Job R. Tyson, before the Young Men's Colonization Society of Philadelphia; a Colonization hymn by Mrs. Sigourney, and one by the Rev. G. W. Bethune; an account of the Proceedings of the Society, in connexion with their settlement at Bassa Cove; the Report of the Committee appointed by the Society to superintend the sailing of their first expedition; a letter from Samuel Benedict, a colored man; and one from the Rev. Francis Thornton, Jr. in relation to Isaac, a pious slave manumitted by him, and now a member of the Bassa Cove Settlement.

Mr. TYSON'S Discourse is an instructive performance, containing much valuable matter, historical and argumentative. We can make room for the following passage only, taken from a note to p. 43.

“The best reply than can be made to attacks upon the *motives* of colonizationists, is to display the names of the officers and friends of the Colonization Societies—men of the first virtue and talents in the country—whom the country delights to honor, and whom nearly every party holds in a respect approaching to veneration. I may name the venerable Bishop White, John Marshall, and James Madison, who is President, of the Parent Society. No one will suspect these men of favoring a scheme, which has for its object, or can have for its effect, the perpetuation of negro bondage! If any one is too idle to investigate for himself what the *inevitable fruits* of colonization principles, judiciously administered, are, let him consult the pages of bright names which the annual Reports furnish, as officers of the Parent and State Societies, and make himself acquainted with the many benevolent private individuals, who are silent, but devoted friends of the cause. Let him read the former testimonies of the Abolition Societies themselves to the *principles* and *effects* of colonization. The Convention of these Societies which met at Washington, in 1829, uses this language: “A great recommendation of the *racasure* (colonization) arises from the fact, that it is the *only efficient one* which is likely to be speedily sanctioned by the people; and is the only one by which voluntary emancipation, in most of the slaveholding States, can be effected.” See Minutes, &c. p. 24.—Among the departed worthies, natives and foreigners, who gave to the *principles* upon which the Society proceed, their concurrence, I may record the late Thomas Jefferson, the celebrated Granville Sharp, the amiable Anthony Benezet, the truly philanthropic Elisha Tyson, the immortal William Wilberforce, and the lamented Hannah Kilham.”

Mr. BENEDICT says:—

“Soon after the Colony of Liberia was established, although my circumstances would not admit my then going to it, I thought that it was the most interesting opening of Providence for the elevation of the colored man, and for the civilization and christianizing of Africa, that ever was thought of; and I do believe yet, that the colored family will, in days to come, when oppositions and prejudices are gone by, exultingly acknowledge that the day the Colonization Society was formed, was certainly the most auspicious day which bears record in their history, and will bless the day and the names of those who first thought about Africa; and our sons and daughters will bless us for conducting them to that land of liberty and equality, and I hope of true piety also. \* \* \* \* \* For my part, I do want to go, although not exactly as a missionary or teacher, yet as a helper in this vast field of



moral usefulness, and if my life is spared to get to that country, I will be better able to determine what course to pursue. The abolitionists have many good men enlisted in their party, but many among them have suffered their zeal to take the place of their reason, and thereby have materially injured the colored population, and have brought their Society into disrepute. The free colored people in this part of the country seem generally determined to remain where they are, preferring the empty name of freedom, to that genuine freedom which they cannot obtain but in Liberia. I have received a number of letters from Liberia, from time to time, viz. for seven or eight years back, and most of them from some of their most intelligent and respectable men, most of which speaks highly of their prospects in that country, and recommend my going on. Most of these gentlemen recommend my going over in the rainy months, or near it as possible; saying, at that time, the air is purer than any other time; however, I do not myself regard what season I can get an opportunity."

"The account of the Proceedings, &c." states the reasons which led to the formation of the Young Men's Society of Pennsylvania; some particulars concerning the manumitted slaves of Dr. HAWES; and the result of some negotiations between that Society and the Parent Board, in relation to these emigrants. The whole history of the negotiations on this subject, will be found in the *African Repository*, Vol. 10. p. 193—196.

The "final result" of them was the adoption on the 22nd of July, 1894, of the two Resolutions of the Parent Board, published in page 198.

#### CONSTITUTION OF THE SOCIETY.

As the Constitution of the American Colonization Society, as amended at the 17th Annual Meeting, underwent, at the 18th Annual Meeting, one farther amendment, we have supposed that our readers would like to see it as now existing, and therefore subjoin it:—

ART. I. This Society shall be called "The American Society for colonizing the Free People of Colour of the United States."

ART. II. The object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the Free People of Colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations upon the subject.

ART. III. Every Citizen of the United States, who shall have paid to the funds of the Society a sum of not less than thirty-dollars, shall be a member for life.

ART. IV. The Officers of the Society shall be a President, Vice-Presidents, one or more Secretaries who shall devote their whole time to the service of the Society; a Treasurer, a Recorder, and a Board of Managers, composed of the Secretaries, the Treasurer, the Recorder and nine other members of the Society. They shall be annually elected by the Society, at their annual meeting, on the first Tuesday after the second Monday in December, and continue to discharge their respective duties till others are appointed.

ART. V. It shall be the duty of the President to preside at all meetings of the Society, and to call meetings when he thinks necessary.

ART. VI. The Vice-Presidents, according to seniority, shall discharge the duties in the absence of the President.

ART. VII. The Secretaries and Treasurer shall execute the business of the Society, under the direction of the Board of Managers, the Treasurer giving such security for the faithful discharge of his duties as the Board may require. The Recorder shall record the proceedings and names of the members, and discharge such other duties as may be required of him.

ART. VIII. The Board of Managers shall meet on the fourth Monday in January, every year; and at such other times as they may direct. They shall conduct the business of the Society, and take such measures for effecting its object as they shall think proper, or shall be directed at the meetings of the Society, and make an annual report of their proceedings. They shall also fill up all vacancies occurring during the year, and make such by-laws for their government as they may deem necessary, provided the same are not repugnant to this Constitution.

No Officer shall vote on any question in which he is personally interested.

ART. IX. Every Society which shall be founded in the United States to aid in the object of this Association, and which shall co-operate with its funds for the purposes thereof, agreeably to the Rules and Regulations of this Society, shall be considered auxiliary thereto, and shall be entitled to be represented by its Delegates, not exceeding five, in all meetings of the Society.

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#### FRENCH SOCIETY FOR THE ABOLITION OF SLAVERY.

The following is copied from the Boston Recorder, having been translated for that paper from the French Journal "*Le Semeur*":

We announced, some weeks since, the formation of this Society. The members of the Committee, who are mostly members of the two Chambers, were dispersed during the vacation of the Chambers, and the Society could not be regularly organized till their return.

The Committee have appropriated two sessions to the examination of the prospectus prepared by M. Passy, and ordered it to be printed. This remarkable document narrates the success of those who have advocated in England the cause of the abolition of slavery. After having shown that emancipation was demanded among our neighbors, by men of all political parties, the Honorable Deputy expressed the hope that, in France also, divers parties will consent to look only at the justice and humanity of this great question, and that men who usually oppose each other, will here unite for one purpose. The Society, which is called by the position of a great part of its members to exert a parliamentary influence for the termination of slavery, proposes also to correct public opinion by its publications.—In this respect, the prospectus itself will render important services.

Among the Deputies who have assisted at the last two sessions, were M. Passy, M. Ouilon Barrot, who were chosen Vice-Presidents; the Count Alexander de Laborde and M. Isambert, Secretaries; the Marquis Gaetan de la Rochefoucault-Liancourt, Victor de Tracy, Roger, Laisne de Villeveque, &c. Mr. Zachariah Macaulay, formerly governor of Sierra Leone, and two members of the English Society for the abolition of slavery, then in Paris, Messrs. Cooper and Scobles, communicated facts of great interest concerning the state of the British Colonies since the emancipation of the slaves. The Committee heard, with lively interest, extracts from the speech of His Excellency the Marquis of Sligo, at the opening of the assembly of Jamaica, Oct. 7. This official document is important, as it proves that the cessation of slavery in that Island has not produced those terrible results, which the adversaries of its abolition pretend are inevitable.

The news from Barbadoes and Antigua was also very favorable. In the last mentioned Island, the planters rejected the apprenticeship system, and gave their slaves entire liberty at once. What powerful arguments are furnished by these facts?—The planters in our Colonies, like the English, represent murder and arson as the inevitable effects of emancipation. The expectations of the latter have been disappointed. Will not those of the former be equally disappointed? To this day, they refuse to instruct their slaves, because they find, in their ignorance, a pretext against their emancipation. Now, when their emancipation is inevitable, and the only question is, concerning the manner and the time, let them take advantage of the time which they have left, to put an end to that ignorance, which, as they say, is dangerous to them, and which, as we say, is a reproach to them. Let them no longer treat instruction as an enemy, but as a safeguard and a friend. The English Colonists fell into the same mistake. They, for a long time, opposed the efforts of the Missionaries for the conversion and instruction of their blacks. But they now

acknowledge, that where religion had exerted the greatest influence, there, since the emancipation, the apprentices are the most regular and industrious, and their servants the most peaceable and faithful. The gospel, which is the best law for white men, is also the best law for black men; because it addresses itself to the inmost affections of those over whom it reigns.

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#### CALL FROM AFRICA.

*Extract of the "Sessions of the Executive Committee of the Western Foreign Missionary Society," Pittsburg, March 8d, 1835.*

"Letters from the Rev. JOHN B. PINNEY, Missionary of the Society, were received and read. After apprising the Committee of the restoration of his health, his own and Mr. Finley's labors—the erection of a Mission House, and other items of business, Mr. Pinney says: "I would gladly find a page devoted to encouraging the friends of Jesus not to allow a few defeats or disappointments to deter them from enterprising missions in Africa. *The field is white already to the harvest. Do but send me a few persons to teach schools*, in the Colony and native villages in its vicinity, until acclimated, and then go forth to the interior; or, perhaps without waiting in the Colony at all, to proceed at once; and I would fain believe truth would prevail and great good be done." "If the Board at Pittsburg can obtain 12 pious coloured men of the Presbyterian Church, to send to my assistance, their aid would be invaluable."

In reference to the communication of Mr. P., the following minute was adopted, and ordered to be published, viz:

"In view of the encouraging facts stated by Mr. P.—of his earnest solicitation, and the entire harmony between the original plan of operation proposed by them and Mr. P.'s suggestion, this Committee are ready to receive under their care any persons of approved piety and talents, qualified to communicate elementary instruction, and coming suitably recommended, who may be willing to devote their lives to the service mentioned by Mr. P. The facts as to the reputed insalubrity of the climate of West Africa are now before the public; and it is not the desire of the Committee to conceal or controvert any authentic information on this subject.—Those who would bear a part in the spiritual renovation of that degraded race, must doubtless feel that they are not to "count their lives dear unto themselves" in attempting so benevolent and transcendent an object as the conversion of Africa. Mr. P. and his present associate, Mr. Finley, would seem to have passed the most critical period in safety, and express great anxiety to be reinforced. How far their firm adherence to the cause, and their successful conflict with the African fever, may embolden and animate others to repair to their assistance and sustain them in their measures, the event must now determine. No call on earth makes, in these eventful times, a stronger appeal to the piety and humanity of the disciples of Christ; and probably no where would individuals of this description, properly qualified, and especially such as have been somewhat inured to the climate of the Southern States, enjoy the prospect of as great an amount of usefulness to their fellow men. A compliance with the wishes of Mr. P. requires that the Committee should make this statement, and refer the important subject which it contemplates to the prayerful consideration of the friends of Africa."

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*Effect of Emancipation Law at Nevis.*—Mr. Britten, a Wesleyan Missionary at Nevis, in the W. Indies, writes: "The Methodist Society has here three Sunday schools, one week-night adult school, and an infant school commenced in Charlestown, about seven months since. They contain altogether 630 scholars, of whom 430 are slaves. It is almost incredible, the effect the proposed alteration in the civil condition of the slaves has made upon them *in this Colony*. Their desire for religious instruction is intense. By hundreds they have pounced in upon us the last year, so that we have sometimes been almost at our wit's end to know what to do with them. There never existed in this Island such favorable openings, and such a favorable period for religious instruction and education, as now. If we had the means, we could, I have no doubt, immediately double both the number of our schools, and of our scholars also.

## LATE EXPEDITION FROM NEW-ORLEANS.

Our March and April numbers contained some account of the emigrants who recently sailed from New-Orleans, in the brig *Rover*, for the Colony. So many interesting particulars concerning them have since been given in a letter from Mr. R. S. FINLEY to the Editor of the *Western Luminary*, that we subjoin the whole communication :

NEW-ORLEANS, March 7th, 1835.

*Dear Sir:*—I take up my pen for the purpose of communicating to you a few facts in relation to the progress of the Colonizing cause in this part of the country. As the most acceptable information on this subject, I propose to give you a short sketch of the character of the prominent emigrants, who sailed from this port on the 5th inst. for Liberia, in the brig *Rover*, and of the circumstances attending their embarkation.

The whole number of emigrants was 71. All of them were from Mississippi, except three, who were from this place. Among those from Mississippi were the Rev. Gloster Simpson, a regularly ordained minister of the Gospel of the Methodist Episcopal Church; and Archy Moore, both of whom visited the Colony as exploring agents on behalf of the free people of colour of Mississippi. They returned home from their visit to the Colony in the autumn of 1832. They have been prevented from removing to Liberia before, by unavoidable circumstances. The families of both of them were in bondage. As soon as they returned, however, and signified their intention of settling in Liberia, Robert Cochrane, who owned Gloster's wife and five children, gave to Gloster a bill of sale of them. They were estimated to be worth \$4,000. But another difficulty existed. Mr. Cochrane had previously leased Gloster's wife and children together with his other slaves and property for a term of years, which did not expire until about a year ago. Since which time Gloster has been exceedingly anxious to emigrate, but no opportunity occurred until the present expedition. Gloster was much respected in the neighborhood in which he lived. He owned a farm of 150 acres of good land, which was well stocked with every thing necessary for carrying it on to advantage. Robert Cochrane has lately deceased, and left to each of Gloster's children a legacy of \$100.

Archy Moore is a member in good standing of the Methodist Church. He has not much property, but is intelligent, respectable, and has lived without reproach. Archy was not so fortunate as Gloster in obtaining his family. He purchased a son and a daughter a few weeks since. For the daughter he paid \$750, and for his son \$1,000. He was enabled to do this by the liberality of the citizens of Mississippi, who contributed for that purpose more than \$2,100. They have both been anxiously waiting for an opportunity of emigrating to the Colony for more than a year; and when I informed them that they could have a passage in a vessel, which I was about to despatch from New-Orleans as soon as practicable, they received the intelligence with rapturous joy. In further illustration of the character of Gloster Simpson and of the practical influence of Colonization upon public sentiment at the South, I refer you to notices in the *New-Orleans Observer* of the Colonization meetings held in this city; and to the following letter of Jeremiah Chamberlain, D. D., President of Oakland College, Mississippi:

"R. S. FINLEY, Esq.

*Dear Brother:*—At Bethel we had an interesting meeting this day. After the morning service was closed, I informed the congregation that Gloster would deliver his farewell address to his friends and former fellow-servants. Notice had been given to the plantations around, of this arrangement, and there was an unusual attendance. The white congregation principally remained to hear the address, but gave up the main body of the church to their servants and occupied the gallery, which has been fitted up for the negroes, and is usually occupied by them. The house could not hold the congregation, and many persons remained on the outside. His text was 1 Cor. 11: 1—2. "Be ye followers," &c. He was much affected,

\* Notices of these meetings were published in the *Luminary* of 25th March. Ed

and I feared that it would be a failure. But as he advanced he improved, and gave us a good practical sermon. The character of the Apostle Paul was tolerably well drawn, and the exhortation was enforced with very considerable power. The assembly was affected, and many of the masters and mistresses were melted to tears. The order was good. Every person was pleased, and I hope good was done. The feeling in favor of the Society is at this time quite strong. I have not attempted to do any thing. I have seen no person since you left, excepting at church to-day. May the Great Head of the Church direct you and bless your benevolent exertions.

Yours affectionately,  
Oakland College, Feb. 1st, 1835.

JER. CHAMBERLAIN."

There also sailed with this company David Moore, a brother of Archy. David Moore was emancipated about 9 years since for meritorious services. He is a member of the Methodist Church, and a man of high character. He is a shoe-maker and a planter. He owned 280 acres of land. He sold from his farm last year \$400 worth of pork. He did not put in a cotton crop last year for fear the expedition would sail before he could gather it, which was a loss to him of \$500. That amount being the difference between the value of a corn crop and a cotton crop. In addition to the business of his own plantation, he was for several years an overseer on an adjoining plantation, with a salary of \$450 per year. He took with him a Cotton Gin Stand; about \$1,000 worth of agricultural implements and mechanics' tools; nearly \$1,000 worth of provisions and trade goods: and about \$3,000 in specie. He also took with him his wife, a very sensible, pious and dignified woman, for whom he paid \$500; a female slave, for whom he paid \$500; six children, for whom he paid \$3,500; and three grand children. He is a man of great equanimity and self-possession; and I never saw him out of temper, except when attempts were made to dissuade him from going to Liberia. He said "he could not help considering those his enemies, who attempted to do so." David Moore has a son, John, aged 15 years, to whom he intends giving a liberal education. He has already expended \$400 on his education. John is an intelligent and active boy. He can read and write very well, and has made some progress in learning the Latin language. There also went in the same expedition Richard Saunders, a very estimable and much respected mechanic, a Cotton Gin and Mill Wright, who brought me the following letter of recommendation, the truth of the statements in which are matters of public notoriety in the neighborhood in which he lived:

"La Cache, State of Mississippi, January 24, 1835.

MR. FINLEY:

Sir:—At the request of Dick, otherwise Richard Saunders, I take pleasure in recommending him to the care and attention of the Colonization Society. A short history of him would perhaps be more satisfactory than any labored recommendation. In the early part of 1827, his master, Col. Samuel Burnet, died, leaving me his Executor. In the following year I allowed Dick to hire his time, by paying me at the rate of \$250 per annum, clear of all expenses. In the course of four years by his industry and economy he was enabled to pay me \$1,000 for his value as a slave, besides settling his annual hire regularly and honestly at the close of each year. My intimate knowledge of him for the last seven or eight years enables me to say with entire confidence, that I know him to be faithful, honest, industrious, and economical. I am, very respectfully,

Your obedient servant,

SAMUEL COBUN."

Richard took with him a complete outfit of the tools of his trade. He also paid for a woman, whom he married a few days before he left Mississippi, and her son, aged 6 years, \$1,125. They, of course, went with him. There also went in the same company a young man named Preston Spottswood; who at the time he left Port Gibson, was employed as 2nd Bar-keeper in one of the largest and most respectable Hotels in Mississippi, at a salary of \$280 per year. Preston has left his wife and family in this country, intending to remain in Liberia long enough to explore its resources, and then to return for them. Preston's wife possesses considerable property, and before her marriage to him had three children, who are now at school in Indiana.

I have given you above, a hasty sketch of the leading free coloured persons who embarked in the Rover. In my next I will give you some account of the emancipated slaves who went in the same vessel.

Respectfully yours,

ROBERT S. FINLEY.

## LIBERIA.

The following is from an interesting letter communicated to the Journal of Freedom, by Gerrit Smith, Esq.—and written by the Rev. John Seys,—portions of other letters from whom appeared in our March number. It is dated, Liberia, October 29, 1834:

I will now invite your attention, to a few remarks respecting the community of this Colony. This is of a mixed nature indeed, but in what country is it otherwise? Here are to be seen intelligent, sensible, and in many cases, well educated coloured gentlemen, with whom it is pleasing to converse, and whose houses and families give evidence of good order, morality, temperance, and industry. Here are Ministers of the Gospel, who add to all this a faithful and zealous and untiring zeal to promote the cause of Christ generally, *and as it should be*, to promote the prosperity of their respective denominations. They have not classical education, but who is to be blamed for this? and while they receive no remuneration, no salary, and are obliged to follow a trade, to be entangled with the affairs of this life to procure an honest livelihood, is it not much to their praise, that they fill their appointments, and go up rivers and creeks at their own expense to teach their brethren and neighbors the way to heaven? There are members of several Christian churches, who at the sound of the church going bell, are seen on the holy Sabbath, slowly and reverently assembling in their respective places of worship to adore their Creator and keep his blessed day. In fact, the Sabbath is held sacred in Monrovia. But there are sinners here, unconverted souls. There are idlers, who having no resources of their own, when they came to Liberia, lived for six months on the bounty of the Colonization Society, became inured to the climate, and, though blessed with health and strength, choose rather to live by plundering their neighbor's gardens, sheds, and even houses, than labor for an honest livelihood. But what of this? Is this a cause, why good men should withdraw their patronage and support from this deserving people, this growing republic? First, let us hear, that there are no drunkards, no thieves, no incendiaries, no murderers in the U. States; that there is no longer a need of a State's prison or a Penitentiary there, and then, and not till then, by comparison with *her*, Liberia may be considered as possessing a degraded, vicious, wicked community. These very circumstances should increase the zeal of the friends of the Colony, to send more missionaries and teachers to teach the wicked to cease to do evil and learn to do well. If a proper selection has not hitherto been made of emigrants to people this Colony, this evil may be guarded against in future. Let industrious men come to Liberia, having a little means of their own on which to live, until they can raise the fruits of the earth, and they will be contented and happy.

I would now say something of temperance. I see no drunkards, no intoxicated persons, nor have I yet, though I have visited several families, seen ardent spirits or intoxicating liquors in use among them. But ardent spirits are sold in Monrovia, sold too by professors of religion, not to be sure in the same way they are retailed by the American Christian tavern keeper, but sold by the bottle or gallon, in barter with the natives for such articles, as cannot be dispensed with, and for which the latter will take nothing but rum. But there are honorable exceptions to these. Take the following pleasing incident, as an instance. While I was visiting not long since at the house of Philip M——, Esq., some natives came up to his door with parcels of rice, &c. for sale. "You buy rice?" they inquired, "Yes, what do you want for it?" "Rum." "No, I cannot give you rum, I will give you cloth." They turned off immediately, disappointed. He then added to me, "there, Sir, I have lost a bargain, I might have purchased for the value of a few cents in rum, what two or three times the amount in goods will scarcely procure. But I have invariably acted thus, and I always find others, who will take cloth for their provisions, and thus keep my conscience void of offence." Brother M. is a member of the M. E. Church, and I would to God, that every professing Christian would follow his noble example. Let us establish Temperance Societies in every settlement, preach often on the subject, press it frequently and yet affectionately on the minds of the people in our private intercourse with them, and I see nothing to hinder our succeeding in driving this monster from the land in the same proportion, that success has attended the efforts of the Temperance cause in the United States.

[From the Standard.]

*Dr. Wilson, of Cincinnati, has kindly sent us the following letter for publication, lately received by him, from Africa.*

MILLSBURG, LIBERIA, 6th Dec. 1834.

*Respected and Dear Sir:*—I have but little time to write, but I cannot refrain from addressing a line or two to you. Since I wrote you before I have travelled some in the country, and have been a few miles below Edina. I am pleased with the country. For luxuriance of vegetation, and the ease with which the soil may be cultivated, the country which I have travelled through (more than fifty miles) is not surpassed—is not equalled by any other.

Two, of our little band of six, have literally thrown away their lives. And of our predecessors in the missionary work, from the universal testimony of those who knew them, a majority have fallen victims to their own imprudence, or the imprudence of their friends. The subject is too painful to dwell on now, but at some future time I will speak more fully.

There is one more remark I must make, though I have no time to dwell on it.—It is this: The Colony of Liberia has done at least five times as much towards abolishing the slave trade on this coast, as the *whole of the United States*.

It is not declamation, but it is what I know to be the truth. In a few days I intend to take a trip down the coast, as far as Cape Palmas, and as soon after my return, as an opportunity offers, I will return to America—but must be on my way back to Africa by the middle of June.

Respectfully,

J. F. C. FINLEY.

P. S. I forgot to say, my health is better than it has ever been since you have known me.

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*From the Richmond Whig, April 13th.*

#### GREAT MEETING OF THE FRIENDS OF COLONIZATION.

On Wednesday evening, the 8th instant, the First Presbyterian Church, in this city, was filled to overflowing by the friends of the American Colonization Society. It was known to many, that the Managers of the Parent Society had adopted the following resolution:

*Resolved*, That this Board, relying on the aid of Divine Providence, and the liberality of the friends of this Society, will endeavor to RAISE ONE HUNDRED THOUSAND DOLLARS for the cause of African Colonization, during the present year.

It is stated by the Managers, in the circular letter which accompanies this resolution, “that nearly eight hundred applicants for a passage to Liberia (principally in behalf of slaves ready to be liberated by their proprietors) are on the books of the Institution.” It is also declared to be the settled purpose of the Board to avail itself of all the light of past experience in the measures to be adopted for the security of the health and comfort of such coloured persons as may confide themselves to its care. It is intended to explore the country and to found settlements on the high and healthy lands of the interior, to encourage and assist agriculture, increase the means of education, open roads and make such improvements as shall render Liberia an inviting home to such free men of colour as may choose it for their residence. The Colonists are engaged, with a most commendable spirit, in improving their own condition, but the revenues of these infant settlements must be far from adequate to the accomplishment of many objects of great and immediate importance.

The meeting was organized by the appointment of James E. Heath, Chairman, and Fleming James, Secretary.

The Rev. Mr. McFarland opened the meeting with prayer.

The following resolutions, supported by various facts and arguments, by the gentlemen who offered and seconded them, were unanimously adopted:—

Moved by the Rev. Mr. Lee of the Methodist Church, and seconded by the Rev. Wm. M. Atkinson,

1. *Resolved*, That in the judgment of this meeting, the American Colonization Society, on grounds of Patriotism and Philanthropy, is entitled to the united and liberal support of the citizens of this State.

On motion of the Rev. R. R. Gurley, Secretary of the American Colonization Society, seconded by the Rev. J. T. Hinton,

2. *Resolved*, That this meeting is gratified to know that the Parent Society has determined, in reliance upon Divine Providence and the public liberality, to endeavor to raise during the present year, one hundred thousand dollars for the cause of African Colonization; and that in the opinion of the meeting, the friends of this cause are urged by the most weighty motives to aid in carrying the resolution into speedy effect.

On motion of Col. Addison Hall, Agent of the American Colonization Society for Virginia, seconded by the Rev. Wm. S. Plumer,

3. *Resolved*, That it be earnestly recommended to the Managers of the Virginia Colonization Society, to endeavor to raise at least ten thousand dollars of the sum proposed in the preceding resolution, within this State; and that for this purpose they be requested to co-operate with the Agent of the American Colonization Society for this State in the accomplishment of the object, and this meeting hereby request that application be made to the Parent Society to apply the amount raised in the State towards the establishment and support of a new settlement in Africa, to be called New Virginia.

In the course of his remarks, Mr. Plumer read to the meeting the following letters from Chief Justice Marshall and Bishop Meade:

RICHMOND, April 8th.

*Reverend Sir*:—I have read the circular letter of the American Colonization Society, of the 30th of March, which you were so kind as to leave with me.

I wish very sincerely that this application to the friends of the Society may be successful. The state of the Colony appears to be critical; and much, very much, must depend on the contributions of the present year. The acquisition of good land, in a healthy country, and the encouragement of an agricultural spirit, are undoubtedly objects of the first magnitude. Education must be considered as the foundation on which the future prosperity and well being of the Colony is to be erected. These objects require money.

I am, Reverend Sir,

With great and respectful esteem,

Your obedient servant,

J. MARSHALL.

REV. MR. GURLEY.

*Rev. and Dear Sir*:—Indispensable engagements will prevent my being with you at the proposed meeting, which you expect to hold in Richmond. I hope that all your desires and expectations may be realized at that meeting.

The great and interesting object of the American Colonization Society, continues to be dear to my heart. Let it be pursued zealously and judiciously, according to the sound principles on which it was first established. I see not that any evil can, and I feel confident that great good will result to all whose benefit is sought for. My best wishes are with you. Your sincere friend,

REV. MR. GURLEY.

W. MEADE.

On motion, the meeting adjourned.

JAMES E. HEATH, *Chairman*.

FLEMING JAMES, *Secretary*.

Referring to the above meeting in an editorial paragraph, the *Richmond Whig* says,

"We wish the whole people could have heard the addresses of Messrs. Atkinson and Gurley. Long satisfied of the benevolence and excellence of African Colonization, we were never so deeply impressed before, with the grandeur of its claims upon the Patriot and Philanthropist."



## AUXILIARY SOCIETIES.

The Trumansburg (Tompkins county, N. Y.) Advertiser of April 1st, gives an account of a recent meeting of the Tompkins County Colonization Society, which was established in February, 1831. A brief Report of the Board of Managers was read, chiefly confined to their financial operations, from which it appears that the amount of collections, since the formation of the Society, was \$413 29.

The following proceedings then took place:—

On motion of the Rev. E. G. Gear,

*Resolved*, That we consider the existence of slavery in the United States as a great national and moral evil; and as constituent members of the nation, feel it to be our duty to use all prudent and constitutional means, to induce our brethren in the slaveholding States to abolish it as soon as practicable: And that the degraded condition of the people of colour; the existence of the nefarious traffic in human blood; the benighted condition of millions in Africa, call loudly upon us as Christians, as patriots, as friends of human happiness, to increase our efforts and augment our zeal in helping forward the noble work of Colonization, by all the means which God has placed under our control.

On motion of the Rev. Mr. Miller,

*Resolved*, That the benevolent principles of the American Colonization Society, and the happy results attending its efforts to colonize our coloured population upon the coasts of their native country, make a direct and powerful appeal to the hearts and consciences of slaveholders to emancipate their slaves—have already in their operation induced many masters to emancipate: and others, from the same cause, are now willing and ready to do the same, as soon as the Society shall be in possession of the necessary means to remove them.

On motion of the Rev. Mr. McCullough,

*Resolved*, That the plan of colonizing the coloured population of our country upon the coasts of their native country, presents the safest and best means of elevating their character—of securing their civil and social privileges—and raising them to the highest rank among the members of the human family.

On motion of B. G. Ferris, Esq.,

*Resolved*, That the Colonization enterprise is worthy of the patronage, not only of the Christian community, but of all who have any regard for the lives and the liberty of the millions of native Africans who are constantly exposed to the suffering and horrors of the nefarious slave trade, which can be effectually suppressed only by the colonies and influence of the Colonization Society.

On motion of the Rev. A. M. Mann,

*Resolved*, That the Colonization Society commends itself to every Christian and Philanthropist in our land, inasmuch as one of its objects is to civilize and Christianize more than fifty millions of native Africans who are at present sunk in the lowest state of ignorance and barbarism.

The following persons were chosen as officers for the ensuing year:

H. Camp, *President*. Ben. Johnson, Peter Hager, Dr Lewis Beers, and Charles E. Hardy, *Vice-Presidents*. Samuel P. Bishop, *Secretary*. Arthur S. Johnson, *Treasurer*. Samuel Crosby, Groton; Bradford A. Potter, Dryden; Benjamin Joy, Lansing; Joseph Speed, Caroline; J. B. Gosman, Danby; M. C. Kellogg, Newfield; Jarvis Langdon, Enfield; Alvin C. Bradley, Ulysses; Alex. M. G. Comstock, Hector; A. St. John, W. A. Irving, and Justus Slater, Ithaca, *Managers*.

H. CAMP, *President*.

SAMUEL P. BISHOP, *Secretary*.

*Young Men's Colonization Society of Muskingum county, Ohio.*—This flourishing Auxiliary was a short time ago organized at Zanesville. One public meeting has been held under its auspices, at which funds were collected for the Parent Society.

The Officers and Managers of the Muskingum Auxiliary are as follows:

Washington Van Hamm, *President*. Joseph Chambers and D. D. Spear, *Vice-Presidents for the County*. D. J. Culbertson and H. E. Beaty, *Vice-Presidents for*

*the Town.* Alexander Lulliran, *Treasurer.* Cornelius Moore, *Secretary.* Thomas Woods, C. B. Flood, James Boyle, C. B. Tomkins, Charles O'Neal, L. P. Blackson, N. Spear, and John Arthur, *Managers.*

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POETRY.

Hymn by Mrs. Sigourney, on the sailing of the Ninus with *one hundred and twenty-six* manumitted slaves to Bassa Cove:

A ship came o'er the ocean  
 When this Western World was young,  
 And the forest's solemn shadow  
 O'er hill and valley hung,—  
 It came;—o'er trackless billows,  
 The *Man of Peace* to bear,  
 And the savage chieftain eyed him  
 Like lion in his lair.  
 But 'neath the o'erarching Elm tree  
 An oathless truce was made,  
 And the ambush wild no more sprang  
 From out the leafy glade;  
 Nor the dread war-whoop startled  
 Lone midnight's slumbering band,  
 For red men took the law of love,  
 As from a brother's hand;  
 And they blessed him while he founded  
 This City of our love,  
 Where now we strike the lyre of praise,  
 To Him who rules above.

A ship its sail is spreading,  
 For that far tropic clime,  
 Where, nurs'd by fiery sun-beams,  
 The palm-tree towers sublime.  
 It seeks that trampled nation,  
 To every ill a prey,  
 Whom none have turn'd aside to heal,  
 When crush'd in dust she lay:—  
 It seeks that mourning mother,  
 Whose exil'd children sigh,  
 In many a stranger region,  
 'Neath many a foreign sky:—  
 It brings them, fraught with blessings,  
 Back to her bleeding breast,  
 Heaven's peace, and Christ's salvation,  
 And Freedom's holy rest.  
 Haste, haste, on snowy pinion,  
 Thou messenger of love,  
 For those who sow the seed thou bear'st  
 Shall reap the fruit above.

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COLONIZATION STOCK.

The following notice was published on the day after its date, in the *National Intelligencer*, but we were unable to insert it in the April number of the *Repository*. The promptitude with which the Society has performed its contract with the purchasers of the stock will, it is hoped, contribute to the speedy sale of the portion remaining on

hand. The friends of the cause must be aware how important it is that the Society should be relieved from the pressure of the debt reported to the Seventeenth Annual Meeting:—

WASHINGTON, MARCH 24, 1835.

The yearly subscribers to the Stock of the American Colonization Society, whose Certificates bear date on the first of April last, will receive their first annual instalment of said Stock, with six per cent. interest on the principal, on the approaching 1st of April, or at any time thereafter, on application, by themselves, or any other person authorized to receive it, at the office of the Society in Washington. And subscribers whose Certificates have been obtained since, will receive their instalments and interest as the same become due, on application as above.

J. GALES, *Treasurer.*

A portion of the Stock, not yet taken, may be obtained on application at the Colonization Office, at the corner of E and 9th streets.

### CONTRIBUTIONS.

To the American Colonization Society, from April 1, to April 20,\* 1835.

*Gerrit Smith's First Plan of Subscription.*

Essex County, New Jersey, Auxiliary Society, 2nd payment,	100
Mississippi, R. S. Finley, 1st and 2nd payments,	200
<i>Collections from Churches.</i>	
Augusta. United Presbyterian and Baptist Sunday School Children,	6 48
Delaware, Rev. W. Matchett, on account of collections,	20
Elbridge, Massachusetts, from children,	68
Farmington, Connecticut, in Rev. Dr. N. Porter's Church, by Rev. Sylvester Woodbridge, Junior,	82 58
Frankford, Pa. by Rev. J. Lewis,	2 68
Madison, Maine, Baptist Association,	7 25
Medford Circuit, New Jersey, Rev. A. Owen,	4 50
New Hartford, Conn. Rev. Mr. Lord's Cong. by Rev. S. Woodbridge, Jr.	14 81
Newtown, Pa. Rev. Mr. Boyd,	5 50
Ohio, balance of collections from Rev. Corn. Moore, Agent,	7 50
Pemberton, New Jersey, Rev. Charles I. Ford,	4 50
Port Byron, N. York, Baptist Church,	2
Providence Circuit, New Jersey, Rev. Isaac N. Felch,	8 46
Utica, New York, Reformed Dutch Church,	29 6
Verona, do, 1st Congregational do, Rev. J. Parker,	6 50
Waterville, do, Presbyterian do,	7
Winfield, do, by Rev. R. Everitt,	1
<i>Auxiliary Societies.</i>	
Essex County, New Jersey, Auxiliary Society,	50
Madison, Ohio, Young Men's do,	24 5
<i>Donations.</i>	
Doncaster, England, collected at the Bank of Sir W. B. Cook, and received through Elliott Cresson, Esq.	111 48
<i>Life Subscriber.</i>	
Conway, Massachusetts, Joseph Avery, Esq.	10
<i>Legacy.</i>	
Augusta, Maine, from the late Mr. Horton Strong,	10
	\$680 48
<i>African Repository.</i>	
Garritt Meriwether, Oak Grove, Ky.	5
A. L. Hitchcock, Burton, Ohio,	2
S. Franklin, New-Orleans, La.	2
Geo. E. Harrison, Surry County, Va.	5
Kinderhook, (N. Y.) Colonization Society,	2

\* The Lists of Contributions will hereafter be from the 20th of one month to the 20th of the next.

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LIBERIA AND THE NATIVE TRIBES.

In some extracts copied into the abolition papers from Judge Jay's late work on Colonization and Slavery, is the following passage:

"On the 17th of June, 1833, Mr. Gurley, Secretary of the Society, in a speech at a Colonization meeting in New York, hazarded the following most extraordinary asseffion, 'Ten thousand natives had placed themselves under the protection of the Colony, receiving from it instruction in civilization.'"

In characterizing this alleged assertion as "most extraordinary," Mr. Jay doubtless meant to indicate an opinion on his part, that it was incredible, or unfounded, or at least grossly exaggeratory. Before venturing so harsh an insinuation, Mr. Jay ought to have verified his citation by reference to the report of the speech from which it is taken; and thus have enabled his readers to ascertain from the context the species of protection meant by Mr. Gurley, and the degree of instruction in civilization which he supposed might arise from it. Mr. G. did address a Colonization meeting in the city of New York in June, 1833, and may have made on that occasion the remarks ascribed to him. That he might have made them without justly incurring Mr. Jay's censure, a little candid inquiry might have satisfied this gentleman.

It is highly probable that on many occasions, friends of the Society, of indiscreet tempers or imperfect information, may have exaggerated the numbers of the natives under the protection of the Colony, as well as other favorable incidents of its condition. But for such errors of zeal, the Society of course is not responsible, having never either prompted or approved them. It is a responsibility which hostile associations in our country should especially desire not to fix on it, if they would avoid the application of the same rule to themselves. If every doctrine which has been advanced by individual

members of Abolition Societies were to be regarded as their own doctrine, the completeness of their success with the safety of the Federal Union would no longer, it is apprehended, be a question for reasonable doubt in a single mind. These suggestions though called for by many portions of Mr. Jay's book which we have seen, are not applicable to the instance now under consideration. We shall show that if Mr. Gurley did make the "most extraordinary assertion" ascribed to him, he had authority for it, which Mr. Jay will find it easier to decry than to discredit.

Capt. W. E. Sherman, an experienced and pious ship-master, well known to many of the most respectable merchants in New York and Philadelphia, was the Captain of the brig *Liberia*, which carried out the emigrants in January, 1830. In his letter, written in May of the same year, after his return, to Mr. Edward Hallowell, he says:

"Two native kings have put themselves and their subjects (supposed to amount to *ten thousand*), under the protection of the Colony, and are ready, should it be thought necessary or expedient by the settlers to put into their hands arms, to make common cause with them in case of hostilities by any of the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been apprehended."

The letter of Capt. Sherman from which the foregoing passage is taken, was published in the Appendix to the 13th Annual Report of the Society, 2nd edit. p. 47—53, in the year 1830, was widely circulated throughout the U. States and elsewhere, and had been, so far as we know, unimpeached when Mr. Gurley made his speech at New York in June, 1833. What better authority could he have wished for the statement in question, than the testimony of a highly respectable witness, thus confirmed by the absence for three years of any attempt at contradiction, unless he had himself proceeded to the Colony, and personally taken a census of the two native tribes? Capt. Sherman, it is true, does not say peremptorily that they consisted of 10,000 persons; but he states that to be their reputed number; and on the same data, it may be presumed, on which we are accustomed to estimate the population of all African tribes or nations.

That Captain Sherman's statement on this point was substantially correct, may be inferred not only from his own character; and from the reception of the statement without contradiction for three years, but from subsequent testimony, positive as well as negative. In the *Liberia Herald* for August, 1834, the Editor of that paper, at the close of an article animadverting on the celebrated "Examination," so called, of Thomas C. Brown, makes the following remarks:

"*Brazil Gray*.—The liberty which Mr. B. has taken in stating, that Brazil Gray has adopted native habits, and married native wives, is altogether unwarranted by facts. It is a slander on an innocent man, who has never left his family for a moment to take up his residence in the country, trading with the natives. He is a married man, with a wife and three children, and though he resides on the North side of St. Paul's river, has always been punctual in his attendance on parades and other duties required from every settler.

"We are sorry to find Mr. B. so ignorant on every subject, upon which the least true information, would throw the scales in favor of the Colony. It is a well known fact, that almost all the tribes around here, have thrown themselves under the protection of the Colony, and if any man doubts our assertion, we have only to

refer to the official records, where the names of the parties are given. It is also a well known fact, that whenever Boatswain brings war on them, they are sure to flee within our territory for protection, never considering themselves secure a moment out of it, till peace has been restored.

"The following will show the names of such kings and headmen, all at present we remember, as being under the protection of our Laws, and subject to their jurisdictions:

- " King Gray, and people.
- " Short Peter, and people.
- " Bob, and people.
- " Willey, and people.
- " Brister, and people.
- " Peter, and people.

Mary McKinzie, and people.

Farga, and people of the district of the Dey country.

Prince Will, and people of Junk.

Bob Gray and people, of Grand Bassa."

So that, according to Mr. Russwurm, in August, 1834, it was "a well known fact that ALMOST ALL THE TRIBES around here (had) thrown themselves under the protection of the Colony;" and for the truth of this allegation, he refers to OFFICIAL RECORDS. This article, it will be observed, was written about four years after the date of Captain Sherman's letter; a letter with which Mr. Russwurm was undoubtedly familiar, as the reports of the Society are regularly transmitted to the Colony, and he was the Colonial Secretary. Any material error in Capt. Sherman's letter, having relation to the subject on which Mr. Russwurm was writing, could not have escaped the notice of the latter. From these premises it is reasonable to conclude that the ten tribes enumerated by the Editor exceed ten thousand persons, and that this was the number under the protection of the Colony when Capt. Sherman wrote. At all events, it must be admitted, whether Capt. Sherman's estimate was accurate or not, in 1830, or even in 1833, when Mr. Gurley spoke, the latter had sufficient grounds for believing in its correctness; and indeed that it would have been much more "extraordinary" if he had doubted it.

In connexion with this topic, it may be mentioned that the official communications of the Colonial Agents to the Managers of the Society, exhibit frequent indications of the general influence of the Colony on the native tribes. At present, we shall mention two only:

So far back as the year 1826, Mr. Ashmun wrote to the Board:

"The country people begin, as a customary thing, to honor me with the title of 'Head man for all their country,' and 'Father of we all;' and whenever a proposition is submitted to them, they are in the habit of replying, 'You know best what is good for us;' and in case they shall ever be straitened in consequence of yielding to my requests, they are careful to let me know that the Colony will ultimately be obliged to provide them with the means of subsisting themselves.

"All this region of Africa opens its bosom for the reception of her returning children."

In subsequent communications, Mr. Ashmun informed the Managers, "that the chiefs between Cape Mount and Trade Town had bound themselves to exclude all others, except the people of Liberia, from a settlement in their country; that they were anxiously seeking

an education for their sons in the Colony ; that they were universally at peace with its inhabitants ; and that when a robbery had been committed by a few lawless individuals on a company of the Bassa people under the protection of the Agent, *more than one thousand native men were marched under arms, to place themselves at his command.*"\*

#### EXTENT OF LIBERIA, AND ITS INFLUENCE ON THE SLAVE TRADE.

[From the *New York Evangelist*, April 18.]

MR. LEAVITT:—It is probable that the most of your readers are yet in doubt as to the true extent of Liberia. Indeed it would be strange, if a correct impression could be received from the multitudes of contradictory statements presented to the public. About a year since, I explored the western coast from Grand Cape Mount to Cape Palmas, for the purpose of learning the most favorable points for the establishment of missions. I availed myself of every opportunity of ascertaining the condition of the colonies—their extent, &c. I learned, from unquestionable authority, that the American Colonization Society had made three purchases: 1st. Cape Montserado and its vicinity. 2d. Junk Territory. 3d. That section of Grand Bassa that lies on the northwest side of the river St. Johns. This river is the boundary of that Society's possessions. These three districts include a coast-extent of about forty miles—no other districts have been purchased by the American Colonization Society. It was ascertained that all the tribes from the Gallinas to Trade Town were willing to dispose of their lands—and hence, the Society named this region, "Liberia."

I learned the following facts, touching the slave trade. They are unquestionably true. The river Gallinas is the most extensive slave mart on the western coast. It is not within the limits of Liberia—it is the northern boundary of what was *improperly called Liberia*.

Grand Cape Mount was for many years an extensive slave mart. About two months previous to my visit, the natives had resolved to abandon the slave trade forever. They were led to take this noble step, partly by their own convictions, and partly by the persuasion of the Governor, and citizens of Monrovia.

Cape Montserado was a slave mart at the time it was purchased by the Agents of the Colonization Society. The establishment of the Colony broke up the slave trade entirely.

Little Bassa was a slave mart up to Jan. 1834. Two tribes, the Fishmen and Kroomen, combined their forces—demolished the factory, and drove off the traders. This place is between Monrovia and Grand Bassa. It is still owned by the natives.

Grand Bassa was a slave mart. There were two factories, one on each side of the river. The first was destroyed when the American Colonization Society obtained the north-western section, and the other when the Young Men's Society, by their Agent, purchased the south-western section.

It was thought by some that Young Sesters was a slave mart, but no evidence of it could be obtained. The slave trade has never been tolerated between Young Sesters and Cape Palmas, and for some distance beyond. If there is no slave mart at Young Sesters, then indeed colonization has been the means of destroying that cursed traffic from Cape Mount to Trade Town, a distance of 170 miles.

Respectfully,  
PRINCETON, April 6, 1835.

S. R. WYNKOOP.

#### REMARKS.

The statement of Mr. Wynkoop may be added to the mass of testimony before existing, to show that the Liberia Colony has exer-

\* See Gurley's *Life of Ashmun*, p. 364.

cised a highly salutary influence in suppressing the slave trade. His account, however, of the territorial limits of Liberia is so inaccurate as to require correction in this Journal. Mr. Wykoop enumerates three districts of country, including a coast-extent of about forty miles; and then adds, "*no other districts have been purchased by the American Colonization Society.*" That this assertion is erroneous, will appear from the following abstract of purchases made by the Parent Society, and described in deeds and other documents in its possession :

1. The original settlement of *Montserado*, was purchased by Dr. Eli Ayres and Captain R. F. Stockton, Agents of this Society, from Kings Peter, George, Zoda, Long Peter, Governor and Jimmy, on the 15th of December, 1821, described as "certain Lands, viz. Dozoa Island, and also all that portion of Land bounded North and West by the Atlantic ocean, and on the South and East by a line drawn in a South-East direction from the North of Montserado river."

2. The *Caldwell* settlement was purchased by J. Ashmun and C. M. Waring, on the 11th of May, 1825, from Kings Peter, Long Peter, Governor, Zoda and Jimmy. It is described as a Tract of Land "bounded towards the West by Stockton Creek, and on the North by St. Paul's river, including the free use of the channel of said river."

3. The *Young Sesters* Tract, was purchased by C. M. Waring and Jacob Warner (commissioned for the purpose by J. Ashmun, Colonial Agent), on the 27th of October, 1825, on which day they entered into an agreement with King Freeman of Young Sesters, for a "Tract of country lying on either side of the Young Sesters river, and extending half a league Southwardly of its South bank and the same distance to the Northward of its Northern bank, being every where of the width of one league, exclusive of the bed of the river, and extending longitudinally from the mouth of the said river to its source."

4. The *Junk* Tract was purchased by the Colonial Agent, Mr. Ashmun, on the 11th of October, 1826, who agreed with King Prince Will, King Tom, and Peter Harris, all of Junk for "perpetual use and entire jurisdiction of all that piece of Territory situated on the mouths of the Red Junk and the Junk, bounded on the North-West and North by the ocean and mouth of the Red Junk river, on the North-East by the same river, on the East by a line drawn across the narrowest part of the Peninsula from the Red Junk to Junk rivers, on the South-East by the Junk River, and on the South and South-West by the mouth of the Junk river and the ocean."

5. *Factory Island* was purchased by the Colonial Agent, Mr. Ashmun, on the 17th of November, 1826, from King Joe Harris of Grand Bassa. It is described as "all that parcel and district of country, known by the name of Factory Island, being an Island situate, lying and being in the river St. John in the country of Grand Bassa, commencing towards the West, and about two miles from the mouth, and in the Northern branch of the said river, and extending Eastwardly up the said branch four miles less or more, and being of the average breadth of half a mile, less or more, and containing one thousand acres, less or more, together with the Houses, Timber, Fruit-Trees, and other appurtenances, in fee simple for ever."

6. *St. John's River Tract* was purchased by Mr. Ashmun, on the 20th of November, 1826, from Bob Gray, Jack Gray and Centipade, Headmen of Grand Bassa, the King and other chiefs consenting. It is described as "all that Tract and Parcel of country, situate on the North bank of the Great Central Trunk of the river St. John, in the aforesaid country of Grand Bassa, bounded as follows, to wit: on the West by a line running due North indefinitely, from the water's edge due North of the West end of Factory Island—on the East by a line running in the same manner from the water's edge, due North of the East end of Factory Island, and by the St. John's river South, and extending Northward indefinitely."

7. *Bushrod Island Tract* was purchased by Mr. Ashmun on the 15th of December, 1827; he entered into an agreement with Mary McKenzie, Proprietress of the Northern Half of Bushrod Island, to purchase "all that parcel and tract of Land lying and being on and a part of the right bank of the Stockton Creek, commencing at the disjunction of the said Creek from the river St. Paul, and extending from the said head or disjunction, so far downward towards the South-West as her right in the lands of the said bank reaches, and one-half mile inland, measured from the Western margin of the said creek."



8. *Millsburg Tract* was purchased by Lot Cary, acting Colonial Agent, on the 4th of April, 1828, from Old King Peter, Kings Governor, Jimmy and Long Peter. It is described as "all that tract of Land on the North side of St. Paul's river, beginning at King Jimmy's line below the establishment now called Millsburg settlement, bounded by the St. Paul's river on the South, and thence running an East North-East direction on St. Paul's river, as far as he the said Lot Cary, or his successors in the Agency, or the civil authority of the Colony of Liberia shall think proper to take up and occupy, and bounded on the West by King Jimmy's, and running thence a North direction as far as our power or influence extends."

9. *Edina Settlement* was purchased by Dr. Joseph Mechlin, Jr. Colonial Agent, and Elijah Johnson, a citizen of Liberia, on the 11th of February, 1832, from King Yellow Will and Bob Gray. It is described as "all that parcel and district of country situate on the West bank of the St. John's river, bounded as follows, viz. commencing at the mouth of said river, and running along the West bank of the same to the mouth of the North branch of said river—thence the line running West North-West indefinitely, or until it strikes the sea-shore—thence running along the sea-shore to the mouth of the said St. John's river, or the point whence it started: Also the four largest Islands, situate in the Great Central Trunk of said St. John's river, about four miles above Factory Island."

10. *Grand Bassa Tract* was purchased by Dr. Mechlin, on the 15th of January, 1833, from King Joe Harris of Grand Bassa, with the consent and concurrence of the Chiefs and Headmen of the said country. It is described as "all that parcel and district of country, bounded as follows, viz. by a line commencing at low-water mark on the point of land formed by the junction of the principal or Central Trunk of the St. John's river and the South-Eastern branch of said river, known by the name of Benson's river, thence running along the Northern bank of said South-Eastern branch of the St. John's river, for the distance of fifteen miles, thence by a line running due North until it strikes the Southern bank of the principal or Central Trunk of the St. John's river, thence running along the Southern bank of said river to the point whence it started."

In addition to the above purchases, in December, 1831, a small tract of land at Cape Mount was formally added to this Society, on the shores of a Lake formed by the confluence of several large rivers, about ten miles distant from the sea. A fresh-water river discharges itself into the Lake at this place, and the point of land formed by their junction is that ceded. The Lake is about 20 miles long and 10 or 12 miles wide, and navigable for vessels drawing seven or eight feet. Several large rivers, which penetrate into the interior, and divide into numerous branches, afford great facilities for inland navigation and trade. The situation thus selected, is said to be one of the most healthy on the coast, and the land is remarkably fertile. It was granted on the sole condition that settlers should be placed upon it and Schools established for the benefit of native children. It has not yet been found convenient to comply with the terms of the cession.

Besides the territory described as above, obtained by the Agents of the *Parent Society*, its *Auxiliary*, the Young Men's Colonization Society of Pennsylvania, has recently purchased and taken possession of a considerable territory at Bassa Cove, South of, and immediately adjoining, the last purchase made by the Colonial Agent of the *Parent Society*.

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#### LATEST FROM LIBERIA.

The late arrivals from West Africa, of the schooner *Edgar*, Capt. New, at New York, of the brig *Bourne*, Capt. Gaunteaunes, at the same port, and of the Colonial schooner *Margaret Mercer*, at Philadelphia, bring news from the Colony up to the 12th of March.

Mr. Hilary Teage had succeeded Mr. Russwurm as Editor of the *Liberia Herald*, and as Colonial Secretary. The *Bourne* brought as passengers the Rev. John

Seys, Missionary of the Methodist Episcopal Church, Miss Farrington, attached to the same mission; Doctor Skinner and Doctor Todsen; Mr. and Mrs. J. J. Roberts, of Monrovia. Dr. Skinner had not heard before he left Liberia, of his appointment as Colonial Agent. Mr. J. F. C. Finley had been attacked by the fever, and had recovered from it.

By the recent arrivals, letters were received from Mr. Pinney, Colonial Agent, addressed to the Secretary of the American Colonization Society, from which the following passages are extracted:

MONROVIA, JANUARY 7, 1835.

"We shall triumph. The advantages of soil and products and freedom, which exist in Liberia, will, when prejudice yields to sober reason, induce the highminded and enterprising men of colour in America, to emigrate here on their own resources. The crops of arrow-root, coffee, pepper, and cotton, exceed all that can be boasted of in the United States.

The people of Mr. Andrews, in whom you express so much interest, have proceeded to Grand Bassa. They arrived here in excellent health, as did the whole ship's company.

Without proper orders, themselves and goods were landed, and by the misrepresentations of the opposers, they were poisoned against proceeding farther, and made to consider it degrading to them as freemen, not to be permitted to settle immediately with their friends.—Knowing the importance of keeping them together, and thus giving them all the benefits of the best medical aid, I made it a matter of option with them, either to stay at Monrovia and be thrown on their own resources,—to go to Millsburg and be assisted, or to proceed to Bassa with the privilege of settling where they chose after six months.—They preferred the latter, and are so pleased with the place, that I received word by Dr. Skinner, from them, a few days since, that "a present of all the Cape would not induce them to come back to reside."\*\*\* I feel it a matter of such importance to place them on farms, that so soon as the public boats are put in order, all such shall, even at public expense, be permitted to visit the upper settlements. By a very careless trial of arrow-root, it is ascertained that at ten cents per pound, the land will, with very little trouble, produce at the rate of \$100 per acre,—and so of other crops—sugar-cane, coffee, and cotton.\* \* \*

The annual meeting of Council, has taken place this week. Among the most important resolutions, is that giving to each settlement incorporate powers. By this measure we secure to the *temperance* cause almost complete success. At present, although a large majority in some settlements would banish the article, the traders of Monrovia claim and exercise the privilege of introducing and selling to any amount, even in violation of law. The several incorporations can now make their own bye-laws and prohibit its introduction or sale by fines. They will also be enabled to lay taxes for bridges, roads, schools, &c. &c. There are many plans proposed, to amend the laws; amongst others has been the calling a convention of delegates from each settlement to meet in Monrovia. \* \* \*

Indeed, under God, all things are working for our good, and opposition gets foiled on every tack. The last news from Bassa Cove is encouraging. Many are sick, but the fever is light. Mr. Hankinson, who was appointed Agent pro tempore, writes very encouragingly. Mr. Finley and myself were there a few days to assist, and several carpenters were employed from Monrovia to go down to hasten the erection of suitable buildings.

The new emigrants, anxious to earn their own money, have petitioned to be allowed to do their own work,—and the former are about to return. I hope for the best, and relative to their health, am encouraged by the sanguine hopes of Dr. Skinner. Several articles due for the purchase of Bassa Cove, are warlike,—and I am requested by Mr. Hankinson to procure them. An opportunity offers just now to obtain them from the Edgar, Capt. New, owned by Mr. Garretson of New York. As I need a few articles to make out a cargo for the Schooner, I shall probably sell him a small draft upon the Society, at six months' sight. I hope as I send no drafts but such as are necessary, none of them will be suffered to be protested.

The facts and tables which you ask for, it shall be my immediate endeavour to procure and forward. It shall embrace the whole subject of inquiry made by Gerrit Smith, Esqr. \* \* \*

I have enclosed a rough sketch of the course travelled by the Commissioners during the month of their absence among the natives.—Their mission, though not completely successful, has doubtless done much good in the way of preparing the natives for peace, and I hope the parties will soon be heartily glad of our intervention. The chief events connected with the journey, have appeared in the Liberia Herald; nevertheless, the original journal is forwarded for the use of the Board. The only minerals brought back by them, are several beautiful specimens of Silix, nearly transparent.

The anxiety of parents and children for instruction was very great; and Messrs. Mathews and Titler, speak of going into some one of the native villages, as instructors. Indeed, the call is all around us, and hundreds of young laymen, members of the Church, could do more good than the most learned professors. To-day, the Schooner M. Mercer, Capt. Higgins, arrived from the leeward, and brings a message for teachers from Sinno river. The King says "America man make town up the coast and down the coast; why he no come here too, and build town in my country?"

The advantages of settlements along the coast, in preventing the slaver, and the peculiar local superiorities possessed by this river over any other along the coast, render it so desirable to secure a footing there, that I am tempted to make a purchase for the Society. The Public Store, I presume, will be finished and in use before this arrives in America. The Council are building a Court-house 40 by 30, of rock, on the eminence on Crown Hill, where my predecessor had collected stones for a house. It is to be two stories high. The lower one occupied as a Jail, the other, to have two Jury rooms, and a bar and bench. It will make a fine appearance when completed. The walls are rising rapidly, and the Committee are allowed to use the materials ready at their hands. At the same time a subscription for a Light-

house is rapidly filling up. If the funds were only at command, which would enable me or your Agent to complete the Mill, I should feel that my efforts here had not entirely failed of success.

The opening a road to Boatswain's is necessarily delayed for the present, until peace can be established, when I doubt not powerful aid can be obtained from him.

JANUARY 9th.

Among the acts of the Council which closed its session to-day, was one to build a large stone edifice on the top of the Cape, to answer the double purpose of Fort and Light-house. To meet the expense, they voted \$150 from the Public Treasury, and I ventured to pledge an equal sum from the Society. To this may be added \$100 of subscription from citizens and masters of vessels, who feel a need of it; and \$50 on my own account. With these sums, we are fully impressed with the belief that it can be completed. Considerable and warm debate occurred on the resolution which was passed to create a Supreme Court of Appeals, and limit its powers. The objection urged, was entirely on the ground of its being a violation of the Constitution. The reply was made by reference to the late resolution of the Society, by which it creates the Council of six, and defines its powers—especially the clause empowering them to make laws for the general welfare of the Colony, subject to revision by the Board of Managers. Your Society will, of course, decide upon it, and perhaps explain the point in dispute amongst us.

According to your wish, I have made particular enquiries relative to the Page family. They have been here three years. The whole twelve are alive, excepting one little child. Having remained upon the Cape, they, like others, are poor, and find it "hard times." However, as they express a willingness to become tillers of the earth, I hope the next notice will be more cheering concerning their condition.

The Temperance Societies have received new life within a short time. Dr. Skinner, while at Bassa, was so successful as to form one in Edina, numbering 49 members,—who are pledged neither to use spirits themselves, nor sell or give it away to others. Many were convinced, who only wait to get rid of their present stock, to put down their names, and buy no more for sale or use. Nearly a year ago, the Methodist Conference formed a Society of its members, but at their meeting a few days since, the name was altered, and the doors flung open for all; many have joined. \* \* \*

JANUARY 20th.

Since my last, the fever has touched me once more *with its cold fiery hand*, and with magic speed, taken more than half my strength away, while fast as time wings its way, business close pressing on its heels, demands attention and permits no rest.

Poor Burnes too has come and talked of Heaven, and while he talked, the word went forth, "come to thy home." His feeble frame did not endure the attack of fever but a single week!—and Sabbath evening he died, or rather Monday morning, at 4, A. M. He expected it, though not so suddenly. This afternoon a small but respectable little band attended his remains; saw them deposited by

the side of Mr. Laird, with whom I doubt not his spirit now rejoices above. He was examined by Dr. S. after death, and the climate fully acquitted from blame in his case. \* \* \*

This morning, the Bourne from Baltimore, for Palmas, touched for a day or two. Her letter-bag was *indeed* a treat, but nothing official came as to a *successor*. Why delay so long? \* \* \*

MARCH 3rd.

The brig Bourne expects to sail to-morrow, and like every one whose disposition is to procrastinate, I am overdone with business. Especially is this the case, because Mr. Finley, whose acquaintance with my affairs and desires would have rendered it useless to write, has not yet returned from the interior, and I fear will fail to secure a passage. So important is it that some one who can explain all the events which have happened during the past year, at a personal interview with the Board of Managers, that in the event of his not arriving by to-morrow, Dr. Skinner, who intended to return in the summer, will embrace the opportunity and proceed to America at this time.

My chief desire for this, arises from the hopelessness of obtaining a successor without it. Your own kindness will, I trust, lead you to urge this wish upon the minds of the Board, and secure immediate action. You greatly need another Randall here.\*\*\* Let your selection have an eye to the firmness and prudence of the individual.

But there are other things of a pecuniary nature, which I had greatly confided in Mr. F.'s assistance to have settled. When Dr. S., Mr. Finley, Mr. Searle, &c. arrived in the Jupiter, we received a large supply of provisions and other articles. From this, as productive of benefit in forwarding the buildings which were attempted, must be deducted the *large rations* issued by Dr. S. to the poor,—the amount nearly \$900 used and intended to repair the Schooner,—the payment of officers' salaries, nearly all of whom claim the right of receiving the whole amount due in *provisions*—at 25 per cent. advance. The expense of clearing land and erecting houses at Junk river, in expectation of new emigrants,—the expense of sending Commissioners to the interior, to open a road, secure peace, and examine the country, at least \$500. These deductions made, and a thousand incidental expenses added, and the remainder would have done little toward finishing the new *Store*, now nearly completed; and the want of which at the time of the Jupiter's arrival, has not added less than \$300 to the incidental expenses. \* \* \*

The readiness with which I have consented that Dr. Skinner should proceed to America, instead of Mr. Finley, arises from a firm conviction, that he can do great good in giving facts concerning the Colony, and especially toward hastening the arrival of another Agent.

His absence will be felt by all as an evil of uncommon magnitude—but will render his return the more valued, and perhaps this is a better season for his absence than any future period might present. Under his constant, faithful and indefatigable efforts, nearly all the ulcers and sore limbs are cured, cut off, &c.,—in other words, the number of helpless and feeble is diminished, in almost a ten-fold ratio

The accounts of the past year have been made up, and are forwarded with the regular vouchers, so far as settled. Those for the Mill were neglected to be sent in August, and are now forwarded.— Their amount is considerable, indeed to so much as to make me regret my inability to complete it. There are several old claims which I do not settle, hoping another will speedily come with full authority to act. Mr. Devany's estate claims \$600 or more, as due him by your former Agent. Mr. Waring's estate claims \$500 for old lime tierces, now rotten, which they say Dr. Mechlin agreed to return or pay for. This, too, I have referred to the Board, for their decision.

MARCH 6th.

I have, by the advice of all the friends of your Society, concluded to send the Schooner M. Mercer to America, bound for Philadelphia—to be disposed of as your wisdom may decide. I forward an account of her expenses since my arrival, by which you will perceive she is a constant source of expense.

1st. From her draft of water being too great for our bar.

2nd. From want of goods to fit her well; if we had a vessel of 35 or 40 tons, having only a draft of four and a half feet when loaded, and a good supply of goods, she might, with the new store on the water, be profitable and of service. But if your funds are yet narrow, the Agent can do better without her.

I entrust her to a young gentleman from Charleston, formerly mate of the Edgar belonging to Mr. Garretson, now Captain of the schr. Margaret Mercer. The crew he will ship from the Colony.

The freight will be small, yet quite sufficient to cover the expense of her voyage. The Captain is to receive \$100, at the close of the voyage. \* \* \*

MARCH 8th.

I am anxious that by the first vessel which the Board may charter, a cargo of mules, horses and jacks, from some place, should be sent to us. Our agriculture will languish, until something of the kind is done. The people get quite disheartened at the slow progress of planting with the hoe, and choose any other labour. I should have sent the Schooner for some long ere this, but when we had funds she was out of repair, and now that the repairs are completed, our funds are exhausted, and we have nothing for her to do.

If the Society shall determine to return her to the Colony, the freight will exceed the expense; and by a few days' delay at the Cape de Verds, a number of animals might be procured. The Colonists will not do it—those who are able are *too prudent* to embark in any business that will not yield an immediate return, and would not invest money in a farm of coffee on any account, lest, peradventure, the Colony should be ruined by the Abolitionists, and they could not remove.— The rest cannot, for want of funds; so the matter will devolve upon the Society. But I sincerely hope, as was remarked a few days since, that, in case the succeeding Agent can be furnished with goods, and kept furnished, the Schooner will be exchanged for one which draws less water, accompanied with a 3 ton boat, copper bottomed. The destructiveness of worms in this climate, is past imagining. The specimens of their destructiveness, which I send by the

Captain, are taken from a boat formerly used by Mr. Weaver, at Grand Bassa. As you will perceive it is honeycombed.

In a box, forwarded by the brig Bourne to you, I enclosed several packages of seeds and shells, which I hope you will have the goodness to distribute. There are also two large and very fine country cloths, sent me as presents by Boatswain. They are white, emblematic of peace. They were accompanied with a request for arms and ammunition, which, of course, I refused; but hope the Commissioners sent for the purpose of mediation will succeed. The first interview with them, was quite interesting. Nearly fifty natives with their long robes were around.

Zingby, the chief warrior, arose, and with the interpreter approached near me, and plead his master's claim to our friendship. The words of the interpreter were written down at the time, as follows:

- Zingby say "hear him now,  
 "He speak King Boatswain's word;  
 "K. B. send him. You and K. B. be friends.  
 "K. B. send him book\* for you. (I then received the manilla and smallest roll sent you.)  
 "When you look him (i. e. Zingby with the manilla),  
 "Ye look King Boatswain.  
 "He say him fight war.  
 "He say Goolah people fight him for America  
 "People palaver. Him cut path and Goolah people make  
 "War, so path be stopped, and America man no get bullock.  
 "All ivory and bullock come from K. Boatswain.  
 "Goolah no have too much.  
 "That way (therefore) Goolah people make path close.  
 "All America people belong to King B., and King B. he belong  
 "To America people—(i. e. there is mutual friendship and defence.)  
 "I be King B. Boy—true—no more. I be head war man for K. Boatswain.  
 "Let all America live in my hand.  
 "I cut path—Goolah no be able to keep path close.  
 "K. Boatswain say that white cloth be him heart.  
 "This war belong to America people's palaver.  
 "Goolah man no look—(i. e. possess) bullocks and ivory like  
 "King Boatswain's man.  
 "They fight cause K. B. send goods here.  
 "Zingby come tell you *him*, i. e. K. B. fight war this time."

Here there was considerable hesitation, as if he was uncertain whether to proceed any farther—the whole of the preceding part had been no uningenious introduction to the main object—a request for powder and a large gun. The effort had been to work upon our pride and cupidity, to lead us to assist in fighting the Goolahs. He proceeded:

- "K. Boatswain say come back quick.  
 "Let Gov. send him book. If Gov. send a book,  
 "No make war, King B. set down—only he  
 "No want Goolah man trouble Cape, and close  
 "The path. Interpreter, my name be Kili.  
 "I be him boy. I live in your hand till Zingby  
 "Carry book. (I had then sent the Commissioners the first time, though unsuccessfully; they have gone a second time.)

\* This book is a token; a silver manilla with his name upon it.

† Poor fellow, he was killed about two weeks after, in an attempt to scale a barricade of the Goolahs.

"Zingby come quick and bring money—let the news about the Commissioners live in the book,"

Hesitatingly. "King Boatswain want *big gun*. He say Goolah people make Condo man run, cause he have *little big gun*."

As our policy and Christian character unite in requiring peace, I refused the gun, but sent presents and urged peace.

I am quite disappointed at hearing nothing from the Commissioners since their second departure. It is nearly a fortnight since I expected the return of one of them, Mr. Finley, but not a word has been heard from them since the notice of their safe arrival at Boatswain's.

I fear the negotiation will proceed so slow, that the rains will have set in before the road can be opened to the interior.

Our only hope is by obtaining native assistance, for there is no probability of ever obtaining enough Colonists to accomplish it. The report which Mr. Whitehurst presented at their first return, I did expect to have forwarded, but as he published in a letter to Gerrit Smith, Esqr. in the Herald, the leading facts, and has agreed to take his journal for the compensation for his time, I have consented, and trust the facts collected, will form an interesting volume—while they disseminate information relative to the native customs, manners, and productions of our neighbourhood.

MARCH 12th.

The accounts are as yet deficient,—the Book-keeper and Store-keeper being both sick. The accounts of the Margaret Mercer are so badly arranged, that I am almost ready to keep them until Capt. Lawlin comes up from the leeward. If they are sent as the Secretary presented them to me, I can only say they will not present any thing like the real state of the case. She is overcharged, and her credits are too small. Having more leisure, I shall immediately examine the books and endeavour to put the accounts straight.

We need printing ink and paper, as also a more complete set of school books for our schools,—primary works to secure a reading population.

There are now two Schools at Millsburg. A female one by Miss Sharp, and one for boys by the Rev. W. Anderson. Two at Caldwell, one by Mrs. Cæsar, supported by the ladies of Philadelphia, and the other for orphans and poor, by Miss Bush, paid by the Colonization Society.

At New Georgia two, Mr. Eden for children in the morning, and adults in the afternoon (about 20 adults attend, and are making rapid advance.)

The other, by S. Cæsar, under the care of the M. E. Church. In Monrovia there are three. Two for females, supported, one by the ladies of Philadelphia, the other under patronage of a similar association in Philadelphia.

The inhabitants of Edina support a teacher, F. Lewis.

The Rev. C. M. Waring, before his death, had, with great care and much expense, nearly completed a small schooner of 35 tons.—Since his decease, it has been purchased by his son-in-law, Mr. John Lewis, and fitted for sea. Her name is in compliment to my esteemed friend, R. R. Gurley: and to-day, she commences her first voyage to Grand Bassa."



The Liberia Herald of December 31, announces the return on the 19th of that month, of Messrs. D. W. Whitehurst, A. D. Williams, and G. R. McGill, who had been despatched to the interior to negotiate a peace among the tribes in the vicinity of the Colony, and to select a highland location suitable for an interior settlement. They were recalled by the Colonial Agent, in consequence of his apprehension that the distracted state of the country would subject them to great danger. It appears from the Herald of February 28, that a few days before, a strong escort arrived from King Boatswain, soliciting the immediate renewal of the embassy, and giving the most earnest assurance that every facility would be rendered on his part for the full accomplishment of one of the objects of the mission. The Colonial Agent immediately re-appointed the same Commissioners, associating with them Mr. Josiah F. C. Finley.

"Under any circumstances," says the Herald, "the duties assigned these gentlemen are arduous and difficult,—but in the present instance, they are peculiarly so. The interests of the parties, between whom they go to mediate, are in direct opposition. One has always been accustomed to replenish his store, or recruit his revenue, from the spoils of the other, and having so often succeeded in his predatory attempts, he is confident of continued success. The other, having at length secured the assistance and concurrence of the surrounding tribes, seems inclined to risk the decision on a battle, rather than to trust to any treaty of amity or peace with him whom he has so often found faithless.

We hope, however, that the Commissioners may persuade them to "bury the hatchet." The well-being of the Colony, in a great measure, certainly depends on it. If the war should continue to rage for a few months, as it has for some short time past, among the evils that will result, we may with certainty anticipate that of the advance in the price of rice, to one dollar and twenty-five cents a croo; and a sorer evil, all circumstances considered, we cannot be afflicted with."

The wars in which the different tribes or nations are now engaged, are described as being very sanguinary and destructive, and as raging almost at the doors of the Colonists. Jenkins, one of the belligerents, had received from one of the native Kings a subsidy of 500 men, completely armed and equipped for African warfare. The informant of the Herald, who was at Jenkins' when the reenforcement arrived, says:

"They were accompanied by the largest bullock he remembers having seen in Africa—a present from their King to Jenkins, with the following very singular injunction—an injunction truly African, which has reference to a custom prevailing among them, expressive of their determination to reject all conciliatory overtures. The injunction was, that the bullock must not be sold for tobacco, rum, nor any thing else; but killed in the centre of Jenkins' Town—the blood to be sprinkled throughout the town—and a piece of the flesh to be eaten by every man that intends to fight. What secret energy there is in the sprinkling of blood, or flesh, other than the strength it yields to the muscles of the human animal, I am not enough of a philosopher to divine. Perhaps, though, a secret virtue has its residence in the blood and flesh of the beast, and by sprinkling and deglutition, is transfused through the souls of the doughty warriors. Perhaps it acts as an amulet, and transmutes the balls of its adversary to water, or charms them harmless to the feet of the beef-eating warrior."

"A little knowledge," proceeds the Herald, "of African diplomacy and political etiquette, forbids us to anticipate the cessation of hostilities within any short period. Jenkins seems confident of success in the event of a general engagement. Our informant says he will not listen to any thing like a treaty, and declares that Boatswain feels himself bound by an engagement, only so long as adherence is strictly compatible with his interest."

Cape Mount was again the seat of war, the chief actors in the scene

being the two veterans Gomes and Brown, and had become almost deserted by even the natives of the place. The object of the contention, is to determine who shall, and who shall not, reside on the beach.

Brown puts in his claim from alliance with Prince Jarrah, and superiority in point of possession of this world's goods. Gomes, on the other hand, contests his claim on these very grounds, and contends that Prince's right to the beach was only founded in the conquest of his father, and expired with the power to support it; and alleges, in support of his claim, his connexion with Far-Torah, whom he declares to be the rightful "Monarch of all he surveys." Old Gray steps up and denounces them all—robbers—declaring that he is the only king in that country; that they refuse to obey him merely because he has not power to enforce obedience. Among these conflicting claimants, as the *turban and horsetail*, are not exactly hereditary, it is difficult to say which is the rightful owner. It is indeed to be lamented, that this place, which has hitherto yielded so large a portion of our commercial exports, should be rendered so completely unproductive, merely from the caprice of a few pragmatcal headmen. It is well known that neither Brown nor Gomes, has any right to the country; neither of them being natives of Cape Mount, and it is also equally well known, that they are the chief instigators of all the hostile measures, that have been recently conducted in that region. We have been informed that Brown is at Gambia, a town about three miles from the beach, and when the *Henrietta* sailed, a battle was hourly expected.

The following article from the *Herald*, adds to melancholy proofs, that the SLAVE TRADE is still actively carried on, and loudly demands the extension and invigoration of the Colonization principle in Africa, as the most efficient means of prostrating that horrid traffic:

COMFORTS OF SLAVERY.—We have been informed that the slaves purchased by the Captain of the French schooner at Little Bassa, have killed one of their keepers and effected their escape. Two or three of the men who were secured in couples, by chains on their feet, contrived to get off the irons at a time when the Captain and cook were out of the enclosure. They instantly entered the house and secured the arms and ammunition. The Captain and cook returning shortly after, the latter was killed on entering the gate—one of the slaves pouring the contents of the musket precisely in his mouth. The Captain instantly fled, and also the rest of the Frenchmen, that were confined to the house by illness, and who, until aroused by the report of the gun, were unconscious of their dangerous situation.—These slaves immediately proceeded to liberate their companions in thralldom, and after rifling the house of articles of comfort and security, they retreated to the bush. Thirty of them have been apprehended, and delivered to the Captain, who immediately on obtaining them, sent them on board. The remaining eighty-seven are still in the bush, bidding defiance to all that are disposed to molest them. Five days after this occurrence, the Captain left the coast.

The *Herald* notices the arrival of 54 emigrants to Cape Palmas in the following remarks:

ARRIVAL OF EMIGRANTS.—Arrived in our harbour on the 18th instant, the brig *Bourne*, of Baltimore, Md., Capt. Gaunteaune, having on board 54 emigrants, destined for Cape Palmas. We are indeed happy to see that the patrons and friends of that newly established settlement, are still prosecuting their object with vigor. We regard colonies along the coast as the most important weapons, with which to combat the African slave trade. The idea of putting an end to the slave trade, by stationing a few armed ships on the coast, we deem visionary—and serves, we think, only one good purpose; that is, it exposes the vanity of the attempt: it serves only to show in a degree, to what an enormous extent the traffic in human flesh is prosecuted on the coast. Slavers, possessing the same cunning as men-of-war-men, watch an armed vessel as closely as they can possibly watch him, and take advantage of every movement; no sooner is the armed vessel out of sight, than they cram their human cargo in the hold, and commit their safety to the agility of the vessel, which is almost always superior, and nine times out of ten, are not detected, even though they should be pursued. Liberia is a standing evidence,

that slavers cannot breathe in a moral atmosphere; their detestable traffic shuns the abodes of fair and legitimate trade, as the blear-eyed bat, the bias of noon-day; hence we conclude that one Colony, established on the principles of temperance and peace, sustaining, in their purity, the moral and religious institutions of the mother country, is worth a dozen scores of men of war.

Apart from this, there is another advantage of colonies, which has not as yet been mentioned. If ever Africa is to be civilized and christianized, tis to be done by colonies. They are the points from which the rays of light are to diverge, to the benighted sons of Africa. A moral and industrious colony, prosecuting honorable and legitimate trade, appeals to the selfishness of the natives, and attacks them on the side of their avarice; and we, who have had much intercourse with them, know that avarice and imitative curiosity are predominant features in the African character. But in our rage for the plantation of colonies, prudence ought to guide our steps, and direct our movements. We should be cautious, that we do not turn our attention to the establishment of another, ere the former has taken sufficient root to progress towards maturity, without the continual attention of the fostering hand that first planted it. The moment a colony begins to flag, or ceases to progress, that moment the influence it exerts on the minds of the natives, is unfavorable.—How soon do we hear them say, (in reference to some trader, perhaps, with whom they were accustomed to deal.) “first, he be my friend, he have money;” (was rich) “this time, he be poor fellow: I look ’tother friend.” They naturally think, that the stamina—the principle of that system cannot be good, which does not continue progressing.

A splendid new schooner, called “R. R. GURLEY,” in compliment to the Secretary of the American Colonization Society, had been launched. In noticing this occurrence, the Herald says:

“From some causes, which have been beyond our control, but which, it were only reasonable to expect in an infant community like this, some have concluded the colony and every thing connected with it, on the retrograde march. We think the conclusion gloomy and unjust; and that the numerous buildings and repairs of houses and vessels, at present carrying on in the colony, afford ground for an inference directly opposite.”

Our readers will doubtless be pleased with the following farther extracts from the Herald:

The Central Presbyterian Church, lately under the care of Rev. Wm. Patton, have given a unanimous invitation to Rev. Wm. Adams, recently of Brighton, Massachusetts, to become their pastor.

*Baptist Church of Monrovia.*—The First Baptist Church of Monrovia, recently under the pastoral care of the late C. M. Waring, sitting in a conference capacity, have, by a unanimous vote, elected the Rev. JOHN LEWIS, of this town, as pastor.

“We are pleased to state that a fifth Baptist Church in Liberia was constituted at Caldwell on the 20th of February, to which the Rev. Dr. Skinner attached himself.”

*Instruction of the Natives.*—“We feel proud to notice the commencement of a school, for the tuition of the natives, by Mr. Titler, under the patronage of the Western Board of Foreign Missions. This school is established on the Junk river, about midway between this place and that. The account Mr. Titler gave of the extreme anxiety evinced by the natives for the instruction of their children is truly gratifying.

In the Council that were called, when the subject was first proposed to them, there was but one dissenting voice; not only a general approbation was expressed, but the most solemn assurance given on the part of the headmen, that every thing should be done to facilitate the object: and in testimony thereof, they immediately pledged themselves to furnish as much rice and other necessary provisions, as would be sufficient for the scholars. As the farming season is at hand, they furnished Mr. Titler with a large house, hitherto used for domestic purposes, promising that as soon as they finish cutting their farms, they will furnish a new one. They have also put some of their female children under the care of Mrs. Titler, to learn, as they call it, “White man fash.”

*Agriculture.*—"We have been pleased lately in witnessing the immense quantity of potatoes exhibited for sale by the New Georgia, and Caldwell agriculturists. The quality this season in size and flavor is far superior to any raised at any past period; and the quantity has been so great, as to reduce the price one half from that at which they were a year ago sold; and yet they have literally gone begging for the want of purchasers. This augurs good; for if in proportion as money becomes scarce, provisions fall in price, the scarcity will not be felt, so far as it is wanted for provisioning; and that provisions can be produced at prices greatly under those at which they have heretofore been sold, and at the same time, yield a fair and reasonable profit to the cultivator, attempts lately made most abundantly testify."

*Jurisprudence.*

"**COURT OF APPEALS.**—It is with pleasure we announce to the citizens, the organization of a Court of Appeals in the Colony. This Court was created by an Act of the Agent and Council of this Colony, in January last. Its first session was held on the second Monday in this month, on which day it was organized and adjourned to the second Wednesday in February, when it met for the final decision of all cases which were legally referred to it.

"Such a Court has long been a desideratum in the Colony. The complaint we have so often heard, from those who have been dissatisfied with the decision of the Court of Monthly Session, is hereby remedied, and we hope by this wise legislation, that all parties may be satisfied. The person that considers justice is done him in the lower Court, never thinks of appealing, and if the Supreme Court should in any instance confirm the decision of the lower, the appellant, if he is a reasonable being, must surely be convinced of the justice of the decision, even though he should come off minus. If we were allowed to express our opinion, we would intimate that the Court commences too far in the rule of addition, for a great many, to whom the sum of fifty, or even ten dollars, would be an object of great importance. Laws are made for the benefit of the poor, as well as the rich; and in legislating, the former should be more especially kept in view. This Court, of course, has original jurisdiction in no cases; and appellate jurisdiction only in such, in which the sum in dispute is over one hundred dollars. If the word "hundred" was fifty, we should say, it would be more likely to embrace a greater number of proper subjects, for its decision."

*Obituary.*—Died in Monrovia, on Monday, the 20th of October, of fever, Mr. CHARLES H. WEBB, of Winchester, Va., aged 22 years.

Mr. Webb, formed one of the band who have devoted their lives to the cause of African prosperity, and arrived here in July last, by the ship Jupiter. Ardently attached to the profession of medicine, he quitted his attendance on the lectures at Washington, that he might be enabled to derive an acquaintance with the diseases of Africa, and be the better enabled to graduate with honor to himself, and advantage to his fellow beings. Since his arrival, his exertions have been unceasing in attendance on the sick, and his fatal illness may be attributed to the zeal and devotion which he uniformly exhibited in the discharge of duty. He was an honorable man, with an amiable disposition, and it may be mentioned here, as a high testimony of his worth, that he was beloved by all in our town, who feel in this dispensation of Providence, a regret for his untimely loss.

Died at Millsburg, on the 11th of February, FREDERICK JAMES, Esqr. Mr. James was one of the fathers of the Colony. He left the United States in 1820, and followed and sustained, by all the means in his power, the embryo republic, until it took up its abode on Montserado. When the Colony was assailed by the surrounding savages, and threatened with immediate and total destruction, he was seen foremost in its defence, defying death in whatever form it presented itself, and was never known to desert his post until the host of savages were vanquished, and the Colony placed in comparative safety. Ever firm in his attachment to the Colony, and true to the principles which urged him to leave the land of his birth, Mr. James has successively filled almost every office of honor and respectability in the Colony with credit to himself and satisfaction to his constituents.

*Mercantile.*—There is at present a great demand in the market, for Leather and Shoe Thread; for the want of it, we begin to apprehend that many will be found shoeless. All kinds of articles in the shoe and boot making line, would meet with ready sale, and command an advanced price. H. B. MATTHEWS.

—Monrovia, January 20th, 1835.

ROBERTS, COLSON, & Co. offer for sale on moderate terms, the following :  
5 Hhds. Tobacco, 24 Boxes Gumbo Pipes, 6 doz. Cast Steel Axes, 10 do Hatchets, 6 do Spades and Shovels, 6 do Hand Saws, 6 do Gimblets, assorted, 6 Boxes of Beeds, 8 Cases of Hats, 1 do Shoes, 24 Boxes of Cider, 5 Bbls. Madeira Wine, 3 Cases Claret do, 3 Crates Edgd. Plates, 4 do Moco Bowls, 4 do Cups and Saucers, 1 do Pitchers, 2 Boxes Bovensteens and Satinets, 2 do Calicos, Ginghams and Cambrics, 1 do Bed Ticking, and 1 do Muslins and Silks.

Ladies Shawls, Scarfs, Ribbons, Silk, Muslins, Silk Gloves, Silk and Cotton Stockins, printed Muslins, Parasols, worked Collars, cotton and linen Tapes; sewing Silk, cotton Thread, various colours, Elastic Suspenders, cotton Cloths, feather and palm leaf Fans, fancy beed Bags, guard Ribbon, rich figured bobinet Lace, casimere, carved Combs, linen and cotton Diapers, superior Stocks, Collars and Bosoms, Coffee, Tea, Chocolate, &c.

MONROVIA, FEBRUARY 28, 1835.

Wholesale Prices Current.

Articles.	Per	From	To	Articles.	Per	From	To
Bacon, - - -	lb.	— 20	25	Nails,	100lb.	9 00	10 00
Beef cargo No. 3,	Bbl.	— 16	16	Oil, Palm	gall.	— 50	— 55
Beads pound,		— 36	50	Pork,	Bbl.	none	
Blue Bafts,	rs.	none		Pots,	cwt.	7 70	8 00
Bricks,	1000	8 00	10	Powder,	Bbl.	17 00	18 00
Candles, Sperm	lb.	— 45	50	Padlocks,	doz.	1 00	2 00
Cheese,	"	none		Porter,	"	none	
Corn Meal,	Bbl.	6 00		Pipes, Gumbo	box	4 50	
Checks, Domestic	ps.	— 14	— 20	Romauls,	ps.	2 00	
Cotton, White	Bale	— 18	— 20	Salt,	sack	3 00	3 50
Flour, superfine	Bbl.	10 00	12 00	Sugar, Loaf	lb.	— 20	— 25
Guns, U. S.		4 00	4 50	Shoes,	various prices		
Iron Bars,	cwt.	3 00	5	Slippers,	100pr.	— 70	75
Lead, Pig	"	5 00	6	Soap,	box	2 00	2 25
Lard,	lb.	— 16	— 17	Shad,	Bbl.	13 00	14 00
Lime, pr.	cask	3 00		Tobacco,	100	16 00	
Molasses,	gall.	— 60		Wash-bowls,	doz.	2 50	3 50
Mackerel No. 3,	Bbl.	none		Satin, stripe	ps.	4 50	

Marine List. Port of Monrovia. Arrived since our last.

On the 3d inst. Brig Selina and Jane Rider, 12 days from the Nunez. On the 10th, Brig Active, Causte, 60 days from New Orleans. On the 17th, British Brig William Galt-Herbert, 29 days from London. Schr. Edgar, New, from the Windward. On the 18th, Schr. Henrietta, Briten, 53 days via Gambia, from N. York. French Brig Hercules, Canaud, 42 days from Nantz.

SAILED.

On the 10th, Brig Selina and Jane, Rider, for Salem, Mass. On the 15th, French Brig Active, Causte, for the Leeward. On the 21st, French Brig Hercules, Canaud, for the Leeward. On the 22d, Schr. Henrietta, Briten, for the Leeward.

Agents for the Liberia Herald.

Washington, D. C.—Rev. R. R. Gurley. Baltimore.—Dr. Eli Ayres. Philadelphia.—Elliott Cresson, Esq. New York.—Thomas Bell, 221 Front Street. Boston.—Rev. J. N. Danforth.

Since the foregoing was in type, several additional articles of interest relating to Liberia, have been furnished to the New York Spectator, by the Editor of the Philadelphia Colonizationist. The space in this number already occupied by similar matter, prevents us from doing more than briefly noticing their contents.

Emanuel Elliott, mate of the Margaret Mercer, who emigrated about seven years ago from Richmond to Africa, where he has resided

ed ever since, gives a very favorable account of the state of things in Liberia. He considers Bassa Cove the best spot that could have been selected for a Colony. The St. Johns, he says, is a magnificent river, penetrating far into the interior, and commanding an extensive and profitable trade in camwood, ivory, rice, palm oil, &c. At about 25 or 30 miles inland, mountains appear.

"The stories," adds Mr. Elliott, "about the slave trade being carried on at the old Colony, are utterly false:—very few are intemperate, and trade in spirits has very much lessened, owing to the efforts of the Society and the influence of Temperance Societies; and no sales permitted less than a gallon. Some few are discontented, but these are the worthless and idle: The industrious are well pleased with the country, and such only should go. Such people cannot be induced to leave Africa. The tales of Brown, Temple and others who have learned little or nothing of the country, are utterly ridiculous."

One of the emigrants manumitted by Dr. Hawes's will, writes that, after a pleasant passage of 43 days, they had all arrived in good health, except five who had experienced the fever lightly, and two who were drowned in consequence of their imprudence in venturing in a boat through the surf.

Mrs. Eunice Sharp writes that it was her intention to open a school soon. She says—

"The settlers are generally civil and moral; religion has formed a connection with temperance; and an intoxicated person is seldom seen. There are three denominations in Monrovia, and three meeting houses are building, and a jail. Mr. Burns will keep the school on the Cape, myself at Millsburg. There is a Bible class, and Sabbath School on the Cape; likewise at Bassa; taking into consideration, the great field that is ripe for harvest, and the few laborers therein, we may thank God and take courage."

Mr. Edward Y. Hankinson (a member of the Society of Friends, who went last fall to Africa, principally to establish a Manual Labor School at Bassa Cove, and to instruct the natives and Colonists in the mechanic arts) gives the following account of an interview between himself and one of the neighboring Kings:

"Our neighbor, and most powerful King in the country, was to see me to-day: I took my wife to him, and told him, that I was going to move with her on his side to-morrow, and asked him if he would be our friend and take care of us. He put his hand on his breast, and with the solemnity of a Christian, said he would; his son, a fine young man, was present. I told the father that I would teach him to read and write; this pleased the old man exceedingly. His land is that which you wish to purchase, and I desire that you agree to have schools established as a yearly contribution, which their usual improvidence cannot lay hold of and waste."

The following extracts are from Dr. Skinner's letter of December 15, 1834, to Mr. Cresson:

I have examined Bassa Cove, and it has been, in a great degree, through my influence, that the recently arrived emigrants have been finally sent to that place. We did not succeed in this purchase, until the week before last. The stand is important in three respects: 1st, I have no doubt but it will be the healthiest location on the sea shore, to be found any where between it and the Northern Tropic; 2ndly, it will abolish an extensive slave factory, now established there; and, 3dly, it is one of the best landing places to be found on the coast. These advantages will, I think, give prosperity to that settlement. Every assistance in my power will be given to Dr. McDowall, and every effort be made to preserve the lives and health of the emigrants.

I become daily more convinced that the Colonization cause is the cause of God. Slavery in a form, far more horrid than in the United States, exists in an unknown extent, spread over this vast continent. A general effort to civilize and christianize the natives, is the only means of putting it down. Slave factories are establish-

ed all along the coast, *Liberia only excepted*, from which thousands every year are carried into perpetual bondage; there is no other conceivable means to abolish it, but by the establishment of colonies on the coast. I would aid the cause of Christianity and Colonization here, if Jew or Infidel, and so would every man that knew the facts, and had the least regard for the temporal welfare of millions that are in this land. Had I a thousand lives, I would devote them all in such an enterprise as is now going forward here. All the money necessary would be furnished, did the Christian public know the facts, and what was needed. That there are difficulties in our way is true, and that there has been some bad management here is also true; but shall these things discourage us, and lead us to give up the only conceivable means of meliorating the condition of millions of our fellow-men? shall we forsake the last plank, the only ground of hope, for causes such as these? What would have been the fate of Christianity, had such been the dastardly spirit of its first propagators?

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#### TEMPERANCE IN THE COLONY.

The Temperance cause has become the subject of much attention in the Colony; and strenuous efforts appear to be making through the press and public meetings, to enlist popular feeling actively in its favor. On the 8th of January a meeting was held in the Methodist Episcopal Church, for the purpose of promoting it; on which occasion a sermon was preached by the Rev. Mr. Seys, from Habakkuk, ii. chap. and part of the 15th verse. "*Wo unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken,*" The meeting was well attended, and after the discourse was delivered, a Constitution was read, embracing a pledge of abstinence from the use and traffic of ardent spirits; and 43 persons became members of this Society. It is denominated the "*Liberia Temperance Society of the Methodist Episcopal Church:*" and its business is to be transacted by a President, Vice President, Treasurer, Secretary and seven Managers. These are to be chosen annually from among the members of the Institution, without any regard to sect, party, or denomination, as any individual may become a member by signing the pledge; and any member elected to office. The want of time, caused the election of officers to be postponed to a future period; and on Wednesday, the 14th of January, another meeting was held, equally well attended. The following officers were duly elected:

Rev. JOHN SEYS, *President*. D. W. WHITEHURST, Esq. *Vice-President*. N. H. ELBECK, *Secretary*. JAMES BROWN, *Treasurer*. Mr. MOSES JACOBS, Dr. J. W. PROUT, Rev. A. D. WILLIAMS, Rev. FRANCIS BURNS, Rev. B. R. WILSON, and Rev. SOLOMON BAILEY, *Managers*.

The Vice President addressed the meeting on this occasion, and by a unanimous vote of the members, was requested to furnish a copy of his remarks, for publication in the *Liberia Herald*. Seventy-one additional members have united with this Institution, and the cause of Temperance, seems on the onward march to success.

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#### JAMES BROWN.

Our readers will recollect a well written article from the pen of Mr. JAMES BROWN, which appeared in the *Repository* for September,

1833. This respectable individual was formerly a resident of Washington, where he learnt the business of an Apothecary under the instructions of Messrs. Todd & Co. Those gentlemen very kindly and liberally aided him in establishing himself as an Apothecary and Druggist at Monrovia, where, we are happy to learn, that he meets with the success to which his merits entitle him.

Mr. Brown has recently issued some proposals which are likely to be interesting to the public. They are contained in the following letter from him to the Editors of the New York Commercial Advertiser :

LIBERIA, MONROVIA, March 8th, 1835.

*Messrs. Editors.*—You will confer a favor upon me by publishing the following proposals. I lately understood that there are several gentlemen in the U. States, and, for what I know, ladies too, wishing a collection of African curiosities, such as sea shells, flowers, fruits, &c. It gives me pleasure to say, that none are more desirous of receiving them than I am to supply them, without the slightest motive of selfishness about it, for I am not to be benefitted, as the reader may see. The curiosities that can be sent by me to the United States are as follows: Sea shells, of different sizes, shapes and colors; the feet and heads of birds; a few pots of pickled oysters—this will be done to show the uncommon size of the oysters, yet very good to eat; the skins of different animals; flowers of different kinds; the leaves of some of our trees, which would be a great curiosity to those who have not seen them, on account of their uncommon size and beauty; a few pots of preserved fruits, which I presume that none have been seen outside of the Colony, namely, the African cherries, peach and apple, soursop and gauver, (guava.)—the cherry, peach and apple, seldom eaten in their natural state, but make a splendid preserve—but few of our fruits could be sent to America in their natural state; country cloths, manufactured by the natives, that would do credit to any people; a small quantity of coffee, raised in the town of Monrovia, can be sent by the way of showing the quality; we have three species of senna growing in our streets—the seed, leaves and stalk, I can send to those who wish to examine them, a few seeds of which I shall send to Dr. McWilliams, of Washington City, believing that they will grow in his excellent hot-house. Among the curiosities that have been mentioned, there is none more desirable than our beautiful Liberia wood, calculated to be worked into furniture of all kinds. Believing, as I do, that the benevolent people of the United States are not only willing to gratify themselves with the sight of this wood, but would be gratified to have it made up into furniture and subject to their order, and thereby encourage our excellent and worthy citizen, Mr. John Day; I called upon Mr. Day not long since, to know if he was willing to make up furniture for foreign markets; Mr. Day informed me that he was willing to supply any order of this kind. I will here observe that Mr. Day is a first rate cabinet-maker, and a man of excellent character. I am convinced that if the friends of Liberia in America, as well as others, could see the two beautiful side-boards Mr. Day has lately made of the African wood, that they would give them the preference over those made of mahogany.

With respect to the payment for the above articles, I would observe, that Mr. Day and myself both know that there would be great inconvenience in sending the cash. Respecting all the articles mentioned by me, furniture excepted, I would here state, as before, that my object is not money, though I am aware that I shall have to purchase those things, and even pay the natives to collect the shells, for they are like most people, as soon as they find a thing in demand, they will raise their price accordingly. For my services I shall charge nothing—only enough to pay off those who collect the curiosities, who generally demand something in the dry goods way. Therefore, any thing in the dry goods or grocery line, will be received in exchange, ardent spirits excepted.

But my particular object is, to try, through this easy and simple means, to assist in defraying the expense of three churches now building, viz. Methodist, Baptist and Presbyterian. Therefore those who cannot make it convenient to send the cash, dry goods and groceries can always be converted into money here. But no articles are more desirable than nails of different sizes, window glass 12 by 14, paint and paint oil, lamps and lamp oil, palpit furniture, &c. In relation to the



payment for any furniture that may be ordered, I believe that Mr. Day will receive cash, and goods at reasonable prices. Any orders addressed to James Brown, Druggist, Broad street, or John Day of Green street, will be attended to. Mr. Day will particularly attend to the orders for the furniture.

Gentlemen, in consequence of the short notice I had that there was an opportunity for me to write, and so much of it to do, you will please excuse the form in which this comes to you; and let me ask the favor of you to make corrections.

Respectfully yours, &c.

JAS. BROWN.

#### AUXILIARY SOCIETIES.

The following interesting communication was received during the last fall. Its publication in the Repository was for some time casually delayed; and afterwards by the impossibility of making room for it. The subject, however, is such that the appearance of the article at this time, is quite seasonable. The project of applying to the National Government for aid, is one on which a far greater difference of opinion is understood to exist now among the friends of Colonization, than there was among the founders of the Society. Whatever may be the sound opinion on this subject, so respectable an Auxiliary as the Society at Xenia, Ohio, is entitled to a full hearing from the friends of the cause:

*Extract from the minutes of the Green County Auxiliary Colonization Society. July 4th, 1834.*

“Resolved, That this Society shall present to the American Colonization Society at Washington, and beg leave through them, to present to each of the several Auxiliaries, their respectful request, to take into serious consideration, the propriety and expediency of attempting to unite the friends of Colonization throughout the Union, in one simultaneous effort of petitioning Congress to afford the national aid either by making appropriations of money for the transportation of emigrants to Liberia, or by such other means as they, in their wisdom, may judge to be just and expedient.

“Resolved, That the Board of Managers be authorized to transmit to the Parent Society a copy of the above resolution, accompanied with such remarks as may, in their judgment, serve to illustrate the views of the Society on this important subject.”

In pursuance of the above resolutions, the Board of Managers of the Green county Auxiliary Colonization Society, have agreed to lay before the American Colonization Society, the following expressions of their sentiments, in relation to the great object contemplated.

It is not from any diminution of confidence in the efficacy of the system, or in the energy of the Institution, to which we have become auxiliary, that we have conceived the idea of invoking the co-operation and aid of the National Arm. It is not from any view or apprehension of a failure of that spirit of philanthropy, so widely pervading the minds of the community, which has hitherto sustained the cause, and imparted daily increasing celerity and force to its movements. Nor do we wish it, even by a single individual, to be, for a moment, supposed, that any discouragement, or distrust, arising from the late embarrassment in the fiscal concerns of the Society, has prompted the measure now adopted. And, above all, it is confidently expected of the Parent Society, and its Auxiliaries, and of the candid and generous of our fellow citizens, of every class, not to impute to us a desire to see changed, from their original and avowed end, the organization and operation of the American Colonization Society—which is, “the colonizing, with their own consent, the free people of colour.” It is far from our design, to be instrumental in awakening, or fomenting, that baleful spirit of sectional jealousy and animosity, so

hostile to the genius and Constitution, not only of the General Government, but likewise of this noble and magnanimous Society. Our views and motives are of a character quite different from any of these now enumerated.

The original Constitution of the Society (see Vol. 10, No. 22, p. 2, *African Repository*,) appears to have contemplated the co-operation and aid of the United States' Government; if not from the commencement of the Colony, to be brought into action, at least, at some future, convenient, and more distant period.

The interest, in part, which the United States possess in the settlement at Liberia, is already acknowledged by the connection of the Society's Agent, with the Naval Department, and by the appropriation made from the National Treasury, of a salary for his support.

The constitutional power of Congress "to provide for the common defence and general welfare" as well as "to regulate commerce with foreign nations," and "to make rules for the government and regulation of the Naval forces," may, in our humble opinion, be fairly construed to imply a power of legislation, more favourable to the interests of Colonization, than any that has yet been exercised. The specific and particular enactments, to result from this exercise of legislative power, in favour of the Colony and Colonization, we presume not to dictate. We confide in the wisdom and integrity of those, whose functions it will be, to decide upon the expediency of acting in the case, and likewise to select and determine the precise measures requisite to secure the object proposed. The question is, shall we, who have openly espoused the cause, from avowed motives, not only of philanthropy and religion, but of patriotism and national policy,—shall the members of this vast republic generally, so far as our example and influence can be honourably extended, unite their voices, to invite the attention of our legislative councils to this momentous subject? Liberia is already a republic, politically independent of every other nation; although physically dependent on that Society which gave it birth. This physical dependence can readily be, in whole or in part, at any time transferred from the Society to the United States, by the Colonists themselves, with consent of the Society. And no sooner shall Congress decide it to be proper to act in the premises, than the aid of the executive departments, in their power "to make treaties, appoint ambassadors, other public ministers, &c." may be legally called to assist, so far as may be requisite, by provisions of the same nature with those which are usually resorted to on similar occasions.

The resources of our happy country, so highly favoured by the beneficent Parent who rules the destinies of man, are obvious to all. The most intricate problem in our national policy, is, not how to accumulate a sufficient revenue, but how to prevent the appalling sums which spontaneously accumulate, from assuming such enormous magnitude, as to prove a mountain of destruction to our civil and political liberties. While inventive minds are ever framing new projects of national or State grandeur and wealth, let justice, humanity, and mercy, be permitted to present their united claims, and to receive a reasonable appropriation.

The present animated and almost universal agitation of the question between the Abolition scheme and that of Colonization, must, at no distant day, such, we are confident, is the merits of our cause, result in the irrevocable decision of public sentiment in favour of the latter. The cause will be stamped with this motto and monition,—the words are from one of its most eloquent advocates,—"Hands off an ark so holy: it contains the tables of the covenant, for millions of your fellow beings!" This decision will form a crisis most suitable for action.

In fine, the two eyes of the nation, are the Senate and House of Representatives. The only natural and legitimate method of bending those eyes upon any object of high and general utility, which has not hitherto arrested their attention, is, by an impulse from the spirit pervading the body politic. Should efforts be made, at this time, respectful, modest, and such as shall accord to every citizen, not belonging to any of our Colonization Societies, the undisturbed enjoyment of all his natural and constitutional rights,—to call this impulsive spirit into action? This is the question, which, together with this illustration of our own views, and of what we conceive to be the views of that Association which we have the honor to represent, is respectfully submitted.

By order of the Board.

SEPTEMBER.

JOSEPH VEYLE, *President*.  
HUGH McMILLAN, *V. President*.  
J. H. PURDY, *Secretary*.

*Extract of a letter from a gentleman in Xenia, Ohio, dated March 20, 1835.*

The Society in this place, at its last anniversary, directed a correspondence to be opened on the subject of a simultaneous effort, to ask aid of Congress. Individual or sectional action on that subject, will do injury, rather than good. It was believed the Parent Society could best determine the expediency of the measure.

I still regard the plan of the Society as the best hope yet discovered for the whole African race, and for our Republic. Slavery is a blighting curse; and disguise it as you may, the draught is bitter. If the Christian energies of the nation do not act on that subject, no other will. Interest is the moving spring of all selfish politicians; and just so far as this suits, they will act; and under it they will act to others' ruin. On this subject we are not to be idle. The energies of the wise and the good are to be combined. Please so far as you can, remedy the above defects. It will gratify many friends of the Society, and prevent the cause from sinking, towards which there is at present an evident tendency.

[From the *Fredericksburg Arena*.]

At a meeting of citizens held pursuant to notice, in the Town Hall, on the evening of the 24th of April, for the purpose of re-organizing the Fredericksburg Colonization Society, auxiliary to the State Colonization Society of Virginia, the following gentlemen were chosen as officers:

Hon. JOHN COALTER, *President*. John L. Marye, Geo. Hamilton, J. H. Fitzgerald and W. M. Blackford, *Vice-Presidents*. Wm. Browne, M. D. *Cor. Secretary*. Robert T. Berry, *Rec. Secretary & Treasurer*. Rev. E. C. McGuire, Rev. S. B. Wilson, Rev. Jas. D. McCabe, Fayette Johnston, James Vass, Reuben T. Thom, William C. Beale, John M. Herndon, John S. Caldwell, Basil Gordon, George W. Bassett, and Wm. Warren, *Managers*.

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#### EMANCIPATION.

Mr. Thomas Higginbotham of Amherst County, Virginia, who died in February last, left a will in which he directed that his slaves, about fifty in number, should all be free, provided they should be willing to leave the State; if not, that they should have the privilege of selecting owners, among his brothers and sisters. A correspondence concerning them has taken place between Mr. Higginbotham's Executor and the officers of the Colonization Society. A letter from the Executor, dated on the 23rd of April, states that all the servants, except one man, two women and two children, have elected to accept their freedom on the terms prescribed by the will. A farther communication on the subject is expected by the Society.

A gentleman in Buckingham County, Virginia, now deceased, left *twenty-three* slaves, with directions in his will that they should be hired out until his debts were paid, and then be free. His debts have been paid, and application has been made on behalf of his Executor to the Colonization Society, inquiring whether it will send them to Liberia on certain terms which are stated.

A gentleman in the neighbourhood of Jonesborough is willing to liberate *four*, perhaps *five*, slaves, on condition of their going to Liberia; and the Society has been applied to on the subject.

A gentleman in Tennessee not long since died possessed of *twenty* slaves, whom he manumitted by his will. His heirs contested this clause of the will, and it has been judicially decided that the slaves should be free on condition of their going to Liberia.

*Colonization Meetings.*—The Southern Churchman, an Episcopal periodical lately established in Richmond, in publishing the proceedings of the Colonization meeting held there in April last, says:

On our fourth page will be seen the proceedings of an important meeting held in this city, of the friends of African Colonization. It is earnestly to be hoped that the efforts of the Board to raise the sum of money mentioned in their resolution, may be successful. There are now upon the books of the Colonization Society, the names of 800 applicants for passages to Liberia, and they are principally slaves ready to be liberated by their owners. The Managers of the Virginia Society have determined to recommend to the favorable regard of its members and friends, the proposition to raise of the \$100,000 wanted, 10,000 in Virginia, to be applied to the formation of a new settlement in Africa, to be called New Virginia.

*Meeting in Fredericksburg.*

At a meeting of the citizens of Fredericksburg, held pursuant to notice, in the Town Hall, on Friday evening the 17th of April, 1835, to consider and promote the cause of African Colonization, James H. Fitzgerald was called to the chair, and Wm. M. Blackford appointed Secretary.

The meeting was opened with prayer by the Rev. Mr. McGuire.

The Rev. R. R. Gurley, Secretary of the American Colonization Society, was then introduced, and addressed the meeting at considerable length, explanatory of the origin, present condition, and future prospects of the Society, and the Colony of Liberia, concluding by an eloquent appeal for prompt action on the part of all the friends of the scheme, with reference to the resolution recently adopted by the Board of Managers to attempt to raise, within the present year, the sum of ONE HUNDRED THOUSAND DOLLARS.

The Rev. Mr. McGuire then offered the following resolution, which he supported at some length:

*Resolved*, That in the opinion of this meeting, the cause of the American Colonization Society merits the immediate, earnest and liberal support of this State.

The resolution was adopted.

The Rev. Mr. Wilson offered the following resolution, which was adopted.

*Resolved*, That in the judgment of this meeting, the necessities of the Society and of the Colony of Liberia, at the present time, give it special and powerful claims upon the liberality of all the friends of the cause of African Colonization throughout the Union.

The following resolution was offered by Wm. M. Blackford, and adopted:

*Resolved*, That this meeting cordially approves of the resolution of the Parent Board to endeavor to raise one hundred thousand dollars, during the present year, and of the purpose of the Auxiliary State Colonization Society of Virginia, to raise, in conjunction with the Agent of the Parent Society, ten thousand dollars of this amount within this State, to be applied to founding a settlement in Africa, to be called New Virginia.

Dr. Wm. Browne offered the following resolution, which was adopted:

*Resolved*, That a subscription be now offered for this object, and that it be earnestly recommended to the Managers of the Society here, to appoint a Committee to extend the subscription and to adopt the most efficient measures for the advancement of the general cause.

The meeting then adjourned.

JAS. H. FITZGERALD, *Chairman.*

WM. M. BLACKFORD, *Secretary.*

[From the *Pittsburg Advocate*, May 11.]

Agreeably to public notice, a very large meeting of the young men of Pittsburg, was held in the Hall of the Young Men's Society, on Thursday evening last, for the purpose of forming a Society auxiliary to the Young Men's State Colonization Society of Pennsylvania, for the settlement of the African Colony of Pennsylvania, at Bassa Cove.

The Rev. Dr. Upfold was called to the chair, and Messrs. R. Burke and A. W. Marks appointed Secretaries.

The objects of the Society were eloquently and earnestly explained by Professor Richard Henry Lee, of Washington College, in behalf of the Young Men's State Society.

The following resolutions, offered by Mr. Marks, seconded by Mr. Burke, and ably supported by him, in some appropriate and eloquent remarks, were unanimously adopted:

*Resolved*, That in the opinion of this meeting, the scheme of colonizing the free people of colour of the United States, in some territory on the coast of Africa, is one which deserves the attention and support of every philanthropist and patriot.

*Resolved*, That it is incumbent upon the young men of the United States, to use all their influence in favor of any of the great enterprises which have in view the melioration of the condition of any portion of their fellow-men.

*Resolved*, therefore, that it is expedient to form a Young Men's Colonization Society of Pittsburg, auxiliary to the Young Men's State Colonization Society of Pennsylvania.

Messrs. Robert Burke, Alfred W. Marks, and Wm. M. Shinn, were appointed a Committee to prepare a Constitution and Bye-laws for the government of the Society.

Messrs. James Veech, John D. Baird and W. W. Irwin, were appointed a Committee to obtain signatures to the Pittsburg Society, auxiliary to the Young Men's State Colonization Society.

The meeting then adjourned.

GEO. UPFOLD, *President*.

ROBERT BURKE, }  
ALFRED W. MARKS, } *Secretaries*.

[From the New York Papers.]

The Colonization Society of the City of New York, held its anniversary meeting on the 13th of May, P. M. in the Brick Church, Beekman street. The church was crowded, and hundreds were unable to obtain admission. President Duer, of Columbia College, who is President of the Society, took the Chair, and read a long and able report from the Board of Managers.

The printing of the Report was moved by Rev. Dr. Hewitt, of Connecticut. In the course of his remarks, Dr. H. said it so happened that the Colonization Society was a twin, and its sister was the Bible Society,—as a statement of facts would show. After Samuel J. Mills returned from the exploring tour on which he was sent in company with Mr. Smith to the South and West, he one day, at the Andover Theological Seminary, had a long conversation with Dr. Hewitt on the condition of the whites and the blacks in the slaveholding States. Mr. Mills stated that he had become acquainted with a large number of excellent men who were slaveholders, and who were ready to manumit their slaves if only any plan could be devised by which they could do so consistently with the laws of the States, and the happiness of those to be liberated. At that conversation it was proposed that a Society of Enquiry on the subject should be formed in the Seminary. Such a Society was formed. That Society sent out Mills and Burgess to England, and from the report which they made on their return, proceeded the Bible Society in 1816, and the Colonization Society.

Rev. Dr. Fisk, President of the Methodist College at Middletown, then addressed the audience, and was followed by Mr. Breckinridge, who concluded his speech at ten o'clock. The intense interest manifested by the audience induced Mr. Bethune to move an adjournment to the next evening, at half past 7 o'clock at the same place, which passed unanimously.

Of the meeting on the second evening, the New York Commercial Advertiser gives the following account:

"The work indeed 'goes bravely on.' Notwithstanding the inclemency of the weather—for the city was drenched the whole day by a cold, heavy rain—the brick Church was thronged to its utmost capacity before the hour of meeting. The chair was taken, at the time appointed, by President Duer, and the proceedings were commenced by a very sound and judicious speech from the Rev. Cortlandt Van Rensselaer, who is devoting his life to the gratuitous preaching of the gospel among the slave plantations of the South. He was listened to with great attention. The

Rev. Mr. Bethune next addressed the meeting in his peculiarly happy vein, and delighted the audience for three-quarters of an hour with great effect. We have listened to few specimens of racy humor and sarcasm, more felicitous than portions of this speech; particularly the form of the report which it will become Mr. Geo. Thompson to present to the venerable single ladies of Glasgow, who have sent him over to emancipate the slaves of the South, by abusing their owners at the North. The next speaker was the Rev. Mr. Seys, one of the Methodist Missionaries in Liberia, who spoke with great force and eloquence. His appeal to the audience went directly to the heart. After he sat down, collections and subscriptions were received, which amounted to the sum of *five thousand seven hundred and sixty-two dollars*. The hour was now late, but such was the interest of the meeting in the great subject—the glorious cause which had called them together—that they manifested no disposition to retire, and the proceedings were resumed. Some gentlemen became so deeply interested, that they rose and made spontaneous appeals to the audience, coming warm from the heart, in favor of the noble enterprise. The Rev. Mr. Gurley next occupied the forum for a few minutes, and, in offering a resolution of thanks to the New York and Philadelphia Societies, for their efforts in the cause, spoke with much eloquence and spirit. A Krooman from Africa was next introduced. He spoke warmly in favor of the operations of the Society upon his native coast, and his remarks were rendered into intelligible English by Mr. Seys. The Krooman was followed by the Rev. Ezekiel Skinner, M. D., from the Colony, who made an interesting address. A Colonist, formerly from Virginia, and now on his return from Africa for his family, addressed the meeting with very great effect. The last speaker was Elliott Cresson, Esq., of Philadelphia, a member of the Society of Friends, whose whole heart and soul are engaged in this cause. In the course of his remarks, he adverted with very evident feeling to the calumnies with which he had been assailed (by the Abolitionists) when acting as an agent of the Society in England. Mr. Cresson introduced to the audience a son of one of the native Kings, who had just been sent hither for education. At a quarter past 11 o'clock the proceedings were closed. The most perfect order prevailed, except when the Abolitionists, the instigators of the riots of last summer, attempted to interrupt the proceedings by their hisses. \* \* \* \*

Such was the excitement of the occasion—such the enthusiasm—that the calls upon the Board of Managers for another adjourned meeting, were numerous and pressing. In order to meet the case, therefore, the officers of the Young Men's Colonization Society, who were present, determined to gratify the public by holding their anniversary meeting on the next evening, at the same place.

Accordingly, on the evening of May 15, the third meeting was held by the Young Men's Society, in the spacious church of Rev. Dr. Spring, occupied for the two previous meetings, and like those it was attended by a crowded assembly, notwithstanding the Temperance Anniversary at the same hour.

President Duer occupied the chair, at the special request of the President of the Society; and, after prayer by Rev. Dr. De Witt, the meeting was addressed by Elliott Cresson, Esq. of Philadelphia; Rev. R. R. Gurley, Secretary of the American Colonization Society; Rev. Mr. White, of Virginia; Rev. Walter Colton, Chaplain in the United States Navy; and Rev. Mr. Bethune, of Philadelphia, who were all received with rapturous applause. President Duer announced that the Board were making arrangements for the immediate despatch of a vessel with emigrants, and supplies for the Colony at Bassa Cove, encouraged as they were to this prompt action by the liberality of the New York Public, at the meeting of the previous evening. A collection amounting to \$600 was then taken up for the funds of the Society.

Thus, for three successive nights, has the real feeling of the People of N. York been developing itself upon this great question of national philanthropy; and we beg our friends in the country, and especially at the South, to note "the signs of the times." It is true, that for the last two years the Anti-Colonizationists have been filling the country with their uproar, but when the end comes it will be found that their money, and their vituperation, and their calumnies, have been exerted in vain. The great body of the people are sound upon this question. The Anti-Slavery meetings of this week, it is now almost universally conceded, have been failures; while, on the other hand, the Colonization cause has received a glorious impulse, which is the precursor that, with the smiles of Heaven, it will go on with accelerating power, until, when the time has come, under the fostering care of Christian America, the wilds of Africa shall be glad, and its deserts blossom as the rose.

## OPINIONS OF MR. MADISON AND CHIEF JUSTICE MARSHALL.

MONTPELIER, Feb. 7, 1835.

*Dear Sir:*—I have received the copy of Mr. Tyson's Discourse before the Young Men's Colonization Society of Pennsylvania, forwarded by you at his request, and I take the liberty of returning, through the same channel, my thanks for a publication so valuable and appropriate. It gives me great pleasure to find that the Parent Society has gained such an auxiliary as that in question, which has commenced its benevolent and patriotic enterprise with a discretion equal to its zeal, and with a success worthy of both. The friends of the great object contemplated, are much encouraged by co-operating examples, which multiply the trees that are planted, as well as the hands that are to water them.

I renew to you, the offering of my high esteem, &c.

JAMES MADISON.

To P. S. DUPONCEAU.

WASHINGTON, Feb. 22, 1835.

*Dear Sir:*—I had the pleasure a day or two past, of receiving your letter of the 16th.

Though entirely unable to attend the meeting of the Young Men's Colonization Society of Pennsylvania, they have my best wishes for their most complete success. In pursuing their object, which is at the same time patriotic and philanthropic, they seem to me to temper the ardor of youth with the wisdom of age. I look with much interest at the effective measures they have taken, and are taking, to accomplish an object which ought to be dear to every American bosom, and particularly so to our fellow-citizens of the South.

I hope their judicious zeal will go far in counteracting the malignant effects of the insane fanaticism of those who defeat all practicable good, by the pursuit of an unattainable object.

With great respect and esteem, I am your obedient servant,

J. MARSHALL.

To ELLIOTT CRESSON, Esq. of Philadelphia.

*Presbyterian Church in Monrovia.*—The Rev. WILLIAM S. PLUMER, a distinguished Presbyterian Minister in Richmond, has published in the Southern Religious Telegraph, an appeal "to the friends of Africa" for aid in the erection of a Presbyterian Church in Monrovia. The building has been commenced; a large Bible and many hymn-books have been procured for the Church; and there is also a small sum of money in hand. But at least *two hundred and fifty dollars*, the Reverend gentleman states, "are needed to meet the necessary expenses of this important house of worship."

*Mr. JAY'S LETTERS.*—A reply to Mr. Jay by DAVID M. REESE, M. D., is announced as being in the press at New York. Dr. Reese's work is said by competent judges who have seen large portions of it in manuscript, to be a masterly and conclusive performance.

"COLONIZATION HERALD."—The Young Men's Colonization Society of Pennsylvania have resolved to publish a periodical with the above title, twice a month. It will be devoted to the faithful exposition and defence of the principles announced in the second and third articles of the constitution of the Society. (See the Constitution, *African Repository*, Vol. X. p. 151.) The terms are as follows:

"It will be published in a neat newspaper form, twice a month, at \$1 per annum, payable in advance. The first number will be issued early in April.

Every person obtaining ten subscribers, and forwarding their subscriptions, shall be entitled to a copy gratis, and those wishing to distribute a large number will be supplied on the lowest terms.

Every clergyman and superintendant of a Sunday school, taking up an annual collection in favor of the society—each life member, and every annual subscriber of not less than ten dollars, shall be entitled to the *Colonization Herald*.

All editors friendly to our object are requested to give this prospectus circulation in their columns, and their agents are respectfully invited to obtain and forward subscriptions, which, with other communications, are to be directed to the Society's agent, Thomas Buchanan, No. 77, North Fifth street, Philadelphia."

Since the above was in type, we have received two numbers, the first and fourth, of the *Colonization Herald*. They are very neatly printed, and full of interesting matter. Should the future numbers be equally instructive, this new periodical will be a valuable agent in the great cause of Colonization.

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"MARYLAND COLONIZATION JOURNAL."—Another Colonization periodical, bearing this title, has been commenced at Baltimore. It is conducted by the Committee on publications of the Maryland State Colonization Society, under the auspices of the Managers of the State fund; and will be published at least once a quarter, and sometimes oftener. Persons wishing to receive it regularly as published, may become subscribers by paying fifty cents per annum in advance. The first number was published on the 16th of May, and contains much interesting matter in relation to the plan of Colonization recently adopted in the State of Maryland, and to the Colony at Cape Palmas. Among the contents of this number is an address from the Colonists to their coloured brethren in the State of Maryland. The "*Maryland Colonization Journal*" is well printed, and there is every reason to expect that it will be conducted with candor and ability.

Communications are to be directed to the "*Maryland Colonization Journal*, Office of the Maryland State Colonization Society, Baltimore."

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#### COLONIZATION.

[From the *Christian Intelligencer*, New York, April 25.]

##### EXTRACT FROM A LETTER OF THE REV. THOMAS P. HUNT.

I have returned only a few days from North Carolina. We have just formed a State Colonization Society. It would have done your heart good to have heard that cause advocated as it was, on the ground of its bearing on *the final removal of slavery* from among us. I know of but few deeply interested friends of colonization, who are not so, because they desire the stain of slavery and its sin to be wiped away. And just in proportion as the subject of colonization is agitated among us, so do proper and just feelings extend on this delicate subject. It is perfectly within my recollection, when emancipation was spoken of in whispers; and with trembling, and as secretly and cautiously mentioned as would have been treason. The colonization cause has broken this spell; and, through its influence, the subject of slavery is now discussed in our legislative halls, our court greens, and parlors, as fearlessly and as openly as any other topic. If no other good ever result from the instituting of this heaven-born benevolence, the change which this Society has already wrought in the South, in public opinion, would be worth ten fold all the expenditure made in its behalf. Its bitterest enemies at the South are *slavers*, who are determined never to relinquish their ungodly grasp on the captive exile. There is no other evidence needed to ascertain a man's opinion on the morality of slavery, than to know his feelings towards colonization. If opposed to it, the reason is evident; he is determined to live and to die in the enjoyment of all that can be found in holding his fellow beings in unjust bondage. If he be in favor of colonization, then we know that he desires to do his duty, and is anxious for



that change which will fill the extended arms of Ethiopia with her long absent children, and at the same time remove from this land an evil which ages cannot remove, while the black man shall remember his condition; or his condition, debased by situation, neglect, prejudice, or any other cause, shall be remembered by the whites. While there may be exceptions in both cases—yet I am confident that colonization among us is advocated by the friends, and opposed by the enemies, of emancipation. I mentioned the effect of colonization in changing the public opinion on this subject. I do not allude to a mere speculative change. It has led to many emancipations, and prepared the minds of many for the same act of justice.

You may inquire, would not a different theory, such as is advocated by abolitionists, have produced a greater effect? I believe not. The abolitionists have no principle that is worth any thing, that is not already embraced in colonization; while they have in their practical views many things which would for ever shut them out from all intercourse with the Southern States. Since my return home, I have had many conversations with my friends about them. I have not met a man, who does not denounce their views, and who will partially hear them spoken of with respect. It is in vain that I tell them, all the abolitionists are not like those men who justified the slaughter of their children; nor like those who circulated the Walker pamphlet; nor like those who are debating the propriety of suffering generation after generation to go down to eternal sorrow, rather than aid in any benevolent plan at the South, while there is a slave among us. They ask, Do they invite a British subject, supported by a British Society, to come and aid them in their mad projects? They ask, Why have these men no sympathy for the whites? Why are they opposed to the *voluntary* return of Africans to their fathers' land?—Why should they set themselves in array against a plan, which all seem willing to try, and condemn it as unsuccessful, even while it has to struggle in its cradle with difficulties which none, no, not the full grown man, could live under, unless God was with him? No answer can be given that can satisfy them; and I am fully persuaded that no man, with safety to himself, can be an advocate of abolition at the South.

You observe that I am not passing sentence upon the correctness and justness of this state of feeling. I only introduce it, to answer the question, Would not abolitionists have accomplished much more at the South than has colonization? If they could not be heard—if they cannot have access—if reason, or prejudice, or any other cause, shut the eyes, ears, and hearts of Southern men against them they certainly could not accomplish any thing. That my statement has not even hinted at the deep and utter detestation with which the abolitionists are regarded at the South, will be evident to any abolitionist who will come among us. And if they do not believe me, now, I should, for their sakes, be really sorry for them to become convinced in the way I know they would, were they to attempt to make a lodgement in this land. I do, therefore, rejoice to find that principles of colonization are becoming more popular at the North. Every member of that Society at the North, is a link in the chain of our Union. And I do pray that that link may soon be composed of so many lays and folds that nothing shall be able to break it. The subject of slavery is a dark one. Remove the colonization cause, and it is "black darkness," without one ray of light. God reigns—he is just—we deserve chastisement. The penalty may come, as it often does, in the line of the transgression. Africans sold their brethren into slavery—brothers again may be the instrument of visiting upon the third or fourth generation the sins of their ancestors. Infatuation may have the semblance of right and justice on its side; and if abolitionists urge their schemes, the consequences must be fatal. From God, it will be just; but from man, by whom the offence cometh, it will be cruel. Brother may rise against brother, and State against State—affections may be alienated—and blood may flow—and God be just; yet man, a sinner, even while he thinks he is doing God service. But colonization is not a rod; it is a cup of blessing. I was very much struck with a remark of a foreign missionary (Mr. Abeel), in relation to evangelizing certain portions of the world: "Colonize them." And is not this the way to evangelize Africa, and the only way? I believe it; and I moreover believe that, of all the nations now groaning under superstition, Africa will be first to arise and shine, her light being come; and that through the instrumentality of the colonization cause, her sons and daughters shall be the Lord's: if this cause fail, and the other is urged on, darkness shall cover her, and mourning and lamentation, such as Rachel never uttered, shall be heard in our land.

[From the *Pittsburg Christian Herald*, April 18.]

### COLONIZATION.

In the numbers of the "African Repository" for March and April, as well as in other publications we have seen, there is much to cheer and encourage the friends of Africa, and to stimulate the friends of Colonization. Whether it may be the prejudice we have entertained, or the obtuseness of our perceptions, it is not for us to say; but all the vituperations in which some have indulged, and all the arts, and arguments which others have employed, have utterly failed to alienate our minds from that noble institution, the Colonization Society. We were personally acquainted with some of those by whom it was planned and put into operation, and of others who are now aiding in its management—we have observed its progress from its commencement until the present time, and we have seen and regretted its mistakes: but without fear, we assert that they have been fewer and less serious than have generally attended enterprises of such magnitude; for what great work is accomplished by man, without such as have occurred and much greater?

From evidence, the correctness of which we have no reason to question, it seems to be one of the most prosperous colonies of which we have ever read, and attended with fewer disasters—its prospect of exerting a salutary influence on the natives is not lessened—and the favorable impressions made upon the minds of those settlers, and visitors who are most capable of forming an opinion, and most worthy of confidence, have been with remarkable uniformity of a pleasing and encouraging character.

It has been denominated a failure, and even its funeral oration has been pronounced. In our view, the argument would not be less absurd to rob an individual of his property, or at least to turn away by every means in our power the current of business and means of employment from him, and then tell him his exertions to get rich had proved a failure, and it would be, therefore, in vain to make or continue his efforts.

But it is objected that the slave trade is not arrested—perhaps not lessened—possibly increased. We have no terms which we can permit ourselves to employ to express our horror or detestation of this traffic, but we are in a strange and egregious mistake if the formation of a chain of colonies along the accessible and habitable parts of the African coast, would not more effectually, more speedily, and more safely break up that abominable piracy abroad and at home, than all the vituperations of Abolitionists—all their denunciations of Southern slaveholders—and all the efforts that are in progress to array the North against the South, or scatter the firebrands of discord through our hitherto "United States." Let, then, all those who profess to be the friends of the coloured man, unite their influence and all their means for this purpose, and *pull all together*, and the enterprise will by no means prove a failure.

It is, however, objected that improper means are employed to force or induce coloured people to go to Africa, and that this itself is unlawful. That force is morally unlawful we admit, but to state to an uninformed negro the difference between living a freeman in Africa, and either bond or free in this country, and offering an *honest* opinion in favor of removal, is in our view neither unlawful nor inexpedient, nor do we think the objection ought ever to be raised by those who endeavor to fill the minds of coloured persons with prejudices against Africa, and the Colonization Society, and also with high notions of their rights and prospects in this country, and often prospects that will never be realized.

America was first colonized by oppression, but when it began to flourish, men were induced to seek these shores by the opinions they were enabled to form of the prospects presented to their view, while sometimes the information was favorable, and sometimes far otherwise. Enemies to this country represented removal as the greatest madness and folly, but emigration went onward until the United States have become what they now are.

If, then, a slave should have by his master's offer while alive, or his will when dead, the choice of going to Africa or continuing in bondage, must he refuse his liberty with these conditions because he ought to have it without conditions, or must a friend advise him to continue a slave because he cannot without those terms be made free?

For our own part, our steadfast opinion is, that on the broad ground of universal philanthropy—the advantages to Africa, and to the man of colour of this country, would for many reasons be decidedly greater in Africa than they ever will or can

be in the United States, if they were all manumitted at the present moment. We have, however, neither time nor room to pursue the subject. We therefore, only add, that we have not been able to see why even Abolitionists might not aid Colonization as one of the instruments—even if not the most efficient in their view—by which the oppressed may be set free.

#### FOURTH OF JULY.

*To the Clergy throughout the United States.*—The Managers of the American Colonization Society respectfully remind the Ministers of the Gospel of every denomination, who are considered as amongst the best friends of the Colonization cause, that the Society continues to rely on their annual remembrance of it on the Sunday immediately preceding or following the day on which our Independence was declared. Though some of the Churches, whose congregations are not large, may make but small collections, yet when these kind offerings are added together, they make a handsome amount, and will be the means of annually placing a number of deserving emigrants, and their descendants, in a state of comfortable independence. Money collected at this season of the year, is also received in good time to aid the Society in sending out emigrants to the Colony in the fall, so that they may arrive in Liberia soon after the commencement of the dry and healthy season.

The Managers hope also, that the Auxiliary Colonization Societies will take an early opportunity of transmitting to the Treasurer of the Parent Board at Washington, whatever sums they may have been able to collect for the use of the Colonization cause.

#### CONTRIBUTIONS.

*To the American Colonization Society, from April 20, to May 20, 1835.*

##### *Gerrit Smith's First Plan of Subscription.*

Wm. Crane, Richmond, his 7th payment,	100
<i>Collections from Churches.</i>	
Delaware, by Rev. Wm. Matchett, Agent,	70
New Gloucester, Maine, in Rev. B. Rice's Church,	8
Phippsburg do, in Rev. J. Boynton's do,	12 72
Smith Grove Camp Ground, Rowan, N. C. by Rev. J. W. Childs,	15 40
<i>Auxiliary Societies.</i>	
North Carolina State Society at Raleigh,	15
Rockbridge, Va. Female Colonization Society,	30
Somerset county, New Jersey, Colonization Society,	37
<i>Donations.</i>	
Burlington, Ohio, from Rev. E. H. Field,	5
Chester District, S. Carolina, from Wm. Maffitt, Esq.	30
Gorham, Maine, from T. S. Rahie,	2
Do Benevolent Society, by do,	15
Richmond, Va. from Chief Justice Marshall,	300
Do, Nicholas Mills,	300
Do, James Gray,	100
Do, James C. Crane,	100
New York, from James Boorman, which he had subscribed, payable on the departure of the next vessel with emigrants to Liberia.—[See <i>Afr. Repository</i> , Vol. 10, p. 320.]	300
<i>Life Subscriber.</i>	
Mrs. Dorothy Goddin, Somerville Alabama,	30

\$1,465 12

##### *African Repository.*

Mrs. Edmonia Preston, Rockbridge,	.2
Per Hon. E. Whittlesey, J. Crowell \$15, Benj. Stevens \$10, Warren, O.	25
N. Thomas, Benetsville, S. C.	2
Richard Mendenhall, Jamestown, N. C.	3

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. XI.]

JULY, 1835.

[No. 7.

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CAILLIE'S TRAVELS IN AFRICA.

IN a former volume of this Journal,\* was noticed the appearance of M. RENE CAILLIE'S Travels through Central Africa to Timbuctoo, and across the Great Desert to Morocco, in the years 1824—1828. It is only recently that we have been enabled to obtain a copy of the work; and we hasten to give some account of it.

The author is a native of France, born in the year 1800 at Mauze in the Department of the Deux-Sevres. His parents were obscure persons, and died in his childhood. He was indebted for his small modicum of education to a village charity school, where the perusal of Robinson Crusoe, which he speaks of as a real history, gave his mind a bias that proved to be irresistible in favor of travel and romantic adventure. The hope of exploring some unknown portion of Africa, and especially of visiting Timbuctoo, became the constant object of his thoughts, and he resolved to reach that mysterious city, or to perish in the attempt. This image took entire possession of his mind; it grew into an engrossing and predominant passion; he ceased to join in the sports of his youthful associates; and devoted himself to the study of geographical books, maps and travels. In the 10th year of his age, against the remonstrances of his uncle, who was also his guardian, and with only sixty francs, he proceeded to Rochefort, and embarked in the brig La Loire, a tender to the Meduse, bound to Senegal. The brig having separated from her unfortunate companion, arrived safely in the road of St. Louis. From that place, M. Caille proceeded to Dakar, a village in the peninsula of Cape Verd, and after remaining some months at that dreary spot, returned to St. Louis. By this time the English had restored the

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\* See African Repository, Vol. 6, p. 183.

Colony to the French, and were preparing an expedition, under the direction of Major Peddie, for exploring the interior of Africa.— This gentleman died on the arrival of the expedition at Kakondy, a village situated on the Rio Nunez; the expedition was detained by order of the *almamy* (a sort of sovereign) of the Fouta-Diallon territory; Capt. Campbell, who had assumed the command of it, and several of his officers, subsequently died, and the rest of the troops sailed for Sierra Leone.

The English were not deterred by the disastrous result of this expedition from forming, at great trouble and expense, a new one, the command of which was given to Major Gray. M. Caille, not doubting that men would be acceptable, proceeded on foot, accompanied by two negroes, to Dakar, and thence in a boat to Goree. The hardships which he had encountered in his journey, aided by the advice of friends, induced him to abandon his design; and having been gratuitously conveyed to Gaudaloupe, he was enabled to obtain a petty appointment in that Colony, which he held for six months. His passion for travelling revived, and his projects acquired new strength from his perusal of Mungo Park's writings. He sailed for Bordeaux; and thence, at the end of the year 1818, returned to St. Louis, with but scanty resources. Here, he joined as a volunteer, Mr. Adrien Partarrieu, who had been sent by Major Gray to purchase at St. Louis certain goods required by the King of Bondou, on pretext of some old debt from the British Government. M. Partarrieu's caravan, composed of 60 or 70 men, white and black, and 32 camels, richly laden, set out, February 6, 1819, from Gandiolle, a village in the kingdom of Cayor, not far from the Senegal. Of the distresses endured by this party, some conception may be formed from the following passages:

"I was sometimes reduced to extremity; for, having no beast to ride upon, I was obliged to follow on foot. I have been since told that my eyes were hollow, that I panted for breath, and that my tongue hung out of my mouth: for my own part, I recollect that at every halt, I fell to the ground from weakness, and had not even the courage to eat. At length my sufferings excited the pity of all; and M. Partarrieu had the kindness to divide with me his portion of water as well as a fruit which he had found. This fruit resembles the potatoe; its pulp is white and of an agreeable flavour: we subsequently found many such, which were of great service to us.

"A sailor, having in vain tried all means to allay his thirst, and set about seeking fruits, was deceived by the resemblance borne by one to that which M. Partarrieu had given to me. He ate it, and it set his mouth on fire as if it had been pimento: from the retching and the violent pains with which he was seized, we concluded that he was poisoned; every one cheerfully gave up to him some of his allowance of drink; but he appeared to be relieved so suddenly that I have since thought his illness was only a feint to excite pity and get a little more water. I was not, however, the worst off, for I saw several drink their urine."—Vol. 1, p. 6, 7.

"On the fifth day, however, we were all exhausted: we suffered from thirst, and our water was nearly spent. European ingenuity came to our succour: peppermint-drops were distributed among us, and we experienced immediate relief. Our camels suffered severely for want of water and forage, having no other food than young branches of trees, cut off here and there.

"At length we reached a hamlet where the negroes readily brought us some calabashes of water, but they were not prodigal of it, and this was prudent, considering the number of men and animals to be supplied: for my part, I received no more than about a large glassful. But no sooner did we begin to drink than swarms of bees settled upon the vessels containing the water, and even upon on

lips, disputing it with us; and to this horrid punishment, these grievous pangs, we had been several times exposed during the journey. I have frequently seen the water-skins covered with bees, which we had no means of driving away but by burning green wood, the smoke of which forced them to quit."—Vol. 1, p. 8,9.

On reaching Bakel, M. Caille was attacked by a fever, which soon assumed so alarming a character, that he quitted the expedition, and finally determined to return to France, and sailed for L'Orient, where he learnt the total failure of Major Gray's expedition. In 1824 he returned to the Senegal, with a small venture, kindly provided for him by M. Sourget, a merchant. M. Roger, the Governor of the Colony, after vainly attempting to dissuade him from the design of penetrating the interior of Africa, granted him some goods, in order that he might sojourn among the Braknas, and learn the language and religious ceremonies of the Moors, and thus facilitate the execution of his plan. From August 3, 1824, to May 11, 1825, he resided among these people, pretending to be a convert to the Mohammedan religion. On reaching the camp of the chief of the tribe of Dhiedhiebe, he was asked by that potentate what motives had induced him to change his religion; what he had been doing at St. Louis; of what country he was; whether he had any relatives in France; and lastly, whether he was rich.

"I was obliged," says our author, "to answer these questions, for I perceived from the way in which they were put, that this marabout had conceived suspicions in regard to me, which, for my security, it was of consequence to remove: I replied therefore, that, having met with a French translation of the Koran, I had there found important truths, with which I was deeply impressed; that ever since I had ardently desired to embrace Islamism, and had been incessantly engaged in devising the means of accomplishing this purpose, but that my father had opposed it; that since I had resided at the Senegal, where I had settled as a trader, I had received intelligence of his death, on which I returned to France to secure what property he had left; and that, being then my own master, I had sold every thing I had in my country, and bought merchandise, for the purpose of carrying my design into execution. I added that, at the Senegal, I had heard the wisdom of the Braknas highly extolled, and had in consequence determined to come and live among them; but that, on entering the Senegal, the vessel which I was in was wrecked, and I had saved but a small part of my goods; that I had left them with M. Alain, who lived at St. Louis and was advantageously known to them, and intended to lay out the produce of the little pack which I had brought with me in the purchase of cattle, for the purpose of settling in their country, as soon as my education should be finished. He seemed satisfied with my answers; the intimation concerning the goods was what pleased him most, and I congratulated myself on having resorted to this artifice. It was agreed that I should remain with him, that he should undertake my education and provide for my wants; and he added, in an emphatic manner, that he already considered me as one of his children."—Vol. 1, p. 42, 48.

It thus appears that to the five interrogatories put to M. Caillie, he returned answers either directly false, false by implication, or evasive; adding several gratuitous untruths. It is difficult to decide whether his profession of Islamism, the salient point of all this deception, is more objectionable on the score of principle or on that of expediency. In "repeating the usual form of prayer of the Mussulmans: *There is but one God, and Mahomet is his prophet,*" M. Caillie took the course which he deemed indispensable for the purposes of a laudable curiosity. But this motive is surely inferior to compulsion; and no duress has ever yet been deemed sufficient to excuse a Christian for denying his Saviour. And in regard to the object in view, could

this renegade from religion for the benefit of science have reasonably expected, in the character of a Mohammedan, to acquire any valuable *scientific* information? The very adoption of the means necessary for its attainment would have betrayed him. He could doubtless gain, as he did, a knowledge of African customs, traditions and anecdotes, more or less interesting according to his opportunities for recording them, and to the tenacity of his memory. How precarious was the first of these sources of reliance, will appear from the following incident:

"In the evening, being in the tent of a marabout, who gave instruction, I took advantage of a moment when I could procure some ink, and fell to work upon my journal: I had written about a page, when the Koont sherif came in and caught me; he took the paper from me, and, amazed to see no Arabic characters, asked me what I was writing. I thought at first of saying that I had set down some prayers that I wanted to remember, but recollecting that I had not learnt prayers enough to take up a page, I told him it was a song, and I began to sing to convince him. The incredulous sherif did not appear to believe it, and he accused me of coming to spy out their ways, that I might give an account of them to the christians. It was of importance to me to drive this idea out of his head, and I succeeded, by pretending the utmost indifference as to what I had written. I put the paper into his hands again with a smile, and said, "Go to the factory and get this paper read; you will see whether I have deserved the affront you have offered me." This stratagem had the effect I expected; he gave me back my paper, and asked me to read another verse. I sung another couplet; the sherif appeared convinced, and left me, to my great joy, for his surmises alarmed me exceedingly. I thanked God that I had come off so well, and resolved to be more prudent in future. From that time forward, when I wanted to write, I took care to get behind a bush, and at the least noise I hid my notes and took up my beads, pretending to be saying my prayers. This feigned devotion procured me much commendation from those who surprised me; but it was painful to me to perform such a part."—Vol. 1, p. 51, 52.

M. Caillie was equally surprised and annoyed by the diet of the Moors. Milk, its principal, or rather its only article, was so scantily afforded to him in the morning, without any farther sustenance during the day, that at night he became ravenously hungry. He ventured, on one occasion, to request from those about him something to eat. His petition was repeated to the King, who sent for him, made him say a prayer, and then ordered a slave to milk a cow for him. On his expressing a wish for something more substantial before he should drink the milk, those about him were excited to "laughter unextinguishable;" and the King, not the least clamorous of the laughers, declared that he never took any other nourishment. About ten o'clock at night, a Moor brought in his hand to our traveller some scraps of mutton, boiled and full of sand. "For the last three days," says M. Caillie,

"Fatme-Anted-Mohtar had omitted to send me a meal of *sangleh*,\* as she had been accustomed to do; I received nothing from her but a little milk morning and night, and was tormented with hunger. The king had told me, it is true, to ask him for every thing I wanted; but I got no more for that; and the milk, instead of satisfying me, gave me the colic, and impaired my strength.

"During the month that I passed with the king, I never once saw him take any solid food, or drink any thing but milk. When I asked him why he took neither *sangleh* nor meat, he replied that he preferred milk to all other food. To distinguish themselves from the common people, the king and his nobles always drank camel's milk, and said they preferred it; but I always suspected that their only

\* A sort of porridge made with meal from millet or any other grain.

motive was the difficulty of procuring it, which prevented the slaves from drinking it also; a sort of distinction of which they are jealous. I have seen the queen several times eat meat swimming in melted butter."—Vol. 1, p. 53, 54.

Milk appears to be the specific for producing that extraordinary fatness which has long been known as realizing the Moorish idea of female beauty :

"The favourite female slaves of the princes receive the milk in calabashes, and distribute it again to their masters. Beauty amongst the Moors consists in enormous embonpoint; and the young girls are therefore obliged to drink milk to excess; the elder ones take a great quantity of their own accord, but the younger children are compelled by their parents, or by a slave whose office it is, to swallow their allowance. This poor creature commonly takes advantage of the "brief authority" that is granted her, to revenge herself by her cruelty for the tyranny of her masters. I have seen poor little girls crying and rolling on the ground, and even throwing up the milk which they had just drank; neither their cries nor their sufferings making any impression upon the cruel slave, who beat them, pinched them till they bled, and tormented them in a thousand ways, to force them to take the quantity of milk which she thought proper. If their food were heavier, such a system would have fatal consequences; but it is so far from hurting their constitutions, that they grow visibly stronger and fatter. At twelve years old they are enormous, but at twenty or twenty-two they lose their embonpoint; I never saw a woman of that age who was remarkably corpulent.

"The largest women are reckoned the handsomest. The Moors have no taste for beauty of form or mind; on the contrary, what we consider a capital defect is an attraction with them; they admire women who have the two front teeth of the upper jaw projecting from the mouth; and ambitious mothers employ all possible means, to make their daughters' teeth grow in that direction.

"The men, as I have said, feed also on milk; but they drink less than the women. The slaves live upon cows' milk, and in the season when milk is scarce, they are allowed a small portion of grain, about three quarters of a pound, without milk; at that season they eat only at 11 o'clock at night, when their masters are in bed. Such of the Moors as have young slaves ten or twelve years old, send them to the enclosure where the calves are, at milking time; and from every cow they let them drink a mouthful of milk; which is all the food they receive, so that they suffer much from hunger.

"When supper is over, the milk which is left is put in a leather bag, called *soucou*, to curdle. In the morning, after the cows are milked they breakfast as they supped over-night, that is to say upon milk; the difference being that they have less of it, because the calves are allowed to suck in the morning.

"At noon, a slave churns the milk to make butter; filling the *soucou* which holds it with wind, and then shaking it on her lap for a quarter of an hour. When the butter is made, they work it into little balls of the size of a walnut, and add three parts water to the milk, which is set by in calabashes to be distributed at dinner. The balls are put into the portion destined for the women, and they swallow them in drinking; this beverage of milk and water is called *cheni*.

"The Moors are naturally filthy; and they seem to choose the dirtiest slave on purpose, to make the butter and apportion the *cheni*. I have seen the women making the balls of butter with their hands wipe their fingers on their hair, and then plunge them again into the calabash containing the butter and milk. They disgusted me to such a degree by their uncleanly ways, that I have often suffered hunger, rather than accept a drink which they had prepared so filthily."—Vol. 1, p. 67, 68.

The diet of which M. Caillie complains, however advantageous in some respects, was not without its evils. "I have observed," he says,

"That the Moors in general are not subject to severe illnesses, an exemption which they probably owe to their temperance; but they are very susceptible of pain, and the least suffering unmans them. I have seen a Moor with a slight headache cry like a child. The remedies most in vogue amongst them, are the following: when ill, they diet themselves and take nothing but milk, and as soon as they are convalescent, they feed upon flesh only, that they may recover their strength the sooner. When they have a head-ache they bind a cloth round the forehead,



as tight as they can. For a cold, they introduce melted butter into their noses, by means of a pipe fitted into a vessel, and they pretend that they derive much benefit from this, especially for a cold in the head."—Vol. 1, p. 72.

The Moorish mode of cultivating the grain called "Millet," is as follows:

"The millet is reaped at the end of May; at that time the marabouts receive it from their slaves and the hassanes from their zenagues, or tributaries. This millet supports them till the month of July when the rainy season commences; they then withdraw from the banks of the river, and live entirely on milk. If any millet remains, it is laid by till the next dry season.

"In the month of November, when the waters begin to subside, the Moors send their slaves to sow the ground which has been flooded by the rains, or by the overflowing of the river. It is at this season also, that the zenagues come down to the banks of the river to cultivate millet. The slaves of the same camp lodge together, and cultivate the same district; each field is marked out, and the produce carefully kept in a separate place. Their method of cultivation is exceedingly bad, but it gives them little trouble. With a thick stick they make holes in the ground six inches deep, and into these holes they drop three or four grains of millet, covering them with sand or light mould. They never prepare the ground in any way, and only weed it after the millet has come up. To save themselves trouble they select a poor soil, because a richer would require more weeding, and they are naturally lazy. When the seed is sown, they wait quietly till the millet makes its appearance, then thin it a little, and weed round the roots to give it air; many do no more than this, and suffer the grass to grow up between the roots.

"When the ear begins to show, they stay in the field to drive away the birds, which would devour the grain before it is ripe; and this occupation does not allow them a moment's rest: they walk about the field incessantly, shouting and throwing stones, and at night they lie down among it to protect it from gazelles, porcupines, and wild boars, which would make great havoc.

"When the millet is ripe, they cut it, and thrash it with sticks. The grain is put into sacks, and carried to the camp, and those who have reaped more than they are likely to want, carry the surplus to the markets, and sell it to the dealers."—Vol. 1, p. 79, 80.

Our author thus describes the customs of Moorish courtship, marriage, &c.

"When a young man becomes attached to a girl, and wishes to marry her, he seeks her in secret, and obtains her consent. That point secured, he commissions a marabout to treat with the girl's relations, as to the presents which he is to make, the number of oxen he is to give to the bride's mother, &c. This being arranged, the marabout who has undertaken the negotiation informs the other marabouts, when they are assembled to prayer, the lover himself being present. From this moment the lover is not to see the father and mother of his future bride; he takes the greatest care to avoid them, and if by chance they perceive him they cover their faces, as if all the ties of friendship were broken. I tried in vain to discover the origin of this whimsical custom; the only answer I could obtain was, "It is our way."

"When the marriage is celebrated, the husband may take away his wife forthwith if he has a camel; in that case the mother-in-law supplies the equipage for the beast, the cradle, and the carpet which lines it; she adorns the daughter with her finest ornaments, gives her a mat to lie upon, and a sheep-skin for a coverlid: the husband leads the camel, and keeps his face covered till he is out of the camp. If he has no camel, he leaves his wife in the camp till he can procure one, for it would be a terrible disgrace if the woman were brought home to her husband's camp on a bullock. Sometimes he settles in his wife's camp, sends for his flocks and herds, and ceases to hide himself.

"It often happens that the husband and wife cannot agree, or are desirous of a separation; one of them then quarrels with the other, and they part without having recourse to the marabouts who brought them together. The one who wishes for a divorce makes a present to the other. If there are children, the boys go with the father, and the girls remain with their mother; if she is pregnant at the time, and brings forth a boy, it is sent to the father who has it nursed by a zenague.

"When the husband dies, his wife goes into mourning and wears it four months

and ten days; during this time, she puts on her worst apparel, receiving nobody into her tent but her nearest relations, and covering her face when she goes out.—The husband, on the other hand, does not wear mourning for his wife, and many marry again the next day.

“The law of inheritance is as follows: when a man dies his wife receives one-fourth of his goods; the mother of the deceased has a tenth of the three other fourths, and the father a fourth of the remainder; the children's share, which is thus reduced to one-half, is so divided, that each boy shall have twice as much as each girl. When the husband inherits, he takes half the property of his wife, and the other half is divided among the grand-parents, and the grand-children, in the same proportions. At the death of husband and wife without offspring, the property goes back in the ascending line; for collateral branches never inherit.

“At the death of husband or wife, the uncle of the deceased becomes guardian to the children, until they are eighteen, which is the age of majority; the oxen which they are to inherit are confided to the grandfather until that time. Children who are still at the breast are sent to the zenagues, till they are two years old, and then return to their uncle.

“The Moors never grieve for any body's death, and would think it very improper to shed tears over the deceased, being persuaded that his soul has ascended straightway to heaven! They shave the whole body with the exception of the beard, and wrap it in a white shroud, after having washed it with care; it is then left exposed in the tent for four days, during which time the marabouts assemble round it and sing verses of the Koran.

“If the relations of the deceased are rich, they kill an ox to regale the singers; if they are poor they only give a little sangleh every evening. On the fifth day, they dig a grave about two feet and a half deep, and the body is laid in it on one side, with the face towards Mecca. Briars are placed upon the grave to protect it from wild beasts. If the deceased was a person of consequence, the grave is lined with mats; when it is filled up, an inscription is placed upon it; the marabouts perform the salam and return to the camp.

“The hassanes and zenagues do not bury their own dead, but have recourse to the marabouts, who undertake the business for a small remuneration. The women are not present at the interment of a man, nor the men at that of a woman.

“When a child is born its body is rubbed all over with fresh butter, which is also given to its mother to take; her face is likewise rubbed with it; she eats nothing but meat till her complete recovery. The husband takes care to be absent himself when his wife is in labour, for no sooner does a woman feel her pains coming on, than she screams in the most frightful manner, and assails her husband in the most abusive and indecent language. This is another of their customs!—When the child has required a little strength, it is slung in a pagne, tied at the four corners to serve as a hammock. The mother usually suckles the child herself.”—Vol 1, p. 94, 95—97.

The country of the Braknas, in which M. Caillie was sojourning, is described by him to be situated about 60 leagues E. N. E. of St. Louis; and to be bounded on the South by the Senegal, on the East by the country of the Douiches, on the North-east by that of the Koonks, or Takants, and on the North by the tribe of Oulad-Lame. This tribe is united with another neighbouring tribe, neither of which is Mohammedan, and the two compose a formidable nation. The Trarzas nation is composed of several tribes—some hassanes, and others marabouts (priests), each of which has its separate and independent chief.

“These tribes are often engaged in war with one another, which they undertake without the king's consent. The crown is hereditary only when the king leaves a son who is of age; if he leaves no children, or minors only, it devolves to his brother, who enjoys it during life, after his death, if the sons of the preceding king are of age to inherit, the eldest succeeds to his father's rights. The population of the Braknas is not very numerous; it is divided into five classes, which have been already mentioned: *hassanes*, *marabouts*, *zenagues*, *laratmes*, and *slaves*.

“The hassanes may be considered as the aristocracy of the country and its warriors; their armies consist of themselves and their slaves; the zenagues join

also, in the hope of pillage; the common people, that is, the poorer hassanes, are attracted by the same hope, but they serve only as volunteers, and the princes have no power to compel free men to enlist in their armies.

"When the chief of a tribe is cruel or unjust towards his subjects, or even deficient in liberality, it is at every man's option to remove with his flocks, and to join any other tribe which he pleases; hence nothing is more uncertain than the population of a tribe, which increases or diminishes according to the reputation of its chief; even the king's own tribe is not exempt from desertion.

"When the Moors make war upon one another, they take no prisoners; if any of their enemies fall into their hands, they kill them immediately, and the spoils of the slain belong to the conqueror. They fight from a distance, and only attack by surprise. The chiefs fight like their subjects; I have been told, however, that when Hamet-Dou\* goes to war, he is always accompanied by one of his ministers, whose business it is to hold him by his coussabe and to keep him at a safe distance: report says the coussabe† has never been torn; but this may be a calumny. It is the hassanes who always make excursions against the negroes to pillage them, and carry off slaves; and on these occasions they are seldom accompanied by the zenagues. The hassanes are idle, mendacious, thievish, envious, superstitious, and gluttonous; they combine in short, all possible vices. An hassane who possesses a horse, a gun, and coussabe, thinks himself the happiest of mortals. Filthiness they seem to consider as a virtue. The men swarm with vermin, of which they take no pains to rid themselves. The women are disgusting; lying always upon their couches, with their heads besmeared with butter, which, being melted by the heat, runs down their faces and their whole bodies: they exhale in consequence a perfume which to Europeans is any thing but agreeable. In idleness they surpass the men, for they will not even rise to take their food, but rest on their elbows while a slave gives them their milk."—Vol. 1. p. 98, 99.

The order of Moorish population next to the marabouts, are the zenagues, or tributaries, who are the serfs of the hassanes. They pay to their masters annual contributions of millet, butter, a few sheep-skins, &c. for rent, which are unsparingly, and often unjustly and with horrible tortures exacted.

"The fourth class of the Moorish population is composed of the offspring of a Moor and a black slave; they are called laratines. Though slaves by birth, they are never sold, but have land of their own, and are treated almost like the zenagues. The laratines, whose fathers are hassanes, are warriors; those, whose fathers are marabouts, receive instruction and embrace the profession of their fathers. Proud of their birth, they are not very obedient to their masters, and it is only by force that the latter can compel them to pay the tribute which is due to them. They possess few cattle, for they are not allowed to increase their herds, lest they should enfranchise themselves if they were to become wealthy. The laratines and the zenagues have the care of the herds which the hassanes possess out of their camps.

"The slaves form the fifth class, and are all negroes. They are charged with all the labours of the camp—the care of flocks, the providing of water and wood, and the culture of the land. The women pound millet, prepare food, wait upon their mistresses, water the calves, fetch water, and if they belong to marabouts, collect haze and gum. On a journey, the slaves carry on their heads whatever cannot be laid upon oxen. They are, as I have already mentioned, ill treated, ill fed, and beaten at the caprice of their masters, whether they have committed any fault or not. They are seldom addressed by any name but that of slave. In short, there is no species of vexation, which they are not obliged to endure."—Vol. 1, p. 106, 107.

(TO BE CONTINUED.)

\* A principal chief of the Trarzas nation, recognised as king by the French Government.

† A coussabe is a piece of cloth two yards long and three quarters wide, doubled and sewed together, with holes left for the arms at the top. Another opening is left for the head; so that it is a sort of shirt without sleeves.

## COLONIZATION MEETING IN NEW YORK.

Our last number contained some account of the Colonization meeting which was held in the city of New York on the 13th, 14th and 15th of May. The New York papers have since furnished additional details, and reports of the speeches delivered on the second evening. Regretting the impossibility of republishing them *in extenso* in the Repository, we must beg our readers to be contented with such extracts as we can find room for:

The Rev. CORTLANDT VAN RENSSELAER, formerly of Albany, but who has lately resided in Virginia, addressed the meeting, and after alluding to the difference of opinion which prevailed among the friends of Colonization, touching the present condition and treatment of the coloured population in this country, proceeded to offer reasons why the people of the North should approach their brethren in the South, who held the control of the coloured population, with deference, and in a spirit of kindness and conciliation.

These reasons were briefly as follows: 1. Because the people of the South had not consented to the original introduction of slaves into the country, but had solemnly, earnestly and repeatedly remonstrated against it. 2. Because having been born in the presence of slavery, and accustomed to it from their infancy, they could not be expected to view it in the same light as we at the North. 3. Slavery being there established *by law*, it was not in the power of *individuals* to act in regard to it as their personal feelings might dictate. The evil had not been eradicated from the State of New York all at once: it had been a gradual process, commencing with the law of 1799 and not consummated until 1827. Ought we to denounce our Southern neighbors if they refused to do the work at a blow? 4. The Constitution of the United States tolerated slavery, in its articles apportioning representation with reference to the slave population, and requiring the surrender of runaway slaves. 5. Slavery had been much mitigated of late years, and the condition of the slave population much meliorated. Its former rigor was almost unknown, at least in Virginia, and it was lessening continually. It was not consistent with truth to represent the slaves as groaning day and night under the lash of tyrannical task-masters. And as to being kept in perfect ignorance, Mr. V. had seldom seen a plantation where some of the slaves could not read, and where they were not encouraged to learn. In South Carolina, where it was said the gospel was systematically denied to the slave, there were twenty thousand of their church-members in the Methodist denomination alone. He knew a small church where out of 70 communicants, 50 were in slavery. 6. There were very great difficulties connected with the work of Abolition. The relations of slavery had ramified themselves through all the relations of society. The slaves were comparatively very ignorant; their character degraded; and they were unqualified for immediate freedom. A blunder in such a concern as universal abolition, would be no light matter. Mr. V. here referred to the result of experience and personal observation on the mind of the well-known Mr. Parker, late a minister of this city, but now of New Orleans. He had left this city for the South with the feelings of an immediate abolitionist; but he had returned with views wholly changed. After seeing slavery and slaveholders, and that at the far South, he now declared the idea of immediate and universal abolition to be a gross absurdity. To liberate the two and a half millions of slaves in the midst of us, would be just as wise and as humane, as it would be for the father of a numerous family of young children to take them to the front door, and there bidding them good bye, tell them they were free, and send them out into the world to provide for and govern themselves. 7. Foreign interference was, of necessity, a delicate thing, and ought ever to be attempted with the utmost caution. 8. There was a large amount of unfeigned Christian anxiety at the South to obey God and do good to man. There were many tears and prayers continually poured out over the condition of their coloured people, and the most earnest desire to mitigate their sorrows. Were such persons to be approached with vituperation and anathemas? 9. There was no reason why all our sympathies should be confined to the coloured race and utterly withheld from our white Southern brethren. The apostle Paul exhibited no such spirit. 10. A re

gard to the interest of the slaves themselves dictated a cautious and prudent and forbearing course. It called for conciliation: for the fate of the slaves depended on the will of their masters, nor could the North prevent it. The late laws against teaching slaves to read had not been passed until the Southern people found inflammatory publications circulating among the people. 11. The spirit of the gospel forbade all violence, abuse and threatening. The apostles had wished to call fire from heaven on those they considered as Christ's enemies; but the Saviour instead of approving this fiery zeal, had rebuked it. 12. These Southern people, who were represented as so grossly violating all Christian duty, had been the subjects of gracious blessings from God in the outpourings of his spirit. 13. When God convinced men of error, he did it in the spirit of mercy; we ought to endeavour to do the same thing in the same spirit.

But it might be asked, was nothing to be done? Were things to be left just as they were, to their own results? He replied, that something was to be done, and much could be done. If asked how: he would reply by PRAYER TO GOD. He had been happy to hear this mode of benefiting the slave recommended at the late anniversary of the Anti-Slavery Society. Good could be done by disseminating the Gospel more fully among the slaves: and to this Mr. V. earnestly exhorted those who heard him. Why did the friends of the Anti-Slavery cause refuse to lend the least aid to this object? They had been applied to in Boston, in Portland, and in this city, to contribute towards this good work, and had utterly refused. Yet these were the men who so loudly charged the slaveholders of the South for refusing to benefit the souls of their slaves. Southern Christians and Southern ministers were urging on the plan of giving religious instruction to these unhappy people. Thus they were counteracting the worst evils of the system. And thus it became the real friends of the slave every where to act.

THE REV. G. W. BETHUNE. \* \* \* "The question then returned. How shall we do good to these people? Admitting that the power to liberate or not to liberate them, was de facto in the hands of the white masters at the South, two things were needful: first, to obtain the consent of their masters; and secondly, to show how the benefit may be conferred with safety to those who receive it, the poor slaves themselves. One thing was certain: you never could convince any such man unless you approached him in a spirit of kindness and moderation, a spirit which admitted and sympathized with the difficulties of the slaveholder. The gospel, while it testified of sin, came with the offer of grace in its hand, with sympathy and compassion in every look and every tone. So while it was a Christian duty to rebuke the sin of slaveholding, and to search it out, yet this was to be done only in a spirit of love and pity, and not in a spirit of denunciation, and rash, and merciless judgment. What right had we to denounce? Were we ourselves so clear of guilt in this matter? And if we were, did not the son of God, himself without spot, come down with heaven's mercy, not to condemn the world, but that the world through him might be saved? Let us imitate his example: let us act in his spirit.

As to the second point, viz. the safety of the slave, the mode of relief must be distinctly shown. Every great object of a national kind must be accomplished gradually. History did not show a single instance where it had been effected of a sudden. The Southern people, in this matter of emancipation, held the power in their own hands: and it was nonsense for us on this side of the Potomac, to talk authoritatively in the case. We could not emancipate the slaves of Southern planters, if we would: the duty was not ours, but theirs. Now it was obvious that when an address was directed to conscience, it was, and must always be virtually an address to individuals. It must be so in the nature of things; and the appeal in behalf of liberating the slave must be an individual appeal. The Northern people came to a Southern slaveholder, and said to him: "It is a duty binding on you to abolish slavery as soon as you can. If you will emancipate your slave we will provide him a home upon the soil of Africa. We are aware that the laws of your State forbid you to set him free where he is: but if you confide him to our care, we will place him where these laws cannot reach him, and where he may walk abroad in the erect majesty of a freeman." To such a proposition there were many slaveholders ready to listen; many had acted upon it: and could any man doubt that one such example would have more influence toward the abolition of slavery than all the invectives and vituperations that could be poured out upon slaveholding? Beyond all question it would. It was upon the effect of such appeals that Mr. B. founded his hopes of ultimate success; and he believed that the great ob-

ject might thus be obtained without sending out all the coloured population from the country.

But it was said that to send them to Africa was impossible: it could not be done. Yet was it not a fact that millions upon millions of slaves had been brought from Africa, by the mere cupidity of bad men. Were there not in a single year 40,000 carried into the Brazils alone? And should it be said that the Christian philanthropy of America, backed by all our abundant and increasing national wealth, could not effect what the bare avarice of the slave trader had done and was every day doing? Surely if the Society had the pecuniary means this might be effected: and they should have had more of those means but for the interference of those who insisted upon the visionary scheme of immediate and universal emancipation. Yet no: he was wrong. The Society had not received less, but more, in consequence of the abuse of its opponents: a fact in which he recognized with joy the fulfilment of God's ancient promise, that the wrath of man should praise him. \* \* \* \*

Mr. BETHUNE, in continuation, observed that he was sorry not to see some of our English friends present, and while speaking of them he could not help thinking what sort of a reception the agent of the Edinburgh ladies (Mr. Thompson,) would meet on his return to his constituents, and what sort of a report he would probably make on the subject of his mission. He could not but picture to himself the fair lady President enquiring,

"And pray, Mr. Thompson, what did you do in America?"

To this he thought he heard the agent responding, "Why, ladies, I made speeches there: for which one part of my audience loudly applauded me, and another part as loudly hissed me."

"And pray where did you make your speeches, Mr. Thompson? did you go to that part of the country where slavery prevailed, and tell them how wrong it was?"

"Oh no! if I had, they would have hanged me! But I went to the Northern States, ladies, and I told them what wicked people they were at the South."

"But, Mr. Thompson, had the people of the North any power to emancipate the slaves of the Southern holders?"

"Oh no. No more, ladies, than you have yourselves."

"Indeed! and then Mr. Thompson, why did not you stay at home, and make your speeches to us?"

"But pray, Mr. Thompson, while you were in the United States, were there no slaves *actually* liberated and placed in circumstances of comfort and happiness?"

"Oh yes, ladies, there were one hundred and twenty emancipated and sent to Liberia soon after my arrival: and preparations were making to send one hundred more from Savannah, so that in a few months there were 220 delivered entirely and forever from slavery."

"And by whose agency was the emancipation of these slaves effected, Mr. Thompson?"

"Why, ladies, by the very people against whom I was all the while directing my vituperative speeches."

THE REV. JOHN SEYS.—Mr. Seys, after congratulating himself on the honor as well as pleasure he now enjoyed, went on to state that he had been born and brought up in the midst of West India slavery, (the island of Trinidad,) having viewed the black man as made to be a mere instrument for the gratification of his white master; but having become the subject of converting grace, he had been taught a very different creed. After his conversion he began to long for some plan by which the emancipation of the slaves from bondage might be happily accomplished; but could devise none, until about five years since he had come to the U. States, and learned for the first time the objects and measures of the Colonization Society. Here he discovered the desideratum he had so long sought, and ever since had been a decided friend to the Society. With the fullest acquaintance with slavery in all its details, and in its worst form, for he had himself for years superintended a West India plantation, he was clear in the conviction that this Society was an instrument raised up by God himself to effect the best good of the coloured population, and to bless the continent of Africa with the benefits of civilization and Christianity. He had been sent out by a branch of Christ's church to teach the unsearchable riches of Christ to the Gentiles; and on his way he had stopped at Liberia, which, like the land of Canaan, was a fertile and delightful land.

Mr. S. then went into a description of the actual condition of the Colony at Li-

beria. He had not received his information from disappointed and irritated men, who had been examined and re-examined till they did not know what they said; but he had been on the spot, seen with his own eyes, and conversed with almost every individual in the Colony; and the result was a belief, that nothing could shake, that the Colonization cause was the cause of God; and that though it was opposed by some good men, they were in error and deceived. The Colonists were contented and happy in proportion to their intelligence and industry. A few, and they were very few, were discontented; but these were persons of indolent habits and not enough knowledge or understanding to appreciate what they enjoyed. This was owing to the want of previous culture. There were very few such people there: and they ought not to be palmed upon the American public as true specimens of the feelings and views of the Colonists at Liberia.

Mr. Seys gave a most decided testimony in favor of the exemplary moral character of the Colonists. In the five months he had spent there, in constant intercourse with the people of all classes he had not seen one person in a state of intoxication, nor had he heard one profane word.

He dwelt upon the value of the Colony as the door to all missionary operations for the illumination of that vast but benighted continent: a nursery from which missionaries would be raised up to make the wilderness rejoice. He avowed his firm persuasion that the Colonization Society was the most genuine *Anti-Slavery* Society in existence. Other Societies expressed lively sympathy for the slave: but they seemed conversant chiefly with his bodily wants and sufferings; but this Society made the best provision for the good of the *mind and soul* by removing the coloured man beyond the contaminating example of the white people, and placing him where every passing zephyr whispered in his ear, "Thou art free." Here he had every religious opportunity, and full liberty of conscience in the midst of a moral community.

Mr. Seys said, that the soil of Liberia contained a mine of exhaustless wealth to the Colonists: it was well adapted to the culture of the SUGAR CANE. He knew all about the culture of sugar, and he had examined the soil of Liberia: and this was his settled opinion. It wanted nothing but cultivation, and it would repay the labor of the agriculturist ten-fold. He here publicly declared it as his judgment, that if the Society would raise and put into the hands of an agent the sum of \$10,000, to be laid out in the culture of sugar, it would clear all expenses, and in five years would nett a profit of \$100,000. He had gone carefully into the calculation, allowing largely for all expenses; and this was the result. This might sound chimerical: but he knew what he was saying. He had long been himself in the business, and in latitudes so near that of Monrovia, as to warrant him to speak with confidence. The lands of the Colony contained the means not only of rendering the Colonists easy in circumstances, but of enriching them with every thing that could render life desirable.

Mr. S. then adverted to the happy agency of the Colony in putting an end to the slave trade. Wherever the Society advanced its foot, the slaver fled before it.—(Loud applause.) Wherever an American emigrant put up a house, the man-stealer fled and never returned. Thousands of slaves were formerly sold where the Colony was now situated, but the trade had now disappeared. (Long and loud burst of applause.)

From a long and intimate acquaintance with slavery in all its departments, Mr. S. gave it as his advice, that the slave-owner should be approached with *gentleness*, and treated with *candor and kindness*. He had no personal interest in the matter. He had devoted himself to the work of a missionary in Africa. He prayed that God's blessing might come upon all who were seeking to benefit the slave, and put an end to the abominations of the slave trade, however they might differ in their views. He concluded by expressing bright anticipations of the future growth and prosperity, wealth and power of the now infant Colony, and took his seat amidst the applause of the auditory.

MOSES ALLEN, Esq., the Treasurer of the Society, rose, and made to the audience this offer: that if any individual present would put into his hands the sum of TWENTY DOLLARS, he would engage, on behalf of the Society, to place, for that money, a liberated slave upon the coast of Africa. He farther stated, that a gentleman present offered to give \$3 a-piece to the first five hundred emigrants who should go out to Africa for the *bona fide* purpose of settlement, and \$2 a-piece to the next five hundred on condition that the sum of two thousand dollars should now be given or secured.

After many manifestations of applause, in the course of a short time, the President announced that the two thousand dollars had been given.

Mr. Allen then stated, that if the Society could have \$5,000 now subscribed, a ship would be chartered immediately, and the hundred liberated slaves now waiting at Savannah might be on shipboard and under sail for Africa by the 15th of June.

A coloured man was now presented to the audience, who expected shortly to go out as an emigrant to Liberia. The gentleman who presented him said that he was an educated man, that he spoke, read, and wrote the Arabic language very perfectly; and was a professed believer in Christ. He intended to act as a missionary to his race. He had been liberated by his master for this end; and had been waiting now for 90 days for an opportunity of going.

Mr. GURLEY, Secretary of the Parent Society, rose and said that he had intended making a speech of some extent on the present occasion: but the time had been so much better occupied that he should waive that purpose. He now believed that the cause of Colonization would triumph and prevail. He had had some doubts and fears; but they were gone. America would yet regenerate Africa. (Cheering.) He held in his hand two sentences, extracted from the last letter written by Washington before his death. The letter was dated on the 17th of August, 1799. After alluding to the condition of his slaves at Mount Vernon, and giving directions respecting some of them, he adds, "To sell the overplus is what I cannot do. I am principled against it. To hire them out would be as bad, because it must disperse their families; to which I have an aversion." Here were two noble principles of action avowed by the father of his country, himself a slaveholder. First, not to sell slaves; against that he was principled: and secondly, not to tear asunder their families; to this he had an aversion. Was it not possible that many of the best men at the South found themselves under similar embarrassments? How easy and happy an expedient was held out to such by the Colonization Society.— After some remarks of a general character on the design of the Society, Mr. G. referred to the coloured citizens of the Colony who were now present on the front of the stage, and who would speedily be presented to the audience. They could testify whether any thing had been falsely stated by those who had addressed or should address the meeting. He concluded by expressing his firm hope that no waves of opposition would now destroy the cause, unless, indeed, the abolitionists should so far succeed as to break our happy Union into fragments, and the Society would even then perish only in the general wreck of our country and its institutions.

The President now announced to the meeting, that a gentleman from New Orleans had made a donation of another hundred dollars, on condition that it should be raised by additional subscriptions to a thousand. Two hundred were immediately subscribed towards the thousand.

Mr. Gurley now introduced to the assembly a native African, lately from Liberia: he stated that he was one of the Kroomen of Africa, a very peculiar tribe of men, who are occupied chiefly in boating on the coast, from the Senegal to the Congo. They were remarkable for holding no slaves themselves, and having never been in bondage to any man. This man seemed past the middle of life; he was awkwardly built, and of a very marked and peculiar look. He spoke English after a fashion, but was scarcely intelligible without an interpreter—Mr. Seys performed that office.

DR. SKINNER, one of the Colonial Physicians, then on a visit to the U. States, was introduced to the audience by the President.

Dr. S. said, that he considered this as one of the pleasantest evenings of his life. He adverted to his early attachment to the Colonization cause, and went into some general remarks as to its objects and spirit. He then went on to give his fullest sanction to the statements which had been made by the Rev. Mr. Seys. He admitted that there were a few persons discontented; but they were such as had lost their companions there, and had surviving friends in America; and there were a few in needy circumstances from sickness or other causes; but the vast majority of the settlers were perfectly content and happy. A spirit had gone forth among them which promised more attention to agriculture than had heretofore prevailed.



So rich was the soil, and so abundant all the means of living, that two hours labor out of the twenty-four would furnish a man with all the comforts of life. The state of Society was quite as good as was found in most parts of the U. States.— In seven months sojourn there, he had not heard a profane word; and though he had seen two or three persons intoxicated, they were far fewer, in proportion to the population, than was common in this country, and fewer than he had ever seen before, in the same length of time, in his life.

After expressing his concurrence in the sentiment that Colonization afforded the best ground of hope for the Christianization of the African continent, Dr. S. referred to a fact which illustrated its effect in suppressing the slave trade. No sooner was it known to the owner of a slave factory, near Bassa Cove, that the Society had effected the purchase of Port Cresson, (for which they paid \$180,) than his establishment was at once annihilated. The very next day he commenced his removal, observing: "If they have completed that purchase, it is time for me to quit." [Loud applause.] There was another slavery establishment in the vicinity, but, with \$200, he would pledge himself to dislodge it and drive the owners off with great ease. He concluded, by urging the Society to leave no means untried to diffuse the light of knowledge over dark, benighted Africa; and by expressing his thankfulness to God, notwithstanding all his sufferings in Africa, (where he had lost his son and some other members of his family, besides enduring much from bodily disease,) that ever he had embarked in the enterprise; and added, that he was willing, now, to go back and to lay down his life with joy in the melioration of the condition of that much injured race.

The President now announced that subscriptions and contributions had been received, during the evening, amounting, in all, to \$5,762. (The information was hailed with long and reiterated plaudits.) He added that, in consequence, a ship would be chartered, without an hour's delay, and the Savannah emigrants would probably be upon their voyage before the middle of June.

The Rev. Mr. WILSON, a man of colour, and an ordained minister of the Methodist Church, recently arrived from Liberia, was presented to the audience, and made a short but impressive address.

Mr. CRESSON observed that he had intended to have said something in relation to the infant Colony at Bassa; but that subject was now gone by. Yet the subject was so inviting that he could scarce refrain from touching upon it. By the Margaret Mercer and the Ninus, the gratifying intelligence had been received, that the 126 emancipated slaves who had gone out last autumn, had safely arrived, with the loss of only three persons, two by drowning, and another from the effects of cold. And without a shot being fired, without the employment of one drop of liquor, and without the occurrence of any deed or word of violence, but on the contrary, in perfect love and harmony, the land for a Colony at Bassa Cove had been purchased from the native chiefs. He alluded to the slanders which had been cast upon his character abroad, and to the refutation which they had received in the successful issue of this undertaking. Their British friends would be delighted to know that, instead of extending and multiplying the miseries of slavery, the Colony had already been the means of destroying a factory where, in October last, there were not less than 500 slaves.

Mr. Cresson then placed before the audience a young negroe of pleasing countenance, whom he introduced as the son of king Joe Harris, once himself a slave trader; but now a friend of the Society; and reposing such entire confidence in it, that he had committed his son to our care, to remain three years in this country for his education. Master Harris had come here to "learn book," and go back a white man—not in colour, but he trusted, in what surpassed all outward change, in having his sins washed away. (The lad smiled, as if he comprehended this account of him.)

Mr. Cresson read an extract of a letter from what he denominated the good old-fashioned broad-brimmed Governor of the Colony. The friend observed, "Friend Birney has asked, if ever it was heard that a trading establishment distributed the word of God? All I can say, is, that it has been so here." Such was already the actual practical result of a trading establishment, founded by the united philanthropy of New York and Philadelphia. He had been branded as a base deceiver; let his deeds tell whether in this matter he had not acted as the friend both of God and man.

## LATEST FROM LIBERIA.

Since our last number went to press, the brig Susan Elizabeth arrived at New York, bringing the Liberia Herald for March. Not having yet seen it, we are indebted for the following extracts from it to the New York Journal of Commerce :

**CAPE PALMAS.**—By the arrival of the brig Susan Elizabeth, we are gratified to learn, that the health of the settlers at Cape Palmas is unusually good, and that they are progressing rapidly in agriculture, the chief object its patrons had in view, in the settlement of the Colony. Dr. Hall's health is as usual. The Rev. Mr. Wilson and Lady have suffered severely from the effects of the fever; but they are now convalescent, and bid fair to be able shortly, to commence their pious and benevolent operations.

**Grand Bassa.**—By the arrival of the schooner Timbuctoo, from Grand Bassa, we rejoice to learn the continued health of the older Colonists at Edina, and the general recovery or convalescence of the late emigrants of Bassa Cove. With peculiar pleasure we heard, that Mr. Hankinson and Lady are quite restored from the severe effects of the fever, and wish they may never again experience its return.—We congratulate our Bassa friends, that they can make the advantage of their location so evident as to enveigle away several of our settlers. For surely if Bassa possesses a more productive soil than the regions adjoining the St. Paul's river, it is blessed indeed. The latter yields a crop worth \$100 to the acre.

**Public Spirit at Caldwell.**—On Saturday the 14th instant, the inhabitants of Caldwell, with a spirit that is truly laudable, (and of which we of Monrovia seem too much destitute,) turned out and cut down the bush, weeds, and high grass in the town, through a distance of nearly three quarters of a mile. Those noxious weeds so deleterious to the health, and destructive of every like beauty or regularity, and so strongly indicative of the absence of industry, have long disgraced that settlement.

**INTERNAL IMPROVEMENT.**—We feel proud to state that no other period of the Colony can boast of so much valuable and substantial internal improvement as this: and if we are allowed to make it the standard, by which to estimate the real condition of the Colony, we would say, as a natural consequence, that its actual strength is greater now than at any former period of its history. It should be borne in mind, that what has been done hitherto, has been effected by the resources of the Society. Two years ago, the idea of making improvements distinct from, and independent of, the Colonization Society, was ridiculed. What can we do? was the cry; all saw the necessity, but none had the resolution to lay their shoulders to the wheel.

The Council this year, has awakened from the torpor that has so long paralysed them, have taken hold of the subject, and by an Act increasing and extending the Tariff, have brought an amount into the Colonial fund, sufficient to justify the immediate commencement of a Jail and Court House. The site of this building is Crown Hill; it is to be entirely of stone; and is already raised one story on the basement. It has a beautiful and commanding view of the harbor, and will, when the intervening forest is cleared away, afford an extensive view of the ocean on the South-west.

A Light-house, the want of which has been so severely felt by Captains of vessels entering the harbor in the night, has been projected, and is now in a state of forward preparation; nearly a sufficient quantity of rock being quarried. The Light-house is to be erected on the apex of the Cape; to be thirty feet high, which superadded to two hundred and fifty feet, the altitude of the Cape, will make the elevation of the light above the level of the sea, two hundred and eighty feet.

**NEW GEORGIA.**—Under date of 23d of March, Mr. J. Day gives an interesting account of a visit he had made to New Georgia,—a settlement of re-captured Africans, sent there by the Government of the United States. After stating what he had witnessed in their religious assemblies, and on their farms, he adds:

From the observations I have made, and the conversation I had with them, I will venture to assert, that they are in a high state of civilization and Christianity.—Whence have they derived so much knowledge of civilized life, and of the Lord?—Could they have learned it during their short stay in America? I think it has been

the effect of an influence from neighboring settlements, and the flourishing state of their farms is attributed to their own industry. Their houses are generally framed, one story high, their cabinet furniture coarse, but every thing in their houses shows forth industry and decency. Any gentleman who may think the Colony on the retrograde and likely to dwindle away, I invite him to New Georgia, to witness the rewards of their industry and their piety. Before concluding, I wish to say a word of the settlements generally. Rev. James Jones says, when here, he visited the poor, and of all misery, poverty, and repining, his imagination had ever before conceived, it had not reached what his eyes saw and ears heard. I have had the honor of filling the censor's office, and all that know our Constitution, know that it is the duty of such officers, to ascertain in what way suspected persons acquire a livelihood. It, of course, then becomes the duty of such officers, to visit the poor; and I declare, I never visited one industrious, careful family, but what was well provided for, contented and happy.

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#### LETTER FROM A COLONIST.

The following letter, from a teacher in the employment of the Missionary Society of the Methodist Episcopal Church, has been received by the Corresponding Secretary of that Institution :

MONROVIA, March 24th, 1835.

*Dear Sir:*—It affords me a degree of comfort that I have the opportunity of conversing with you, with pen and ink. I am thankful to God, that I am permitted to write to you from Africa—Africa, degraded Africa. The time has commenced for the redemption of neglected Africa. I am no way discouraged. Those who are opposed to Africa, may as well undertake to stop the sun from rising, as to undertake to prevent the gospel from speaking throughout Africa. God has said, that Ethiopia shall stretch out her hands unto Him—therefore “let God be true and every man a liar.” We have met with some difficulties in Liberia, but nothing to be compared with that which those had to undergo in first settling Africa. All that we want is to have men of noble minds, we are not affrighted at every breeze that blows. We want a little more enterprise, and then civilization will dilate itself to the last green verge in Africa. I will not say to my coloured friends, awake up, and come to Africa, but this I will say, that every intelligent man of colour and of spirit, would rather enjoy liberty than be in bondage. I do say that there is not a perfectly freeman of my colour in the United States—it cannot be—they cannot enjoy office—here they may. To be free, we must have every privilege enjoyed by our fellow-mortals. I do not want to represent things better than they really are. I hope to spend my life in Africa. I enjoy tolerable health, and expect its improvement. I wish you to publish this for the information of all.

I remain, dear sir,

Your obedient humble servant,

SAMSON CÆSAR.

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#### WEST AFRICA.

*Extract of a letter from the Rev. Thomas Dove, Wesleyan Missionary, dated McCarthy's Island, River Gamboier, August 25, 1834.*

“I have every reason to think that the system of Mahommedanism is rapidly on the decline, and must, ere long, fall before the light and force of truth. I have distributed several copies of the Arabic Scripture, which were kindly furnished by the committee of the British and Foreign Bible Society. Incalculable good is likely to result therefrom; for the people who can read appear very anxious to

obtain a copy. I believe that some of the Bibles, Testaments, and Book of Psalms have been carried hundreds of miles into the interior of the country.

"A short time ago I presented Mr. Grant's trade man with an Arabic Bible.— Soon after he reached the port of Cantalliconda, about three hundred miles above M'Carthy's Island. A Maribou was so pleased with the Bible that he offered at once to give him three bullocks for the word of God. Surely such accounts appear to augur well!

"Of late I have had many interviews with Bushereens and Marraboos, (priests of Mohammed,) and some with no small degree of candor said, that the white man's religion must prevail and overthrow their system."

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*Capture of a Spanish Slaver.*

A Spanish brig, of three hundred tons, named the Formidable, which had acquired no small notoriety among the British cruisers on the coast of Africa, by her own speed and the boldness and dexterity of her Captain, was captured on the 17th of December, off the mouth of the old Calabra river, by his Britannic Majesty's brigantine Buzzard. The action was commenced by the slaver, after a chase of some hours, and was maintained for some time with great spirit on both sides. At length the brigantine ran the slaver on board, and the latter almost immediately surrendered. The Captain of the Formidable, an officer of the Spanish Navy, behaved with great gallantry, fighting and encouraging his men, until disabled by three musket wounds. The captors found on board the prize *seven hundred slaves*, and a crew of sixty-six men, armed with muskets, pistols and cutlasses. The battery of the slaver was eight guns. Four of the Spaniards were killed and eleven wounded; of the British, six wounded.

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**CONNECTICUT COLONIZATION SOCIETY.**

The annual meeting of this Society was held in the Centre Church, on Thursday evening, the 21st of May, Chief Justice Williams in the chair. Prayer was offered by Rev. Mr. White, of Virginia. The Report of the Treasurer was read and accepted—from which the contributions to this Society, from our State, appear to have been somewhat less, owing to peculiar circumstances, than they were in the year previous. In the absence of the Secretary, Rev. T. H. Gallaudet, a Report, drawn up by Rev. Leonard Bacon, was read. The contributions, in this country, to the cause of Colonization, were greater last year, than during any former year. The American Colonization Society is now very much relieved from debt.

Rev. Mr. Wilson, a Methodist preacher from Liberia, was introduced to the meeting, and made an interesting address. He was formerly a resident of Norfolk, Virginia, and went out to Liberia, at his own expense, to examine the country for himself. Though originally prejudiced against the Colony and the American Colonization Society, after a residence of fourteen months, in Africa, he has returned, to take to that country, his wife and children. He regrets that he had not gone there ten years ago—and regards ten years of his life as lost. He says the Colonists would laugh at you, were you to propose their return to this country. He represents the moral state of the Colony as good—saw not a single citizen of the Colony intoxicated, during his residence. In Caldwell and Millsburg they will not receive ardent spirits, and have not, for twelve months. The Sabbath is well observed. The natives are sending their children to school. Mr. W. has baptized and admitted to the Church, 17 native born Africans,—several of whom were, in their own language, "from the Devil's Bush." He said the condition of the Colony, had, in his view, been much misstated. In conclusion, he repeated that he had never received a cent from any one, for his services—lest his brethren should say he was bought to go to Africa and come back.

Able and eloquent addresses were made by Rev. President Fisk of the Wesleyan Seminary, and by Rev. Mr. Gurley, Secretary of the Parent Society—but our time

and limits forbid a sketch. A resolution was passed to attempt to raise, in this State, \$3000, in aid of the effort of the American Colonization Society, to raise \$100,000, the present year.—*Con. Obsr.*

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#### COLONIZATION MEETING.

A meeting of the friends of African Colonization, was held at the Capitol in Richmond, Va., on Friday evening, May 22d, 1835.

On motion, David Briggs, Esq. was called to the chair, and W. Sands appointed Secretary.

The meeting was opened with prayer, by Rev. W. S. Plumer.

Rev. Addison Hall, Agent of the Society, having briefly stated the object of the meeting, introduced Dr. Ezekiel Skinner, the Gov. of the Colony at Liberia, and father of the late Missionary.

Dr. S. has been a resident in the Colony since last fall, until within a few weeks past. He expects to return to Africa in three or four weeks. Having carefully investigated the condition of the Colony, both as respects health and commercial advantages, his statements were listened to with deep interest; and were, on the whole, highly favorable. Dr. S. embarked in the service of the Colonization Society as a Physician. He had not received information of his appointment as Governor, prior to his embarkation for the U. States.

The following resolution was offered by the General Agent, who advocated its adoption in a brief but impressive address, in which he instituted a comparison of the sacrifices and condition of the two Colonies at Jamestown and Liberia, in the first ten or twelve years of their settlement, greatly to the advantage of the latter. The resolution was unanimously adopted.

*Resolved*, That the recent gratifying intelligence of the growing importance and continued prosperity of the Colony at Liberia, with the liberal patronage afforded this enterprise by the citizens of New York, at their recent meeting, call for lively gratitude to our heavenly Father, and ought to stimulate to more unwearied and strenuous efforts in promoting the cause of African Colonization.

Messrs. J. C. Crane, Jesse Snead, N. Tally, P. R. Grattan, A. Thomas, F. James and Jacob Hall, were appointed a Committee to solicit contributions from those present in aid of this cause. The subscription at the present meeting, together with previous subscriptions obtained by the General Agent, amount to nearly \$1300, towards the sum of \$10,000 proposed to be raised the present year.

On motion, adjourned.

DAVID BRIGGS, *Chairman.*

W. SANDS, *Secretary.*

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#### MUNIFICENT DONATIONS.

An unknown friend of Colonization recently presented the sum of FIVE HUNDRED DOLLARS to the Parent Society. This act of distinguished and opportune liberality, was accompanied by the following letter to the Editor of the New York Commercial Advertiser, the gentleman through whom the money was transmitted:

*To the Editor of the Commercial Advertiser.*

NEW YORK, May 28, 1835.

One who trusts he did his duty in the war of the Revolution, and perhaps was of some service to the State, believes that at this late period of his life, he cannot serve his country in any manner so beneficially, as in aiding the Colonization Society, in their wise and philanthropic endeavors, by degrees, to free the United States from a great and growing evil; and, in some measure, to compensate the

present generation of black men for injuries our ancestors have done to them and their fathers. The design is noble, not only to succour the unfortunate, but to civilize Africa, and to spread the light of the Christian religion through the dark and dreary solitudes of that benighted land. As to general and simultaneous emancipation, I am sorry to see even *one* man of respectability give countenance to it.—That profound statesman and uniform Christian, John Jay, would never for a moment have countenanced it. He well knew that it would be the breaking of the constitutional bond by which the States are held together, and, in its consequences, bring on a servile war—horrors which no man of feeling and serious reflection can portray to himself without a shudder. No, Sir: Mr. Jay would have rejoiced in the hope and belief that the efforts of the wise and virtuous members of the Colonization Society, would gradually effect the emancipation of slaves, and the spread of civilization and the Christian religion; while general emancipation would let loose millions, without an object, save that of revenge and destruction to those they may think to be their enemies; and, finally, destruction to themselves. I was known to the first members of the Society, and to their first President—but, alas! I have lived to see almost all my worthy and respectable friends swept away.—Unknown, and unknowing, I take the liberty of asking you, Sir, to forward the enclosed to some member of the Parent Colonization Society, and I shall be obliged.

Of the foregoing donation, modest as it is munificent, the Commercial Advertiser says:

“We regard the noble contribution of *five hundred dollars* to the Colonization Society, which we recorded yesterday as sent to us by an unknown hand, as to some extent the fruits of Judge Jay's book, and the reply of Dr. Reese; and we hope to receive other tokens of similar results, wherever the reply is read. It is also to be ascribed, no doubt, to the fine spirit awakened by the three great and most gratifying meetings of Colonizationists held in this city during the anniversary week.—We are strong in hope and joyful confidence. Let the friends of Colonization, only exhibit the same zeal in the circulation of Dr. Reese's letters, as is exhibited in distributing the Judge's book, and the effects will soon be apparent, in the increase of the funds of the Colonization Society.”

On the 4th ult. the Editor of the same paper received a small paste-board box, which on examination was found to contain a superb lace counterpane, made by Miss MARY C. FROST, a young lady of New York. This beautiful article had been exhibited at the last Fair of the Institute, and there valued at FIVE HUNDRED DOLLARS. The fair artist has directed it to be sold for whatever price it can bring, and half the proceeds of the sale appropriated to increase the funds of the Colonization Society. It has been sent to the dry goods store of Mr. Stewart, No. 257, Medway, for the purpose of examination and sale.

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SOCIETY'S CORRESPONDENCE.

*Mr. Boorman's Letter.*

NEW YORK, MAY 15th, 1835.

*My Dear Sir:*—Your favor of the 6th ult. was duly received. Various causes have combined to delay my reply. You will now find inclosed a check on the Patriotic Bank of your place, to your order for \$300; three hundred dollars completing the payment of my subscription to the American Colonization Society. I am pleased that the contingency on which my subscription for this sum was predicated, has been realized, and I trust you and the gentlemen with whom you are associated, will press onward in your objects, which (notwithstanding all the unkind opposition and absurd denunciations you meet with) I trust and believe will ultimately prove a blessing to our own country, as well as to the oppressed race

which are the objects of your benevolence. May the Almighty source of all good smile on, and prosper your labours!

I am, with much respect and regard,

Dear Sir, your friend and obedient servant,

J. BOORMAN.

To the Rev. Dr. Laurie, P. B. M. American }  
Colonization Society, Washington. }

*Letter from a gentleman in Washington County, Tenn.*

LEXSBURG, 18th of May, 1835.

Dear Sir:—I have delayed writing longer than I had expected, in order that I could write with certainty as to the number of emigrants; and now would say that my own four are, Alexander, aged 27; Washington 25; Calvin 23; and Mariah 17. Alexander, Washington and Mariah, are all members of the Presbyterian Church; and all four one woman's children. The men are large stout men.

Matilda, the property of George H. Gillespie, and wife of Alexander, aged 27 years—will emigrate with him, as I am informed by Alexander. She also is a member of the Church.

The nine are all farmers, and the women have been raised to house work.

Mine can all read, though some of them not very well. My mother, in her lifetime, was opposed to slavery, although in her transactions in life, she found it necessary to take a boy in a debt which she intended to give a Christian education, and set free at mature age; but he turned out so bad that it was found necessary to send him out of the country, which was a grief to her, and she determined to appropriate his price—say 350 or 75 dollars. (not recollected which) to the benefit of people of colour going to Liberia, but died without collecting the money, and although she made no will, yet we intend to appropriate the money according to her wish. There is none of the money yet collected, but if it can be had, the Society can have the benefit of it the first transportation. I know that I have no more legal right to have my slaves taken on that money than any other human being; yet I have a wish that when mine do go, the Society may have the money to enable them to bear the burthen; but more of this when I see you.

Yours with respect.

*Letter from a gentleman of Rockfish, Duplin County, N. C.*

NORTH CAROLINA, DUPLIN COUNTY, May 5th, 1835.

Sir:—I have a coloured man, who expresses a desire to emigrate to Liberia, and as I cannot, with a clear conscience, sell or retain him, I have determined on complying with his request. Having but little knowledge of the rules or management of the Colonization Society, I beg that you give me to understand what rules must be observed in the securing or conveying of this coloured man to Liberia. I had an idea of sending or taking him to Norfolk, Va., but fearing I might act improperly in doing so. I ask your advice in this matter. I should like to know, after conveying him to Norfolk, or any other place, whether I should have to bear his expenses to Liberia or not; and to know when would be the most proper time for his emigration, and when there can be an opportunity of his embarking on board of some vessel, and every other necessary information that you can give. This coloured man is about 32 years of age, well made, very good features, industriously inclined, and of tolerable good morals. I have no doubt, if he can get safe to Liberia, and seasoned to the climate, but he will do very well. He is the only one that I own; and as I anticipate emigrating to a free State, I wish that he may enjoy equal privileges with myself, in his own native country—and in a country, where he may live under laws similar to the laws of the United States.

Be so good, as soon as you receive this, to gratify me by giving me every necessary advice and information,—in doing so, you will much oblige me.

*Letter from another gentleman in South Carolina.*

ELIZABETH CITY, N. C., 5th mo., 21st, 1835.

*Respected Friend:—A friend of mine requests me to procure a passage for his fa-*

male slave, a woman about nineteen years old, with one child, to Liberia. He will send them to the port, from which the vessel sails, at his own expense, pay their passage, and make provision for them after their arrival in Africa. Please advise me of the first opportunity that will likely offer for them to take passage.

Very respectfully.

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MR. FRELINGHUYSEN.

Among the recent stratagems of the enemies of the Colonization cause, [*Why* should it have enemies?] was a rumor, industriously circulated, that Mr. FRELINGHUYSEN had changed his opinions concerning it. The following letter from that distinguished citizen, puts this contrivance to rest:

NEWARK, May 28th. 1835.

*Dear Sir:*—As you have requested a line from me in regard to my present feelings towards the Colonization Society, I take great pleasure in assuring you of my unshaken confidence in the excellence and importance of that benignant enterprise. I regret that rumor should have caused you any apprehension on the subject. I rejoice, my dear Sir, that in the good Providence of God, this cause now enjoys the benefit of your labors of love. And remain, very truly,

Your friend and obedient servant, THEO. FRELINGHUYSEN.

The Rev. Dr. PROUDFIT.

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OBITUARY.

We observe with pain the decease (on the 24th of December last,) of CHAUNCY WHITTLESEY, Esq. of Middletown, Connecticut, an early, intelligent, and active friend of the American Colonization Society. For several years he was engaged in the practice of the Law in New Orleans, and on his return to the North, gave freedom to a favourite servant, who is now a respectable citizen of Liberia. The following extracts from a letter of a very intimate friend of this excellent man, exhibit clearly the principles that governed his life, and gave him peace in death:

“ \* \* Perhaps his suggestions as early as 1814—his endeavours helped to lay the foundation of the Colonization Society—of which he was a warm and zealous friend, and while in active life a most efficient one. His active, comprehensive mind, was always on the range for modes and means of extensive usefulness.—The death of Mungo Park—the disappointments attending every attempt to explore the interior of Africa—was the subject of much interesting conversation with him, and those that visited him while residing with his mother—and he left her not till 1819. \* \* \* ”

He was the most candid of men; exceedingly cautious of wounding the feelings of men or doing any thing to prevent a thorough investigation of subjects where there was a difference of opinion. I think that I can truly say, that he was the most disinterested man that I ever knew—the most regardless of consequences to himself in the performance of any known or supposed duty. He was not a man given to change—he gave his whole powerful mind to the investigations of every subject going to establish principles of action, but once fixed he did not change.—*O! Sir, you must have been with him through four years of the most appalling*



bodily suffering, and the thousand painful circumstances attending his withdrawal from the world, extensive business, and his acquaintance—you must have seen the spirit of true Christian charity, with which he bore and forbore—his patience, his quiet submission in the spirit of love supreme to God, a sense of his entire sovereignty and absolute right to do with him as he saw fit; his love to man—his forgiveness of injuries—his anxiety to do something for the good of every individual, and the world at large; his sweet complacency, patience, and equanimity. The worldling could but have admired his heroism—the Christian adore that God who sustained him under unparalleled sufferings.

Under all circumstances, he was the perfect gentleman—even to the last great struggle—that delicacy of feeling which led him under his accumulated disorders, and their peculiar sufferings always to maintain a propriety and decorum of conduct that showed how completely his mind was pained in all the minutia of actions and of manners. Lofty and elevated in his feelings, he was quiet as a child. The humble Christian was the character that he sought for, and was anxious to manifest. Possessing true greatness of soul—all the tinsel of adventitious circumstances seemed to pass unnoticed. Characters and actions were judged of as they tended to develope, or bring into action those faculties which God implanted in man when he formed him in his own image, and gave him a capacity for attainments that would fit him for the joys of Heaven.

He had read to him to the last week of his life, foreign politicks; and he took a great interest in the movements of Governments—considering that they had an immediate bearing on the building up of the Church; and that the mighty Ruler would overturn and overturn till he whose right it is, shall come and take to himself his great power, and become King of nations as he is King of saints. The party politicks of our own country, he would not suffer me to read to him,—he appeared not to be willing to disturb his mind with them. \* \* \*

We lately had a letter from Nugent Wicks.† The best written in point of composition of any we have received—showing, I think, that the state of society and the opportunity he enjoys, cause an advance of his intellectual powers, which says something for the state of the Colony. \* \* \*

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#### AUXILIARY SOCIETIES.

On the 11th of May last, the Board of Managers of the COLONIZATION SOCIETY OF THE CITY OF NEW YORK, made their Third Annual Report, which has since been published.

This interesting document explains the agreement which had been made between the Society and the Young Men's Colonization Society of Pennsylvania for the establishment of a new and model Colony on the coast of Liberia; and states the following articles as being declared by that agreement:

1. That a union between the two Societies ought without delay to be formed.
2. That the basis of the union should be laid in a co-ordinate action of the two Institutions, through their respective organs: and that additional conventions or agreements should be entered into when special cases might require them.
3. That the object of the union should be the establishment of a new and model Colony on the coast of Africa, on the following principles, viz:—Temperance, dissuasion from war, the promotion of agricultural pursuits, and the other principles embodied in the Constitutions of the two Societies.
4. That the American Colonization Society to which these Institutions stand in relation of auxiliaries, should not be abandoned, but that every thing should be

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† The liberated servant sent by Mr. Whittlesey to the Colony.

done consistently with the primary object of the union, towards aiding the Parent Society.

5. That the new Colony should be located at Bassa Cove, provided Governor Pinney should approve of that location,—and if not, at such other place as should be agreed on.

6. That the name of the Colony should be fixed upon thereafter.

7. That each Society should immediately appoint an efficient agent.

8. That the Pennsylvania Society should go on to redeem its pledge in relation to the slaves of the late Dr. Aylett Haves, of Virginia, in expectation of the aid of this Society, in their removal to Africa.

The Report goes on to say that at the time when the Report of the Committee of conference, on which the foregoing agreement was based, was submitted to the Board,

“And before its acceptance, an expedition in the ship *Jupiter* was fitting out in this port, in pursuance to the permission given by the Parent Board to this Society, “to establish a new settlement at some suitable location in Liberia, and to expend upon that object the money received, under its immediate auspices:” which Colony was to be established upon the principles set forth in the address of this Society to the Public, in February, 1834. For the purpose of making the necessary enquiries and arrangements for the immediate founding of this Colony, as contemplated by the Board previously to the project of the union with the Pennsylvania Society, Mr. Israel W. Searl, a graduate of Amherst College, was appointed to proceed in the *Jupiter*, to take charge of the new settlement under the superintendence of the Rev. Mr. Spalding, who had been previously appointed the principal agent of this Society in Africa.

With a view therefore to the contemplated union, Mr. Searl was directed “to confer with the principal agent, as soon after his arrival in Liberia as possible, on the subject of a suitable location for the proposed Colony,” and they were jointly instructed “to direct their attention to Cape Mount and Bassa Cove, with the view of ascertaining which of the two locations, all things considered, would be preferable for a new Colony, in respect both to agriculture and to prospective commercial advantages.” Mr. Searl was “further directed to act in concert with Mr. Spalding, in making such other personal surveys and examinations in regard to the soil, climate and productions of the Colonial Territory, especially in reference to the prosecution of agricultural labor, as might enable the said agents to furnish correct and useful information to this Board as to the best place for the location of a new Colony.

The *Jupiter* sailed from this port on the 21st of June last, with stores, supplies, agricultural implements and goods for the use of the Colony of Liberia, to the value of seven thousand dollars. Among the passengers were, besides Mr. Searl, the Rev. Ezekiel Skinner, of Connecticut, a physician as well as a missionary, and Dr. Robert McDowal, a coloured man, educated at Edinburgh as a physician, both of whom went out under appointments of the Parent Board, as Colonial Physicians. They were accompanied by Mr. Charles H. Webb, a medical student under the care of that Board, whose purpose was to complete the study of his profession under the instructions of the physicians of the Colony, and afterwards to engage there in its practice; and also by Mr. Josiah F. C. Finley, a graduate of Princeton College, who, as well as Mr. Searl, went out as a teacher, under the patronage of the Ladies' Association of this city. Besides these, Eunice Sharpe, a coloured woman, of good education, and approved piety, from Vermont, proceeded to Liberia in the *Jupiter*, at the expense of this Society, and in pursuance of a spontaneous determination to devote herself to the cause of education in Africa.”

Subsequently to the departure of the *Jupiter*, Mr. Clay of Georgia made a communication to the Board, inquiring whether they would cooperate with the Pennsylvania Society in enabling certain persons of color in Savannah to emigrate to Liberia. The Board were induced by the pressure of this case, without waiting for the reports of its Agents in Liberia, to co-operate at once with the Pennsylvania Society in establishing the Colony at Bassa Cove, and appointed a Committee to raise funds for transferring the Savannah emigrants to Liberia. The

union between the two Societies was consummated, and an Agent appointed.

"In the interval," proceeds the Report, "that occurred between the departure of the Jupiter and the final consummation of the union, between the two Auxiliary Societies, this Board was visited by the Rev. Dr. Laurie, the President, and the Hon. Walter Lowrie, a member of the Board of Managers of the American Colonization Society, as a Committee of that Board; and at their request the proposed terms of the agreement between this Board and the Pennsylvania Society was communicated to them at a special meeting of the Board, held for the purpose of conferring with them. At this meeting Mr. Lowrie made a statement of the wants and necessities of the Parent Board, and requested the assistance of this Society in obtaining donations and subscriptions for the use of the Society at Washington;—whereupon it was *Resolved*, that the claims of the American Colonization Society upon the patronage and liberality of our fellow citizens at the present crisis, presented, in the opinion of the Board, an imperious call for prompt and vigorous efforts to raise funds either by donations or subscriptions of stock, for the liquidation of the debts of the said Society." This Board moreover, warmly recommended the appeal proposed to be made in behalf of the Parent Society to the friends of the cause in this City and State; and appointed "a Committee to aid the Committee of the Parent Board in making their collections;" which duty was faithfully discharged by the former, to the best of their ability, in regard not only to the gentlemen composing the latter in the first instance, but in regard also to the Rev. Dr. Hawley and Mr. Joseph Gales, Sen.; also members of the Board at Washington, who succeeded the first Committee in their mission, and to the entire satisfaction, it is believed, of all of them.

From the favourable nature of the unofficial accounts received by the Board, with respect to Bassa Cove, and from the urgency of the claims of those persons who were desirous of emigrating from Georgia, the union of the Young Men's Colonization Society of Pennsylvania was finally consummated by the Committee of conference, in pursuance of the directions of the Board, without waiting for the Report of its Agents in Liberia. In addition to the former articles of agreement, it was then stipulated that thirty per centum upon all monies raised by the two Auxiliary Societies, should be paid over to the Parent Board, for its exclusive use; that the name of the new Colony should be "Bassa Cove," and that particular settlements should be designated by the names of "New York," and "Pennsylvania," respectively.

In the meantime the promptest means were requisite to secure the manumission of upwards of one hundred slaves under the provisions of the Will of the late Dr. Hawes of Virginia, and it therefore became necessary for this Board, in preference to all other measures, to co-operate in their removal to Liberia within the time limited for that purpose, and which was shortly to expire. These persons had been transferred to the care of the Pennsylvania Society by the Parent Board at Washington "to be sent to Liberia, and supported there by the former in a separate settlement or community, under the superintendence of such agents, and under such local laws and regulations as they might adopt; but that the said community should be considered as a part of the Colony of Liberia and subject in all respects to the general laws of the same;" and upon accepting the transfer and acceding to these conditions, the Pennsylvania Society expressly stipulated for the right of making such modifications and reforms of existing laws, as would enable it to give greater encouragement to agriculture, to prohibit the importation, manufacture or sale of ardent spirits within the new Colony, and to adopt an improved plan for supplying the public warehouses, and for the issue by gift or sale, of their contents to the colonists and native inhabitants."

The Report then gives the details of the expedition by the *Ninus*; particulars with which the readers of the *Repository* are already familiar.

"The cost of this expedition was about eight thousand dollars, viz. two thousand five hundred, for the charter of the vessel, and about five thousand five hundred, for stores and merchandise. Of this sum two thousand one hundred and eighty dollars were obtained from the Executors of Dr. Hawes, who by his Will bequeathed the sum of twenty dollars towards defraying the expenses of the emigration of each of his manumitted slaves. The remainder was raised by the dona-

tions and subscriptions of benevolent individuals, principally in Philadelphia, and partially in this city.

"From the contributions and exertions of this Board on this pressing occasion, it has hitherto been prevented from taking any definitive measure for the removal of the Georgia emigrants—towards the expense of which are, however, applicable a sum of seven hundred and thirty dollars received from Andover in Massachusetts, on condition that every twenty-one dollars thereof should be appropriated to the payment of the passage to Liberia, of one emancipated slave; and a further sum of twelve hundred dollars collected, and contributed by Mr. Clay, in express reference to this purpose. To make up the deficiency, and provide funds for the emigration and settlement, not only of these, but of numerous other slaves in different parts of the Union, not less in the aggregate than eight hundred persons, whose owners have offered to manumit them upon condition of their removal to Liberia, the Board determined to send as soon as practicable, another expedition to Bassa Cove, and for this purpose to raise the sum of fifteen thousand dollars. The first step towards the execution of this measure, was to call a public meeting of the citizens of New York friendly to the Colonization cause; which was accordingly held on the 15th of January last, and was respectfully and numerously attended.

Amongst the resolutions adopted by this meeting, was one declaring that it regarded "the union and plan of operation agreed upon between the Colonization Society of the city of New York, and the Young Men's Colonization Society of Pennsylvania, as an event promising to be highly beneficial to the Colonization cause; and cordially recommending it to the approbation and support of all the friends of our coloured population." Another resolution approved "of the plan of raising fifteen thousand dollars in aid of the objects of this Society," and proposed "that a subscription should be opened for the purpose;" which was immediately done, and the sum of six hundred and thirty dollars was collected and subscribed before the adjournment of the meeting. But this Board has not since been able to procure the balance yet deficient; although the immediate necessities of the new Colony, and the strong claims of the people at Savannah, and of those numerous slaves who elsewhere await only the means of emigration to receive their manumission, press heavily upon the Board, and impel them to renew the appeal to their fellow-citizens, in behalf of these meritorious and suffering individuals, and in furtherance of the measures designed for their relief.

"Much of the delay which has occurred in carrying these plans into execution, is doubtless to be ascribed to the persevering opposition which the efforts of this Board have encountered from certain persons in the Northern and Eastern States, who believe or pretend, that the system of Colonization is fraught with evil and pernicious consequences to all the people of colour in the country, whether held in bondage or emancipated, and whether the latter are induced to emigrate to the land from which they sprang, or prefer remaining in that of their involuntary adoption. In short, that the Colonization system "tends to rivet the chains of the slave, and extends to Africa the vices, but not the benefits of civilization." Upon these grounds or pretexts the persons in question both in their individual capacities, and collective organization under the name of "Anti-Slavery" Societies, not only counteract the influence and traduce the principles of the American Colonization Society, and impugn the motives in which it originated, but actually if not wilfully, misrepresent its acts, policy and proceedings, as well as the sentiments and conduct of all who publicly support its objects, or advocate its cause. They indiscriminately condemn every measure that has ever been adopted or suggested in relation to the Colony of Liberia, defame the characters of those who from time to time have been engaged in its management and superintendence, exaggerate every error and misfortune which has occurred in its administration or government, and attempt to impeach the evidence they cannot refute, of its beneficial effects and prospective advantages—and all this avowedly, because they deem its prosperity and existence incompatible with their uncompromising and impracticable project for the immediate abolition of slavery in the South.

"From the characters and reputation of some of these individuals, both for integrity and understanding, it is impossible to doubt their sincerity; whilst from the language and conduct of the most forward of their associates, it is equally impossible to concede that these are regulated by the precepts of Christian charity, even admitting them to flow from the purest and most unquestionable motives. But whether deluded or designing, the ignorance or recklessness of these persons in regard to rights secured to the several States and their citizens, by the Constitution

of the Union—their misconception or disregard of public sentiment, even at the South, with respect to slavery,—their misinformation or wanton misrepresentation of the actual condition and uniform treatment of the whole coloured population, without exception or discrimination—their crude and visionary notions in regard to the practicability, and their imperfect views of the actual progress of emancipation—the precipitate and hazardous measures which they urge to promote it, tending to postpone instead of accelerating its accomplishment—and their oversight or contempt of the insuperable local obstacles to the real improvement and social elevation of our free coloured population, are circumstances, which, in conjunction with the propagation of their doctrines by foreign emissaries—betray, if not the foreign origin of their plan, its subservience at least to foreign interests and views.”

The Report then notices Mr. Jay's allegation that the Colonization system is “regarded with abhorrence by almost the whole religious community of Great Britain;”—denies, even supposing this to be true, the competency and authority of foreigners, however respectable or distinguished, to determine a complicated domestic question of another country: and refers in disproof of Mr. Jay's assertion to the recently published letters of Lord Bexley.

“That the Colonization in Africa,” the Report proceeds to say, “of our free people of colour, tends to the immediate and essential improvement of their condition; that it is in fact the only method by which they can be raised to political and social equality with the whites, while so far from preventing or retarding the extinction of slavery, it operates directly to promote emancipation, in the most eligible, safe and certain mode, must be plain to every fair and dispassionate inquirer, who will examine this momentous subject, with the patient labour and careful attention its importance demands. It must however be recollected, in entering upon the investigation, that the abolition of slavery is not the direct object proposed by the establishment of Colonization Societies; it is neither embraced in terms by their plan, nor referred to in their Constitutions; and to whatever extent it may be encouraged or accomplished by their operations, it is only by incidental, though perhaps necessary consequence. They regard the subject as it truly is, one which the Constitution of the United States leaves to the sole regulation and control of the several States in which slavery exists, and consequently as one, upon which Congress cannot legislate, and with which no other power, whether self-created or deriving its authority from the people of the Union, or of any other State, is warranted to interfere. “The exclusive right of each State in which slavery exists to legislate in regard to its abolition,” is indeed expressly admitted by the Constitution of the Anti-Slavery Society itself, which declares that its aim is to “convince our fellow-citizens by arguments addressed to their reason and consciences, that slaveholding is a heinous crime in the sight of God; and that the duty, safety, and best interests of all concerned, require its immediate abandonment *without expatriation*.”\* whilst the avowed object of the American Colonization Society and its auxiliaries, is merely the removal and settlement upon the coast of Africa, of free persons of the African race, with their own free consent.”

The Report considers any argument unnecessary to establish the first of these propositions. The enlightened slaveholders at the South are, it supposes, generally already convinced on this subject.

“They deny, however, that it is a crime in them to retain in subjection to the laws, and to other imperious circumstances, those ignorant and helpless beings who have been cast upon their protection, as well as thrown into their power, by no act of their own. The points really at issue then, arise upon the second of the propositions embodied in the Constitution of the immediate abolitionists, taken in connection with its express repugnancy to Colonization, or as it terms it “*expatriation*.” And these as they relate to two descriptions of persons, naturally resolve themselves into two questions, viz:—First, whether “the safety and best interests” of those people of colour who have obtained their freedom, will be most certainly and effectually promoted by their continuance in this country, or by their

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\* Vide Constitution of the American Anti-Slavery Society.

voluntary emigration as Colonists;—and secondly, whether the general emancipation of the slaves in the Southern States will be more speedily effected by arguments addressed to their owners, by Northern men, than by the inducements to manumission afforded by the plan of Colonization, in which the North and South are united in offering the means of removing them when manumitted, to Africa.”

On the *first* of these questions, the Report refers to the results of the two systems as furnishing a test of their comparative merits; denies that even on the point of difference, their co-existence is necessarily impracticable; contends that it may be safely left to the judgment of the free coloured people to decide, whether it is better for them to remain in the United States, under all the social disadvantages incident to their condition, though they should be admitted to a civil and political equality with the whites, or to settle in Liberia where no invidious distinction exists, and where they may become efficient instruments in christianizing and civilizing a heathen and barbarous continent: Refers to the effects already produced by the American Colonization Society, and to the uncontrolled power of any dissatisfied emigrant to leave the Colony and return to this country: And counsels the friends of immediate emancipation to proceed in the execution of any practical plan for the moral improvement of our coloured population, instead of contenting themselves with accusing the friends of Colonization of indifference on that subject; a charge which the Report shows to be unfounded and absurd.

On the *second* question, the Report argues that any repugnancy between the respective objects of the Anti-Slavery and Colonization Societies, arises from the denunciation of the latter by the former, and from the “positive tendency and effects” of the measures proposed by the Abolitionists, to defeat not only the design of Colonization, but their own. On this point the Report holds the following impressive language:

“Already have the jealousies of the South been rekindled by what they consider a presumptuous and wanton interference with their political rights and personal security, on the part of officious strangers, ignorant alike of their position and of their opinions. The avowal of immediate abolition as their object was indeed calculated to excite apprehension, as it could scarcely have been possible that such a purpose could be hoped, even by those who avowed it, to be suddenly accomplished by means of arguments and persuasion addressed to the owners of slaves; but rather through such as might be addressed to the slaves themselves; and accordingly, the proceedings and publications of modern abolitionists, instead of producing even gradual conviction upon the minds of the former, of the sinfulness of slavery or leading to improvement in the condition and treatment of the latter, have but provoked resentment and excited alarm in the bosoms of the masters, and occasioned severer restraints upon the physical comforts and moral and religious instruction of the slaves.

“But this is not all; the doctrines avowed by the immediate abolitionists, although countenanced only by an insignificant portion of our Northern population, have revived in the South a universal distrust of the professions, sentiments, acts and designs of all Northern men and Northern Institutions, in reference to slavery; and have consequently embarrassed and impeded the operations of the Colonization Society, not indeed in the mode or on the grounds intended by the abolitionists, but in a manner and for reasons directly opposite in their nature, but to an extent and degree, which would nevertheless afford to these enemies of Colonization ample room for exaltation, were it not that this very circumstance disproves the design imputed to the South, of encouraging Colonization, from its tendency to perpetuate slavery.

“Were it not indeed for these untoward consequences of the Anti-Slavery doctrines and proceedings, the friends of Colonization might well be content to yield

the field of argument and speculation to their adversaries; and silently and resolutely pursue that course of practical measures, which obviate at least one formidable impediment to emancipation, by offering to the conscientious possessor of a slave, the opportunity of divesting himself of what is imposed on him as property, frequently by the operation of law alone. It offers to him the means not only of relieving his conscience of a burthen, but of removing a weight or an opprobrium cast upon him, perhaps as an inheritance, and which he willingly sustains no longer than the law allows, and humanity permits;—no longer than until he can bestow freedom without rendering it a greater curse than slavery itself. The institution of the Parent Society by the co-operation of citizens from all parts of the Union, of whom many were distinguished for patriotism and intelligence, for prudence and discretion, as well as philanthropy and piety, was hailed as a discovery of the happy means of uniting the North and the South in one grand enterprise of national benevolence. Besides promoting an intercourse which might remove jealousies and prejudice, and beget mutual confidence and esteem—the direct object proposed, was the Colonization of free people of colour, upon the shores of Africa, with their own voluntary consent. And although the motives of different individuals for concurring in the scheme, were doubtless various, yet the general views of a large majority of its founders were not only directed to the improvement of the moral and physical condition of the free people of colour, and embraced through their instrumentality, the regeneration of Africa, but comprehended the gradual extinction of slavery as a necessary result. The founders of the American Colonization Society were convinced that without the consent and co-operation of the South, not a step could be taken which led to abolition; and that without the aid and contributions of the North, no funds or resources could be provided either for the removal of such persons of colour as might be disposed to emigrate, or to give effect to the intentions of holders of slaves who might be disposed to manumit them:—whilst those founders of the Institution who might have originally contemplated the abolition of slavery as the eventual consequence of the Colonization system, none probably were of opinion that even if that end could be effected by any method which did not like this, insure the preparation necessary for the enjoyment of freedom, it would prove neither advantageous to the slave, safe for his master, nor consistent with the spirit of a rational and discrete humanity.

“They well knew that amongst the Southern proprietors, there were many individuals who from principle or policy, were anxious for the entire abolition of slavery, but were prevented from manumitting their own slaves, not merely by the laws prohibiting, except on condition of removal, but also by those higher scruples and considerations of duty which forbade the abandonment to their own discretion and control, those who from ignorance, infirmity, or vice, needed more powerful restraints and protection than any which the laws afford them. Proprietors of this description would, it is supposed, be encouraged by the Colonization system, in their benevolent purposes of manumitting such of their slaves as were capable of using their own freedom to their own benefit; and of preparing for freedom such of them as might otherwise abuse it to their own injury, as well as to the detriment of society,—by giving them such instructions as would fit them for its enjoyment; whilst those who regard their slaves merely as property, would be led by the influence of example, and from a perception of the enhanced profits to be derived from free labour, to adopt from motives of policy and interest, the same measure which others had pursued from principle and feeling.

“That these hopes and expectations of the founders of the American Colonization Society were not fallacious, is evident from the number and character of the slaves who have already been manumitted, and of those who await emancipation solely from the operation of the Colonization system. It is also manifest from the rapid increase of free labour in some of the Southern and Western States; and it is proved beyond a doubt by the actual adoption of a law for the gradual abolition of slavery, founded upon African Colonization, in one of those States; and the prospect of that example being speedily followed by the legislatures of at least two of the others. Another conclusive proof of the direct tendency of Colonization to extinguish slavery arises from the fact of the larger portion of the emigrants to Liberia having been manumitted that they might become Colonists; and if any further testimony be requisite, it is afforded by the offer of this Society to receive, and in the circumstance of its having actually received and appropriated to that object, large donations of money, upon the express condition of applying them exclusively to the removal of manumitted slaves.”

The Report then proceeds to answer the objection that the Colonization scheme, even admitting it to be beneficial, is too restricted and too tardy to prove effectual as a remedy for the evils, and an instrument for the extirpation of slavery; and avows the determination of the Managers not to intermit their exertions till the efficiency of that scheme shall have been fairly tested by experiment.

"Their past experience," they add, "is sufficient to confirm and strengthen their original confidence in the wisdom, beneficence and practicability of their enterprise; and they will resolutely continue to pursue it through good and evil report, without being overawed by or tempted to deviate from their avowed and legitimate purpose of removing to the shores of Africa, such free persons of colour as are willing to emigrate, and are worthy to become Colonists of Liberia; and if under Providence, this Society should be instrumental in carrying Christianity and its attendant blessings into that boundless waste of heathenism which extends beyond the field of their immediate efforts, the Board of Managers will consider themselves overpaid for all the labour, anxiety and reproach they have endured, and for all they may be called on to sustain. And in conclusion they would ask, what directly meditated purpose can be imagined more exalted or more hallowed than this merely incidental consequence of the Colonization enterprise? Instead of extending "to Africa the vices but not the benefits of civilization," it has already accomplished almost literally the reverse; and if it has not sent forth the blessings wholly unalloyed by the vices of cultivated life, it is because they are to a certain degree inseparable from each other. The essential advantages of civilization have nevertheless been imparted to Liberia, whilst its inherent evils have been restrained and mitigated. Ample testimony moreover is at hand to vindicate the character of the Colony, and to prove that as a moral and religious community, it is excelled by few, perhaps by none, on the American continent, or in the British isles. Not only have the lights of gospel truth, of education and virtuous knowledge, as well as of practical science, and the useful arts, been enkindled in these infant settlements, but they have gone forth amongst the heathen who surround them. Already have the hall of justice, and the seminary of learning, been raised at Monrovia; and there the Christian temple already lifts its spire to heaven. Already have the heralds of the cross borne sacred fire from its altar into the dark regions beyond the desert, and ere long "Ethiopia shall stretch forth her hand," and the "heads of her princes" be illumined by the lambent flame which as it enlightens, purifies, and as it expands the heart and mind to the love and contemplation of the ever-living God, warms the whole man to sympathy and charity with every tribe and individual of his kind."

The Executive Committee of the New York City Society announces that the Rev. ALEXANDER PROUDFIT, D. D., of Salem, Mass., has accepted the office of permanent Agent and Corresponding Secretary. The well-known character of this gentleman for piety and abilities, authorizes the most sanguine hopes of the operation of his agency.

*Officers, &c. of the Colonization Society of the City of New York.*

*President.* WILLIAM A. DUER, L. L. D. *Vice-Presidents.* Abraham Van Nest, Gardner Spring, D. D. John W. Hinton, Hugh Maxwell, James Milnor, D. D. and Nathan Bangs, D. D. *Secretaries.* Rev. Alexander Proudfit, D. D. *Corresponding Secretary.* Ira B. Underhill, *Recording Secretary.* Treasurer. Moses Allen. *Managers.* Anson G. Phelps, Israel Corse, James Donabon, Rev. John P. Durbin, Hubert Van Wagenen, Francis L. Hawks, D. D. David M. Reese, M. D. Samuel A. Foot, Samuel Akerly, M. D. Rev. Wm. Jackson, William L. Stone, Rev. Cyrus Mason, James Monroe, Silas Brown, Anson Blake, Francis Hall, Gabriel P. Discoway, John R. Davison, Henry S. Richards, James M. Goold, Daniel Lord, Jr. Josiah L. Hale, Thomas De Witt, D. D. Wm. W. Campbell, John Woodbridge, D. D. Aaron Clark, Thomas G. Fletcher, Thomas C. Doremus, Henry V. Garrittson, John W. Mulligan. *Executive Committee.* Anson G. Phelps, Gabriel P. Discoway, Thomas C. Doremus, Rev. Wm. Jackson, Moses Allen, Thomas De Witt, D. D. James M. Goold. Rev. Alexander Proudfit, D. D. *Agent.*



## POETRY.

[COMMUNICATED.]

## THE EMIGRANT.

Gallantly, O gallantly,  
 Thy vessel leaves the strand,  
 Thou seekest now on Afric's shore  
 A loved and happier land:  
 No longer shall thy spirits roam  
 O'er wrongs unduly made,  
 For thou hast sailed for that loved home  
 Where wrongs and slavery fade.

Gallantly, O gallantly,  
 That vessel sits the deep,  
 And thou art bound afar away,  
 Where slaves no longer weep:  
 Yet in the dreamings of thy mind  
 Fond memory brings the tears,  
 For those whom thou hast left behind—  
 Friends of thy earlier years.

Gallantly, O gallantly,  
 Thy vessel breasts the gale,  
 And to the breeze's slumbering note,  
 Spreads out the flowing sail:  
 And thou art borne a pilgrim back,  
 To thy loved native shore,  
 Where Afric's sons from slavery free,  
 Shall wake to weep no more.

B. R. B.

*Words and Deeds.*—The Lynchburg Virginian, in noticing the large number of slaves, offered by their owners in various States of the South and West, to the American Colonization Society for liberation and removal to Liberia, asks some pertinent questions as to the means necessary for their transfer and settlement.

“Cannot the benevolent and patriotic of this opulent nation furnish the means? Where are the Abolitionists of the North, that they suffer this cry to fall unheeded on their ears? If they be, in truth, the Philanthropists that they pretend to be, why are not their funds forthcoming at this loud call of humanity and patriotism? If they are so anxious to see the shackles of the slave fall off, why do they not come forward, when the only barrier to his freedom is the want of means to send him to the land of his fathers? It is cheaper to talk than to act, it seems. They are *very anxious*, doubtless, for “universal emancipation,” but rather reluctant to contribute any thing—*save words*—to its accomplishment! In sober earnest, however, we hope that the Colonization Society will be enabled, by the generous support of the people, to go on uninterruptedly in its benevolent and patriotic work, heedless alike of Northern and Southern fanaticism.”

*Instruction of Slaves.*

At a meeting of the 130th session of the Presbytery of Orange, N. C., the following Resolution was passed:

*Resolved*, That it be commended to the members of the churches under the care of this Presbytery, who are owners of slaves, to impart to them such oral and catechetical instructions as are calculated to give them a knowledge of the plan of salvation, and that for this purpose they make use of the Assembly's shorter catechism and Jones' catechism for colored persons.

*Methodist Missionary Society.*—The annual meeting of this Society was held in New York, on Monday evening, May 11. A native African, whose English name is Joseph Edward Hughes, was one of the speakers who addressed the meeting.—He came to this country with Rev. Mr. Seys, missionary at Liberia. The Observer says, "about \$3,300 were subscribed in aid of the Society's missions, of which upwards of \$500 were given especially for the mission in Liberia. It appeared from the Report that the receipts of the Society, which in 1820 were only \$623, had risen in 1829, to \$14,000, and now, in 1836, amounted to \$40,000. The number of new missions established during the past year, was 41, and the number of church members added, more than 4000. At the close of the meeting, Mr. Wilson, a colored man from Liberia, was ordained to the work of the ministry.

## CONTRIBUTIONS

*To the American Colonization Society from May 20, to June 20, 1835.*

<i>Gerrit Smith's First Plan of Subscription.</i>	
Jacob T. Towson, Williamsport, Md., his 5th payment,	\$100
<i>Collections from Churches.</i>	
Congregational church, Conn., by the Rev. Mr. Boardman,	9 43
<i>Auxiliary Societies.</i>	
New London, Conn., by the Rev. Mr. Kirk,	2 18

*Account of Money received by WILLIAM GAULT, late Treasurer of the New Hampshire Auxiliary Colonization Society, from June 4, 1834, to Sept. 18, 1834.*

By cash from Mrs. B. Clark, Stratham, (by Rev. J. Cumming)	\$5
" Individuals in Rye, (by Rev. Mr. Smith)	2
" Hon. Titus Brown, (Annual Subscription)	1
" Contributed by the Congn. Society in Newport, Rev. John Woods pastor (by Mr. Claggett)	11 63
" From 1st Congn. Society, Hopkinton, for education in Liberia, (by Rev. Mr. Kimball)	4 33
" Contributed in the Centre Congn. Society, Gilman-ton, (by Augustus Duvant)	6 89
" From Cong'n Society, Keene, (by Amos Wood)	8 16
" From Dr. Church, Pelham, one year's subscription,	1
" Contributed in his Society,	6 84
" From Meriden Parish, Plainfield, Rev. Dana Cloyes, Pastor, (by Rev. Moses Kimball)	6 30
" From Rev. Jacob Cummings, Stratham,	5
" From Rev. David Perry, Hollis, (by Mr. Kimball)	14
" From Cong'n Church, Boscawen, by J. Greenough,	5 — 77 14

*Account of money received by ASAPH EVANS, present Treasurer of the New Hampshire Auxiliary Colonization Society.*

Titus Brown, his Annual Subscription,	\$1
David L. Morrell, 2 years' subscription,	2
William Rixby, donation,	3
Rev. Dr. John H. Church, of Pelham, a Life Member,	30
N. G. Upham,	20
Asaph Evans,	10

Joseph Robinson,	5
Gen. Robert Davis,	5
Gen. Joseph Low,	5
Abner B. Kelly,	2
Mr. Cash,	3
John Whipple,	3
Hon. David L. Morrell,	3
Francis N. Fisk,	5
Timothy Walker,	5
E. S. Towle,	5
John McDaniel,	3
Dr. Ezra Carter,	3
James Boswell,	1
John Jarvis,	1
Samuel Morrell,	2
Col. William Kent,	3
Stephen Ambrose,	2
John Brown, of Row,	5
Wm. G. Webster,	1
Abiel Walker,	5
Asa McFarland,	1
W. Odlen,	1
H. M. Rolfe,	50
W. F. Goodell,	50
John M. Hill,	50
Franklin Evans,	1
Perkins Gale,	1
Gilman G. Mudgett,	1
James Rives,	1
Daniel Carr,	1
Joseph Grover,	50
Nathaniel Wheat,	1
Samuel Fletcher,	3
Hon. Isaac Hill,	5
Contribution at a meeting held by the Rev. R. R. Gurley,	23 86
William Badger, Governor of the State,	10
C. J. Atherton,	10
Charles F. Gove,	5
Isaac Waldron,	5
James Clark,	3
Ira A. Eastman,	2
Thos. J. Parsons,	2
Smith Lamprey,	2
John Page,	3
Samuel M. Richardson,	2
Joseph Sawyer,	2
Joseph L. Richardson,	1
George W. Nesmith,	2
Horace Duncan,	2
J. W. Williams,	2
Samuel Bean,	1
Asa Fowler,	2
H. B. Crocket,	50
[Deduct 50 cents paid to Rev. Moses Kimball.]	229 86
<i>Other Donations.</i>	
James Miller, near Xenia, Green County, Ohio,	4
An anonymous Benefactor, by Col. Wm. L. Stone,	500
John Tyler, of Salem, N. J.,	2
Dr. Alexander Somervail, Essex County, Va.,	14
	<hr/>
	\$983 86
<i>African Repository.</i>	
James Miller, near Xenia, Ohio,	6
George W. Ward, of Salem, N. J.,	1
John Tyler, of ditto,	3

THE  
**AFRICAN REPOSITORY,**  
AND  
**COLONIAL JOURNAL.**

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AUGUST, 1835.

[No. 8.

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**COLONIZATION EFFORTS.**

IN the April number of this volume, our readers were apprised of a Resolution which the Managers of the American Colonization Society had adopted on the 5th of March preceding, to endeavour to raise ONE HUNDRED THOUSAND DOLLARS during the present year, and of the motives which led to the Resolution. Among the various proceedings of the Managers to effect their purpose, one was to despatch their Secretary to the North, in order that he might lay before our friends in that part of the Union, the claims of the Society to their confidence and liberal support. Accordingly, when that officer returned from a visit on behalf of the Society to Virginia, he proceeded on his mission, and has since been diligently employed in executing its duties.

On his way to New England, Mr. GURLEY conferred with the Young Men's Colonization Society of Pennsylvania, and the New York City Colonization Society, on the subject of their relations to the Parent Institution, the above-mentioned Resolution, and other important matters. While in New York, he attended the Great Colonization meetings held in that city on the 13th, 14th, and 15th of May; of which an account is given in this volume, pages 186, 187, 201—206. He then visited Hartford, and in company with the Rev. Dr. Fisk and the Rev. Mr. Wilson, attended the anniversary of the Colonization Society of Connecticut. At this meeting, of the proceedings of which we hope to obtain a full report, several interesting Addresses were delivered to an audience respectable in numbers and in character, and a Resolution was adopted for raising \$3000 in that State. At New Haven, on Sunday evening, May 24th, Mr. GURLEY preached in the Rev. Mr. BACON's church to a large congregation, and used the occasion to enforce the claims of the Colonization cause to public favour. At the same time the audience was addressed by Mr. Wilson. On Thursday afternoon, May 28th, Mr. GURLEY addressed a large and respectable Colonization meeting at the Masonic Temple in Boston, the Hon. ALEXANDER H. EVERETT presiding, which was adjourned to the next afternoon, when he also attended. The second meeting was highly interesting, and was addressed by several distinguished individuals; and Resolutions favorable to

Colonization were adopted. A deep impression in favor of Colonization was made at those two meetings.

On the evening of Friday, Mr. GURLEY casually visited the meeting of the Young Men's Anti-Slavery Society, and had scarcely taken his seat when Mr. GEORGE THOMPSON, an English denouncer of the American Colonization Society, rose and proposed the following Resolution:

*“Resolved, That inasmuch as the principles and measures of the American Colonization Society, and of its auxiliaries, have been clearly shown, in the light of truth, of experience, and of demonstration, to be unrighteous, unnatural and proscriptionist—at war with the best interests of Africa—and diametrically opposed to the feelings and voices of the coloured population of this country—we regard the present attempt which is making to give strength and permanency to that Society, as a FRAUD upon the ignorance, and AN OUTRAGE upon the intelligence and humanity of the community, demanding the strongest public reprobation.”*

Mr. THOMPSON then, says Mr. GURLEY in a letter, dated June 1st, 1835, to one of the Editors of the Journal of Commerce, “challenged any person present to come forward and defend the Colonization Society. I instantly rose and said that I would do it, then, or any other time, there or elsewhere. I was thus, unexpectedly, brought into a discussion with Thompson, and continued it until noon the next day. I stated at the outset, that I entered into this discussion, not from any sense of obligation to meet my opponent in the field of argument, nor because I did not regard the resolution as impeaching the moral character of many of the best men in the country, but that I might give that Society correct views of the plan of African Colonization, and the true principles of the Colonization Society.

“The Resolution was finally passed, but fifteen or twenty voices, I judge, were raised against it, and probably fifty or more Colonizationists had withdrawn before the vote was taken. You can hardly imagine the bold and determined spirit with which the Anti-Slavery men are pushing their cause—mainly, now, it would seem, to overthrow the Colonization Society, which they deem the great wall in the way of their progress. I state these facts, that should other representations be made of this affair, you may have the means of correcting them.”

The Editor of the Boston Recorder, in his remarks on this discussion, after stating the challenge of Mr. THOMPSON, and its acceptance by Mr. GURLEY, says:

“A debate then commenced, at which each spoke twice for half an hour at each time, and the meeting adjourned till nine o'clock the next morning. The debate was then resumed, and continued till past twelve, when Mr. G. said that his strength would not permit his continuing it at present, but he was willing at a future time to continue the discussion. On this, a large number rose and left the hall. Mr. Thompson spoke again, and then the Resolution passed; the reporter, employed by the Society, says, with four dissenting votes; others estimate the nays at 12, 15, and 20. In such circumstances, nothing but a decided majority in favor of Mr. Thompson's Resolution could be expected.

“This debate has excited a very lively interest in the subject. From remarks in the city papers, and of individuals who were present, it is evident that Mr. Gurley has promoted his object. The debate is said by some of the papers, to have been the richest intellectual treat of any debate held in the city for many years.

“Mr. Gurley has now gone to Concord, N. H., to attend the meeting of the Colonization Society of that State. He will probably return to this city in a few days, and lay the objects of the Society before our citizens more generally. From what has passed already, it is evident that they will be glad to hear him. Aside from his other qualities, not a few of those who heard him, think him decidedly a more able debater than Mr. Thompson.”

In noticing this discussion, the Editor of the Lynchburg Virginian expresses his regret, that Mr. GURLEY “condescended to enter into a public discussion at Boston, with George Thompson, the English incendiary;” declaring that “it was giving to that fanatical zealot an importance to which neither his mission nor his personal character

entitles him." The same writer then pertinently adds, if Mr. T. "wishes to abolish slavery, why does he confine his labors to the *North*, while the evil rages at the *South*?"

"He is a cowardly soldier, who gets beyond the reach of his adversary before he fires his gun—and surely he is an inefficient crusader, who contents himself with attacking a dangerous evil (or, if he please to have it so, a deadly sin,) in the midst of those who are free from its accursed influence, and who agree with him as to the necessity of its eradication. Why lecture to those who are already convinced? Why do not these Anti-Slavery lecturers come among us, who are enveloped in darkness and covered with guilt, and point out to us our iniquity and our danger—our duty and the manner in which we may perform it?"

In regard to any perils apprehended from such an attempt, the Lynchburg Editor observes:

"If his positions be true and his professions sincere, martyrdom in such a cause were a glorious end, and he is unworthy of being its advocate who dare not encounter the hazard."

Mr. Thompson, however, probably feels secured against the danger of martyrdom at the South by the inviolability of his diplomatic character; for, according to the report of the debate in the Boston Advocate, he announced, in reference to the business of abolishing slavery in the United States, that "AS THE REPRESENTATIVE OF ENGLAND, he came here for that very purpose."

But to return to Mr. Gurley's progress:—

On Thursday, June 4th, the anniversary meeting of the Colonization Society of New Hampshire, was held at Concord in that State. On motion of the Rev. Mr. WILLEY of Rochester, supported in some cogent remarks by the Rev. Mr. BLODGETT of New Market, the following Resolution was adopted:

*Resolved*, That while the members of this Society are opposed in principle to every system of slavery, and will be ready, in their individual capacity, to do all which they can do, in a judicious and proper manner, to promote the safe, peaceful, and entire abolition of this system in our country, they will assist the scheme of African Colonization as promising most good to the free people of color, (to the slave, by opening a way and presenting efficient motives for his emancipation,) and to the whole African race.

On motion of the Rev. Mr. CLEMENT of Chester, it was

*Resolved*, That it be earnestly recommended to the Clergy and congregations in this State, to take up collections in aid of the Colonization Society the present year and annually hereafter on or about the 4th of July.

On motion of the Rev. R. R. GURLEY, of Washington, D. C., it was

*Resolved*, That in the judgment of this Society, the crisis demands that all the friends of the American Colonization Society in this State and throughout New England, should stand forth openly, decidedly, and actively, for the support of its cause and the increase of its resources.

In the course of his remarks in support of his Resolution, Mr. GURLEY said,

That on his arrival in New England, he had met with a spirit, among a portion of the community, of hostility to the American Colonization Society. A Resolution had been moved in Boston by a stranger to our interests, our Institutions and our Laws, impeaching the moral character of the Society, declaring it to be "unrighteous, unnatural, proscriptive, and that the efforts now making to give permanency to it was a "FRAUD upon the ignorance and an OUTRAGE upon the intelligence of the American people," and this Resolution had been adopted by an Anti-Slavery Society. Anxious as he might be, to commend without controversy, the simple and unexceptionable object of the Colonization Society,—“to colonize with their own consent, in Africa or elsewhere, such free people of colour as should

choose to emigrate,"—to the favour of the public, he was compelled to stand on the defensive, to breast the war raging against it. It was not his choice. He sought conflict with no body. But it was a duty (from which he dared not shrink) to expose misrepresentations and to defend alike the principles and the policy of the Society.

Those who formed the American Colonization Society could not close their eyes upon the following facts:

That the two millions of slaves in the Southern portion of the Union were in the respective States where they are found under the exclusive control of state legislation. That the free people of colour throughout the United States, were in circumstances unfavorable as a class, to great moral and intellectual elevation.—That to assist them to remove, (should they desire to do so,) and establish themselves as a separate and independent people in Africa, would prove beneficial to all parties concerned. That in no plan of good for the coloured race tending in no way to encourage the voluntary separation of that race from the whites, could wise and benevolent men from the North and South, be expected at that time to unite. That such a union was highly important, and that to connect, if possible, the elevation of the coloured people of this land with that of the millions of Africa, was demanded alike by humanity and religion.

They united therefore, on the simple and unexceptionable plan of "colonizing with their own consent, in Africa, or elsewhere, the free people of colour residing in the United States."

The Society arose out of humanity to the coloured race. It was not confined in its direct action to the free, because of unconcern for the slave, but because it was believed that its moral influence to promote emancipation, would (were this action so restricted) be most certain, extensive and powerful.

Mr. G. spoke of the exciting and elevating influences which came upon the coloured emigrant on his arrival in Liberia. The new circumstances in which he stood have a mighty effort for good upon his character. It was like that experienced by the early settlers of New England, to whose unequalled enterprise Mr. Burke had paid so just and eloquent a tribute even before the Revolution.

He alluded to the fact that about one thousand of the present inhabitants of Liberia were manumitted slaves, released from bondage by the humanity of their former masters, as a proof of increasing disposition at the South to aid Colonization, not with views of a selfish or oppressive policy, but from a desire to place slaves in a situation where they might be free and find freedom a blessing. There was much concern among the religious of the South for the happiness and final liberty of the slave.

He spoke of the present condition and promise of Liberia, of what had already been done by it, towards expelling the slave trade from that part of the African coast; and of the reasons to expect that it would introduce the arts, civilization, and christianity among the native population. Several flourishing Christian villages now adorned that shore of piracy and blood. The number of settlers was from three to four thousand. They had a regularly organized government, all the offices of which were filled by coloured men, except that of Colonial Agent. They had, at their own expense, and with their own hands, erected eleven churches.—Several individuals of the highest respectability, some of them whites and others coloured men, had recently returned from the Colony and united in very favorable representations of its state and prospects. The people are generally moral, sober, satisfied with their condition and much engaged in agricultural and other improvements. Mr. Wilson a coloured minister of the Methodist church, who remained fourteen months there, had never seen a citizen of the Colony intoxicated, or heard from any a profane word. He had been in no village of this country, where the morals of the people were better than were those of the people of Liberia.

The soil was fertile, and the means of comfortable subsistence easily to be secured by the industrious. Mr. Wilson would return with his family to the Colony, were temporal advantages alone his object; but religious privileges were there to be enjoyed, and the field of usefulness was boundless.

"We do not," says the New Hampshire Observer, from which the foregoing sketch is taken, "give in these remarks even an outline of Mr. GURLEY'S Address. He spoke of the exterminating war waged against the Colonization Society, and showed that Anti-Slavery movements based upon hostility to Colonization were as impolitic as unjust."

On motion of the Rev. Mr. PUTNAM of Portsmouth, it was

*Resolved*, That it be recommended to the Young Men of this State and of New England, to form Auxiliary Colonization Societies, and to exert their best powers to give strength and permanency to the American Colonization Society.

The following observations on Mr. GURLEY's visit to Concord, are from the New Hampshire Observer of June 12th:

"It has been a source of high gratification to meet our old College Classmate and roommate, Mr. GURLEY. On Friday he was incidentally drawn into discussion, in defence of the Colonization Society, at an Anti-Slavery meeting, held at the Town Hall. The discussion, as far as we heard it, was carried on in good temper on both sides. Mr. G. we believe gained the testimony of all, that he was a fair, able and candid debater: his honest sincerity won very much the hearts of those who heard him. On Friday evening the Hall was crowded, and the audience sat patiently till half past 10 to hear the debate.

"Mr. G. spoke nearly half an hour from 10, until half past ten. On Saturday, the young men of Concord presented a request that Mr. G. would address them that evening, on Colonization; which he did to very great acceptance. On Sabbath afternoon and evening, Mr. G. preached for Rev. Mr. Bouton; the exercises we did not hear, but others spoke very favorably of them. On Monday evening, at the Unitarian Church, Mr. G. again addressed the people on Colonization. At the close of the exercises a resolution was introduced by the Hon. Mr. Cushman, to this import—that the Colonization Society merits the public patronage. The vote was taken by rising. The audience was large, and the house well filled. Only 8 rose in opposition; but several were present who did not vote at all. One recent delegate to the Anti-Slavery Society in Boston, expressed his approbation by voting and contributing. The contribution raised was handsome. It was principally contributed in small sums of a dollar and less. A subscription has been made among the young men and others, and it is said about three hundred dollars will be raised. This is only one half the sum raised by the Anti-Slavery Society. A single individual generously contributed \$150, and another \$50 to the latter Society. We heard it mentioned, that on Friday, \$526 had been subscribed; how much was given afterwards we have not learned.

"The meetings held the last week have evidently given a strong impulse both to the Anti-Slavery and the Colonization Societies. Probably nothing has resuscitated the latter Society (the Colonization) more than the efforts of Mr. GURLEY. It was an opportunity favorable to his cause inasmuch as the Legislature were in session, and many of the members were interested in his eloquent addresses."

While at Concord, Mr. G., in a debate which had been left open by the Agents of the Anti-Slavery Society, encountered the Rev. Mr. PHELPS, the Rev. Mr. MAY, and Mr. STAUNTON, of Ohio. The effect of the discussion was, we have reason to believe, advantageous to the cause of Colonization.

On the 12th of June, Mr. GURLEY went to Lynn, a town about ten miles from Boston, and in the evening addressed a meeting in the Methodist Church, which was well attended. The members of the Conference of that Church, then in session at Lynn, were not present at this meeting, being about completing their business and incessantly occupied. On the 22nd of June, Mr. G. repeated his visit to Lynn, and made a second address in the Methodist Church of that town. On the following evening, he accepted an invitation to Andover, where he addressed a large congregation, of which were the students of the Theological Seminary. He proceeded, on the 24th of June, to Framingham, a town about twenty miles from Boston, to meet the General Association of Congregational Ministers from every part of Massachusetts there assembled, and in the hope of being permitted to explain to that body the principles and purposes of the Colonization So-



bodily suffering, and the thousand painful circumstances attending his withdrawal from the world, extensive business, and his acquaintance—you must have seen the spirit of true Christian charity, with which he bore and forbore—his patience, his quiet submission in the spirit of love supreme to God, a sense of his entire sovereignty and absolute right to do with him as he saw fit; his love to man—his forgiveness of injuries—his anxiety to do something for the good of every individual, and the world at large; his sweet complacency, patience, and equanimity. The worldling could but have admired his heroism—the Christian adore that God who sustained him under unparalleled sufferings.

Under all circumstances, he was the perfect gentleman—even to the last great struggle—that delicacy of feeling which led him under his accumulated disorders, and their peculiar sufferings always to maintain a propriety and decorum of conduct that showed how completely his mind was pained in all the minutia of actions and of manners. Lofty and elevated in his feelings, he was quiet as a child. The humble Christian was the character that he sought for, and was anxious to manifest. Possessing true greatness of soul—all the tinsel of adventitious circumstances seemed to pass unnoticed. Characters and actions were judged of as they tended to develope, or bring into action those faculties which God implanted in man when he formed him in his own image, and gave him a capacity for attainments that would fit him for the joys of Heaven.

He had read to him to the last week of his life, foreign politicks; and he took a great interest in the movements of Governments—considering that they had an immediate bearing on the building up of the Church; and that the mighty Ruler would overturn and overturn till he whose right it is, shall come and take to himself his great power, and become King of nations as he is King of saints. The party politicks of our own country, he would not suffer me to read to him,—he appeared not to be willing to disturb his mind with them. \* \* \*

We lately had a letter from Nugent Wicks.† The best written in point of composition of any we have received—showing, I think, that the state of society and the opportunity he enjoys, cause an advance of his intellectual powers, which says something for the state of the Colony. \* \* \*"

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#### AUXILIARY SOCIETIES.

On the 11th of May last, the Board of Managers of the COLONIZATION SOCIETY OF THE CITY OF NEW YORK, made their Third Annual Report, which has since been published.

This interesting document explains the agreement which had been made between the Society and the Young Men's Colonization Society of Pennsylvania for the establishment of a new and model Colony on the coast of Liberia; and states the following articles as being declared by that agreement:

1. That a union between the two Societies ought without delay to be formed.
2. That the basis of the union should be laid in a co-ordinate action of the two Institutions, through their respective organs: and that additional conventions or agreements should be entered into when special cases might require them.
3. That the object of the union should be the establishment of a new and model Colony on the coast of Africa, on the following principles, viz:—Temperance, dissuasion from war, the promotion of agricultural pursuits, and the other principles embodied in the Constitutions of the two Societies.
4. That the American Colonization Society to which these Institutions stand in relation of auxiliaries, should not be abandoned, but that every thing should be

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† The liberated servant sent by Mr. Whittlesey to the Colony.

men to their judgments; to correct numerous misapprehensions; to refute countless misrepresentations; and to put forward the claims of the colonizing system, in its various relations to the happiness of the colored race, the welfare of the Union, the regeneration of a benighted continent, and the diffusion of knowledge and Christian piety among the ignorant and the idolatrous; is the task confided to Mr. GURLEY. His progress thus far in performing it fully vindicates the choice of the Managers, and reconciles them to the suspension of his customary labors. More thoroughly versed, perhaps, than any other individual, in the aims, history, and condition of the Society, he is competent to afford information on those points, whenever desired. Of the delicate questions of the American polity, on which it has been attempted to make the Colonization Society impinge, his views are those of a Christian Minister and patriot, whose zeal is according to knowledge. Secured as well by principle as by temper, from any temptation to acrimony in debate, he is nevertheless so penetrated by a conviction of the purity of his cause, that it will never suffer in his hands through lack of ardor in maintaining its just pretensions, or in repelling unfounded accusation.

Mr. GURLEY's reception during his present visit to the North, is such as might have been expected from that respected portion of the Republic, and cannot fail to gratify the friends of the great principles of which he is the advocate. Let us hope that the final result of his mission will be such as to realize their most sanguine hopes.

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#### NEW PLANS OF COLONIZATION.

Mr. BENJAMIN LUNDY, Editor of the *Genius of Universal Emancipation*, has recently explored the Eastern parts of the Republic of Mexico, and obtained an extensive grant of land, in the State of Tamaulipas, for the purpose of there establishing a Colony. On his return to the United States, he has published an exposition of his plan, to which he particularly invites the attention of enterprising planters, agriculturalists, manufacturers, mechanics and laborers.

Mr. Lundy describes in glowing colors the physical advantages of Tamaulipas, a State bordering on the Gulph of Mexico, and adjoining the South-Western boundary of Texas. He has obtained, by treaty with the Governor, a grant in fee simple of land, on condition of his introducing a certain number of settlers within a limited period; and has stipulated for their protection in their opinions, either political or religious. His principal object in this enterprise is to test the advantages of *free-labor* on the American continent, in the culture of sugar, rice, cotton, &c.; and he conceives it to be important that such experiments be made as near as possible to our slaveholding States, where such articles are produced. "In the admission of settlers, no distinction will be made on account of national ancestry or color. Morality, industry, and general respectability, are the only requisites." The establishment of such a Colony will, therefore, he supposes, in addition to its primary object, probably pave the way for the emigration of many of the colored people in the U. States.

Mr. L. designs to return to Mexico again, as soon as his business

can be arranged for that purpose, and forthwith commence the establishment of this Colony. He wishes to engage from 50 to 100 settlers, immediately, to accompany him thither, or to join him at Matamoros, a seaport town on the Rio Bravo del Norte.

Another project for Colonization has been proposed by Colonel JUAN GALINDO. This gentleman, in a letter to the Secretary of the American Colonization Society, states that he is the owner of a tract of land of 3600 miles square, situated in the central American State of Guatemala, immediately bordering on the Western limits of the British settlement in the bay of Honduras, where he would be willing to receive 5000 free colored and black people of both sexes. He promises to assign to each of them in full property twenty acres; that immediately on their arrival they shall be entitled to all the rights of free citizens; that they shall be exempt from taxes for the first seven years, and always from military duty. His account of the climate and soil is highly favorable. He offers that any Agent whom the Colonization Society "may be pleased to send with authority over the emigrants, may preserve such influence for a certain time as may be agreed upon in this country prior to their departure. The emigrants must be embarked for Campeachy in Yucatan, or better for Belize in the bay of Honduras, from either of which ports they can arrive at their location in boats, or in wagons over perfectly level roads from the former place." Colonel GALINDO has been informed that it is not competent for the American Colonization Society, under their Constitution, to participate in his enterprise.

A philanthropical gentleman in North Carolina proposes the formation of a National Society of the friends of the white man and the black man, to negotiate with the Mexican Government for a Territory bounded North by the Arkansas river, East by the Missouri Territory and the Texas, South-east by the Gulf of Mexico, and Westward as far as might be deemed necessary; to solicit voluntary subscriptions from individuals, and if they prove insufficient, from Congress and from the State Legislatures to purchase it; to prevail on the free colored people to emigrate to the new Territory; to send with them competent instructors; and to constitute them into a free and independent community, holding the same relations as the Indian tribes to the U. States.

As the foregoing enterprises contemplate an improvement in the condition of the African race, we have felt bound thus briefly to notice them. But in doing so, we desire not to be understood as having changed our opinion heretofore expressed in this Journal, that Africa is the appropriate resort of colored emigrants from the U. States. On the contrary, every day's observation and reflection, confirm us in the belief that it is their interest to become members of a community already established in the land of their ancestors, where the avenue to moral and civil elevation is open to their view; and where the only obstacles to their comfort which experience has disclosed, are yielding to the influences and exertions that have been brought to bear on them. With this view of the subject, we shall pass over the objections to all the foregoing plans, arising from the unsettled political condition of the countries in which it is proposed to locate the new colonies; and other difficulties inherent in the several schemes.

## CAILLIE'S TRAVELS IN AFRICA.

[CONTINUED FROM PAGE 200.]

Our limits forbid any further extracts from the parts of Mr. Caillie's book which describe the manners and customs of the Braknas. If his account be correct, the representations of former travellers, and the general opinion of the Christian World concerning the condition of Moorish women, must be regarded as erroneous. "The husband," says our author, "has no authority over his wife, but what a superior understanding gives him; I should even say that the Moors possess more influence over their husbands than our French women." He also represents the son as being always submissive to his mother, and paying her the utmost respect; and parents as exhibiting to their daughters not less tenderness than to their sons.—The greater part of the Moors believe that the French live upon the sea, and have only a few little islands like St. Louis. In this ignorance, however, the priests do not participate; though even they have no conception of European arts or manufactures. The Braknas do not eat fish, but hold it in abhorrence; not through religious scruples, but on account of its strong smell. They expect that their abstemiousness on earth will be rewarded by unlimited indulgence in Paradise; through which they believe that four great rivers flow, one of water, one of milk, one of honey, and the fourth of brandy.

M. Caillie having succeeded in dispelling all doubts of the sincerity of his conversion, and having acquired the esteem of all the Moors, thought the moment had arrived for the execution of the project which he had long formed of visiting all the most interesting parts of the desert, travelling as a merchant and pilgrim to Mecca, and there effecting his return through Egypt into France. He was disappointed in his hope of receiving from the Colonial Government at St. Louis farther advances to enable him to complete his education among the Braknas or proceed to Timbuctoo, and after suffering many vexations went to Sierra Leone. General Turner, the Governor, received him kindly, and gave him an office with a salary of £150 a year. In 1826 he applied to Sir Neil Campbell, General Turner's successor, for 6000 francs to enable him to undertake his journey, but met with a refusal. Having, however, saved 2000 francs, and resolving to gain the premium which had been offered by the Geographical Society of Paris to the first European who should reach Timbuctoo, he laid out his savings in paper, glass, and other articles, and undertook the journey at his own expense.

While at Freetown, the capital of the Sierra Leone Colony, our author had become acquainted with some Mandingoes and Seracolets. These Seracolets or Seracolas, are a corporation of itinerant merchants who travel over Africa, and not a nation, as it has sometimes been supposed. He informed them confidentially that he was born in Egypt of Arabian parents; that he had in his infancy been carried into France, by some soldiers of the French army which invaded Egypt; that he had afterwards been brought to the Senegal by his master, who in consideration of his services had given him his liber-

ty; that, being now free, he felt a natural inclination to return to Egypt, to seek his relations, and to adopt the Mohammedan religion. He removed the incredulity with which this story was at first received, by repeating many passages of the Koran, and joining in performing the salam, and excused himself to his conscience for the deception, by secretly praying "to the God of the Christians to favor his undertaking."

Our author left Sierra Leone on the 22nd of March, 1827; arrived at the mouth of the Rio Nunez on the 31st; proceeded to Kakondy, where and in its environs he remained till the 19th of April, when he re-commenced his journey. He gives a singular account of a secret association among the tribes on the banks of the Rio Nunez, which he imagines to be "not unlike that of the freemasons."

"It has," he says, "a head who is called the Simo; he makes laws, and they are executed under his authority. This Simo lives in the woods, and is never seen by the uninitiated; he is attended by pupils who are partly initiated in the mysteries. Sometimes he assumes the form of a pelican, sometimes he is wrapped up in the skins of wild beasts, and sometimes covered from head to foot with leaves, which conceal his real shape.

"Novices may be initiated at several different times of the year. The families in several different villages, who wish to have their children admitted, collect all the boys between the ages of twelve and fourteen, and send for the Simo. He comes to the place in disguise, to circumcise the children, none but candidates being present at the operation; the ceremony is accompanied by a great feast, at the expense of the parents, who contribute according to their respective means. The feast lasts sometimes for several days; after it is over, the Simo withdraws to the woods, and takes with him the boys who have been initiated; from this time forward, they have no further communication with their relatives. They lead a pleasant idle life, provisions are bestowed upon them in abundance, and they dwell in huts made of the branches of trees, with no other clothing than a few palm leaves skilfully arranged, from the loins half way down the thighs, the head and the rest of the body being quite naked.

"I have often seen them go by with two calabashes of palm wine slung at the two ends of a stick, which they carried on their shoulder. They walk at a prodigious rate, and seem afraid of being seen. When the Simo or his disciples meet a stranger in the wood, they ask him for the watchword of the order; if the answer is correct, the stranger is admitted amongst them; if not, the master and his pupils, all armed with sticks and rods, attack him, and, after beating him severely, exact a high ransom. If an uncircumcised boy falls into their hands, they circumcise him and keep him, for the purpose of initiating him. They have no mercy upon women, whom they beat most cruelly, and, as I have been told, they are sometimes barbarous enough to kill them.

"The young persons thus initiated lead this idle and vagabond life for seven or eight years; this period, it is said, is necessary for their instruction. When the parents are desirous of getting them back from the woods, they collect all the pagnes they can, and make with them a fine girdle, which they adorn with copper bells, and send it to their children with a present of tobacco and rum for the master. It is only at such times that the son shows himself in public.

"The eve of this festival is celebrated in the woods, near the spot where he is to make his appearance, and he gives notice by his loud shouts that he means to be visible. Without this notice no person excepting the uninitiated durst look at him, for they are foolish enough to think it unlucky, and if they were to feel ill after it, they would not fail to ascribe it to the unfortunate glance.—Vol. I, p. 153—5

The festival is usually very gay; much palm wine and rum are drunk, sheep and oxen are killed, and the feasting lasts for several days. In return for presents made to the master by the parents of the children, the former gives a tree or stake, which becomes the tutelar

Deity of the donee. The families of the initiated believe in sorcery and witchcraft, and the Simo acts as chief magistrate to try persons suspected of those offences.

"The accused is questioned, and if he confesses, he is condemned to pay a fine; if, on the other hand, he maintains his innocence, he is compelled to drink a liquor made with the bark of a tree which gives to water a beautiful red colour. The accused and the accuser are obliged to swallow the same medicine, or rather poison; they must drink it fasting and entirely naked, except that the accused is allowed a white pagne, which he wraps round his loins. The liquor is poured into a small calabash, and the accuser and accused are forced to take an equal quantity, until, unable to swallow more, they expel it or die. If the poison is expelled by vomiting, the accused is innocent, and then he has a right to reparation; if it passes downwards, he is deemed not absolutely innocent; and if it should not pass at all at the time, he is judged to be guilty.

"I have been assured that few of these wretched creatures survive this ordeal; they are compelled to drink so large a dose of the poison, that they die almost immediately. If, however, the family of the accused consent to pay an indemnity, the unhappy patient is excused from drinking any more liquor; he is then put into a bath of tepid water, and by the application of both feet to the abdomen, they make him cast up the poison which he has swallowed.

"This cruel ordeal is employed for all sorts of crimes. The consequence is, that though it may sometimes lead to the confession of crimes, it also induces the innocent to acknowledge themselves guilty, rather than submit to it."—Vol. 1, p. 156, 7.

The Landamas and Nalous practise polygamy and concubinage, to an extent limited only by their condition in life. A wife suspected of infidelity is compelled by the fear of the Simo, to reveal the name of her paramour, who then becomes the slave of the husband, and is sold by him to the negro merchants, or to any other negroes of the country. The consent of the female is not necessary to marriage; it being enough for the suiter to propitiate her parents. When a party is buried, the relations kill a sheep and sprinkle the grave with its blood.

The food of these uncivilized tribes consists chiefly of rice boiled in water, to which they sometimes add the fruit of the palm-tree, from which they are too idle to express the oil. They seldom eat fish, for they have not skill to catch it; but they rear poultry, sheep and goats. They have few cattle, and still fewer horses. While at Kakondy, our author saw only one ass. These tribes carry on very little trade, selling nothing but salt, which they buy of the Bagos, and are extremely lazy and improvident. Not being disciples of Mohammed, they drink a great quantity of spirits. They have also a sweet wine made from the palm-tree, and several sorts of fermented liquor.— Their huts are small and dirty, their costume various, and their soil fertile.

"Bees are very common in this part of the country, and the inhabitants are fond of honey, which they obtain by placing hives in the trees. To get at the honey without accident, they let down the hive, by means of a rope, to a certain distance from the ground, and light under it a great fire of damp herbs; the smoke drives away the bees, and the negroes are left masters of the hive. The wax which they make is sold to the Europeans.

"Bees are so numerous, that it is not uncommon for them to swarm into the huts and drive out the inhabitants; recourse is then had to smoke to dislodge them."—Vol. 1, p. 161.

The Bagos, a neighbouring tribe, are more industrious and conse-

quently more prosperous. M. Caillie was informed "that they make gods of any thing that comes into their hands, such as a ram's horn, a cow's tail, a reptile, &c., and sacrifice to them."

In his progress, M. Caillie arrived at Bouma Filasso, a village on the declivity of a mountain, where he saw a great deal of indigo growing spontaneously, and some cotton plantations. He descended a hill, at the foot of which runs the river Cocoulu, flowing rapidly over a bed of granite, and at a little distance from that place falling, with a terrific noise, over a precipice to the depth of 60 feet.

While at Cambaya, says our author,

"A white infant, the offspring of a negro and negress, was brought to me. The child was about eighteen or twenty months old. Its mother placed it in my arms and I examined it attentively. Its hair was curly and white, and its eye-lashes and eye-brows of a light flaxen colour. The forehead, nose, cheeks, and chin, were slightly tinged with red, and the rest of the skin was white. The eyes were light blue; but the pupil was of a red flame colour. The lips were of a rather dark red. I remarked that the child had very defective sight. I endeavoured to make it look up by drawing its attention to my beads; but it appeared to suffer pain, cried, and held down its head. It was just beginning to cut its teeth. Its lips were rather thick, and, indeed, it had altogether the Mandingo physiognomy. The infant appeared to be in good health. The negroes have no dislike to a white skin; they merely consider it as a disease. I was informed that the children of parents of this kind, that is to say, Albinos, are black."—Vol. 1, p. 209.

After leaving Sokolatakha, a place so called from the trees by which it is shaded, M. Caillie again experienced the inconvenience to which his assumed character had before subjected him:

"I had seated myself for a few moments behind a bush in order to make some notes, when I saw the wife of Lamia advancing towards me. I immediately hid my paper and took up my trowsers which were drying at the fire. She returned to her husband, who asked her whether I was writing:—"No," replied she, "he is putting on his clothes." I was near enough to hear this conversation, which sufficiently indicated that they suspected me. I therefore became doubly cautious, and showed a greater assiduity in the study of the Koran. When, on the road, I sometimes withdrew a little from my companions, I saw them looking at me and endeavouring to discover what I was about; but I always took care to hold in my hand a leaf of the Koran, on which I laid my note paper, and when I saw any one advancing towards me, I concealed my writing, and pretended to be reading a verse of the sacred book."—Vol. 1, p. 235.

On the 11th of June, he arrived at Courouassa, a village of Amana, situated on the left bank of the Dhioliba or Niger, where he remained the next day. Among the countries which he passed through, was Doure, a mountainous region, rich in gold mines, which from the ignorance of the natives, are very imperfectly worked. At Kankan he was regarded as he had before been on the journey, as a physician:

"Mamadi-Sanici sent to ask me for a remedy to give to one of his wives, who had sore eyes. I did not know what to give him, but as it was to my interest not to refuse him any thing, I put a little volatile alkali in water, and directed the eyes to be bathed with it, thinking that at all events it could do no harm. My presence, however, was required, and I went and bathed the patient's eyes myself. The mansa took the opportunity of asking me for an application for a bad foot, with which he had been afflicted for some years. I prescribed poultices of purslain, which grows spontaneously all over the country. The diseases which I observed to prevail among the people, were ulcers on the legs, fevers, leprosy, elephantiasis, and goitre. I also noticed that several negroes had large white marks, of the col-

our of our skin, on their arms and legs, which I was told arose from ill health. I conjectured that they were marks of leprosy."—Vol. 1, p. 279.

At Wassoulo, a country inhabited by idolatrous Foulahs, agricultural industry is in a flourishing state, and the manners of the people are kind and hospitable. At Time, a neat village, inhabited by Mandingo Mohammedans, M. Caillie was seized with a violent illness, brought on by unwholesome food, during which he was nursed by a kind old negress, and tormented by the active inhumanity of almost every one else.

"By the 10th of November," he says, "the sore in my foot was almost healed, and I hoped to profit by the first opportunity of setting out for Jenne. But, alas! at that very time, violent pains in my jaw informed me that I was attacked with scurvy, and I soon experienced all the horrors of that dreadful disease: the roof of my mouth became quite bare, a part of the bones exfoliated and fell away, and my teeth seemed ready to drop out of their sockets. I feared that my brain would be affected by the agonizing pains I felt in my head, and I was more than a fortnight without sleep. To crown my misery, the sore in my foot broke out afresh, and all hope of my departure vanished. The horror of my situation may be more easily imagined than described,—alone, in the interior of a wild country, stretched on the damp ground, with no pillow but the leather bag which contained my luggage, with no medicine and no attendant but Baba's old mother. This good creature brought me twice a day a little rice-water, which she forced me to drink; for I could eat nothing. I was soon reduced to a skeleton, and my situation was so deplorable that at length I excited pity even in those who were least disposed to feel for me.

"Suffering had deprived me of all energy. One thought alone absorbed my mind—that of death. I wished for it, and I prayed for it to God, in whom I reposed all my confidence, not in the hope of cure, for that I had relinquished; but in the hope of another and a happier state. This was the only consolation I experienced during my long sufferings, and for that I was indebted to the religious principles which I had imbibed during the numerous adversities of my wandering life: for, we are so constituted that it is often only in misfortune, and when bereft of friends, that we turn for consolation to that God who never withholds it."—Vol. 1, p. 335, 6.

[TO BE CONTINUED.]

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#### LETTER FROM SOUTH AFRICA.

The public at large, and especially the friends of Messrs. D. Lindley, A. E. Wilson, M. D., and Venable, will be gratified to learn by the following interesting letter from Mr. Wilson to the Editor of the Southern Religious Telegraph, that those gentlemen had arrived safely at Cape Town:

CAPE TOWN, SOUTH AFRICA, March 13, 1835.

*My Dear Brother:*—After a pleasant voyage of 65 days, we landed at this place. We were very much blessed in having a fine vessel with good accommodations, and commanded by a Captain who did every thing to make us comfortable. The ship Burlington and Captain Evans will be remembered by us, with no ordinary feelings of interest. On the evening of the 64th day after our embarkation, the welcome cry of "land ho" was heard from the deck. It proved to be a true re-



port. The blue mountains around Cape Town were visible just over the brow of the ship. This was the first land that we had seen after the last look at our happy land. In the course of the evening, when the mountains of South Africa were more fully in view, our missionary company consisting of six missionaries with their wives, together with the Captain and supercargo Mr. Smith, an amiable young gentleman from Boston, assembled on deck, and sung the hymn,

O'er the gloomy hills of darkness,  
Look, my soul, be still and gaze," &c.

Early next morning we went on shore, and found our way to the residence of the Rev. Dr. Philip, Superintendent of the London Missions in South Africa. We were received by him and his kind lady with much cordiality: the hospitality of their house was tendered to as many of our company as they could accommodate, which was gladly accepted on our part. As we sailed into Table Bay, we were struck with the arid and barren aspect of the surrounding country. Africa has been aptly called the "dry nurse of lions." The scarcity of timber seems to be owing in a great measure to the extreme dryness of the soil the greater part of the year.—Cape Town is a considerable place—containing about 20,000 inhabitants, about one half of which number are Dutch and English;—the remaining population is coloured, consisting of apprenticed slaves, in number about 8,000, and free coloured persons, generally Malays, who emigrated to this place from Batavia on the Island of Java, during the time the Dutch held possession of the Cape. The Malays are Mohammedans. Their priests and levites are quite numerous and active in making proselytes among the slaves to the faith of the false Prophet. According to the provisions of the act of the British Parliament, abolishing slavery throughout the dependencies of England, these slaves are now serving an apprenticeship of 4 years, at the expiration of which time they will be admitted to all the privileges of British subjects. It is worthy of remark that since the system of apprenticeship has been in operation, that the slaves have been no less obedient and orderly in their conduct, than in former times. Cape Town is important to England principally as her stopping place for her East India trade. Nearly all the Indiamen both on their outward and homeward bound voyages, put into Table Bay, the harbor of Cape Town, for refreshments. For this purpose it is well suited, being situated pretty much in the middle ground, and furnishing on good terms fresh provisions and water. Possessing one of the finest climates in the world, it is a good deal frequented by the English residents of India, who here seek restoration from the blighting effects of the India climate.

The principal exports of the Colony are wine and hides. That part of the country around Cape Town, is best adapted to the culture of the vine. Some wheat of an excellent quality is exported to England.

Those of us who are destined to the country, governed by Masalakatze, viz. brothers Lindley, Venable, and myself, will leave Cape Town (D. V.) in a few days, on a long journey of at least 1000 miles into the interior, to our field of labor. The other brethren, Messrs. Grout, Champion, and Dr. Adams, who were landed with us, and are destined to the Zoolah country, under the dominion of Dingaan, situated on the Eastern coast between Port Natal and Delegoa Bay, will remain at Cape Town until the termination of a war that exists between the Caffre tribes on the North-eastern frontier of the Colony.

Our mode of travelling will be in wagons drawn by oxen. Our wagons will be our houses until we find a resting place for our feet in that land to which we go, to publish glad tidings of peace, to publish to them, that their Redeemer lives, and that he has rich stores of mercy and grace to bestow upon them, even eternal life. By the good hand of God upon us, we are in good health and spirits, and are looking forward to our arduous journey with pleasure. We regard it to be a good providence, for which we are thankful, that on our arrival here, we found the Rev. Mr. Wright, a missionary of the London Society, who has been laboring several years at Griqua Town, which lies North of the Orange river. We will have the pleasure and benefit of his company on our journey for six or seven hundred miles. Masalakatze will be found at or near Kurrechane, which is situated 2 or 300 miles North-east of Latakoo. We shall be very happy to hear from you. Mrs. Wilson joins me in Christian regards to you and Mrs. Converse, and Christian friends in Richmond.

Yours truly,

A. E. WILSON.

**THE MISSION IN SOUTH-EASTERN AFRICA.**—The Rev. Messrs. LINDLEY, WILSON, and VENABLE, with their companions, commenced their journey from Cape Town for Mosaledski, their destined station in the interior, on the 19th of March. The distance is about 1000 or 1100 miles from Cape Town, and about 600 miles from Port Natal, on the Eastern coast.

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THE SLAVE TRADE.

From the subjoined account of a recent Debate in the British House of Commons, on an Address to the King, which had been moved by Mr. FOWELL BUXTON, for the more effectual suppression of the Slave Trade, it appears that it is still carried on to an appalling extent. Though the Address was withdrawn, it will be renewed in a modified form; retaining, it may be presumed, the recommendation which it is understood to have contained of further efforts to secure the co-operation of other powers with England in suppressing the Slave Trade. The adoption of such a recommendation will, of course, lead to a correspondence on the subject between the British Government and that of the United States; and, it may be hoped, that on both sides subordinate considerations, however weighty in themselves, will be permitted to yield to the holy purpose of crushing a traffic, of which the continuance is a reproach to Christian nations, an outrage on humanity, and a defiance of the justice of the Almighty. Meanwhile, and until some practical international compact between civilized States can be formed for extirpating an infamous trade, which the Laws of the United States brand with the name of PIRACY, our Government would, it may be supposed, on suitable representations, order one or two of our smaller vessels of war to keep on the slave coast, to co-operate with those of other Christian powers in suppressing it. This plan was formerly adopted, and with decided effect, both in the way of punishment, and in that of prevention, as a salutary terror to the slaver. Late transactions in our own country recommend in the most forcible manner this suggestion to the favorable consideration of the Federal Government. The Editor of the New York Journal of Commerce, (see that paper of June 20, 1835) pledges himself "to prove to the satisfaction of the President, or Secretary of War," "THAT SLAVE SHIPS HAVE WITHIN THE PAST YEAR BEEN ACTUALLY FITTED OUT AT THE PORT OF NEW YORK!"

With these remarks we insert the Debate in the British House of Commons, May 12th, on the Slave Trade:

Mr. F. Buxton, in bringing forward his promised motion on the subject of the slave trade, observed, that no person who had not witnessed the atrocities of that abominable traffic, could have an adequate conception of the crimes, miseries, and cruelties to which it gave rise. He requested the attention of the House to facts which he should lay before them from Parliamentary documents—facts that indicated the extent to which the slave trade was now carried on. He held in his hand a list of importations of slaves into the Brazils. The return from the British Consuls from the first of January, 1829, to the 30th of June, 1830, a period of one year and a half, was as follows. viz:—

	Slaves.	Ships.	Died on the passage.
Para, - - -	779	6	30
Maranhã, - - -	1,252	13	89
Pernambuco, - - -	8,079	26	308
Bahia, - - -	22,202	70	763
Rio de Janeiro, - - -	81,956	200	7,912
	<u>114,293</u>	<u>315</u>	<u>9,107</u>

In three years and a half, 150,537 slaves were introduced into Brazil through the single port of Rio de Janeiro. But this did not include the whole number deported from Africa; it only extended to the number introduced alive: we knew nothing of the amount of mortality that occurred among the slaves on their passage. In 1830 the slave trade had been legally abolished, notwithstanding which, however, he was sorry to say it now proceeded with almost as much activity as ever. This he gathered from the report of the Minister of Marine to the Legislative Assembly, which was as follows:—"Rio de Janeiro, June 17, 1832. Well known are the tricks resorted to by speculators, as sordid as they are criminal, to continue the disgraceful traffic in slaves, in spite of all the legislative provisions and orders issued respecting it, which have been most scandalously eluded. It therefore appears necessary to the Government to have recourse to the most efficacious means, which are, to arm a sufficient number of small vessels to form a sort of cordon sanitaire, which may prevent the access to our shores of those swarms of Africans that are continually poured forth from ships employed in so abominable a traffic." Among many causes of the present extent of the slave trade, one was an apprehension (which he hoped was well founded) that the European powers would soon exert themselves to put an end to the abominable traffic; another cause (which he trusted might prove ill founded) was, that it was thought the experiment recently made in the West Indies would fail, and consequently that there would be an increased demand for Brazilian sugar. Another cause of the extent of the slave trade was, that the Brazilian mines were worked by slaves by means of the application of British capital. To show the extent to which the trade was carried, he might state that there sailed from the port of Havannah alone, as slavers, for the coast of Africa, in the years 1822, 23, 24, 25, and 1826, 96 vessels, and from the 1st of January, 1827, to the 30th of October, 1833, 264 vessels, in a period of six years and a half. It was impossible to state to what extent mortality took place on board of such slave vessels as were not captured, but in the vessels which were captured, the mortality was known with accuracy, and it was most dreadful in degree. He would mention the case of the ship *Midas*, which sailed from the coast of Africa in the month of May, with 562 slaves on board, and was captured by the British cruisers in June following. At the time of its capture, 162 slaves had already been lost; 40 more threw themselves overboard at the moment of their liberation; 79 negroes died before the vessel reached the Havannah—making the total loss not less than 231 slaves; and between the time which elapsed after the vessel was brought to the coast, and the period of its adjudication, the number of the surviving slaves was still further reduced to 253. The Hon. Member proceeded to notice other cases of a still more aggravated nature, with which he had not been supplied by means of private information, but which he had collected from the public and official documents on the table of the House. The following was an account of the mortality on board 106 ships condemned between the 1st of January, 1827, and the 1st of January, 1833, at Sierra Leone:—

	Vessels.	Slaves.	Emancipated.
Spanish, - - -	34	8,322	7,426
Portuguese, - - -	28	3,671	3,287
Netherlands, - - -	8	1,573	1,381
Brazilian, - - -	36	7,596	6,143
	<u>106</u>	<u>21,162</u>	<u>18,237</u>
Emancipated, - - -		<u>18,237</u>	
		<u>2,925</u>	
Left at Fernando Po, ill		<u>161</u>	
		<u>*2,764</u>	

\* Died between capture and adjudication.

The next point of importance to which he desired to direct the attention of the House, was the crowded state of the slave vessels. The Hon. Member here read the following documents, descriptive of the condition of two slave vessels, the *Maria* and the *Carolina*:—"Havannah, Jan. 25, 1831.—The *Maria* being only 133 Spanish tons burthen, and having on board, in addition to her slaves, 40 seamen, (making a total of 545 persons,) gave the almost unprecedented small space of one ton for the accommodation of four souls, and the quantity of provisions, water, &c., required for their support during a voyage, probably of 40 days, to the Havannah. State of the *Carolina*, captured by the *Isis*, Capt. Polkinghorne. The effect produced upon all the gallant boarders by the miserable appearance of the slaves could only be alleviated by remembering that they were the means of their being rescued; but it was still very affecting. A vessel of only 75 Spanish tons was crammed with 350 human beings, 180 of whom were literally so stowed as to have barely sufficient height to hold themselves up when in a sitting posture. The poor creatures crowded round their deliverers with their mouths open, and their tongues parched with thirst from want of water. They presented a perfectly ghastly spectacle of human misery; ten of them died soon after. The crew of the vessel consisted of 14 Spaniards, who were landed at Prince's Island." He thought that he had now stated enough to prove the necessity of introducing some measure for the purpose of putting a stop to the odious slave traffic: and then the question arose, what kind of measure ought to be adopted with that view? It had been suggested, that an enactment requiring that all slave-vessels when captured should be immediately broken up might be in some degree effectual. This was not an unimportant suggestion, because it was a fact, that vessels, after being condemned, were bought up for the purpose of being again employed in the slave trade. It had also been thought that some good might be done if, considering the hardships which the men employed in suppressing the slave trade had to undergo, they were to receive promotion in proportion to their services, and if the prize money were granted, not in reference to the tonnage of the vessels, but to the number of slaves liberated.—But these were minor regulations compared with what the House ought to do in the shape of treaties. Those which were already in existence had been most shamefully violated by foreign powers. There were four points to which it was necessary to attend in the formation of a perfect treaty for the suppression of the slave trade. In the first place, the slave trade ought to be declared to be piracy; 2ndly, the mutual right of search ought to be established; 3dly, that right ought to extend along the whole coast of Africa, where the slave trade existed; and 4thly, vessels being equipped for the slave trade should be subject to capture and condemnation, though having no slaves on board. Now it so happened that in all treaties hitherto drawn up for the suppression of the slave trade, one or other of these points had invariably been omitted. It was most important that there should be one uniform treaty on this subject. He was happy to believe that no difficulty would be found in inducing France to concur in some effectual treaty to put a stop to the traffic in slaves, and he did hope that with regard to Spain and Portugal a better feeling began to prevail on this subject than had been entertained by former Governments of those countries. But, whatever might be the disposition of Spain, England had a right to demand the effectual co-operation of that country in the suppression of the slave trade. Nothing could be stronger than the language of the treaty concluded with Spain, and England had in fact paid £400,000 to Spain for the suppression of the slave trade. Before concluding he would mention one fact, which had made a greater impression on his mind than almost any thing else. In addition to the desolation which this shameful traffic created in Africa, it was the cause of the destruction of not less than 100,000 persons year by year, and this large number of human beings were sacrificed for the purpose of enriching miscreants, the acknowledged enemies of the human race, who, if justice had been done, would undoubtedly have died the death of murderers and pirates. (Hear, hear.) The Hon. Member concluded by moving an address to the Crown, which was read by the Speaker, but in a tone of voice almost inaudible. We believe that the object of the address, which was of considerable length, and embraced most of the topics alluded to by the Hon. Member in his speech, was to pray His Majesty to take steps with the view of inducing foreign powers to co-operate with him for the effectual suppression of the slave trade.

Mr. Hume entirely concurred in the propriety of expressing some strong and decided opinion on the absolute necessity of putting a stop to the slave trade; but he

thought that the Hon. Member would have effected his object better if he had proposed a short resolution, and avoided to use language which might serve to irritate foreign powers. Besides, it should be recollected that those powers were not the only parties who deserved blame; for, in his opinion, the Government of this country was liable to censure for not insisting on the execution of the treaties for the suppression of the slave trade. He thought that the House ought not to be called on at once to agree to an address which occupied as many as nine pages of paper, and he would therefore advise the Hon. Member simply to move that the address be printed, and not to call for the decision of the House until an opportunity had been afforded of fully considering the nature of the motion. As he was on his legs, he would take that opportunity of stating that the measure for the abolition of slavery had succeeded beyond all expectation in some of the Islands of the West Indies. (Hear.)

Mr. S. Rice was understood to say, that the important object of the address before the House had been communicated to the foreign-office, and he understood that with respect to it no objection was entertained in that department. With regard to the recital of facts contained in the address, that had been compared with public documents, and found to be correct. Whether it would be advisable or not to adopt a shorter address than the one just moved, appeared to him to be rather a question of form than of substance; but he knew of no subject more befitting the attention of that House and of the Government, than that to which the address had reference; and he should be sorry to see the tone which the House ought to adopt in the discussion of such a matter any way lowered. The British Government were not only bound by the obligations of treaties to put a stop to the slave trade, but were also bound in justice to the West India proprietors to see that they were subject to no unfair competition on the part of foreigners. Thus not only humanity, but the interest of the West India colonists, called on the Government to omit no step calculated to put down the slave trade. With respect to the objection taken by the Hon. Member for Middlesex to the length of the motion, he begged to state that he certainly did recollect that on a former occasion an address to the Crown had been opposed on account of its length; but it should be borne in mind that that address consisted not of facts extracted from public documents on the table of the House, (as the present one did) but of the reasoning of the Hon. Member who moved it. With respect to the suppression of the slave trade, he believed that France was willing to co-operate cordially with this country; and he expected that Spain and Portugal would be found ready to enter into some satisfactory arrangement for the same purpose. To effect this object no means had been left untried by successive Governments, and he was sure that they could not be fairly accused of neglect of duty. This address would not impede any negotiations pending at present, nor was it inconsistent with an accurate statement of facts. He asked his Hon. friend, the member for Middlesex, whether he thought that any inconvenience would arise from withholding the assent of the House from this address to-night, and from reviving the discussion upon it on a future occasion? He put it to the House whether, in the present state of Parliamentary business, his suggestion ought not to be acceded to?

Mr. Cobbett next addressed the House, but was, from hoarseness, almost inaudible in the gallery. We understood him to contend, that until they could prevail on the Government of the United States to grant the right of search, they never could put an end to the traffic in slaves. He objected to the length of the address. Nine pages of address carried to the ears of a King was a monstrous absurdity. ("Hear," and a laugh.)

Mr. G. F. Young said, that though he entertained a strong opinion in favour of all the statements which the Hon. Member for Weymouth had made, and of all the inferences which he had drawn from them, he yet hoped that the House would be cautious in the mode of exercising its interference. On their decision of that night might perhaps at some future period depend the question of peace or war.

Mr. S. Rice denied that he had given any sanction on the part of Government by the proposed address. He had not offered any objection to it, as it contained nothing but facts which had been previously stated in papers laid on the table of that House.

Mr. F. Buxton concurred with the Hon. gentleman opposite in thinking the address too long. He knew that the attention of Parliament had not been drawn to the subject, and that it was therefore necessary either to include in the address or

to exclude from it all the premises upon which it was founded. He had therefore determined to introduce them into the address, for the purpose of reviving the recollection of them. If he had confined himself to a short address, it must have been to this effect—that the House requested His Majesty to take certain measures, and that the House would support him in those measures, to obtain redress. His original object had been altered by obtaining information that certain negotiations were still pending with foreign powers, and he felt that he ought not to use towards them in such contingencies any language that might be deemed uncourteous. He wished it, however, to be understood, that if any thing like past trifling were persisted in, he should call on the House to take measures to put down the abomination which existed at present. Having said this much, he would now add, that he would withdraw his present address, and on a future occasion propose a shorter address in its stead. He could not sit down without stating that he had listened with great pleasure to one part of the speech of his Hon. friend the member for Middlesex. He had recently seen the authority of his Hon. friend appealed to in a debate in the French Chamber of Deputies, for the purpose of proving that the great experiment attempted by England with respect to the abolition of slavery had entirely failed. He (Mr. F. Buxton) knew that such was not the case; and he was glad to hear his Hon. friend add his testimony to the same fact. (Hear, hear.)—There was also another point which he wished to mention; he should be the last person to charge either the present Government or that which preceded it with any neglect on this subject.

After a few words from Messrs. Hume and Cobbett, the address was withdrawn.

[From the Boston Recorder, June 26.]

#### THE SLAVE TRADE.

The Durham (Eng.) Chronicle, forwarded to us by our Correspondent, contains the following

#### TABLES,

*Shewing the activity of the Slave Trade, drawn exclusively from Parliamentary documents.*

FIRST.—Slave ships taken by British cruisers, and condemned by the mixed Commission at Sierra Leone, from 1st of Jan. 1827, to 1st Jan. 1833:—

Spanish vessels	24	8,322 Slaves.
Portuguese	26	8,671 do.
Netherlands	8	1,573 do.
Brazilian	86	7,606 do.
	<u>106</u>	<u>21,162</u>
Emancipated		18,287
		<u>2,925</u>
Left at Fernando Po		161

2,764 died between capture and adjudication.

NOTES.—1st. How many died between capture and shipment cannot be ascertained.

2nd. It is probable that 9 out of every 10 slave ships escaped capture; perhaps more.

3rd. In addition to the above, there were condemned, during the same period, at Havana, 16 vessels with 4,184 slaves; and at Rio de Janeiro, 4 vessels with 1,210 slaves.

SECOND.—The number of slaves imported into Brazil from the 1st of July, 1827, to the 31st of Dec. 1830:—

	Years	ending	Slaves	Vessels.
Rio de Janeiro,	2 1-2	31st Dec. 1830	150,537	in 368
Maranham,	3 1-2	31st Dec. 1830	3,301	in 36
Pernambuco,	2 1-2	30th June 1831	8,432	in 28
Bahia,	1 1-2	30th June 1830	22,202	in 60
Para,	1 1-2	30th June 1830	799	in 6
			185,331	498

Of whom 12,202 are reported to have died on the passage.

NOTE.—How many more slaves were introduced into other ports in the Brazils, we have no means of ascertaining. The above accounts were obtained from the Custom Houses of those ports, by the British Consuls resident there.

There can be little doubt but the mortality was considerably greater than reported, many vessels having simply given the number of slaves landed.

The number of slave ships employed in the Spanish slave trade, is said to be 127. Their slave markets are at Cuba, Puerto Rico, Brazil, French Colonies, and at Louisiana and Florida, in the United States. The demand for slaves is from 40 to 50,000 every year!

#### LIBERIA.

In November, 1833, BEVERLY R. WILSON, a very respectable free man of colour, residing in Norfolk, Va., went in the ship *Jupiter* to Liberia, for the special purpose of personally examining the condition of the Colony. He recently returned to Norfolk for his family; and the Editor of the *Herald* has fully conversed with him on the subject of his visit to Liberia.

"His statement," says that gentleman, "is worthy of all credit; and we were happy to find that he fully confirms the accounts which we had previously received of the prosperity and steady progress of the Colony in all its civil and moral interests.

"He states, more particularly, that he found the town of Monrovia quite a thriving and flourishing place, containing about fifteen hundred inhabitants, with five houses of worship: one Presbyterian, two Baptist, and two Methodist, carrying on a prosperous little trade with the natives, and with foreign vessels, of which there are always seven or eight, chiefly French and English, and some of our own country, in the port. The houses are generally plain; but decently built, and some of the new ones are even handsome. It is in fact, he says, a prettier place to look at than our Smithfield, which we know is one of the prettiest villages we have, especially as it has the advantages of a fine bay before it with ships in the harbour.

"The people, with few exceptions, are sober, industrious, orderly, and well-behaved. They are generally merchants and mechanics, and appear to be doing well; some of them have made a clever little property, and have very comfortable establishments. They are, also, on the best terms with the natives, who come freely into the settlement for trade and other purposes, and have no apprehension of any future hostilities with them. He saw several of the petty kings of the neighboring tribes, who came to Monrovia while he was there, attended by their servants, and called on the Colonial Agent, who received them, of course, with due attention, and gave them the customary presents, with which they were much pleased. A number of the natives, both men and boys, (but no women,) are employed by the Colonists as servants or *helps*, in their families, work for wages by *the moon*, or month, which they are always careful to demand at the day, and are very sure to get.

"The children (including some native ones) are taught in good schools, and seem to learn their books with eagerness. There is also a Sunday School which has a good many scholars, and is well supported.

"The climate, he says, is *delightful*. There is no winter, but the rainy season, which is, in fact, the most pleasant time. It does not rain constantly, but only a few hours in the day, with intervals of as many, and sometimes whole days, and several days at the time, and the weather is very rarely such as to interrupt either business or pleasure. The whole year is much more agreeable for people of colour than ours.

"The soil about Monrovia is not fertile, but there are good and rich lands about Caldwell, and some other settlements where the Colonists who cultivate the ground, easily raise cassada, potatoes, and other vegetables, and are beginning to raise rice, which, however, the natives can furnish, as yet, on better terms. The natural fruits of the country, such as oranges, plantains, and bananas, especially the last, are much finer than those of the West Indies.

"After this we are not surprised to hear, that the Colonists, with very few exceptions, (and those easily accounted for,) are not only satisfied, but highly pleased with the state of things about them, and full of courage and hope for the future, and we are truly glad to learn that they remember and often talk of their friends and benefactors in this country with the gratitude which becomes them, and which certainly entitles them to our best wishes for their continued prosperity and success."

The subjoined Address by Mr. Wilson, from the Norfolk Beacon, is introduced by the following remarks of the Editor of that paper:—

"The letter of BEVERLY WILSON, in this day's Beacon, gives an interesting account of the physical and moral condition of this promising Colony. The statements of the writer are worthy of entire confidence. Wilson has lived many years in this borough, and has always conducted himself with great propriety. He is a good mechanic, and is also a minister of the Methodist persuasion. The style of the letter is quite impressive, and the writer himself takes the advice which he gives."

#### TO THE FREE COLOURED PEOPLE OF THE UNITED STATES.

NORFOLK, JUNE 5th, 1835.

After a residence of rather more than one year in Liberia, I have returned to the United States. As my object was to satisfy myself respecting the condition of the Colony, previous to emigrating thither, I sought every opportunity of acquiring information, and flatter myself that I am in the possession of every fact that is at all calculated to excite interest or even to gratify curiosity. The result, in part, I lay before you simply for the reason, that very many conflicting reports have been in circulation, so much so, as to render it a most difficult matter to determine whether or not, a settlement thither would result advantageously. In consequence of this, many, very many, I am induced to believe, have been deterred from emigrating, and the Colony thereby has sustained considerable injury. Some of the communications have presented a fair and candid expose of things *as they exist*; others prepossessed and prejudiced in favor of the Colony, have given altogether too favorable an account; while a third with a heart bending for the loss of a valued friend, or chagrined at the loss of property (occasioned by imprudence in overtrading,) have wielded their pens with the avowed design and intention of blasting its prospects and bringing the whole scheme into disrepute. Should this communication correct these erroneous statements, my object shall have been accomplished. Liberia for eligibility of situation is not often excelled, and the facilities held out for a comfortable living rarely equalled; industry and economy are sure to be rewarded and crowned with a generous competency, for proof of which I cite you to a Williams, to a Roberts, to a Barbour,—and to a number of others, who, a few years ago, possessed very limited means, but who now live in all the affluence and style, which characterize the wealthy merchant and gentleman of Virginia. The successful prosecution of any enterprise in Africa, (as in America) depends to a very great extent upon the amount of capital invested—money is power every where, but particularly so in Africa, and he who emigrates thither with capital, possesses decided and very great advantages over every other class of emigrants; a small capital I esteem of paramount importance, and would by all means persuade my coloured friends, who intend to emigrate, to provide themselves with the means to commence business previous to going. This I esteem of vital importance, and ought not to be neglected.



The soil of Africa is exceedingly fertile, and will produce as much to the acre as the famous lands of the great valley of the Mississippi. Fruits of several kinds are abundant, and from experiments made, most of the tropical fruits succeed as well as in their native clime. But little attention thus far has been paid to Agriculture, owing to the fact that but few emigrants possess the means to embark in it. The cultivation of the land is attended with the same expense there as here, and the same obstacles present themselves to persons destitute of money.

Timber of various descriptions abounds, some of which would not for beauty and durability lose by a comparison with the Mahogany of St. Domingo, or of any other country. I have seen articles of Cabinet Ware manufactured in Monrovia that would grace our most fashionable houses, and would vie for beauty and taste with most of the same articles made in this country. As it regards the health of the Colony, I consider it as good as that of most of the Southern States. The aborigines live to an advanced period, and are unquestionably the most athletic, hardy race of men that I have ever seen. They are remarkably shrewd and cunning, and are very far from being those "dolts" or "idiots," which they have been represented to be; many of them read and write, and are very frequently an over-match for the Colonists in trade.

The African fever (the great humbug in this country,) is very similar to our Ague and Fever. It attacks the patient precisely in the same way, and its effects are pretty much the same, with this difference, however, that after the first paroxysm, you are apparently restored to health, and thus continue for 15 or 20 days, suffering no inconvenience from the attack but slight debility, and an appetite bordering upon that of a vulture's. This respite is deemed the most critical time, and the severity or otherwise of the 2nd attack depends upon your attention or non-attention to diet and exercise—during this respite, if proper attention is paid, the attack is slight, and you will in fact so far have recovered as not to regard the 3rd or 4th attack much. The morals of the Colonists I regard as superior to the same population in almost any part of the U. States. A drunkard is a rare spectacle, and when exhibited is put under the ban of public opinion at once. To the praise of Liberia, be it spoken, I did not hear, during my residence in it, a solitary oath uttered by a settler; this abominable practice has not yet stained its moral character and reputation, and Heaven grant that it never may. In such detestation is the daily use of ardent spirits held, that two of the towns have already prohibited its sale, or rather confined the sale to the Apothecaries' shops. In Monrovia it is still viewed as an article of traffic and merchandise, but it is destined there to share the same fate. The Temperance Society is in full operation and will ere long root it out.

The Sabbath is rigidly observed and respected, and but few cases occur of disorder, and they are confined to the baser sorts, a few of which infest Liberia.

Religion and all its institutions are greatly respected; in fact a decided majority are Religionists, and by their pious demeanor are exerting a very salutary influence, not only upon the emigrants, but also upon the natives, among whom, a door has been opened for the propagation of Christianity. Several have already embraced the gospel of Christ, and many others are anxiously desirous for an acquaintance with the Word of Life.

Day schools under the superintendence of competent instructors, are in successful operation. The advantages of education are properly appreciated, and considerable progress has been made, not only in the elementary but in some of the higher branches of an English education.

Sabbath Schools are attended to, and much good has already resulted from this pious enterprise.

Having written more than I designed, I conclude by saying, if you desire liberty, surely Liberia holds out great and distinguished inducements. Here, you can never be free; but there, living under the administration of the laws enacted by yourselves, you may enjoy that freedom which in the very nature of things, you cannot experience in this country.

Liberia, happy land! thy shore  
Entices with a thousand charms;  
And calls—his wonted thraldom o'er—  
Her ancient exile to her arms.

Come hither, son of Afric, come  
 And o'er the wide and weltering sea,  
 Behold thy lost yet lovely home,  
 That fondly waits to welcome thee.  
 Yours, &c.

BEVERLY R. WILSON.

N. B.—In one or two months I return to Liberia.

The Commercial Advertiser of New York states that one of the Colonists, formerly a barber in Virginia, recently arrived at that port from Liberia, with a cargo of camwood, his own property, and sold it for a sum between five and six thousand dollars.

"We know," adds the Editor of the Commercial, "of many other instances in which coloured men, who, while in this country were not worth a shilling, have already realized a comfortable independence in Africa. It cannot be that with such facts before them, the free coloured population of the United States will long prefer the indigence, ignorance, and wretchedness, which must forever be their portion here, while such a field of successful enterprise is open to them in Africa."

*School for Orphans in Liberia.*—The Ladies' Society of Richmond for promoting female education in Liberia, have lately received letters from Mrs. Cyples, the coloured female employed by them to teach an Orphan School in Monrovia. She states that she instructs 32 girls between the years of 4 and 14 in reading, writing, arithmetic, geography, plain sewing and marking.

Contributions are requested to be sent to Mrs. Charlotte Armstrong, Secretary, or Miss Ann Elizabeth Poore, Treasurer.

*ANOTHER MISSIONARY FOR AFRICA.*—Mr. *William Mylue*, of the Baptist Church, was ordained to the work of the ministry on the 15th of June; and on the 23rd of that month, at the Second Baptist Church in Richmond, he was solemnly set apart to the work of Missions in Africa. Mr. M. together with his wife, sailed on the 11th of July in the brig Susan Elizabeth, from New York.

The same vessel carried out the Rev. JOHN SEYS, his wife and three youngest children, the Rev. Mr. Crocker, Dr. SKINNER who goes as Colonial Agent for the present, and his daughter.

*A Testimonial.*—The following is extracted from the New York Evening Star, a print which, we believe, had not before taken part in the question of Colonization:

The friends of the Liberia scheme of emancipating the blacks, have really cause to be pleased with the experiment. It does seem to get on in a very flourishing and satisfactory manner. It goes on slowly it is true; but while the slave trade is very nearly ended on the one hand, the emigration to Africa increases on the other, and in time all who wish to go can go and carry with them the improvements of the age and the lights of civilization and religion. What a vast, benighted continent it still is—how little we know of it—how much remains yet to be done. The work can proceed gradually, but with certainty, and the American Government can make liberal appropriations in aid of the benevolent object in view. We read with pleasure the letters which coloured emigrants write to their friends in this country in favor of their new and natural home: they feel free, and are free in fact. If they will only adopt wholesome checks and restrictions, encourage temperance and industry, that country may yet be a most valuable asylum to the unfortunate.

[From the Journal of Commerce, June 26.]

**LIBERAL BEQUESTS.**—Hastur M. Childers, Esq. of the parish of Carroll, Louisiana, died on the 21st of December last. The New Orleans Bulletin gives the following extracts from his will:—

“Having entire control of the following negroes, namely, Pat and family, and as many others as may come to my share in the division of the personal property\* between my wife Matilda and myself, to be emancipated, as soon as provision can be made by the Legislature of the State, and conveyance to Liberia. My wish is that they shall be furnished from my estate, with tools, provisions, and good common clothing sufficient to last them one year, also the passage-money. My body servant Lewis, and sore neck Fanny, I wish to have bought, if they should not fall to my lot, and be emancipated, and \$500 to be given to each. I do appoint Horace Prentiss and James H. Hicks, to make the necessary provision with the Colonization Society, for the embarkation of the aforesaid negroes. I wish to have Martha Sellers to have given her \$5,000, provided she live to the age of maturity—to Narcissa J. Hewlett, \$1,000, for her name that was given to my daughter, who is now no more—to the parish of Carroll, \$2,000—to my mother Dicy Harris, an annuity of \$500 a year during her life time: Her son Huston Harris, a donation of \$4,000—to the Female Orphan Asylum at New Orleans, \$10,000, as a donation—the balance more or less, to the American Colonization Society, for the purpose of shipping off the free blacks to Liberia.

“It is my wish, that Horace Prentiss, James G. Hicks, and William Henderson, of Warrenton, be my Executors.”

**A Recoil.**—A gentleman residing at Trumansburg, Tompkins Co., N. Y., who had a few months ago contributed one hundred dollars to the New York City Colonization Society, felt strongly inclined, on reading the account of its late meetings, to enlarge his donation. In a letter to its Treasurer, dated June 12th, he says: “The additional incitement which was necessary to bring me up to the good work, has been abundantly supplied by the uncharitable and abusive Resolution” offered by Mr. George Thompson, and adopted by the Young Men’s Anti-Slavery Society of Boston, at their recent meeting. The writer concludes by saying,

“But still he [Mr. Thompson] is doing some good by abusing the friends of Colonization, and thereby exciting a generous sympathy for them and for the noble cause in which they are engaged. On the other half of this sheet you will receive a draft on Messrs. John Johnson’s Sons, for one hundred dollars, which please acknowledge when received, and apply it to sending some four or five manumitted slaves to the new Colony at Bassa Cove.”

#### COLONIZATION MEETINGS.

On the 29th of May a Colonization meeting was held at the Musical Fund Hall in Philadelphia, which was attended by a large and respectable audience.

The Rev. Mr. PECK of Illinois, addressed the meeting, and confirmed the testimony given last winter by Bishop Smith of Kentucky to the happy influence of colonizing operations in his own and neighboring States. He declared that more than *all other causes*, the Co-

\* About thirty negroes.

lonization Society had been instrumental in exciting sympathy and originating action in behalf of the colored people in those States.

The Rev. GEO. W. BETHUNE addressed the meeting at some length and with his usual felicity, in support of the Colonization Society.

Mr. WASHINGTON DAVIS, a young coloured man, who had been for some time engaged in studying medicine and surgery, which profession he designs to practice in Liberia, presented his views of the principles of the Society and the condition of the Colony. He spoke with effect, and was listened to with attention.

CAPT. PARSONS, of the ship Ninus, testified to the intellectual and moral merit of the Colonists who went with him from Norfolk in October last; and to the importance of Colonial establishments on the coast of Africa in checking the Slave Trade, which, he stated, was every where vigorously prosecuted, except at those points which had been brought under the influence of the Colonization Society.

A collection was then taken up, amounting to \$170; and the meeting adjourned to meet on Thursday, the 4th of June.

Accordingly on the 4th of June, P. M., the adjourned meeting was held at the Rev. Dr. Cuyler's Church. Most of the members of the General Synod of the Reformed Dutch Church, which had just been in session, attended; and addresses were delivered by the Rev. Thos. Dewitt, D. D. of New York, the Rev. John Gosman, D. D. of Kingston, N. York, the Hon. Peter D. Vroom, Governor of the State of N. Jersey, and the Rev. David Abeel, Foreign Missionary. A collection, amounting to \$150, was taken up.

A gentleman present has furnished the following sketch of a portion of the proceedings:

Gov. VROOM said he had not heard of any feasible plan, in relation to slavery, other than that proposed by the Colonization Society, and he expressed his fears in strong language, that if the avowed objects of Abolitionists were pursued, in the spirit evinced by certain persons, the result must be the dismemberment of the Union, the bathing of our peaceful shores in blood. The history of the world, he said, did not present an instance of slavery being abolished at once. In New York it had required twenty years, in New Jersey thirty years. He then gave a minute statement respecting the course pursued by N. Jersey in relation to slavery. In Feb. 1804, the legislature passed a law that all born after July 4, 1804, should be considered as born free, but should serve until they arrived at the ages, females of 21, and males of 25 years. Some persons had thought this period too long, others thought it too short. The effect of this enactment is that there is not now a slave in the State of New Jersey under thirty-one years of age. It is also a fact that manumissions become more frequent, almost in exact proportion to the increase of the number of free persons. Ten slaves are manumitted now, where one was manumitted formerly, and this while the number of slaves in the State has become comparatively small. If an attempt had been made in the State of N. Jersey, to declare the slaves free at once, it would have been put down by force. So he thought, the Abolitionists of the present day, by attempting too much, would defeat the very object they had in view. The example set by the State of N. Jersey ought to be, and he had no doubt, if proper measures were pursued, would be followed by the slaveholding States. Slavery would be abolished.

While the collection was taken up, the Rev. Mr. Bethune presented to the audience the son of one of the African kings, who has been committed to the care of the society to be instructed. His father had lately been a slave dealer, but now, thanks to the Colonization Society, was not.

The Rev. DAVID ABEEL commenced with a very interesting statement respecting his meeting the distinguished advocates of the Colonization Society, the Rev.

Mr. Seys, six years ago in one of the West India Islands. He, Mr. Abeel, had been, he said, among the heathen, where they were engaged in matters of higher worth than attending to the little niceties that he found engaged the attention of Christians in this country. He had not known, had not thought it possible, until lately, that a single Christian was opposed to the Colonization Society. He stated the particulars as to a conversation held by him recently with the driver of a mail cart at the South, where he was travelling, and with whom he had talked, to pass away the hours of the night. This person was a slave, but appeared to be well acquainted with all that is doing at the North—mentioned the names of all the principal Abolitionists, and spoke in the most dreadful language of what must result. He said that many of the slaves know how to read, though the masters were not acquainted with the fact, and they did read all that is published at the North. Mr. Abeel thought that certain publications would tend to the ruin of the country.—The slaves were not prepared for freedom. He concluded by urging that Christians should pray in relation to this subject.

The Rev. Dr. DEWITT, after the congregation had risen, offered a few remarks, expressing his congratulation on the union between the Society of Pennsylvania and that of New York. He thanked God for what had been effected by their united operation, and concluded by pronouncing the apostolic benediction.

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#### LATE EXPEDITION FROM NEW ORLEANS.

In addition to the particulars contained in the Repository for March, April, and May, of the present year, in relation to the recent expedition by the brig ROVER, we now give the following interesting letter from Mr. FINLEY, to the Editor of the Western Luminary:—

NEW ORLEANS, March 12, 1835.

*Dear Sir:*—In my former letter I gave you some account of the leading characters amongst the free people of colour who recently sailed from this port in the brig "Rover," for Liberia. I then promised you in my next to give some account of the emancipated slaves who sailed in the same expedition.

This promise I will now endeavour to fulfil, and I will begin with the case of an *individual* emancipation, and then state the case of an emancipated *family*, and conclude with an account of the emancipation of *several families* by the same individuals.

The first case alluded to, is that of a young woman emancipated by the last Will and Testament of the late Judge James Workman, of this city; the same who left a legacy of \$10,000 to the American Colonization Society. Judge Workman's Will contains the following clause in relation to her, viz: "I request my *statu liber*, Kitty, a quateroon girl, to be set free as soon as convenient; and I request that my Executors may send her, as she shall prefer and they think best, either to the Colonization Society at Norfolk, to be sent to Liberia, or to Hayti; and if she prefer remaining in Louisiana, that they may endeavour to have an act passed for her emancipation, if the same cannot be attained otherwise; and it is my Will that the sum of \$300 be paid to her after she shall be capable of receiving the same. I request my Executors to hold in their hand money for this purpose. I particularly request my friend, John G. Greeve, to take charge of this girl and do the best for her that he can."

Mr. Greeve provided her with a handsome outfit, carefully attended to her embarkation, and the shipment of her freight, and placed her under the care of the Rev. Gloster Simpson.

The next case alluded to above, is that of a *family* of eleven slaves emancipated for faithful and meritorious services, by the Will of the late Mrs. Bullock, of Claiborne County, Mississippi.

Mrs. Moore, the sister and Executrix of Mrs. Bullock's estate, gave them \$700 to furnish an outfit and give them a start in the Colony.

The third and last case alluded to above, consisted of *several families*, amounting in the whole to 26 individual slaves, belonging to the estate of the late James Green, of Adams County, Miss.

The following interesting circumstances concerning their liberation were communicated to me by James Railey, Esq. the brother-in-law, and acting Executor of Mr. Green's estate:

"Mr. Green died on the 15th of May, 1832, the proprietor of about 130 slaves, and left Mr. Railey, his brother-in-law, and his sisters, Mrs. Railey and Mrs. Wood, Executors of his last Will and Testament. Mr. Green's Will provides for the *unconditional* emancipation of but *one* of his slaves—a faithful and intelligent man, named Granger, whom Mr. Green had raised and taught to read, write and keep accounts. He acted as foreman for his master for about 5 years previously to his death. Mr. Green by his Will left him \$3000, on condition that he went to Liberia, otherwise \$2000. Provision was also made in the Will for securing to him his wife. Granger has been employed since the death of Mr. Green until recently as overseer for Mr. Railey, at a salary of six hundred dollars per annum.—Granger declines going to Liberia at present on account of the unwillingness of his mother to go there. She is very aged and infirm, and he is very much attached to her. She was a favourite slave of Mr. Green's mother, who emancipated her, and left her a legacy of \$1000. Granger came to this city with Mr. Railey, to see his friends, and former fellow-servants embark; and when he bid them farewell, he said with a very emphatic tone and manner, "I will follow you in about eighteen months."

Granger was the *only* slave *unconditionally* emancipated by Mr. Green's Will.—Concerning the emancipation, however, of other slaves, the Will contained the following clause, viz: "There are other negroes who will deserve to be liberated and receive portions out of my estate, which I leave to my acting Executors for the time being to determine." And in a *codicil* to his Will he expresses a desire that certain slaves therein named, (who are the same that sailed for the Colony in the Rover) should be liberated at such times as his Executors for the time being may think proper, if in their opinion said negroes or any of them, from their good conduct, should be entitled to their freedom according to his wishes"—and in the event of any or all of them being emancipated and removing to Liberia to reside, he desired that his Executors should give to each of them, so removing, an outfit and liberal provision out of his estate. In case they were liberated and did not go to Liberia, the provision for such out of his estate was to be regulated and given by his Executors according to their best judgment."

The day before his death, Mr. Green gave very minute instructions concerning these people; and desired that those whom the Executors might think worthy of emancipation should, if practicable, be instructed in preparing them for Liberia; and that Granger should be particularly enjoined to improve himself; for it was his desire that all who went to Liberia "should go as a band of brothers and sisters, and look upon Granger as their Father."

These persons were remarkable not only for their fidelity to their late master, and general good character, but also for their intelligence and business capacity. Mr. Railey told me, that all the heads of families amongst them, except one, had been overseers on large plantations, and that although their principal occupation had been agriculture, they possessed also a considerable knowledge of all the ordinary branches of mechanical industry, and three of them had a sufficient knowledge of the medical profession to put up prescriptions, bleed, pull teeth, &c. &c.]

The Executors of Mr. Green's estate were by no means slack in meeting the Testator's wishes concerning these people. Mr. Railey accompanied them to New Orleans, and both he and Mrs. Wood, who also was in New Orleans whilst they were preparing to embark, took a lively and active interest in providing them with every thing necessary for their comfort on the voyage and their welfare after their arrival in the Colony; and placed in my hands \$7000 for their benefit. One thousand dollars of which was appropriated towards the charter of a vessel to convey them to the Colony, with the privilege of 140 barrels freight;—sixteen hundred dollars towards the purchase of an outfit, consisting of mechanics' tools, implements of agriculture, household furniture, medicines, clothing, &c.—and the remaining four thousand four hundred dollars, partly invested in trade goods, and partly, in specie, was shipped and consigned to the Governor of Liberia, for their benefit, with an accompanying memorandum made out by Mr. Railey, showing how much was each one's portion.

I have been thus minute in my details, not only to show the excellent character of these people and their fitness to add to the strength and character of the Colony of Liberia, but also to show the benevolent intention of their late owners in relation to them, and their deep and tender solicitude for their welfare;—and also to show with what prompt and generous liberality their wishes were complied with by their Executors. For it is worthy of remark, that the extent of the provision to be made for them, with the exception of Judge Workman's girl, was left entirely to their discretion. And in the case of the 26 belonging to Mr. Green's estate, even their emancipation was left to the option of the Executors, who, if I mistake not, are also the Residuary Legatees of the estate.

I will close this communication by relating one additional circumstance, communicated to me by Mr. Railey, to show the interest felt by Mr. Green in the success of the scheme of African Colonization. The day previous to his death, he requested Mr. Railey to write a memorandum of several things which he wished done after his death, which memorandum contains the following clause, viz: "After executing all my wishes as expressed by Will, by this memorandum and by verbal communication, I sincerely hope there will be a handsome sum left for benefiting the emancipated negroes emigrating from this State to Liberia; and to that end I have more concern than you are aware of."

I am authorized by the Executors to state, that there will be a *residuum* to Mr. Green's estate of *twenty or thirty-five thousand dollars*, which they intend to appropriate in conformity with the views of Mr. Green, expressed above.

Yours, &c.

ROBT. S. FINLEY.

#### DEATH OF CHIEF JUSTICE MARSHALL.

JOHN MARSHALL is no more. To other and abler pens, we leave the task of minutely delineating his life and character. But a brief notice of them in this Journal is required by the relation which he held to the American Colonization Society as its senior Vice-President, and the friend who gave to it the benefit of his constant advocacy, his wise counsel, his liberal purse, and his glorious name.

This great man, the eldest of fifteen children of Col. Thomas Marshall, all remarkable for talents, was born at the residence of his father in Fauquier County in the State of Virginia, on the 24th of September, 1735. Col. Marshall, a farmer of moderate fortune and imperfect education, but possessing high mental powers, personally instructed him till he was 14 years of age, at which time he was placed under other tuition. When he reached his 18th year, he had been the pupil of several successive teachers, under the last of whom his classical education was concluded, but was subsequently enlarged by himself. He embraced with enthusiasm the cause of his country, then making movements which led to the war of Independence; and he devoted much time to training a militia company in his neighborhood, and to reading the political publications of the day. In 1775 he was appointed First Lieut. of a company of minute-men enrolled for actual service, and was engaged in the battle of the Great Bridge, of December 9, 1775, where the British were bravely repulsed. In July, 1776, he was appointed First Lieut. in the Eleventh Virginia Regiment on the Continental Establishment, and in May, 1777, was promoted to the rank of Captain. He was subsequently engaged in the skirmish at Iron Hill, September 3, 1777, and in the battles of Brandywine, Germantown, and Monmouth.

After the surrender of Lord Cornwallis at York, Mr. MARSHALL commenced the practice of Law, having attended a course of Law Lectures given by GEORGE WYTHE, afterwards Chancellor of Va., and having been admitted to the Bar in 1780. He soon became eminent in the profession. In 1782, he was elected to the Legislature of his native State, and was made a member of the Executive Council. In 1783, he married Miss Mary W. Ambler, a lady to whom he had been attached before he left the Army. In 1784, he was again sent to the General Assembly as a Delegate from Fauquier: in 1787, from Henrico County, and in 1788, from the city of Richmond, which he continued

to represent during the years 1789, 1790, 1791. He was a member of the Convention of Virginia which assembled to deliberate on the Federal Constitution, and was a distinguished advocate of its adoption. In 1790, President Washington offered to him, but he declined to accept, the office of Attorney of the U. States for the District of Virginia. In 1795 he was again elected a member of the Legislature. In the following year he was solicited without effect by President Washington, to fill the vacancy in the mission to France, occasioned by the return of Mr. Monroe; but in 1797 was induced to accept the appointment tendered to him by President Adams, as one of three special Commissioners to that country. He returned in 1798, and in 1799 was elected to Congress, where his course, during the session of 1799—1800, was conspicuous and memorable. Perhaps no single intellectual effort in any nation or age ever made so deep an impression as his celebrated speech on the Resolutions offered February 20, 1800, by Mr. Livingston, on the surrender, by the President, of Jonathan Robbins, alias Thomas Nash, in execution of the 27th Article of the Treaty of 1794, between the U. States and Great Britain. It was a series of propositions of which the logic was so closely consecutive as to occasion the remark, that to deny the first of them was the only means by which the conclusion could be escaped.

On the 7th of May, 1800, Mr. MARSHALL was nominated to the Senate as Secretary of War, and on the 18th of the same month, was appointed Secretary of State. On the 10th of December following, he was appointed a Commissioner under the Act of Congress for an amicable settlement of limits within the State of Georgia.

On the 20th of Jan. 1801, he was appointed Chief Justice of the U. States. In this, one of the highest of earthly dignities, his services for a period of more than thirty-four years have been the constant theme of public admiration. His judicial opinions seemed the emanations of mere reason, exerting the highest faculties of which our nature is capable, unclouded by prejudice and purified from passion. The large class of them which expound the Federal Constitution, is regarded by a grateful country as the richest contributions to the value of that instrument which time has made.

During the intervals of official duty, CHIEF JUSTICE MARSHALL found time to compose his elaborate Biography of Washington: a performance, of which the fidelity, the clear and manly style, and the instructive matter have already secured for it a high rank among historical compositions.

In the year 1829, he was a member of the Convention called in Virginia to revise the Constitution of that State, and took as active a part in its deliberations as his advanced age, and long disuse of public speaking would permit.

The health of the Chief Justice, invigorated by the hardy athletic exercises to which his father had habituated him in boyhood, was shaken by the death of his wife on the 25th Dec. 1831, after a union for more than 48 years of uninterrupted affection. In the month of September, 1832, a disease of the bladder induced him to visit Philadelphia, where, on the 14th of Oct., an operation was performed on him by Dr. Physick, which he bore with characteristic fortitude. The result encouraged the hope that his life would be prolonged for many years, and that hope was undiminished so lately as the last term of the Supreme Court. But a severe fall before his departure from Washington, and a painful journey to Richmond, were followed by a tumor in his side and a prostration of his physical strength. His symptoms became so alarming that in June last he again proceeded to Philadelphia in pursuit of medical aid, but, as it soon appeared, with no prospect of relief. His son, Mr. THOMAS MARSHALL, of Fauquier County, a most estimable citizen and a distinguished member of the Legislature of Virginia, while on the way to visit him, had his skull fractured in Baltimore on the 27th of June, by the fall of a brick from the chimney of a burnt Courthouse, whither he had gone for shelter from a storm, and died of the injury on the third day subsequent. The melancholy fact was concealed from the dying father. The Chief Justice languished till Monday the 6th of July, when at six o'clock in the afternoon, two days after the anniversary of the Independence which he had contributed to achieve for his country, at the boarding house of Mrs. Crim, his career in this world was terminated. He



died, says his physician and friend, "with the fortitude of a Philosopher and the resignation of a Christian."

As soon as the event was known, the Philadelphia Bar met, and adopted Resolutions appropriate to the occasion, appointed a Committee of thirty to cooperate on its part with the bar in other parts of the U. States, in erecting a monument in the city of Washington, to his memory, a Committee of six to attend his remains to Richmond, and Mr. JOHN SERGEANT to pronounce his eulogium. The municipal authorities of Philadelphia have since requested Mr. BINNEY, the citizens of Alexandria, D. C. Mr. SNOWDEN, and the N. York Bar CHANCELLOR KENT, to perform a similar service; and the N. Y. Bar, in compliance with the invitation from Philadelphia, has appointed a monumental Committee. Such a Committee has also been appointed by the Bar of Baltimore, and one by that of the Bar of the District of Columbia. The Bar of the last named place has requested GEN. WALTER JONES, that of Boston Mr. WEBSTER, that of Petersburg Mr. MAY, and that of Cincinnati JUDGE WRIGHT, to pronounce the eulogium. Similar proceedings will, doubtless, be adopted by the profession generally throughout the Union. JUDGE HOPKINSON has been selected by the American Philosophical Society to prepare "an obituary notice, commemorative of the eminent virtues, talents and services of the deceased," to be inserted in the volume of its transactions now in the press.

On the afternoon next succeeding the death of the Chief Justice, the citizens of Philadelphia assembled in town meeting. In pursuance of Resolutions then adopted, they attended his remains from his lodgings to the place of embarkation. They reached Richmond about 4 o'clock in the afternoon of July 9th, and were received from the steamboat by ten distinguished citizens of that capital as pall-bearers, among whom were HENRY ST. GEORGE TUCKER, President of the Court of Appeals, BENJAMIN WATKINS LEIGH, CHAPMAN JOHNSON, and ROBERT STANARD. The corpse was met at the County Court House by the citizens of Richmond, and conveyed to the new burying ground where it was interred next the grave of Mrs. Marshall. The funeral service was read by the Right Rev. BISHOP MOORE. During this mournful day, the flags of the shipping were flying at half mast, the bells were tolled, and minute guns fired. At three o'clock the stores were closed. About six o'clock a heavy shower of rain commenced, which continued for an hour and a half, completely drenching all engaged in the funeral ceremonies: "but every one," says an observer, "bore it patiently, remembering that the patriot and jurist had in early life encountered many storms in the cause of freedom."

The citizens of Richmond have since, at a public meeting held on the 10th of July, unanimously requested their Common Council to cause a monument to be erected, at the expense of the city, over his remains, with a suitable inscription commemorative of his merits and of their sense of them.

Though CHIEF JUSTICE MARSHALL was once a prominent actor on the theatre of Politics, he had so long retired from it, that his countrymen were enabled to form a judgment of his character which it is not probable that posterity will disturb. He had outlived the storm of party, and had lived down the injustice of envy. His services to his country had been so various, and in every department in which they were rendered so faithful and so able; in that especially to which the latter and larger portion of his public life was devoted, he did so much to augment her true glory and to stabilize her institutions; that for many years before his death his fame was regarded by general consent as national property, and each individual citizen was jealous of his share in it. No man had ever less of that popularity which is "run after;" none more than he lived to enjoy of "that popularity which follows;" "that popularity which, sooner or later, never fails to do justice to the pursuit of noble ends by noble means."

The extent of it is indicated by the gloom which his death has cast over the land—a gloom deeper than any which had shadowed it since the death of WASHINGTON. The public sorrow has been manifested by the most impressive tokens. Courts of Justice have suspended their sittings; the press has put on the badge of mourning; the citizens have met together, seeking mutual consolation in rendering in common honor to the memory of the departed.—

The patriot feels that a pillar of the Constitution has fallen from under it, and anxious, undefined forebodings fill every mind.

As a Jurist, none of any age or country can justly be placed before the venerated subject of this notice. He has been called the American Mansfield.—Posterity may perhaps decide that justice will be done to the great name of Lord Mansfield, by altering the phrase, and styling him the British Marshall. Whatever scholastic superiority circumstances gave to Lord Mansfield, is more than counterbalanced by the union in his Cis-Atlantic rival of equal sagacity with uncompromising firmness. In the judgments of this great magistrate, the rectitude of his understanding was seen as plainly as its majestic power; and the voice of the law, as speaking in them, was, in the language of Hooker, “the harmony of the world.”

The mind of JUDGE MARSHALL, “simple, erect, severe, sublime,” was too great for ornament. In reasoning, he seldom resorted to the imagination or to distant analogies; for his propositions were so precisely conceived and so perspicuously stated, that no illustration could make them plainer. Truth was obviously the object of his pursuit. In obstructing his path to it, the most captivating creations of fancy, or the most elaborate sophistry was less than a cobweb. But the severity of his intellect did not extend to other parts of his character. His heart was kind and charitable; his temper cheerful; his manners gentle, and unaffected even to childlike simplicity. In presiding over the highest Court in the nation, his demeanour, with all its dignity, was so gracious as to give immediate ease to all, however before first approaching him they may have been awed by the splendor of his reputation. It was a common remark of pleaders at the Bar of the Supreme Court, that the deportment of the Chief Justice communicated a degree of self-possession to them which they had failed to acquire before inferior tribunals. If any variety could be observed in the amiableness of his manners, it was that it seemed more conspicuous towards the younger advocates. The mildness which marked his intercourse in all the relations of society, was connected with inflexible resolution. A citizen whose long life was one of illustrious services, whose character comprised all that is mighty in genius and lovely in virtue, was, as he deserved to be, the pride of his country. “All Israel shall mourn for him.”

The zeal of CHIEF JUSTICE MARSHALL in the cause of African Colonization was early, persevering and active. It was exhibited not only by munificent contributions to the funds of the Society, but by lively interest in the proceedings of the Managers and the concerns of the Colony. About a year before his death, he communicated to the writer of these lines several valuable suggestions for improving the condition, moral and physical, of Liberia; and urged particularly the importance of Christian piety in the Agent. The support afforded by such a man to the Colonizing Scheme, is of itself a sufficient answer to the numerous misrepresentations with which that scheme has been assailed.

In person, the Chief Justice was tall, and of a commanding presence. It was remarkable for the smallness of his head and the brightness of his eyes:—“that unerring index” which, even in extreme old age, in the language of the British Spy, “proclaimed the imperial powers of the mind that sat enthroned within.”

*Extract from the Proceedings of the Board of Managers of the American Colonization Society, at a meeting held July 21, 1835.*

On motion, the following Resolutions were unanimously adopted:

1. *Resolved*, That the Managers of this Society, in common with their fellow-citizens, deplore the death of JOHN MARSHALL, late Chief Justice of the United States, as a heavy national calamity; and that they will cherish his memory with the affectionate veneration due to his illustrious public services, his pre-eminant abilities and wisdom, and the unspotted purity of his life.

2. *Resolved*, That in the death of this great and good man, the American Colonization Society has lost a steady friend, a sagacious adviser, and a liberal benefactor; and that in token of their grief for this afflicting dispensation of Provi-

dence, and of their respect for the memory of the deceased, the Managers will themselves wear, and that they hereby recommend to the members and friends generally of the Society to wear, crape on the left arm for sixty days.

3. *Resolved*, That the next settlement which may be formed by the American Colonization Society on the coast of Africa, shall be called "MARSHALL."

4. *Resolved*, That a Committee be appointed to obtain and place in the office of the American Colonization Society, a faithful portrait or bust of the late JOHN MARSHALL.

5. *Resolved*, That this Board view with satisfaction the determination of the Bar in many parts of the country, to erect a monument to his memory in the city of Washington.

6. *Resolved*, That a copy of these Resolutions be transmitted by the Secretary to the family of the late JOHN MARSHALL.

GEN. WALTER JONES, the Rev. Mr. HAWLEY, and Mr. FENDALL, were appointed the Committee to carry into effect the fourth Resolution.

By order of the Board:

JAMES LAURIE,

*President of the Board of Managers of the A. C. S.*

A true copy from the minutes:

P. R. FENDALL, *Recorder*.

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[From the Cincinnati Journal.]

#### GRADUAL EMANCIPATION IN KENTUCKY.

Long since we expressed an opinion, that a large majority of the people of Kentucky are friendly to a system of gradual emancipation. This opinion was gained by personal acquaintance and correspondence, with many of the leading men of the State. The following, from the Lexington Observer and Reporter, develops a movement on this subject:

**CONVENTION**.—At a large and respectable meeting of the citizens of Shelby County, held at the Court-house in Shelbyville, Ky., on Saturday, the 23d May, in conformity with notice previously given, to discuss the expediency of taking the sense of the voters of this Commonwealth, as to the propriety of calling a Convention to form a new Constitution, Major Samuel White, being called to the chair, the following Resolutions were offered, and after considerable discussion, adopted without a dissenting voice:

*Resolved*, That the system of domestic slavery as it now exists in this Commonwealth, is both a moral and a political evil, and a violation of the natural rights of man.

*Resolved*, As the opinion of this meeting, that the additional value which would be given to our property and its products by the introduction of free white labour, would in itself be sufficient under a system of gradual emancipation to transport the whole of our population.

*Resolved*, That no system of emancipation will meet with our approbation, unless Colonization be inseparably connected with it, and that any scheme of emancipation which will leave the blacks within our borders, is more to be deprecated than slavery itself.

*Resolved*, That it is believed by the present meeting, that the time has arrived for the people of Kentucky to call a convention, with the view of providing for the prospective emancipation of slaves, and for other purposes.

*Resolved*, That all present, who have voted the above resolutions, do hereby pledge themselves to use all lawful and prudent means to promote the objects expressed therein.

*Resolved*, That editors of newspapers throughout the State are hereby respectfully solicited to publish the proceedings of this meeting, in their respective papers.

*Resolved*, That this meeting now adjourn, to convene again at this place, on Saturday next, at 2 o'clock, P. M., to discuss further the subjects presented in the preceding resolutions, and all citizens are solicited to attend and participate.

N. B.—The contributions for the last monthly period, and much other matter which had been prepared, are unavoidably deferred to the next number.

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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SEPTEMBER, 1835.

[No. 9.]

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CAILLIE'S TRAVELS IN AFRICA.

[CONCLUDED FROM PAGE 237.]

At length, after being ill for four months, our traveller was so far restored to health, as to be able to commence his journey to Jenne, January 9th, 1828, where he arrived in March following. According to his account, this town is about two miles and a half in circumference; is surrounded by a very ill constructed earth wall, about ten feet high, and fourteen inches thick; has several small gates; and its houses, which are as large as those of European villages, are built of bricks dried in the sun. The greater part of them have only one story; they are all terraced, have no windows externally, and the apartments receive no air except from an inner court. The inhabitants of Jenne are Mohammedans, and its population includes a number of resident strangers, as Mandingoes, Foulahs, Bambaras, and Moors. They speak the languages peculiar to their respective countries, besides a general dialect called *Kissour*, which is the language currently adopted as far as Timbuctoo. The number of the inhabitants may be computed at 8 or 10 thousand. The town he describes to be full of bustle and animation, and as if it were the principal commercial town of Central Africa. In going round the market, he observed some shops pretty well stocked with European commodities, selling, of course, at a very high price. Among them were a great variety of cotton goods, apparently of English manufacture, and some French muskets.

On the 23rd of March, M. Caillie embarked in a canoe which, he says, "might be of twelve or fifteen tons burthen," and about ten miles from Jenne, reached the Dhioliba. On the day following, he was transferred to the "great canoe" which was to convey him to Timbuctoo. He found it covered with mats; laden with rice, millet, cotton, honey, vegetable butter, and other productions of the country; apparently fragile; having its planks joined with cords; and of

about 60 tons burthen. After sundry adventures, he arrived, on the 20th of April, at Timbuctoo.

"I now," he says, "saw this capital of the Soudan, to reach which had so long been the object of my wishes. On entering this mysterious city, which is an object of curiosity and research to the civilized nations of Europe, I experienced an indescribable satisfaction. I never before felt a similar emotion and my transport was extreme. I was obliged, however, to restrain my feelings, and to God alone did I confide my joy. With what gratitude did I return thanks to Heaven, for the happy result which attended my enterprise! How many grateful thanksgivings did I pour forth for the protection which God had vouchsafed to me, amidst obstacles and dangers which appeared insurmountable! This duty being ended, I looked around and found that the sight before me, did not answer my expectations. I had formed a totally different idea of the grandeur and wealth of Timbuctoo. The city presented, at first view, nothing but a mass of ill-looking houses, built of earth. Nothing was to be seen in all directions but immense plains of quicksand of a yellowish white colour. The sky was a pale red as far as the horizon: all nature wore a dreary aspect, and the most profound silence prevailed; not even the warbling of a bird was to be heard. Still, though I cannot account for the impression, there was something imposing in the aspect of a great city, raised in the midst of sands, and the difficulties surmounted by its founders, cannot fail to excite admiration."—Vol. 2, p. 49.

This animated *Eureka* is, on the whole, a far less violent outburst of rejoicing than might have been expected. M. Caillie had attained the goal of his earthly ambition: He had done what all before him had failed to achieve,—he had reached Timbuctoo, the "MYSTERIOUS CITY," of which the very existence had so long been the tennis ball of history and fable: He had mortified Sir Neil Campbell and the British Government, by snatching from Major Laing "the glory of first arriving at Timbuctoo." He had secured that glory to France, whom he affectionately regards as its most suitable possessor: And he had proved his title to the Parisian premium, which he had internally vowed that he would obtain, "dead or alive."\*

It is a little remarkable that of the 1000 pages of M. Caillie's work, less than 40 should be devoted to this object of his early, unwavering and romantic attachment; and that in performing a four years' journey of more than 4000 miles in extent, he should have remained but *fourteen days* at the city of his heart. The following summary (from the *Foreign Quarterly Review*, Vol. 6, p. 112) contains, in substance, his description of it:

"The spectacle before me did not answer my expectations: at first sight it presents but a heap of houses badly built of earth—it is neither so large nor so well peopled as I expected: its commerce is less considerable than is stated by public report: a great concourse of strangers coming from every part of Soudan is not seen here as at Jenne. I met in the streets only the camels coming from Cabra.—The city is inhabited by negroes of the Kissour nation; they form the principal population—many Moors are established here for commercial purposes. They have much influence over the natives: nevertheless the king or governor, with whom he had an interview, is a negro—is named Osman—is much respected by his subjects—his dignity is hereditary—his eldest son should succeed him. The city may be three miles in circumference; its form is a sort of triangle—the houses are large, not lofty, and have only a ground floor; in some a small room is raised above the entrance; they are built of round bricks rolled in the hand and dried in the sun; the walls resemble in height those of Jenne. The streets are clean and sufficiently broad for three horsemen to pass abreast; both within and without the

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\* See Vol. 1, p. 145.

city are many straw huts, almost round like those of the Foulah shepherds. There are seven mosques;—in another place he says eight,—of which two are large, each surmounted with a brick tower. The city is without any walls—open on all sides, and may contain 10 or 12,000 inhabitants, including the Moors. All the native inhabitants of Timbuctoo are zealous Mohammedans. The commerce of this place is much restrained by the neighborhood of the Touarics, a warlike nation, which renders tributary the inhabitants of this city. The western part of the great western mosque appears very ancient."

We subjoin, from the work just cited, the following data concerning Timbuctoo, collected and arranged by Mr. James Graberg de Hemso, the Swedish Consul at Tripoli:

1. The population of Timbuctoo cannot exceed 100,000 souls. Abd-*es*-Salâm Sciabini, in his account published a few years since by Mr. Gray Jackson, does not allow more than 50,000, which other and more modern estimates reduce to much less. A merchant sheik of Gadamis, who had performed several journeys to that mysterious city, in which he possesses some houses, wives, and slaves, and sometimes has been resident for a year, positively assured Mr. de Hemso, that it was not more populous than Tripoli. But the latter is convinced that he alluded only to the native and fixed population, while the highest numbers will refer to the period of the arrival of the caravans from every country of Africa in this celebrated emporium.

2. The Government of Timbuctoo was independent, and in the hands of native pagan negroes before its recent conquest by the Falatahs, a new and warlike nation, who are making a conspicuous figure in Central Africa under their Sultan Bello, whose father Danfodio laid the foundation of their empire. When Sciabini travelled some forty years ago, he found Timbuctoo dependent upon Houssa, after which it was subject to the king of Bambara.

3. The Joliba, or Nile of the Negroes, does not pass close to Timbuctoo. The celebrated traveller, Ibnu Batuta, had settled this point at the beginning of the 14th century. There is another river that runs near the city and falls into the Joliba, which is called by the natives *Gush*.

4. Timbuctoo is not surrounded with walls, and never had any. The houses have only one floor, and are built without any attention to regularity or external appearance. Some Moors, who had remained a long time at Timbuctoo, wishing to give an idea of it to M. Lesseps, now Consul General of France in Tunis, significantly said, "take a heap of cabins in your hand—cast them into the air—let them fall upon the ground, and you will see Timbuctoo." The Mohammedans inhabit a particular suburb, and are not permitted to establish themselves within the city.

5. The dominant religion at Timbuctoo, a few years back, was paganism; it seems improbable that the Falatahs should have altogether substituted Mohammedanism in its place.

6. The women of Timbuctoo are in general very handsome, and appear to enjoy great liberty. Abd-*es*-Salâm-Sciabini assures us of it, and the sheik of Gadamis has frequently corroborated it to me.

7. From the, in such cases, paramount authority of the *Quarterly Review*, from an official paper and a letter of Major Laing, contained in the number for April, we learn that Calva (the port) is five miles distant from the city, which is four miles in circumference, and that a personage named Osmaa is "lieutenant-governor for Sultan Ahmad Ben Mohammed Labo, the lord and sovereign of all these countries," who is a Falatah and in alliance with, or dependence upon, Sultan Bello.

M. Caillie gives sundry particulars which he had taken pains to collect at Timbuctoo, of the death of the lamented Major Laing, which, however, are inconsistent, in many respects, with other accounts generally relied on.

Our author left Timbuctoo on the 4th of May, 1828, with a caravan of 600 camels, to cross the Great Desert of Sahara, and on the 9th, reached El Arawan, another commercial entrepot. The arrival of the travellers was greeted by the howling of dogs, a circumstance

which reminded M. Caillie that he had seen none at Timbuctoo.— On the 19th, they proceeded on their journey with a caravan of 1400 camels, “laden with the various productions of the Soudan; as gold, slaves, ivory, gum, ostrich feathers, and cloth in the piece and made into dresses.” At a farther stage of their progress, they came to some deep wells filled with brackish water.

“Here our caravan stopped and took a hearty draught, for we were now about to enter upon a part of the desert where we should find no water for the space of eight days. In the midst of these vast deserts, the wells of Mourat, surrounded by fourteen hundred camels, and by the four hundred men of our caravan, who were crowded round them, presented the moving picture of a populous town; it was a perfect tumult of men and beasts. On one side were camels laden with ivory, gum, and bales of goods of all sorts; on the other, camels carrying on their backs negroes, men, women and children, who were on their way to be sold at the Morocco market; and further on, men prostrate on the ground, invoking the prophet.

“A boundless horizon was already expanded before us, and we could distinguish nothing but an immense plain of shining sand, and over it a burning sky. At this sight the camels uttered long moans, the slaves became sullen and silent, and, with their eyes turned towards heaven, they appeared to be tortured with regret for the loss of their country, and with the recollection of the verdant plains from which avarice and cruelty had snatched them.”—Vol. 2, p. 106, 107.

On the 5th of June; the travellers halted near the wells of Amouli-Gragim, of which the depth is only seven or eight feet, and the water muddy and salt.

“This night seemed cooler than those which had preceded it: my rest was disturbed by the appearance of a serpent, which suddenly awoke me, and had nearly reached my head when I perceived it. I rose in haste; the reptile was alarmed by the noise I made, and returned immediately to its hole, which was not far distant; this serpent was five feet and a half long, and as thick as the thigh of a boy twelve years old. The idea of so unpleasant a neighbour banished sleep for the remainder of the night: my travelling companions also experienced similar visits, and appeared no less dismayed by them than myself.

“The whole of the 6th was employed in watering our camels; we procured for them stalks of *hedysarum-alkagi*, and branches of the tamarisk, which grows on the plain at some distance from the wells: these were quickly devoured. This night we lay down as on the preceding, and I was again annoyed with the sight of enormous serpents.”—Vol. 2, p. 181, 2.

During their subsequent progress, they came up to several wells.— On the 23rd they reached the Tafilet country, a small district, forming part of the dominions of the Emperor of Morocco, who maintains a Governor at the town of Ressant. The soil of the Tafilet is good, its agriculture flourishing, and its commerce considerable. The Jews appear to be in the same depressed condition as that of their ancestors in the feudal times of Europe:

“The Jews of Tafilet are excessively dirty, and always go barefoot, perhaps to avoid the inconvenience of frequently taking off their sandals, which they are compelled to do in passing before a mosque or the door of a sheriff. They are clothed in a shabby coussabe, and a very dirty white cloak, of little more value, which passes under the left arm, and is fastened over the right shoulder. They shave their heads after the example of the Moors, but leave a tuft of hair which falls over the forehead. Some are pedlars, others artizans; they manufacture shoes and mats from palm-leaves; some of them also are blacksmiths. They lend their money upon usury to the merchants trading in the Soudan, whither they never go themselves. Their only visible fortune consists in their houses, but they often take lands as a guarantee for the money which they lend. Money is always plentiful with the Jews: yet they affect the utmost poverty; because the Moors, who ascribe to

them greater riches than they really possess, often persecute them for the purpose of extorting their gold: besides which, they not only pay tribute to the emperor and his agents, but are moreover harassed by the Berbers."—Vol. 2, p. 189.

On the 12th of August M. Caillie arrived at Fez, formerly the capital of the empire of Morocco, where he remained till the 14th, when he proceeded to Mequinez. On the 18th, he reached the port of Rabat, and on the 7th of September arrived at Tangier, where he was kindly received by M. Delaporte, the French Vice Consul. On the 28th, he set sail in one of the royal French sloops for Toulon, where he arrived after a very favourable voyage of ten days. While in quarantine, he wrote to M. Jomard, President of the central commission of the Geographical Society, to announce his travels to that gentleman. The Society sent him 500 francs to defray the expense of his journey to Paris:

"Nor was it long," he adds, "before I enjoyed the glorious reward of its merited approbation. The Society applauded my zeal, and awarded to me the recompense promised to the first traveller who should penetrate to the mysterious town of Timbuctoo, and bring from thence his authentic observations. The government graciously received the Society's report upon my travels, and soon bestowed upon me distinguished marks of its munificence and honourable protection.

"But this flattering success raised adversaries against me: some alleged that I had never reached Timbuctoo; others that I had been shipwrecked on the coast of Barbary, and, having obtained possession of some vague intelligence respecting the interior of the country, had imposed it upon the public for the results of my personal observations. I have been even accused of changing my religion *at every station*. To this malevolent imputation, I answer: that I externally adopted the forms of the Mahometan worship as the only means of penetrating into the countries through which I have travelled—an achievement which, without this acquiescence, would have been impracticable, except by encountering at every step the hazard of death, and inevitably suffering it at last. I must confess that these unjust attacks have affected me more sensibly than all the hardships, fatigues, and privations, which I have encountered in the interior of Africa."—Vol. 2, p. 223, 4.

On M. Caillie's pretended change of religion, here adverted to, we have before remarked; but omitted to add his own confirmatory testimony to the correctness of one of our observations. In his preface, p. 5. he says:

"In Africa, especially in those districts occupied by the Foulahs and the Moors, religious hypocrisy in a stranger is the most flagrant of outrages, and it were a hundred times better to pass there for a Christian, than for a false Mahometan; so that if my mode of travelling had its advantages, which its success has proved, it was also attended with terrible inconveniences. I carried always in my wallet a sentence of death, and how often was that wallet necessarily confided to the hands of enemies! On my arrival in Paris, the notes, written mostly in pencil, were found so faint and so much effaced by time, my wanderings, and my ill fortune, that it required all the tenacity and the scrupulous fidelity of my memory to restore and reproduce them as the basis of my observations and the materials of my narrative."—Vol. 2, p. v, vi.

Of the suspicions of his authenticity which followed his return, he seems to have felt some misgivings while on his journey. These suspicions, though silenced at Tangier and at Paris, have elsewhere been loudly avowed, but, we think, unjustly, so far as they deny his personal observation of the places which he professes to have visited. To his work are added, by way of appendix, *geographical remarks and inquiries concerning the Travels of M. Caillie in Central Africa*, by M. JOMARD, member of the Institute; comprising an analysis of the map of the route and the general map of the travels drawn up by the



same : followed by Vocabularies collected by M. Caillie, his daily Itinerary, explanations of the plates, and notes on several points of natural history and geography, concluding with documents and other papers. These documents and papers are, 1. The offer by the Geographical Society at Paris in 1824 of a premium for a journey to Timbuctoo and the Interior of Africa. 2. The Report of the Special Committee appointed to investigate M. Caillie's Travels. 3. Letters from M. Delaporte, M. Caille, M. Jomard, the Presidents and Secretary of the Geographical Society, Mr. John Barrow, M. Martignac, Minister of the Interior, M. Hyde de Neuville, Minister of the Marine, and letters concerning Major Laing.

M. Jomard, who figures so conspicuously in M. Caillie's work, is denounced by English writers as a sort of literary Robin Hood, and a romancer on matters of science. The same objectors urge that M. Caillie's Itinerary must have been drawn up from the map, and that the map could not have been protracted from the bearings given in the Itinerary. As M. Caillie had, avowedly, no astronomical instruments, nor even a watch, and indeed nothing mathematical except two compasses, this objection is plausible ; and, aided by the internal evidence of his book, becomes almost irresistible. The true conclusion seems to be, that the scientific portions of the book were manufactured at Paris ; but that the places, manners, customs, and other constituents of what is usually called a personal narrative, were actually observed by M. Caillie. One strong presumption in favor of the latter branch of this supposition, is the account which he gives of Timbuctoo. The general expectation in regard to this "mysterious city" was so high that a fabulist would naturally have endeavoured to gratify it, by way of keeping up his own importance with the public.—The most probable motive for disappointing it as sadly as M. Caillie has done, was his determination to tell the truth.

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#### RICHARD LANDER.

Until the present time we have been unable to make room for the following interesting particulars of the death of Richard Lander. The London Literary Gazette, from which they are taken, says "they were collected from an eye-witness, and a party to the contest":—

Richard Lander and his associates entered the Brass river and began ascending it in excellent spirits. With them were two or three negro musicians, who, when the labours of the day were over, cheered their countrymen with their instruments, at the sound of which they danced and sang in company, while the few Englishmen belonging to the party amused themselves with angling on the banks of the stream, in which though not very expert, they were tolerably successful. In this pleasing manner, stemming a strong current by day, and resting from their toil at night, R. Lander and his little band, totally unapprehensive of danger, and unprepared to overcome or meet it, proceeded slowly up the Niger. At some distance from its mouth, and on his way thither, they met King Jacket, a relative of King Boy, and one of the heartless and sullen chiefs who rule over a large tract of marshy country on the banks of the Brass river. This individual was hailed by our travellers, and a present of tobacco and rum was offered him ; he accepted it with

a murmur of dissatisfaction, and his eyes sparkled with malignity as he said in his own language, "White man will never reach Eboe this time." This sentence was immediately interpreted to Lander, by a native of the country, a boy, who afterwards bled to death from a wound in the knee; but Lander made light of the matter, and attributed Jack's prophecy, for so it proved, to the petulance and malice of his disposition. Soon, however, he discovered his error, but it was too late to correct it, or evade the danger which threatened him. On ascending as far inland as sixty or seventy miles, the English approached an island, and their progress in the larger canoe was effectually obstructed by the shallowness of the stream.— Amongst the trees and underwood which grew on this island, and on both banks of the river in its vicinity, large ambuscades of the natives had previously been formed; and shortly after the principal canoe had grounded, its unfortunate crew, busily occupied in endeavoring to heave it into deeper water, were saluted with irregular, but heavy and continued discharges of musketry. So great was Lander's confidence in the sincerity and good-will of the natives, that he could not at first believe that the destructive fire, by which he was literally surrounded, was anything more than a mode of salutation they had adopted in honor of his arrival!— But the Kroomen who had leaped into the boat, and who fell wounded by his side, convinced him of his mistake, and plainly discovered to him the fearful nature of the peril into which he had fallen so unexpectedly, and the difficulty he would experience in extricating himself from it. Encouraging his comrades with his voice and gestures, the traveller prepared to defend himself to the last; and a loud and simultaneous shout from his little party assured him that they shared his feelings, and would follow his example. Meanwhile, several of the savages, having come out from their concealment, were brought down by the shots of the English; but Lander, whilst stooping to pick up a cartridge from the bottom of the canoe, was struck near the hip by a musket-ball. The shock made him stagger, but he did not fall; and he continued cheering on his men. Soon finding, however, his ammunition expended, himself seriously wounded, the courage of his Kroomen beginning to droop, and the firing of his assailants, instead of diminishing, become more general than ever, he resolved to attempt getting into the smaller canoe, afloat at a short distance, as the only remaining chance of preserving a single life. For this purpose, abandoning their property, the survivors threw themselves into the stream, and with much difficulty, for the strength of current was incredible, most of them succeeded in accomplishing their object.

No sooner was this observed by the men in ambush, than they started up and rushed out with wild and hideous yells; canoes that had been hidden behind the luxuriant foliage which overhung the river, were, in an instant, pushed out into the middle of the current, and pursued the fugitives with surprising velocity; while numbers of people, with savage antics and furious gesticulations, ran and danced along the beach, uttering loud and starting cries. The Kroomen maintained, on this occasion, the good reputation which their countrymen have deservedly acquired; their lives depended on their energy and skill, and they impelled their slender bark through the water with unrivalled swiftness. The pursuit was kept up for four hours; and poor Lander, without ammunition or any defensive weapons whatever, was exposed to the straggling fire, as well as the insulting mockery of his pursuers. One incident which occurred in the fight deserves to be recorded. A white man named T——, completely overpowered by his fears, refused to fire on the savages who were within a paddle's length of him, but stood up in the canoe with a loaded musket in his hand, beseeching them, by his gestures, to take him prisoner rather than deprive him of his life. While in the act of making this dastardly appeal, a musket-ball from the enemy entered his mouth, and killed him on the spot. The others behaved with the greatest coolness and intrepidity. The fugitives gained on their pursuers; and when they found the chase discontinued altogether, Lander stood up, for the last time, in the canoe, and being seconded by his remaining associates, he waved his hat and gave a last cheer in sight of his adversaries. He then became sick and faint from loss of blood, and sunk back exhausted in the arms of those who were nearest him. Rallying shortly afterwards, the nature of his wound was communicated to him by Mr. Moore, a young surgeon from England, who had accompanied him up the river, and whose conduct throughout this disastrous affray, was most admirable; the ball could not be extracted, and Lander felt convinced his career would soon be terminated. When the state of excitement to which his feelings had been wrought, gave place to the languor which generally succeeds powerful excitement of any kind, the invalid's wounds pained

him exceedingly, and for several hours afterwards he endured with calmness the most intense suffering. From that time he could neither sit up, nor turn on his couch, nor hold a pen; but while he was proceeding down the river in a manner so melancholy, and so very different from the mode in which he was ascending it only the day before, he could not help indulging in mournful reflections; and he talked much of his wife and children, his friends, his distant home, and his blighted expectations. It was a period of darkness and distress, and sorrow to him; but his natural cheerfulness soon regained its ascendancy over his mind, and freely forgiving all his enemies, he resigned himself into the hands of his Maker, and derived considerable benefit from the consolations of religion. The traveller's arrival at Fernando Po, and the account of his death, have already been made to the public.

Various conjectures have been urged as to the probable cause of this cold-blooded and heartless attack. Some persons imagine that the natives had been stimulated to the perpetration of the disgraceful deed by the Portuguese and South American slave dealers, who have considerable influence in the country, and whose interests would unquestionably decline by the introduction into the interior of British subjects and British manufactures. Others entertain the opinion, that the natives committed the assault in revenge for the loss of one of their towns, which, it is believed, was burnt to the ground by the crew of the Albarka steamer, on her last voyage to Atta; whilst others hazard the conjecture, that the Brass people, perceiving that their lucrative carrying trade between the coast and the inland countries would be annihilated if they suffered the English to trade with the natives of the interior in their own vessels, formed a coalition with the people of Bonny, whose interests would likewise be affected by the new order of things; and that these men, aided by the savages inhabiting the country in the vicinity of the spot where the ruthless and cowardly assault was made, met together, and resolved on the destruction of the unoffending Englishmen.

From what cause soever it originated, this much is certain, that the attack had been premeditated, that the arrangements of the assassins had been made in a methodical and skillful manner, and that Brass and Bonny canoes were engaged in the assault. Those who have had the best means of knowing the character and disposition of the Brass people and their neighbours of Bonny, whose treacherous manœuvring can only be equalled by their insatiable rapacity, consider the last as by far the most probable hypothesis; and believe that king Boy, notwithstanding his affectation of sympathy for the sufferers, and his apparent distress on beholding his friend and benefactor mortally wounded, was nevertheless, at the bottom of the plot, and had exerted his influence to bring that plot to maturity, in conjunction with the malignant wretch who foretold the fatal catastrophe. Boy, having with alacrity joined the party on all former occasions when ascending the river, and having obstinately refused to accompany them on this, strengthens the supposition, that he was well aware of the formidable danger which awaited them, but in which, it is plain, he had no ambition to participate.

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EMANCIPATION.—Since the publication of the letters published in the last number of the Repository, (Vol. 11, p. 212) proposing to send manumitted slaves to the Colony, the Society has received several new applications.

A gentleman of Frederick County, Va., under date of June 8th, expresses a wish to send seven manumitted blacks to the Colony, a man, his wife, and five children, the eldest of whom is 14 years old. The man is a good shoemaker, as well as a good farm hand, of perfectly steady habits and good moral character, and able to read, as are all his children, except the youngest.

A gentleman in Decatur, De Kalb County, Georgia, in a letter dated July 2nd, proposes to manumit and send to Liberia eight colored persons.

A colored man in Washington city, D. C., has been manumitted on the condition of his going to Liberia, and has expressed his willingness to go thither.

A gentleman of Richmond, Virginia, in a letter dated July 11, 1835, says: "I learn that a gentleman of Albemarle, (Mr. Dawson, I believe,) has lately died, having manumitted all his slaves, 50 or 60 in number, and given them \$200 each to fit them out for Liberia. Gen. Blackburn of Bath, has also emancipated about the same number."

## THE UNITED STATES AND THE SLAVE TRADE.

The Washington Globe, the official journal of the Federal Government, furnished, on the 27th of June last, the following statement of certain proceedings under the laws of the United States, for suppressing the Slave Trade:

"The laws of the United States, prohibiting the Slave Trade, authorize our armed vessels to act only against citizens of the United States, or other persons, who fit out, within the jurisdiction of the United States, vessels for the prosecution of that trade, or where an attempt is made to introduce the slaves into the United States, in violation of our laws; but no authority is possessed by the Executive, which would authorize the employment of armed vessels, to co-operate with the vessels of other powers in suppressing this inhuman traffic, if carried on by vessels or subjects of other powers, without the jurisdiction of the United States.

"This is clearly shown to have been the understanding of the laws under Mr. Adams's administration, as will be seen by reference to the Annual Report of Mr. Southard, then Secretary of the Navy, addressed to President Adams, on the 27th of November, 1818. In speaking of an occurrence which had happened in the April preceding, he remarks that 'one hundred and twenty-one Africans had been landed within the jurisdiction of the United States, while pursued by an armed schooner in his Britannic Majesty's service, and to which it was not believed that the law of the 3d of March, 1818, or any other acts prohibiting the Slave Trade, applied.'

"The coast of Africa has never been a regular naval station, nor cruising ground.

"It has been customary, for several years past, since the passage of the act of 1819, to send an armed vessel occasionally to the coast of Africa, to give lawful aid and countenance to the settlements there—protect our commerce—and suppress the Slave Trade, as auxiliaries to our squadrons in the West India seas, and on the coast of Brazil, which are constantly exercising a vigilant execution of the laws upon the subject of the Slave Trade, in addition to their other duties.

"It is not known that any armed vessel of the United States was directed to visit the coast of Africa between February, 1827, when the schooner Shark returned from the settlement of Cape Montserado, and the fall of 1830, when the frigate Java was ordered to do so. Two years of this period, it will be observed, was during Mr. Adams's administration.

"In the fall of 1829, sundry liberated Africans were sent to the coast of Liberia, by the Navy Department, under the direction of the President, in conformity to the act of 1819, and were safely delivered to the Agent of the United States on that coast.

"In December, 1830, the Secretary of the Navy, in his annual report to the President, communicated the fact that the frigate Java had been ordered to the United States, (from the Mediterranean,) in doing which the commander had been required, in furtherance of the humane policy pursued by the Government, to touch at the settlement at Liberia, and to aid in enforcing the laws which had been enacted for the suppression of the Slave Trade.

"This duty was performed, and Captain Kennedy's report, dated the 11th May, 1831, accompanied the Secretary's next annual report.

"In 1832, the schooner Boxer, commanded by Lieut. Page, visited the same colony on the coast of Africa, under the orders of the Navy Department; and the report of Lieut. Page, dated the 9th of April, 1832, accompanied the annual report of the Secretary of the following December.

"In October, 1832, the schooner Porpoise was specially despatched to that coast in pursuit of a piratical vessel, and after visiting the settlements there, and giving lawful aid in protecting our commerce and citizens, and in suppressing the Slave Trade, joined the United States squadron, in the West Indies, in March, 1833, for regular duty.

"In 1833, the John Adams, Capt. Voorhees, was directed, on her return from the Mediterranean, to visit the Liberia settlement, and coast of Africa, for similar purposes, and reached the United States in February, 1834, after having performed that duty.

"At the present time, a vessel of war, on a foreign station, under special instructions, is directed to visit that coast, and the settlements made on it by different societies in the United States, and to exercise all the authority and power granted by the laws of the United States in the protection of our citizens and commerce, and the suppression of the Slave Trade.

"For many years the Government has employed Agents on that coast for the reception of liberated Africans; and at this time, a number are on their way to Liberia, under an arrangement by the Navy Department for their transportation.

"An armed vessel is also, at the present period, watching the suspected movements of slavers within the waters of the West Indies and Gulf of Mexico; and the laws for the suppression of the Slave Trade, with suitable instructions, form a part of the standing orders to the commanders of all the armed vessels of the United States in commission."

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#### TAUNTON UNION FOR THE RELIEF AND IMPROVEMENT OF THE COLORED RACE.

Our May number gave some account of the Association formed in January last at Boston, under the title of the "American Union for the relief and improvement of the colored race." Another association in the State of Massachusetts, having in view the same object, has since been formed at Taunton. At one of several public meetings, at which the plan of such a Society was discussed, the Rev. Andrew Bigelow, James L. Hodges, Joseph Dixon, Francis Baylies, James Sproat, S. O. Dunbar, H. G. O. Colby, Joseph Le Lord, J. C. Young, Rev. John B. Dods, and Horatio Pratt, were appointed a Committee to embody the views of the meeting, and to report the form of a Constitution.

The Report of this Committee is a brief exposition of the objects proposed, vindicating the sincerity of the declaration contained in the preface, that those who formed it "feel a deep interest in the degraded condition of the population of our country, yet [are] disposed to do nothing in the premises, unwarranted by the obligations which they owe the institutions of the land, or inconsistent with the plain precepts of Christianity." The second article of its Constitution is as follows:

"The object of this Association being the benevolent effort to promote in all suitable and peaceable ways, the intellectual and moral elevation of the colored race; and especially, by collecting and diffusing useful information, and exerting a kind, moral influence, to seek and apply the most judicious and practicable means, for the final extinction of the system of slavery in our land: it will lend its aid and influence to the "American Union," or any other Society, having for its object the same motives and principles of action, by which this Association will be governed."

In animadverting on the scheme of Immediate Abolition, the Committee use the subjoined apposite illustrations:

"Can there be safety, we would not say, benefit, but even the possibility of safety, either for our sacred, time-hallowed institutions, or to the liberated blacks, should they be suffered, *en masse*, or in any great numbers, to approach these institutions in the all-pervading and tremendous name of equal liberty and equal rights? A moment's reflection will convince any one not devoted to a favourite scheme of inconsiderate philanthropy, that those who have never been able to govern themselves and have been brought up under no higher motives than those pe-

cular to a state of servitude, cannot at a moment and without a fitting education, be capable of self-government, much less, of that of the great Commonwealth.— The Exodus and subsequent history of the Jews under Moses and Aaron at the command of God, as the Bible informs us, is illustrative of this point. These Jews had been slaves in Egypt 480 years, and were brought out of bondage as destined to an inheritance in Canaan. Yet so vile, ignorant and idolatrous were they, that God would not leave them to freedom and self-government. And, after a severe probation of forty years under the moral law, thundered into their ears at Mount Sinai, and camp laws and various disciplinary regulations as preparative to their enjoyment of the promised land, they had not become fit for that great favor, and it was not bestowed. They all, but Caleb and Joshua, died in an ignorance and wickedness so incorrigible, even under the perpetual tuition of wise judges and rulers appointed under the authority of Jehoyah, as to be unfit for the blessings and duties of Liberty. Here is a Bible instance, in point, solemnly commending to our regard, the plan of progressive instruction and gradual emancipation. The celebrated Dr. Adam Clarke has this note on the 14th verse of the 2d chap. of Exodus. 'He (Moses) saw that the Israelites were not yet prepared to leave their bondage, and that though God had called him to be their leader, yet his providence had not sufficiently opened the way.' So that, a preparation of mind and morals was requisite for these people, even before their departure from Egypt, and afterwards, a severe discipline and a probation of forty years in the wilderness; and all this proved to be ineffectual. Moses was truly a Colonizationist. We would yield our cordial approval of the generous scheme and efforts of the American Colonization Society, whose benevolence has only been limited, by the want of pecuniary means, and of that universal co-operation, which it earnestly desires and eminently deserves. Comprising as it does nearly all the prominent plans of Christian benevolence of the present age, it moreover, proffers the happiest avenue of escape from danger, both to the master and the liberated slave. Thus considered, it comes to the aid of the cause of gradual emancipation and will readily and comfortably transfer the colored freeman, with his own consent, to the land of his fathers, nay more, to a community of enlightened, industrious, Christian freemen of his own race. Thus may be obviated the objection which has been urged, founded on the dangers apprehended from the emancipation of slaves, who might, in great masses abide, thereafter, in the immediate vicinity of their former masters. Enlarge but the operations of the Society and the general correction of the impolicy and injustice of the system of slavery will be proportionately realized."

The Officers of the Taunton Union, chosen May, 1836, are,

President, Hon. John M. Williams. Vice-Presidents—First, Hon. James L. Hodges.—Second, Hon. Francis Baylies. Corresponding Secretary, Rev. Andrew Bigelow. Recording Secretary, Horatio Pratt, Esq. Treasurer, Hiram M. Barney, Esq. Executive Committee, Mr. Joseph Dixon, James Sprout, Esq. Chas. Richmond, Esq., H. G. O. Colby, Esq., Mr. Thomas C. Brown.

#### EDUCATION OF COLORED PEOPLE.

The National Intelligencer of July 16, contains the following letter from a colored schoolmaster in Washington to a gentleman of that city:

WASHINGTON CITY, May 29, 1836.

"SIR—You requested me to give you, in writing, an account of the state of society of the people of color in this neighborhood. Also, to state some particulars concerning my school.

"This request I shall endeavor to comply with, so far as my slight acquaintance and knowledge of the society will permit me.

"There are upwards of forty families of free people of color in this neighborhood, together with several families of slaves. I am not prepared however to give you a correct account of the number of inhabitants these families contain. I sup-

pose two-thirds of the above-mentioned families are professing Christians, belonging to different churches. The most of them are sober, respectable and decent, notwithstanding there are some exceptions. Those who have children appear very willing to send them to school—to Sabbath schools in particular—and I am happy that it is in my power to inform you, so far as I have conversed with the people, that the idea of a Sabbath school in this neighborhood meets with the approbation of the people of color in general; and I have not the least doubt, but that you will be successful in your efforts to establish a Sabbath school in this neighborhood.

“With regard to my school, I can say, I have had considerable encouragement. I have at present, forty scholars, boys and girls. The first class consists of five boys, (here follow their names.) The rest of the boys are not classed. The following are their names and the time they have been at school: (g. d.)

“The first and second class of girls are reading and writing; the third and fourth classes are spelling and reading. The first class of boys are reading, writing and ciphering, and the rest spelling and reading.

“Most of the above children were taught entirely by me, with the exception of a few.

“Your humble servant,

E. A.”

#### RELIGIOUS INSTRUCTION OF SLAVES.

“*The Southern Evangelical Society*,” is the title of a proposed association among the Presbyterians at the South for the propagation of the gospel among the people of color. The Constitution originated in the Synod of North Carolina, and is to go into effect as soon as adopted by the Synod of Virginia, or that of South Carolina and Geo. The voting members of the Society are to be elected by the synods. Honorary members are created by the payment of \$50. All members of synods united with the Society are corresponding members—other corresponding members may be chosen by the voting members. Article 4th of the Constitution provides that “there shall not exist between this Society and any other Society, any connexion whatever, except with a similar Society in the slaveholding States.” Several resolutions follow the Constitution—one of these provides that a presbytery in a slaveholding district of the country, not united with a synod in connexion with the Society, may become a member by its own act. The fifth and sixth resolutions are as follows:

5. *Resolved*, That it be very respectfully and earnestly recommended to all the heads of families in connexion with our congregations, to take up and vigorously prosecute the business of seeking the salvation of the slaves in the way of maintaining and promoting family religion.

6. *Resolved*, That it be enjoined upon all the presbyteries composing this synod to take order at their earliest meeting, to obtain full and correct statistical information as to the number of people of color, in the bounds of our several congregations, the number in actual attendance at our several places of worship, and the number of colored members in our several churches, and make a full report to the synod at its next meeting, and for this purpose, that the clerk of this synod furnish a copy of this resolution to the stated clerk of each Presbytery.

*Free Persons of Color in North Carolina.*—A popular Convention, elected to revise the Constitution of North Carolina, met at Raleigh the capital of that State, in June last. Among their proceedings, was a full discussion of the policy of extending to free persons of color the right of suffrage under certain restrictions; and their right to vote for members of Assembly was abrogated by a small majority.

## A LETTER FROM MR. FRELINGHUYSEN.

In the Appendix to the last Report of the Managers of the New Hampshire Colonization Society, we find the following extract of a letter to the Secretary:

NEWARK, April 22, 1835.

Dear Sir:—I hope the fiercest blasts [of opposition] are expended now.—Should we be mistaken in this, the question for us to decide is a very solemn one, shall we surrender a good cause to the opposition of its adversaries? The essence of their objections is resolved into the point that Colonization is too slow—it is not as rapid as their ardent feelings and desires. The answer is satisfactory to my mind, that it never promised in its Constitution to accomplish *all practicable good*. I am aware that many warmhearted youth and eloquent advocates in the fulness of their zeal have raised its pretensions far higher than it can hold—but its simple object was *the colonization of the free*. Certainly its friends believed that its collateral influences would all be salutary and powerful on slavery in the United States. And they have been so—and are so now. Who that will think soberly can doubt the moral effect of taking (for example) 100 emigrants from the bosom of a slave State, emancipated for the purpose and raising them to freedom on the coast of Africa? Will it not awaken reflections in every slaveholders mind, propitious on the hopes of the slave. It is one means—good and healthful as far as it goes. But it is not the only one. The course of the (now) free States was another means—when Pennsylvania passed a gradual abolition law, New Jersey felt it—Delaware felt it—when these last followed her example, Maryland was shaken.—That example, aided by the Colonization Society, is now powerfully operating on Maryland—and next we see Virginia begins *to move*.—Her heart cannot rest quietly under the dreadful incubus of slavery. The other day in Richmond, her state Colonization Society resolved to raise \$10,000 of the \$100,000, which the American Colonization Society wishes to raise. The venerable Judge Marshall and another, each subscribed \$300, to the object. I consider the West India movement as another agency of hopeful example. We cannot legislate as Great Britain has done—and therefore it is not our duty. But we can open a door for the South, and invite them to improve it. And if every shackle and bond of slavery were broken to-morrow, from Maine to Texas—I should still cherish the Colonization Society as one of the noblest schemes of philanthropy. I fear that I have wandered far out of the line of your letter—I return to say, that I hope you will not only hold your meeting, but be urged by the claims of this much abused enterprise, to cherish it, at this time, with especial regard. It wants friends, in its need—when misguided zeal is assailing it, what will become of it, if the early and steady patrons leave it to the mercy of those who would crush it?

Very respectfully yours,

T. FRELINGHUYSEN.

## PROSPECTS OF COLONIZATION.

[From the New Hampshire Observer, July 31.]

The colonization cause never stood on so firm a foundation, and never took as strong hold of the affections as at the present time. There appears in various parts of the country, to be a new spirit rising which augurs immense good to Africa and her sons.

In the States of New York and Pennsylvania, the supporters of the cause came forward with a firmness and deliberation of purpose that is irrepressible. There was a time, in New England, when the cause had received a shock, that threatened its overthrow. Those who were friendly to it held their peace,—because the advocacy of it subjected them to the imputation of abetting slavery; but that season is past and gone: and they now can take the ground of colonizing the free people of color, without being generally considered as advocating the perpetuity of slavery. We doubt whether there has ever been a deeper interest felt, and more



extensively in the community than now. The restoration of a degraded nation to rank and to privilege is a lofty enterprise. The emancipation of two millions from bondage is a worthy object; but this is but a small part of what is contemplated. To raise Africa to liberty and knowledge and religion, is the grand design. And if the chains of every slave were broken this day, that would give a new and more powerful impulse to the Colonization efforts. More than ever would this Society be needed to place the African where he can be free, and where the foot of the oppressor shall not still crush him down. For as long as they remain in this land, they will labor under burthens of sinking weight. By freeing them, we do not confer riches. They are poor. The riches are in the hands of their masters. And the masters will still aim to secure their own interests, as is the practice of mankind. And such will appear to the blacks themselves the obstacle in their way, that they will choose to leave this land. The time will come, we believe, when the Africans will press towards the land of their fathers' sepulchres, faster than the good of the colonies will justify.

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[From the Southern Religious Telegraph.]

#### COLONIZATION.

The articles in the paper of this week, under the head of Colonization, will be read with interest. A new impulse has been recently given to the operations of the Society, and from present indications there is every reason to believe the pledge of \$10,000 for Virginia will be redeemed. Our esteemed friend and brother, Col. Hall, is now successfully prosecuting his agency on behalf of this cause, and we trust wherever he goes he will find a hearty welcome, and receive contributions as liberal as the work in which he is engaged is important. The demand for funds is every day increasing. We understand that within a few days, more than 100 slaves have been liberated in two of the upper counties, and will probably embrace an early opportunity to sail for Africa.

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#### COLONIZATION LEGACIES.

The motion for a re-hearing in the case of Mr. JOSEPH BURR's legacy, mentioned in our March number, (Vol. 11, p. 79) was unanimously overruled by the Supreme Court of Vermont; and the Treasurer of the Colonization Society has since received the amount of the legacy with interest, *six thousand one hundred and one dollars and sixty-one cents*. From this amount is to be deducted the Society's proportion of expenses of suit.

The Treasurer has also received *three hundred and ten dollars and twenty-five cents*, on account of the large legacy left to it in 1832, by the late WILLIAM H. IRELAND, of New Orleans. The smallness of this payment is owing to the previous payment, by agreement between the several beneficiaries under Mr. Ireland's will, of the specific legacies. When the residue of his property shall have been sold, the Society will receive its full share of the testator's bounty.

The subjoined letter, announces another munificent legacy (of *six hundred dollars*) to the Society:

FREDERICK, MARYLAND, Aug. 1st, 1835.

DEAR SIR—By the will of my deceased relative, Mr. Hugh Kennedy, late of Hagerstown, Washington County, a legacy of \$600 has been bequeathed "to the American Colonization Society, to be used in the way that the President and Managers of that Society may think best."

It gives me great pleasure to be the instrument of conveying this donation to, what I have long esteemed, the very first and noblest of all human charities.

You will please draw on me for the legacy. I have taken the liberty of annexing the form of a draft, which will serve as a voucher in my settlement with the Orphan's Court.

I am, sir, very respectfully,  
Your obedient servant,

B. PRICE.

JOSEPH GALES, Esq.

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### AUXILIARY SOCIETIES.

AURORA, CAYUGA COUNTY, N. Y., June 11th, 1835.

To the Editor of the African Repository:

DEAR SIR,—

I am authorized by the Colonization Society of this town, to send for your paper. You will direct the paper to the Secretary of the Ledyard Colonization Society, Aurora, Cayuga County, N. Y. This Society has been organized but a few days, and I inform you of its existence as one evidence of the interest which is manifested in the success of the cause, and the ultimate removal of the great evil—slavery.

At the request of a large and respectable number of the citizens of this place, the Rev. Joseph A. Copp of Tennessee, consented to address them upon the Colonization question, and it was the happy influence exerted by his remarks, that has led to the formation of this Society. With a warm desire for the success of this great and benevolent cause, in behalf of the Ledyard Colonization Society,

I am, yours sincerely,

JOHN MORGAN, *Secretary.*

MORGANTOWN, July 10th, 1835.

DEAR SIR,—On the 4th of this month, we made an effort to re-animate the little Society formed in this place in November, 1832. We shall be able by the first of next month, to forward something upwards of fifty dollars. Rev. James McDougal, a Presbyterian Clergyman in this place, took up a collection for us, and though the amount was small, his willingness to aid us (for he is also a member of our Society) deserves the reward of having the Repository sent to him.

Five dollars paid at any one time constitutes a life member in our Society, and we have eight, to wit: John Rogers, Mrs. Isabella Rogers, Mrs. Mary Ann Wilson, Mrs. Harriet Lowry, Dr. Charles McLane, Mr. William Lazier, Mrs. Rebecca Dening, and myself,—to all of whom you had better occasionally, if not regularly, send the Repository.

It is desired by many of the Society, that some information shall be given about the origin of the American Colonization Society, a description of Liberia, the amount required to deport a subject, &c., and I have consented to furnish what information I can, the latter part of this month. I will thank you to forward me the last Report, and any other documents you may think will be of service to me.

Very respectfully,

G. R. C. ALLEN, *Cor. Secy.*

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Messrs. D. M'Conaughy, S. Murdock, B. S. Stewart, J. L. Gow, and Alexander Reed, a Committee appointed by the Washington County, Pa. Colonization Society, to address their fellow-citizens on the subject of African Colonization, performed that duty on the last national anniversary, at a special meeting of the Society then held.—The Hon. THOMAS M. T. MCKENNAN, President of the Society, called the meeting to order, and it was opened by prayer from the Rev. DAVID ELLIOTT, one of the Vice Presidents.

The President succinctly stated the object of the meeting, and took

occasion to relate some very interesting facts connected with the progress and operation of the Colonization plan, after which the Declaration of Independence was read by ISAAC LEET, the Secretary.

The address, or Report of the Committee, is a brief but comprehensive paper, presenting the most material facts in connexion with Liberia and the colonizing system, and noticing particularly the testimony given by the Rev. Mr. SEYS, during his late visit to the U. States.—The closing remarks of the Committee are as follows :

Let us no longer be met with the objection so often urged, "your scheme is visionary—it can accomplish nothing." The objection has been triumphantly refuted by what has already been accomplished. By our works we wish to be tried.—Whilst we point to the thousands of happy colonists to whom we give a home, and a name; we would ask, how many slaves have been made freemen, by the enemies of our Society? *They talk, we act.* Whilst they declaim against our scheme as visionary, *we demonstrate by facts that it is perfectly practicable.* Whilst they expend their time and their funds in lecturing on the sin and evils of slavery, in the free States, to men as well informed on the subject as their self-constituted instructors, and to men who view slavery with as much abhorrence as they do, we spend our time and our funds in providing a home for the coloured man, where he will stand on an equal footing with those around him. We address ourselves to the slaveholder, and point out the mode by which he can get rid of the evil.\* We wish and receive his aid in the holy cause. Long experience has taught us that men are not to be driven to the performance of their duty. And from what we know of our Southern brethren, they are the last people on earth to be operated on in this way. The visionary projects, exaggerated statements, and the abusive epithets, put forth by some of the abolitionists are well calculated to rouse their indignation, and compel them in self-defence to draw more tightly the bonds of the slaves.

We will close this address by remarking that we have much cause for congratulation for what has been done, and, although our operations have been seriously retarded by what we honestly believe unmerited opposition, we entertain full confidence, that this very opposition will produce a more thorough investigation, and must in the end prove beneficial to our cause. Let the public mind be well informed, the public feeling turned into the right channel, and the unhappy, degraded sons of Africa within our borders *shall all be redeemed.* We invite contributions from our fellow-citizens, either in their churches on Sabbaths before or after the 4th of July, or to be made, whenever convenient, to Daniel Moore, Esq. Treasurer of the Washington County Colonization Society.

On motion of Mr. Elliott, the Report of the Committee was accepted and approved.

The Rev. Dr. McConaughy, being then called on by the President, addressed the meeting at considerable length and with great force and ability.† He was succeeded by Wm. K. M'Donald, Esq., who offered the following Resolutions, and supported them in an able and zealous speech.

*Resolved,* That we think it expedient that Societies, auxiliary to the Washington County Society, be established without delay in every township in the county.

*Resolved,* That whilst we agree with the members of the Anti-Slavery Society, that slavery ought to be abolished, we *differ* widely from them as to the plan; and whilst we would ascribe to the Anti-Slavery Society, purity of *motive*, we cannot but consider the tendency of that Society as directly hostile to the *very end* it is their professed object to promote. Mr. M'Donald having closed his speech, the foregoing Resolutions were unanimously adopted.

Professor Lee, then addressed the meeting with a few pertinent remarks, and concluded by moving an adjournment till 7 o'clock in the evening, which was carried.

The Society again convened at 7 o'clock agreeably to adjournment; the meeting

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\* As evidence of this fact we would notice the effort now making in Virginia to raise funds for the purpose of establishing a Colony under the auspices of the Parent Society.

† We hope to find room for the Address in our next.—*Ed Rep.*

was opened with prayer, by the Rev. Mr. Haynes. Rev. Mr. Elliott then read several extracts from the *African Repository*; and followed them up, with some pithy and forcible remarks.

On motion of Rev. Mr. Alrich,

*Resolved*, That the recent and increasing facts, that are constantly coming before the minds of the *American Public*, on the subject of slavery and those evils connected with the existence of the black population in this country, justify the conclusion, that what is called the *Abolition Scheme*, is impracticable, and that the *Colonization Scheme* is the only plan to remove those evils, and remove slavery from our land. Mr. Alrich very ably and earnestly sustained his Resolution.—After he closed, it was adopted *nem. con.*

On motion of Mr. Lee,

*Resolved*, That this Society feel their original confidence in the Colonization Scheme increased by daily events, and that it cherishes for the American Colonization Society unabated attachment.

*Resolved*, That this Society presents to the American Colonization Society, an expression of that gratitude, which it becomes them to entertain, for such noble exertions, so extensively successful, in behalf of the best interests of our own country and of Africa.

*Resolved*, That the Young Men's Colonization Society of Philadelphia, is justly entitled to our grateful admiration, for the benevolence and for the vigor, which have distinguished its operations, and that it has our fervent prayers for the continuance of such signal success, as has so far attended its measures, until the infant colony of "Pennsylvania," shall equal the renown of its mother, in the arts of civilization, and in the blessings of Religion and Liberty.

*Resolved*, That this Society are entirely convinced that the Scheme of colonizing in Africa, the entire colored population of the Southern States, is within the capacity of the people of the United States, and that the most solemn obligations of patriotic duty, and Christian philanthropy, rest upon them to make the scheme a national work.

*Resolved*, That the proceedings and Resolutions of this meeting be printed in the papers of this town, and a copy be transmitted to the Mother Society at Washington City.

The *Colonization Society of Augusta County, Va.* held a meeting in Staunton, on the evening of the 6th of July, Robert L. Brooke in the chair, and Wm. Clarke, Esq. acting as Secretary. The meeting was addressed by Col. A. Hall, Agent of the American Colonization Society for Virginia, after which the following resolutions were adopted, which we copy from the Spectator:

1st. *Resolved*, That the Augusta County Colonization Society hail, with great pleasure, Col. A. Hall, the accredited Agent of the Parent Society, and that they highly approve of the effort now making by the Virginia Society to raise \$10,000 for African Colonization.

2nd. That in aid of this laudable effort, the Augusta County Colonization Society, relying on the aid of Divine Providence, and the liberality of the friends of this Institution, will endeavor to raise the sum of \$500.

3rd. That a Committee of three be appointed by the chair, to address a circular letter to all the Rev. Clergy of this County, requesting their co-operation, and respectfully proposing Sunday, the 26th instant, as the time for calling the attention of the people to the subject, and for taking a subscription in their respective congregations.

Messrs. Littleton Waddell, Wm. Kinney, Junr. and Robert L. Cooke were appointed a Committee in conformity with the third resolution.

NEW HAMPSHIRE COLONIZATION SOCIETY.—In a former part of the present volume, (p. 227) we noticed the anniversary meeting, on the 4th of June last, of this Society. We have since received the Report of the Managers, presented and accepted on that occasion. It is a judicious document, written in a spirit of Christian benevolence

towards the revilers of Colonizationists which could not fail to produce its appropriate effect on them, but for what the Report styles their "perverted or greatly excited state of feeling."

The following gentlemen were elected officers of the Society for the en-uing year:

Hon. JOSHUA DARLING, *President*. Hon. JOHN H. CHURCH, D. D. Rev. Prof. CHARLES B. HADDUCK, Hon. JOHN BELL, Hon. WILLIAM A. KENT, *Vice-Presidents*. MILLS OLCOTT, Esq. Hanover, Hon. SAMUEL MORRILL, Concord, Gen. JOSEPH LOW, Concord, Rev. ASA P. TENNEY, Concord, Rev. JOHN R. ADAMS, Londonderry, JOHN ROGERS, Esq., Plymouth, STEPHEN AMBROSE, Esq., Concord, Rev. JONATHAN CLEMENT, Chester, and the Rev. MOSES B. CHASE, Hopkinton, *Managers*. The Rev. MOSES KIMBALL, Hopkinton, *Secretary*. Mr. ASAPH EVANS, Concord, *Treasurer*.

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LETTER FROM THE REV. E. W. SEHON.

COLUMBUS, OHIO, July 9, 1835.

*Rev. and Dear Sir:*—Enclosed, you will receive a draft on the Bank of Baltimore, for \$72 25—which you will please hand over to the Treasurer.

The above was collected for the American Colonization Society, in Circleville, Ohio, on the 4th inst., after addresses by John L. Green, Esq. and myself. The whole amount was \$72 62 1-2,—I paid 37 1-2 cents for the draft.

I was specially invited to attend the anniversary of the Circleville Colonization Society, and cheerfully responded to the call. Although I am no longer a traveling Agent for the great enterprise in which we have embarked, still my wishes and desires are as ardent now, yea more so, than ever, for the accomplishment of the glorious objects we have in view. In many parts of this State, the Abolitionists have attempted to rally and introduce among our citizens their disorganizing doctrines. In no one place have they seemed to gain more followers than in Circleville. Several of the most worthy citizens of the place, who were formerly warm friends of the Colonization Society, have gone over to the camp of our enemies. But I hope the estrangement is only temporary, and that the aid of our former valuable associates, will again ere long be ours.

A large and attentive audience who listened with the deepest interest to the addresses, spoke volumes in favor of our Institution: while the liberal collection I herewith forward you, will say to you and through you, to the friends of Colonization elsewhere, that the Colony of Liberia is duly regarded by the worthy citizens of Circleville.

The Abolitionists held their meeting on the same day, at 11 o'clock, in the Court House,—ours being at 2, P. M. I attended. The great object of the speaker was to prove that slavery was an evil, and by circumstances gathered from numerous and various sources to exhibit its cruelties.

We were cited to instances of negroes being most unmercifully whipped—their backs well washed with salt water—and then ordered by the humane master to go to mistress and she would tell them what to do. How nonsensical all this—how childish, yea, how ineffectual. When the speaker is not even within gun shot of the enemy, why work themselves into such sympathy, frenzy, and passion, so far from the scene of action.

Who denies that slavery is an evil, one of the first magnitude—a growing evil?—Why, even that cruel master, so called by the humane Abolitionist, admits it, and eagerly asks for the remedy—a remedy that shall be safe, practicable and just; not one that shall be fraught with more horrors than the disease itself. Do not these mourning, croaking prophets of the age, know that slavery as it now exists in our Union, is not sustained by the exercise of such cruelty as they declare? Do they not know that the South is not the great lazar-house which they represent it? Do they not know that amid the Savannahs and swamps of the South, that hundreds and thousands of these unfortunate beings are in regular church membership with

the Methodist and other Christian churches? That there the missionaries of the cross are preaching Christ and him crucified? If they do, they strangely forget to mention them; but entertain their hearers with stale reports of cruelty of fifty years standing. Like preying vultures in quest of putrefaction and death, in their journey they pass without notice all the fair and interesting face of nature. Will such be the arguments by which Abolitionists hope to reach the South? Let me kindly say to them, beware—beware; every step you take is but increasing the evil you profess to wish abolished, and riveting more firmly the chains of the unfortunate slave.

Hoping that God may rule all for the best,

I am yours as ever,

Rev. R. R. GURLEY.

E. W. SEHON.

### COLONIZATION EFFORTS.

The article bearing this title, in the last number of the Repository, contained a notice of the meetings held in Boston on the 30th of June and 2nd of July. Since its publication, we have received the following official account of those meetings:

BOSTON, JUNE 30, 1835.

A meeting was held at the Masonic Temple, this evening, in behalf of the American Colonization Society.

Hon. Alexander Everett was chosen chairman, and opened the meeting with some introductory remarks on the past history and present prospects of the Colonization Society.

Rev. R. R. Gurley next addressed the meeting at length and in an eloquent manner, in behalf of the Society.

Remarks were also made by Rev. Mr. May, T. R. Marvin, Esq., and others.

The following Resolutions were subsequently offered by Rev. Mr. Tracy, and on account of the lateness of the hour, (it being past 10 o'clock) their consideration was postponed to an adjourned meeting of the friends of African Colonization, on Thursday evening, July 2nd. viz:

*Resolved*, That in the judgment of this meeting, the American Colonization Society, adhering to what is declared in its Constitution, to be its exclusive object, viz: "To colonize with their own consent, the free people of colour of the United States, in Africa, or elsewhere," is conducive to the interests of humanity, the preservation of our national union, and to the great cause of liberty, civilization and Christianity, and therefore worthy of the support of the whole American People.

*Resolved*, That Christian colonies of free men of colour, upon the African coast, educated, peaceful, enterprising, and self governed, must, by their influence and example, tend powerfully to improve the condition and elevate the character of coloured men of the African race throughout the world.

*Resolved*, That in the opinion of this meeting, the efforts of the American Colonization Society, have been attended with remarkable success, and that the infant Colony of Liberia has done much to suppress the slave trade on the coast of Africa, and to introduce civilization and Christianity among the West African tribes.

*Resolved*, That the friends of this Society, particularly in New England, are urged at the present time by the most weighty considerations, to defend its principles and contribute to its funds.

*Resolved*, That it be earnestly recommended to the Clergy and congregations of all denominations in this city, and throughout New England, to take up collections for the cause of African Colonization annually, on or about the 4th of July.

*Resolved*, That a subscription be now opened, and that a Committee be appointed to solicit further aid from our citizens.

JULY 2, 1835.

A large meeting of the friends of African Colonization was held at the Temple in Tremont street, agreeably to adjournment. Hon. A. H. Everett in the chair.

The Resolutions offered at the last meeting, were taken up, and supported by remarks from Rev. Mr. Tracy, J. B. Curtis, Esq., and Rev. Mr. Gannett, and adopted by the meeting.

During the discussion, questions were proposed by Mr. W. L. Garrison, and a few remarks made by Rev. Mr. May. Capt. Parsons, who has recently returned from Liberia, also made some statements relative to the flourishing condition and favourable prospects of the Colony.

The following gentlemen were appointed a Committee to carry the last vote into effect, viz:

Messrs. Samuel Dorr, B. B. Thacher, G. J. Homer, T. B. Curtis, and T. R. Marvin.

A subscription was commenced and the meeting dissolved.

Of the meeting held at New Haven, Conn. on the 8th of July, mentioned in our last, the following more extended account is taken from the New York Observer of July 18, and the New Haven Religious Intelligencer of July 25:

The meeting was one of which the public were not very fully apprised, but there were present about two hundred citizens male and female. The Rev. President Day was called to the chair, and Henry White, Esq. appointed Secretary.—Prayer was made by the Rev. L. A. Sawyer.

The Rev. R. R. Gurley addressed the meeting. He said (in substance) that he was rejoiced to have the opportunity to bring up this cause again to the attention of the public, with the countenance of so many whom he saw around him, whom he had been accustomed to venerate for years long gone by. He should not enter upon a complicated consideration of the subject, before those who understood so well its real nature and relations; but should merely present the scheme again in its true character, its simplicity, its practicability, its applicability to the object of elevating the people of color in our land.

The Rev. gentleman interested his audience for a considerable time with his remarks upon the nature and practical tendencies of the scheme, and the happy results already accomplished in Africa, by the implanting there of those seeds of intelligence and virtue, which must spring up and continue to increase while the stars shall endure. He presented the scheme also in its relation to the agitating subject of slavery.

Referring to the painful intelligence of the death of Judge Marshall, (which had that afternoon just reached us) he uttered a beautiful eulogium on that illustrious man, and related a conversation which he had had with the venerable Chief Justice, a few weeks ago. That great and wise patriot, the associate, the friend, the worthy biographer of Washington, has been for years the friend of the Colonization Society, not only aiding it with his name and personal influence, but contributing liberally to its support. In the conversation related by Mr. Gurley, that able and venerated man gave his most decided opinion that an immediate equality of civil and social rights between the two races of whites and blacks must terminate either in amalgamation or war. The Rev. gentleman further stated, that the South do now look upon the measures of the Anti-Slavery Society as war. He hoped to see slavery abolished by the milder measures of the Colonization Society;—which, however, need not interfere with any other measures suited to the same object.

The following resolution was moved by Professor Goodrich, of Yale College:

*Resolved*, That in the view of this meeting, the establishment of Christian Colonies of free men of color with their own consent, on the African coast, is a work of great humanity and benevolence towards the colored race; and that the efforts of the American Colonization Society to this end, deserve the liberal support of the people of the United States.

It is impossible to do justice to the vigor of thought and expression, and the deep evident sincerity with which the foregoing resolution was supported by the mover. He had risen, (he remarked) to speak upon this subject, without a previous expectation of so doing; but because he had been asked to express his sentiments, and had never before expressed them in the public manner he now wished to do. After a deliberate consideration of all that had been brought forward in opposition to the scheme of Colonization, as well as of the sentiments which had been

urged in its favor, he was willing most seriously to say, that his confidence in the plan of Colonization remains unshaken; insomuch that the greater part of the good which he desired in behalf of the colored population of this country, he expected to see conferred upon them through its agency. And this, continued Prof. G., I say, standing on the ground of New England sentiments of opposition to slavery, and as an *Abolitionist*, in the only sense in which I have ever heard a man in intimate conversation profess the doctrine of immediate emancipation,—and that is in the sense that slavery ought to cease at the *first moment* when it can be made to cease consistently with the interests of those who are the subjects of emancipation. But if I held to instant emancipation as a duty, then with double earnestness should I give to the Colonization scheme all the support which, as a humble individual, I can.

Nor am I (he continued) to be moved from this ground by the fact that men in another part of this nation may uphold this very cause under the influence of wrong motives. I must learn from a new code of morality that principle, which makes it my duty to forsake a righteous cause, because there may be men associated in its support whose views I cannot but condemn. I speak in the spirit of love towards those who oppose the voluntary migration of the free blacks; but with the most undissembled sorrow, that there should be any who do oppose an enterprise so simple, so benevolent, so Christian, as this which is presented this evening to our minds, and to which I feel constrained to devote my humble efforts for LIFE.

The resolution was seconded by the Rev. Mr. Bacon, who made many forcible remarks respecting the present duty of carrying the Colonization scheme high above opposition; for when the idea of the abolition of the Colonization Society shall be settled forever, *peace* will be made, because opposition will become heartless, and the Anti-Slavery Society can collect its energies and spend them on the nobler part of their enterprise.

Professor Silliman also advocated the resolution with great earnestness. He was grieved at the idea of any decline of interest in the great cause of Colonization.—He had looked deeply into the subject.—he had read what had been written against it, without being able to find the secret of this great opposition which has been raised. I have read, said he, the book of my worthy and esteemed friend, Mr. Jay; but I cannot see a good reason for the opposition, I *cannot* understand it.

The resolution was adopted.

On motion of the Rev. Mr. Bacon, a contribution was taken up, and a committee of three was appointed, to devise means for the continued support of the Colonization cause.

The Committee are Henry White, Alexander C. Twining, and James Donaghe. Rev. President Day pronounced the benediction.

*Sunday evening, July 12.*—By desire of the Committee a second meeting was held in the central church to hear a further exposition from the Secretary of the Colonization Society respecting its principles.

The meeting was opened with prayer by the Rev. President Day; and after the usual religious exercises, addresses were delivered to a deeply interested audience, by the Rev. Mr. Gurley and Rev. Mr. Bacon. A contribution was taken up, which, with that of the previous meeting, amounted to \$206. It is understood that the Committee are proposing to enter upon measures for a more systematic and liberal support of Colonization, than the cause has ever received in New Haven.—It is to be hoped, for the sake of the colored man, of Africa, and of *peace* in the churches, that the same may ere long be both attempted and effected in every city and town in the United States.

On Tuesday evening, July 17, a debate between Mr. GURLEY and Mr. MAY took place at Julian Hall in Boston. The remarks of the former are thus reported in the Boston Atlas:

Mr. GURLEY rose and said:—That this discussion was not of his seeking; and yet he should never decline to defend the principles and policy of the American Colonization Society. He was not insensible to the merits of the gentleman who had felt it his duty to stand up there in hostility to the American Colonization Society. But purity of motive was no certain security against errors of judgment. The subject in debate should be viewed in the light of reason.

He entered upon this debate not because the Colonization Society needed apology or defence,—not simply to reply to objections urged against it,—but that its principles might be understood, and its measures and success be fairly developed.



He felt it unnecessary to claim for this Society what could be expected from no human institution—perfection. If it could be shown that in the wide circle of its friends, and the great variety of its publications, sentiments might be found not accurately just, it was no valid cause for condemning the institution. If it were, every benevolent society of the age must be abandoned.

What was the simple and only specific principle of the Colonization Society?—"to colonize with their own consent the free people of color of the United States in Africa or elsewhere." Can any thing be more unexceptionable than this exclusive object of the Society? What infringement is there here of the rights of the colored people? If we may aid such of them as choose to remain, may we not assist such of them as choose to remove?

The society was founded on no prejudice against the colored people, but on humanity and benevolence towards them. It regarded them as a distinct people from the whites, and destined to remain distinct;—as unfortunate and embarrassed in circumstances,—and exposed to great and oppressive evils, without any fair prospect, while in the midst of us, of speedy and adequate relief. It desired to assist them in securing entire deliverance from their thralldom. It was not merely the *sin* of the whites which stood in the way of their elevation here. We would place them where nothing should oppose their progress, where their minds would be free—where all motives which stir the soul to noble conduct would excite them,—and the most glorious hopes animate them,—where they, self-governed, might build up their own fortunes, and shed light upon the prospects of their posterity and their race.

But we are told of expatriation—the forcible expulsion of the people of color from our shores. Nothing of the kind ever entered into the views of the society. It had adhered and designed to adhere to the spirit and letter of its constitution. If the idea of coercing the free people to emigrate had entered the minds of some individuals, was the society to be held responsible for their speculations? or should it be admitted as one of the possible contingencies of the future, that the plan so benevolent in itself of the society, would be perverted, was this a reason why it should not be sustained,—especially could this be alleged in argument against it by men who set all consequences at defiance on the gravest and most perplexed questions of duty?

Mr. Gurley pointed to Liberia as a standing and permanent monument of the wisdom and benevolence of the society. That Colony looked forth in lovely beauty and growing prosperity from that coast of darkness, piracy, and blood. It would be to Africa what Plymouth was to New England. It would be an ever burning light, an ever increasing empire of Truth, Freedom and Religion, through all future time. How powerfully it may act by its moral influence upon this country, and how extensively contribute to the liberty and happiness of our colored population, depends upon the *spirit* and *liberality* manifested on the subject of African Colonization by the American people.

Mr. May replied.

Mr. Gurley insisted that there was no impropriety in the language used by the Society in regard to the prospects of the colored people while in this country. Let every thing possible be done for them. He would throw no obstacle in the way of their improvement. He would rejoice in all their prosperity. His opponent had admitted that there was no sin in assisting to remove free men of color with their own consent. Mr. Gurley considered this concession as a giving up of the whole argument against the society. But it was said that to treat the colored people so as to make them willing to go was sinful, and this was admitted if the gentleman meant simply by the assertion to condemn cruelty and oppression—but if it was meant that motives and reasons were not to be presented to their minds, if they were not to be informed of the advantages to be gained by emigration, then he must dissent from the opinion, and say that nothing was more *right* than thus to influence the people to secure their highest interests by removal.

Mr. G. believed that if the African Colonies once became inviting homes for men of color a tide of emigration would set from this country similar to that flowing in upon us from the shores of Europe. We could not keep the colored people when they should find it to their interest to emigrate. He said the question now soon to be settled in New England, was whether the doctrines of Colonization or Anti-Slavery should prevail. He deemed it a great and solemn question. He urged that the principles of the Colonization Society were peaceful, safe, constitutional, and efficient—while those of Anti-Slavery, as set forth and urged by the

leaders of that party, were likely, should they predominate in the whole north, to throw the nation into confusion, if not shake down the Temple of our Union, Hopes, and Liberties.

The debate, which was on a Resolution introduced by Mr. May, denouncing the Colonization Society as unworthy of patronage, was resumed on Monday evening, July 20. The Boston Recorder furnishes an account of the discussion on the last named evening, which we subjoin; omitting some strictures on the Anti-Slavery ladies for joining in the violent expressions of applause and disapprobation which were elicited:

"On Monday evening, before the debate commenced, the meeting voted, that there should be no expressions of approbation or disapprobation. Mr. May commenced, and concluded his remarks without interruption. He conceded, in fact, the whole question on which the merits of the Colonization Society really depend—that planting colonies of free people of color, in Africa, with their own consent, is a good thing. After this concession, he read from the publications of the Society, which amount to something like a score of octavo volumes, perhaps as many extracts, which, divorced from their connection, need explanation. Mr. Gurley replied—showing that the general tenor of the Society's publications was far different from Mr. May's representation. During his speech, some one, probably, who came in after the vote to the contrary had been passed, began to clap, and was answered by hisses; on which a somewhat animated contest of hissing and clapping ensued. This was repeated, before he sat down. Mr. May replied, going over much the same ground as before; and his friends set themselves at work very industriously, to make as much noise in his favor, as they supposed had been made on the other side. Mr. Gurley replied. He finished the consideration of Mr. May's objections, went into an exposition of the advantages of the Colonization Society, and contrasted its claims with those of the Anti-Slavery Society. In doing this, he exhibited a hand bill, having a large cut of a negro in chains, with some inflammatory sentences under it. Here, he was interrupted by hisses, which were answered by clapping. Mr. George Thompson rose and attempted to address the meeting. This increased the confusion. Cries of "sit down—shame—be silent—let Mr. May answer, if he can—no foreign interference," &c. from all parts of the Hall. Mr. Thompson persevered as few men would have done, but at last yielded to the evident determination of the audience, and took his seat.—The Hall then became still, and Mr. Gurley proceeded. This, his second speech, was the most powerful effort we ever heard from him. We have very seldom heard its equal from any one. Mr. May spoke again, principally in defence of the Anti-Slavery Society, and Mr. Gurley replied. The question was then put.—Many hands were raised on both sides. It was evident that some were voting, by mistake, contrary to their intentions, and that the actual number on each side could not easily be ascertained. Rev. Mr. Gannet proposed, that, not as Colonizationists, nor as Abolitionists, but as good citizens, we should dissolve the meeting and go home—which was done.

We do not know that any Anti-Colonizationist was convinced by these discussions; but, except among men who are committed against the Society, we believe the very general opinion is, that their overthrow on the field of argument was as complete as any one could desire. We have no doubt, that such was the opinion of a very large majority of those present. Those who thought Mr. May worsted in the argument, gave him credit for doing as well as his cause permitted, and for behaving like a gentleman.

"It is evident that the cause of the Colonization Society is gaining a hold on the convictions and affections of the people of New England, stronger than it ever had before. We say this, in view of facts, which are coming to our knowledge from various parts. The storm of abuse and misrepresentation with which it has been assailed, is beginning already to contribute to its strength."

Since the above was in type, we received the Connecticut Observer, containing an account of two Colonization meetings at Hartford. The following is extracted from it:

COLONIZATION.—On the evenings of Monday and Tuesday, the 18th and 19th

of July, meetings were held in the Centre church, in this city, in behalf of the American Colonization Society. Hon. Chief Justice Williams presided. Seth Terry, Esq. was chosen Secretary of the meeting. Rev. President Wheaton, of Washington College, offered prayer. The object of the meeting was then stated, by the Secretary, to be to aid in effecting the Resolution of the American Colonization Society, in raising \$100,000 the present year, for promoting the objects of that Institution.

Rev. Mr. Gurley addressed the meeting in a candid and forcible manner, advocating the claims of the Institution to the patronage of the public. The fine spirit which Mr. G. always manifests, in his addresses, and his ingenuous exhibition of the principles of the American Colonization Society, and of the objects which it wishes and expects to accomplish, leave a most happy impression on the minds of an audience. He is evidently sincere—evidently in earnest;—and an antagonist of generous mind, and expanded feelings, might almost wish to embark in the same cause, whatever may be the convictions of his understanding.

The meeting was next addressed by the Rev. Mr. Bacon, of New Haven. We had read many articles in behalf of Colonization, from his pen; but had never before heard him advocate, orally, the claims of the American Colonization Society. His address was acute, argumentative and eloquent. Before he had presented all his views, the time was so far spent, that the meeting was adjourned to the next evening.

On Tuesday evening, after prayer was offered by Rev. Mr. Coles, of the Methodist church, in this city, Mr. B. continued his remarks. We hope, hereafter, to present a sketch of them from his own pen. We were very greatly interested in the clear and graphic view which he gave of the settlements which have been made in Africa, by the American, Pennsylvania, and Maryland Colonization Societies.

One of the points on which he dwelt, at considerable length, and which he established, in our view, with entire success, is, that the objects of the American Colonization Society are not secular. It has been made a reason, by some, for not admitting the Society to be advocated, on the Sabbath, in the desk, that it is a secular enterprise,—and that it is out of place to advocate it, 'on the Sabbath day.' To our mind, the remarks of Mr. B. were entirely satisfactory, on this point—and we should as soon, to borrow a thought from the address, exclude the American Board, from our pulpits, because it has printing establishments, and schools, as exclude from the desk the American Colonization Society, for similar reasons. We suppose it is still 'lawful to do good on the Sabbath day.' And if it is not doing 'good,' to civilize Africa—to prepare the way for the organization of churches, and schools, in that ill-fated country—and for sending, through its length and breadth, the ten thousand other beneficial influences which flow from Christian colonies, we despair of seeing any thing benevolent, and humane, and heavenly, done here on the earth.

In conclusion, Mr. B. compared, in glowing and eloquent strains, the settlement of New England, with the colonizing of Africa. With the warmth of one who can sympathize with the virtues of our forefathers, and appreciate their worth, he eulogized their memory—and paid a well-deserved tribute to the merits of the lamented Ashmun.

A resolution was then adopted, which had been offered, on the previous evening, —'That this meeting approves of the effort of the Managers of the American Colonization Society, to raise \$100,000 in aid of that Institution, during the current year.' A collection was then taken up.

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#### COLONIZATION MEETINGS.

We have just received a pamphlet, giving an account of certain anniversary meetings of several religious and benevolent institutions held in March last, in pursuance of notice, at Fayetteville, N. C. On the 20th of that month, the subject of Colonization was called up by the Rev. Dr. McPheeters, who offered the following Resolution:

"Resolved, That the Scheme of African Colonization, under prudent management, commends itself to the patronage of philanthropists, and to the prayers of the whole Christian community. And that, in the opinion of this meeting, the American Colonization Society, in the wise and vigorous prosecution of its legitimate object, is destined to prove a blessing to two continents, by promoting the civil, moral and religious condition of their inhabitants respectively."

Dr. McPHERTERS spoke at length in support of his Resolution; remarking, in the course of his address, that the history of Colonization disclosed some mistakes, but great success; and that there was reason to expect great results, though not immediately. The Rev. Mr. DOVE-LASS made a few remarks on the advantage to Africa of this enterprise.

The Rev. Mr. HUNT went into the subject at large, and was followed by the Rev. Dr. GRAHAM, who dwelt on the difficulties which were involved in a change of our present social system. He had resided for 15 years in one of the largest slaveholding counties of the state. He had long but anxiously considered the subject, and still it was dark. There were nearly 7000 slaves offered in the New Orleans market last winter. From Virginia alone, 6000 were annually sent to the south, and from Virginia and North Carolina there had gone in the same direction in the last 20 years, 300,000 slaves, while not 4000 had gone to Africa. What this portended he could not predict, but he felt deeply we must awake in the states and consider the subject.

The Rev. Mr. RUSSELL spoke of the general current of sentiment and feeling throughout New England. He believed the party of Garrison was small, but the interest which men feel in this matter was deepening every day.

Judge PORTER adverted to the effects which northern abolitionists were producing. They were exasperating the people of the southern states, and the evils of their system in every way; especially by rendering the slave restless and the master severe.

*At Philadelphia, a spirit-stirring meeting was held on Thursday evening, the 25th of June, at the Temperance Hall in the Northern Liberties.*

BENJAMIN NAGLEE, Esq. presided, and addresses were delivered by the Rev. GEO. W. BETHUNE, Rev. JOHN BRECKINRIDGE, and CHARLES NAYLOR, Esq.—The speeches were of a peculiarly animated character, and were received with great enthusiasm. Though every part of the house was so crowded, that a large number were unable to obtain seats, yet not the slightest impatience was manifested, and the large audience remained nearly unbroken until the close of the meeting, at an unusually late hour.

A Resolution, offered by Mr. Naylor, to organize a Society for the Liberties, auxiliary to the Young Men's Colonization Society of Pennsylvania, was received with great applause, and passed unanimously.

A Committee of fifteen was then appointed to prepare a Constitution, and make the necessary arrangements for carrying the above resolution into effect.

We were delighted with the great interest exhibited by the citizens of the Liberties in this meeting, and have every reason to believe that their new Society will prove a valuable co-worker in the great cause of African melioration.—*Col. Herald.*

[From the Troy Daily Whig.]

COLONIZATION MEETING.—At a meeting of the friends of African Colonization, according to the operations and designs of the American Colonization Society, and

its auxiliaries, of the city of Troy, assembled at St. John's church in said city agreeably to public notice given for that purpose, on Monday evening, June 22, 1835, on motion of Stephen Warren, Esq. Jedediah Tracy, Esq. was called to the chair, and on motion of Dr. Blatchford, Day Otis Kellogg was appointed Secretary.

A letter from Rev. Dr. Milnor of New York, who had the previous morning left this city for his residence, was read by the Secretary apologizing for his unavoidable absence, and regretting his inability to participate in the proceedings of the meeting. It was a cause, he said, which, as a patriot, philanthropist and Christian, had peculiar claims upon his labours, his affections and his prayers.

Rev. Dr. Proudfit, Agent of the Pennsylvania and New York Colonization Societies, then addressed the meeting, exhibiting a gratifying picture of the success and future promise of the several colonies already commenced in Africa, and portraying with much zeal and ability the claims upon American citizens as a nation, to restore her injured sons to a freedom, where their bodies not only shall be free, but where their minds may become "erect"—our duty to our country in securing her welfare and the perpetuity of her blessed institutions, by providing an asylum abroad for her colored population, and our duty to God, by the use of every means in our power, to send the light of civilization and the salvation of the gospel into Pagan and benighted Africa.

The interest of the occasion was well sustained, and the claims of the cause were ably supported by the appropriate and forcible addresses of the Hon. D. Buel, Jr., and Hon. J. D. Willard, of this city, and Rev. Rodney Miller, of Worcester, who followed; after which, the Rev. Dr. Proudfit read to the audience several interesting documents, among others a letter, peculiarly so, from a Theological Student at Princeton, New Jersey, born and bred in the bosom of slavery in Kentucky—his only patrimony consisting of slaves, which he steadily and decidedly declined—who had become so deeply impressed with the wrongs of the colored race, and the triumphant success, he saw in prospect, awaiting the Colonization cause, that with the most noble and generous self-devotion, he offered his services, his life, to "spend and be spent" in the service of his Heavenly Master, under the direction of the Society. This young gentleman's offer was accepted, and he is now on his way to Africa, to learn how he can be most useful there, whence it is expected he will return only to prepare himself to spend his days in that country in the cause he has so much at heart.

In pursuance of a resolution passed unanimously for that purpose, cards were now circulated through the audience, which resulted, with the collections of the Rev. Agent the following day, in the city, in a very liberal contribution in aid of the Society, which he represents.

On motion of the Rev. Dr. Tucker,

*Resolved*, That the proceedings of this meeting be published; whereupon the meeting adjourned.

JEDEDIAH TRACY, *Chairman*.

D. O. FELLOGG, *Secretary*.

N. B.—The amount of the collection was, we have since learned, six hundred dollars.—[ED. AFR. REP.]

#### TAUNTON, MASSACHUSETTS.

COLONIZATION MEETING.—The Rev. Mr. Gurley, Secretary of the American Colonization Society, delivered an address on the subject of Slavery and Colonization, in the Rev. Mr. Maltby's meeting-house, on Friday evening.

After the conclusion of the services, a meeting was organized to consider the expediency of forming, in this town, a Society, Auxiliary to the American Colonization Society, Hon. JOHN M. WILLIAMS, was chosen Chairman, and HORATIO PRATT, Esq. Secretary.

The following Resolutions, drawn up by the Chairman, were then read, and subsequently, on motion of Rev. Mr. Bigelow, were adopted unanimously:

*Resolved*, That the colonization of the people of color on the coast of Africa, with their own consent, is a benevolent, laudable and practicable object.

*Resolved*, That the establishment of colonies of free, civilized and Christian people of color, along the coast of Africa, may, and by the aid of Divine Providence, will eventually accomplish the entire suppression of the African Slave Trade.

*Resolved*, That the establishment of such colonies, may, and by the aid of Di-

vine Providence, will be powerfully instrumental in diffusing through all the dark and benighted regions of Africa, the light of Divine truth and the blessings of civilization.

*Resolved*, That the establishment of such colonies, by the emigration of free people of color from the United States, is an object of interest and importance not only inasmuch as it will open to our merchants new sources of beneficial commerce, but especially also, inasmuch as the emigrants will carry with them, and establish and diffuse in Africa, our language, literature, science, laws, institutions, and our political, civil, moral and religious privileges and principles. Therefore,

*Resolved*, That the American Colonization Society, in its efforts to accomplish these laudable objects, is worthy of the cordial approbation and co-operation of Christian philanthropists in all parts of our country.

*Resolved*, That it is expedient to form, in this town and vicinity, a Society auxiliary to the American Colonization Society.

The following Constitution was then presented and adopted, and signed by most of those present:

ART. I. This Society shall be called the Taunton Colonization Society, and shall be Auxiliary to the American Colonization Society.

ART. II. The object to which it shall be exclusively devoted, shall be to aid the Parent Institution at Washington, in the Colonization of the free people of color of the United States on the coast of Africa—and to do this not only by the contribution of money, but by the exertion of its influence to promote the formation of other Societies.

ART. III. An annual subscription of one dollar, shall constitute an individual a member of this Society; and the payment at any one time, of five dollars, a member for life.

ART. IV. The officers of this Society, shall be a President, Vice-President and Managers; Secretary and Treasurer, to be elected annually by the Society.

ART. V. The President, Vice-President, Secretary and Treasurer, shall be *ex-officio* members of the Board of Managers.

ART. VI. The Board of Managers shall meet to transact the business of the Society.

ART. VII. The Treasurer shall keep the accounts of the Society, as well as take charge of its funds, and hold them subject to an order of the Board of Managers.

ART. VIII. The Secretary of the Society, shall conduct the correspondence under the direction of the Board of Managers, both with the Parent Institution and other Societies.

*Voted*, That the proceedings of this meeting be signed by the Chairman and Secretary, and published in all the papers in this town.

The meeting was then closed by a prayer from Rev. Mr. Maltby, and adjourned to meet at the TOWN HALL, on Friday evening next, at half past 7 o'clock.

J. M. WILLIAMS, *Chairman*.

H. PRATT, *Secretary*.

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[From the *New York Christian Advocate*, July 31.]

#### LIBERIA.

We have just received information from a writer who resides in this place, giving information that the commission which was sent to King Boatswain was courteously received, and that permission was granted for a missionary to reside in his dominions—that he appropriated lands for buildings, &c. It is also stated that Mr. Williams, the colored missionary, made himself very acceptable by his Christian and gentlemanly conduct, and is therefore likely to be the instrument of great good. Thus a way is opened for the mission to extend into the interior of that continent.

The following letter, directed to the Rev. Mr. Seys, or in his absence, to Dr. D. M. Reese, will more fully explain the state of affairs in this place:

MONROVIA, MAY 16, 1835.

*Rev. and very Dear Sir:*—I have but time to inform you of my return from Boporo, on the 18th instant. Your letter was presented to King Boatswain, and its contents explained by Mr. Whitehurst.

He was much pleased at the proposed location of a school among them, and very readily assigned land for that purpose, which was very soon cleared, and the limits of the requisite building marked off. The school house is 40 feet front, by 18 depth, and will accommodate as many pupils as can occupy my attention.—During the protracted residence of the commissioners at the Court, I employed my leisure time in teaching a school of fourteen persons, from the ages of seven to fifty years. Their proficiency was truly astonishing, and in the space of six weeks, boys who had never seen a book, nor could speak a word of English, were in words of five syllables. Their attention was most regular, and their deportment correct, exhibiting no restlessness to the requisite confinement and labor of application.—The eldest pupil was a Mandingo, who, when he found it difficult to retain the English sound, would write it in the Arabic character, and by that means was enabled to pronounce very accurately. The explanation of words, through an interpreter, afforded him great pleasure, and his ambition was very much stimulated when he was informed that by a little labor he would soon be enabled to read about the Saviour. The country still continues agitated by war, but we have every reason to believe that it will soon terminate, by the conquest of the Golahs. Indeed humanity shudders at the barbarity incident to their conflicts; and death, and that with the most refined cruelty, is the lot of the captured. We witnessed the beheading of one the evening previous to our leaving, which was borne with the greatest physical fortitude, although accompanied with great torture.

It will be necessary to have light clothing for the school—its fashion I leave to your suggestion—although *loose frocks* might be the best, of various sizes. I shall write more fully ere I leave, which will be as soon as the caravan returns, if nothing shall interfere. Commend me to brother Spaulding, and believe me yours  
A. D. WILLIAMS.

#### DR. REESE'S REPLY TO JUDGE JAY.

*Colonization Society of the City of New York.*—At a special meeting of the Board of Managers, held at the office of the Society, June 5th, 1835, the following Preamble and Resolutions were offered by Gabriel P. Dissosway, and unanimously adopted:

*Whereas*, by a late publication of the Hon. Wm. Jay, which has been extensively circulated, the motives, character, and tendency of the American Colonization Society, have been unjustly assailed—its principles and practice misrepresented—and the reputation of its members impeached by unfounded accusations;—and whereas, the members of this Board, by their relation to said Society, are collectively included in this censorious condemnation, in which the worthy but mistaken author has indulged; therefore

*Resolved*, That the reply to Judge Jay's book by Dr. Reese of this city, entitled "Letters to the Hon. William Jay," is in our opinion a timely and judicious publication, presenting facts and arguments, amply sufficient to convince every enlightened and candid mind of the excellence and utility of the Colonization scheme; and is also an able exposure of the erroneous and mischievous principles of the immediate abolitionists.

*Resolved*, That the thanks of this Board be presented to Dr. Reese for the promptness and ability with which he has met and refuted the allegations in the book of Judge Jay; and we recommend to all the members and friends of the Colonization enterprise, to unite in promoting our cause by aiding to circulate this reply as extensively as possible.

WM. A. DUER, *President.*

ISA B. UNDERHILL, *Secretary.*

Among the numerous other tributes to the merits of Dr. REESE'S work, we notice the following from one of the ablest and purest men of the age:

NEWARK, JUNE 16, 1835.

*Dr. David M. Reese:*

DEAR SIR,—I thank you for the very acceptable volume of your Letters, in reply to Mr. Jay's book on the Colonization and Anti-Slavery Societies. It is a reasonable and able defence of the Colonization Society—and a vindication of the principles and motives of its friends, that the high character of the worthy author of the "Inquiry" seemed to demand. I hope that your kind labors in this interesting cause may be richly rewarded by the general perusal of your letters. This alone is necessary, as I trust and believe, to correct many misconceptions and errors, into which good men have hastily fallen.

I remain, dear sir, yours truly.

THEO. FRELINGHUYSEN.

A CHECK GIVEN TO ABOLITION IN KENTUCKY.—A large and respectable meeting was held at Danville, on the 25th July, at which the following preamble and resolutions were adopted:

Whereas, *James G. Birney* has lately issued proposals to publish a paper in this place, in favor of the immediate abolition of slavery; which paper, in the opinion of this meeting, is calculated to injure the cause of the black man, by frustrating all reasonable and sustainable projects for gradual emancipation, by robbing them of that temper and frame of mind most likely to aid and advance such a project, and to injure the community by a disturbance of its repose with the jealousy and disaffection to be excited,—and whereas the said *James G. Birney* has been addressed by memorial and remonstrance, earnestly urged and temperately expressed, to forbear the publication of said paper; yet persists in his project;—

Therefore,

*Resolved*, That we view the attempt of *James G. Birney* to publish his paper, sustained as it is by persons unknown to, and at a distance from us, as a direct attack upon, and a wanton disregard of our domestic relations.

*Resolved*, That we look upon the scheme of *Mr. Birney*, as wild, visionary, impracticable, impolitic, and contrary to the spirit of our laws, and at war with the spirit of our Constitution.

*Resolved*, That the impression which we understand has gone abroad, that a majority of the people of this town and vicinity are friendly to *Mr. Birney's* visionary and absurd project, is in fact, and is hereby proved to be erroneous; and that more than nine-tenths of this town and vicinity coincide with the opinion expressed in the foregoing resolutions.

*Resolved*, That a Committee be appointed to present *Mr. Birney* a copy of the preamble and resolutions, and again remonstrate against the establishment of his press.

*Expeditions to Liberia.*—We omitted, in the last number of the Repository, for want of room, to notice the departure of the ship *Indiana*, Capt. Wood, for Liberia. She sailed from the port of Savannah on the 29th of June, with the Rev. John B. Barton of that city, as missionary to Africa, and sixty-three colored persons as emigrants to the Colony. Of these, 59 were from Savannah, Augusta, and the county of Bryan.

We learn from the Colonization Herald, that the Young Men's Colonization Society of Pennsylvania have determined to fit out an expedition, on or about the 24th of October next, for Bassa Cove.

Persons wishing to accompany this expedition as emigrants, should



make application to the Board as early as possible, accompanying it in all cases with suitable references for the character of the applicants.

TEMPERANCE, morality, and industrious habits, are indispensable requisites.

#### AFRICAN COLONIZATION.

We have seen several excellent Addresses delivered on the 4th of July last, in favor of the Colonization Society. Amongst others, one by the Rev. Dr. WILLBUR FISK, before the Society of Middletown, Connecticut. The Doctor clearly shows, that the Anti-Slavery Societies have not, in any instance, improved the condition of the slaves, nor do they appear desirous that any owner should liberate any portion of his slaves; their benevolence is of a *wholesale character*, nothing short of an abandonment of the whole system will meet their views. On the contrary, the Colonization Society has nothing to do with slaves as such, their object is "to colonize free people of colour, with their own consent." And they point to Liberia, and show these free persons of colour and emancipated slaves, in possession of freedom and independence, and have good hope that they are laying the foundation of an enterprise, the benefits of which will be felt through all coming generations. In conclusion, the Doctor says, "this Society needs our countenance and our money."

"It is increasing the facilities and comforts of the Colony, it is rectifying former mistakes, enlarging and improving its plans, paying off its debts, at the same time it is defending itself against slander and opposition, at home and abroad. The laborers, in this work, like the ancient Jews, have to build the wall with one hand, while they bear their weapons of defence in the other; and shall we, at this time of trial and of exigency, stand aloof, or put our hand to the work feebly and inefficiently? Sir, it must not be—the contributions of this day, and our labors and munificence in this cause hereafter, will show, I trust, that we are faithful and efficient friends of that noble enterprise, which is laying a foundation for the future independence of the degraded, oppressed and exiled sons of *abused and bleeding Africa*."

#### CONTRIBUTIONS

To the American Colonization Society, from June 20 to August 20, 1835.

<i>Gerrit Smith's First Plan of Subscription.</i>		
Jasper Corning, of Philadelphia, his 7th instalment,	- - -	100
Essex, N. J. Auxiliary Society, 3rd do,	- - -	100
Hon. John Kerr, Natchez—5th, 6th, 7th, 8th and 9th, do,	- - -	500
Hon. Judge Porter, New-Orleans, 4th do,	- - -	100
J. S. Walton, do 4th do,	- - -	100
<i>Collections from Churches.</i>		
Athens, Ohio, 1st Pres'n Church, Rev. Dr. R. G. Wilson,	- - -	10
Alexandria, 1st Presbyterian Church, Rev. Mr. Harrison,	- - -	22 75
Amwell, 2nd do, Rev. J. Kirkpatrick,	- - -	8
Belleview, do, - - -	- - -	3 55
Berrysville, Frederick County, Rev. Wm. M. Jackson,	- - -	84
Blairsville and Salem, Pa. Congregations, Rev. Thomas Davis,	- - -	20
Carried forward,		998 30

	Brought forward,	\$996 30
Blandford, Massachusetts,	Rev. D. Clark,	14
Bloomingsburg, N. Y.,	Associate Reformed Church, Rev. H. Connelly,	3
Blue Hill, Mass.,	Cong. Society, by Rev. Jon. Fisher,	11
Caroline County, Va.,	Shiloh Congregation, by Rev. Jas. M'Donald,	10
Chillicothe, Associate Refd. Church,	by Rev. Jos. Claybaugh,	6 25
Circleville, Ohio,	by Rev. E. W. Sehon,	72 25
	do 2nd Presbyterian Church,	40
Congruity, Pa.,	Presbyterian do, by Rev. S. M. Farren,	10
Danville,	do do, by Rev. Robert Dunlap,	40 50
Franklin, Ken.,	by Rev. Geo. M'Nelly	5
Fredericksburg, Episcopal Church,	by Rev. E. C. M'Guire,	16 50
Frederick County, Chapel Congregation,	by Rev. Bishop Meade,	120
Georgetown, D. C.,	Methodist Church, by Rev. C. B. Tippet,	12
Hanover, Pa.,	Rev. James Snodgrass,	10
Hillsborough, Ohio,	by Rev. J. M'D. Matthews,	29
Lanesborough, Mass.,	by Rev. H. B. Hooker,	9
Leesburg, Va.,	St. James's Church, Rev. Mr. Adie,	30 37
Lisbon, Conn.,	by Rev. Lewis Nelson,	2
Logan County, Ky.,	Pleasant Grove, by Rev. Abram Long,	9 10
	do Liberty, by Rev. B. Temple,	5 50
Marietta, Ohio,	Episcopal Church, Rev. John T. Wheat,	15
Meadville, Penn.,	Presbyterian Cong., by Rev. N. West,	23
	do Christ's Church, by Rev. T. Crumpton,	7
Middletown, Md.,	by Rev. Abraham Reck,	8 47
Middleburg, Sunday School,		3 18
Monroe, Pa.,	Associated Refd. Church, Rev. S. P. Magaw	17
Morgantown, Va.,	Presbyterian Church, Rev. James M'Dougall,	4 10
	do Methodist do, Rev. James Mills,	2 54
Northumberland, Pa.,	Unitarian Church, Rev. James Kay,	6 23
Norwich, N. Y.,	Presbyterian do, Rev. John Sessions,	7 1
Pisgah, Woodford County, Kentucky,	Pres'n Church,	8 43
Pencader, Delaware,	Rev. H. Hamil,	4
Pittsburg, 1st Presbyterian Church,	Rev. Dr. Herron,	18 26
Portsmouth, N. H.,	by a few friends, Rev. Baron Stow,	7 43
Portsmouth, Va.,	Methodist Church, Rev. Thomas Crowder,	22
Port Republic, Va.,	do Rev. Mr. Coffin,	7 57
Putnam, Ohio,	Rev. James Culbertson,	27
Rogersville, Tenn.,	Methodist Church,	10
Russelville, Kentucky,	do, Rev. W. Warder and J. Collard,	9
	do Union Church, Rev. Caleb Weedon,	5 10
	do Presbyterian do, Rev. B. J. Wallace,	5 53
Satawket, N. Y.,	do Rev. Zachariah Greene,	4
Skaneateles, do,	Episcopal Church, Rev. Joseph T. Clark,	9 23
Truro, Mass.,	Rev. Charles Boyster,	5 37
Uniontown, Pa.,	Presbyterian Church, Rev. Joel Stoneroad,	10
Warrenton, Va.,	Episcopal Church, Rev. Geo. Lemon,	12 93
	do Rev. W. Williamson,	5
Washington City, Navy Yard,	Methodist Church, Rev. A. A. Aakridge,	7 50
Washington County, Pa.,	Cross Roads Cong., Rev. Elisha Macurdy,	20
Winchester, Va.,	Episcopal Church, Rev. J. E. Jackson,	15 32
Xenia, Ohio,	Rev. James Adams's Congregation,	20 10
	do Rev. Andrew Poage's do,	12 31
	do Rev. Samuel Wilson's do,	16 33
	do Rev. Hugh M'Millan's do,	16
	do Rev. John Steels's do,	11 25
	do Rev. Andrew Herron's do,	7 43
	do Jacob M'Farland's family,	11
York, Pa.,	Presbyterian Church,	10
	<i>Auxiliary Societies.</i>	
Connecticut Auxiliary,	by Seth Terry, Tr.,	50
Danville, do,	collected in 1834,	18 50
Farmington, Tenn., do,		35 75

Carried forward. 1832 04

	Brought forward,	\$1,982 04
Gilead Auxiliary Society, Clermont County, Ohio,	Rev. D. Parker,	10
Greene County, Ohio, do,		25
Marietta, (Washington County,) do,		118 14
Middletown, Conn., C. Woodward, Tr.,		36
do do		8 50
Monongalia County (Va.) Auxiliary,		80 46
New Richmond, Ohio,		10
Putnam Auxiliary Society, H. Safford, Secretary,		178
Taunton, Mass., Female Poole Association,		100
Virginia Auxiliary Society, B. Brand, Tr.,		75
do do do		80
	<i>Donations.</i>	
Andover, B. W. Reynolds,		5
Augusta, Georgia, Rev. Stephen Bullfinch,		5
Bedford, Pa., B. R. H.,		5
Bloomingsburg, Ohio, Mrs. Rebecca Park,		4
Boston, Edwards & Stoddard,		100
Homes & Homer,		100
Edmund Monroe,		100
Richard Hitcher,		20
Charleston, S. C., Rev. Samuel Gilman,		5
Chenango, Pa., William Cairns		3
Geneva, H. H. Seely,		1
Marion, Alabama, John Moore,		23
Meadsville, a friend,		1
Medina County, Ohio, David King,		14
Monroe, Pa., Rev. Samuel Magaw,		3
Nantucket, Rev. W. J. Bread,		20
Natchez, Two Brothers, each \$250,		500
Philadelphia, N. Potts,		60
Warrenton, Va., a friend,		6 02
	<i>Life Members.</i>	
Rev. James W. Douglass, Fayetteville, N. C.,		30
Francis Slason, Esq., West Rutland, Vermont,		30
constituted by the Ladies Circle of Industry.		
	<i>Legacies.</i>	
Hagerstown, Hugh Kennedy, late of that town, paid by his Adm'r. B. Price,		600
New Orleans, received on account of a Legacy bequeathed by the late Mr. Ireland of that city,		310 25
Vermont, the amount of a bequest, with interest, made some years ago by Joseph Burr, of that State, lately recovered by a suit in Chancery,		6101 61
	<i>African Repository.</i>	
Boston, Bigelow & Livermore,		2
Bridgeport, Conn., Wm. Peet,		6
Chenango, Wm. Cairns,		2
Geneva, N. Y., H. H. Seely,		4
Lewisville, S. C., Wm. Moffatt,		2
Medina, D. King,		6
Nashville, N. C., Amos J. Battle,		2
Port Republic, Geo. W. Kenner,		2 48
Russelville, Ky. Colonization Society,		20
Edward Johnson,		1
Rev. Marshall Shedd, Willsborough, New York,		5
E. Redington, Amherst, Ohio,		5
Samuel Whelpley, Ashtabula, Ohio,		10
Rev. James A. Butler, Lowndes county, Alabama,		10
Dr. Wm. F. Irwin, Pittsburg, Va.		5
R. Fitzgerald, Burlington, Vt.		5
Walter Bagby, Carthage, Illinois,		5
Moses Black, Adams county, Ohio,		2
	Total,	10,844 43

THE  
AFRICAN REPOSITORY  
AND  
COLONIAL JOURNAL.

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VOL. XI.]

OCTOBER, 1835.

[No. 10.]

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THE EXCITEMENT.

THE movements of the Anti-Slavery Societies, so called, have produced an excitement at the South as intense as it is deeply to be deplored by every friend to the Constitution, the peace and the integrity of the Union. Papers of an inflammatory and dangerous character, emanating from members of those Institutions, and in many instances issued by their authority, having been circulated throughout the Southern States, public feeling in that quarter of the Union has at length expressed itself in terms of indignant and denunciatory reprobation. Meetings have been held, and calls for them are continued, for the purpose of adopting measures suitable to the crisis. In many places of the North, the citizens have also convened, and passed Resolutions, strongly censuring the conduct of the Abolitionists, and conveying to their Southern brethren assurances of sympathy and support.

Of the proceedings had on these various occasions, we had prepared an account, containing some of the Resolutions adopted; but the article is too long for insertion in the present number. Instead of it, we shall state the times and places of the principal meetings in both sections of the Union, and a brief view of their respective results. A distinct image of the feelings and opinions of the persons present, is exhibited by two speeches which we republish: one pronounced by a distinguished Senator of the United States, from Virginia, and the other by a no less distinguished citizen of Massachusetts, whose eloquence, once powerful in the councils of his country, is not less impressive on the occasion which has drawn him from his retirement.

An adjourned meeting of the citizens of Henrico County and the city of Richmond, in Virginia, was held at the capital, on the 4th of August, Dr. JOHN DOVE, Chairman; a public meeting at Norfolk, on the 17th of August; one at the Court-House, Fairfax County, on the same day, Gen. JOHN C. HUNTER, Chairman; one at the Court-

House, Gloucester County, August 22nd, Col. ROBERT C. CURTIS, Chairman, at which Resolutions were adopted on motion of JOHN TYLER, formerly Governor of Virginia, and now a Senator in Congress, after a speech by him in support of them; a public meeting at Lynchburg, August 27th, SAMUEL J. WIATT, Mayor of the town, presiding; one at the Court-House, Augusta County, August 29th, Col. JOSEPH BROWN, presiding; and a meeting of the Clergy of Richmond, August 28th, 29th.

A meeting of the citizens of Fredericksburg was held on the 9th of September Dr. JOHN H. WALLACE in the Chair.

In South Carolina, a public meeting was held August 11th, at Charleston; and the municipal government of that city has adopted proceedings on the subject of the Northern Abolitionists.

The Northern meetings, of which accounts have reached us, were held as follows:

One at Portland, (Maine,) August 15th, Gen. JOHN CHANDLER, presiding; one at Bath, (Maine,) August 17th, GEORGE F. PATTEN, presiding; one at Boston, August 21st, THEO. LYMAN, Jr., the Mayor, presiding, which was addressed by RICHARD FLETCHER, PELEG SPRAGUE and HARRISON GRAY OTIS; one at Philadelphia, August 24th, MORTON M'MICHAEL, an Alderman, presiding; one in New York, August 27th, CORNELIUS W. LAWRENCE, the Mayor, presiding; and one at Albany, N. Y. September 4th, WM. L. MARCY, Governor of the State, presiding.

The fraternal disposition exhibited at the recent Northern meetings has obviously gratified the public mind in the slaveholding States.— But they call loudly for legislative action on the part of the States in which Anti-Slavery Societies are located, restraining or making penal their obnoxious proceedings. It is manifest that the Southern citizens, whatever differences or varieties of opinion as to the Slavery Question may exist among themselves, are unanimous in refusing to permit its discussion, as a local subject, except with each other.— This ground is taken at all the popular meetings and by the press in that region; and as firmly by Journals friendly to emancipation as by those which the ultraism of Northern Abolition has driven into a quasi defence of Slavery as an institution. The diffusion of insurrectionary documents through the instrumentality of the mail, has excited odium against that important national institution, and in special cases violations of law. Significant movements have also been made, leading to the establishment of a commercial non-intercourse with the non-slaveholding States. Meanwhile, as a part of the meditated system of defence against the "*Immediatists*," as they style themselves, privileges heretofore allowed to slaves have in many places been withdrawn; and a rigorous policy towards them has been indicated.

"The Abolitionists," says a Journal published in the capital of Virginia,\* "have proved to be the worst enemies of the colored race, by their ill-judged interference. Every where in the South the discipline has become more rigorous, and the confidence which a little

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\*See Richmond Courier and Compiler, September 2.

while since was uniformly extended, is now withdrawn. The citizens of St. Francisville and Donaldsonville, in Louisiana, and their vicinities, have held meetings for the purpose of instituting a stricter watch throughout their respective parishes. The slaves are not now allowed to leave the plantations without an express permit, and patrols are established, to be in constant readiness. Persons exempt from military service are requested to keep in good order their arms and accoutrements; and all suspicious strangers are to be expelled.—Preachers are forbidden to preach to slaves, and any white man (a stranger) found in any negro quarters, or conversing with slaves on the road, will be considered as a vagabond, and treated accordingly."

So far as public opinion at the North can be inferred from the manifestations of it exhibited at the popular assemblies which have recently been in session, it is to the following effect:

That before, during and subsequently to the adoption of the Federal Constitution, the existence of slavery in this country was considered, discussed, and agreed to be a subject exclusively appertaining to the domestic polity of each State; that no power was given by the Federal Constitution to the General Government to interfere in any respect with the condition of slaves in any of the States; that such grant of power was disclaimed in the first Congress, and has never been supposed by any other to exist; that any interference, direct or indirect, on the part of Anti-Slavery Societies or other agents, with the slavery question at the South, is contrary to the Federal Constitution and tends to the dissolution of the Union; that the proceedings of those Societies in that respect are not only constitutionally but morally unjustifiable; and that the mass of numbers and intelligence among the people of the Northern States is prepared to defend the rights of their fellow-citizens at the South.

It may be added, that the views thus taken of the slavery question at the South, as being entirely domestic, had before been presented in the most distinct manner, by eminent Northern Statesmen and Jurists.\*

While the Southern portion of the Union is agitated to its centre, the Associations responsible for so alarming a state of things, have announced what position they design to occupy.

At a meeting held on the 19th of August, the Massachusetts Anti-Slavery Society directed a manifesto to be published, in which they deny that they have violated, or wish to violate, the Constitution of the U. States; or that they are guilty of circulating incendiary† publications among the Southern slaves; or that they encourage amalgamation by intermarriage; or that they interfere in the domestic concerns of the Southern States.

According to that manifesto, the Federal Constitution contains but

\* See Mr. Webster's letter to Mr. Bolton (*African Rep.* Vol. 9, p. 188); Mr. Webster's speech in the Senate of the U. S. on Mr. Foot's Resolution, January 26, 1830. (*Webster's Speeches*, Vol. 1, p. 380—382.) *Story's Commentaries*, Vol. 2, p. 113.

† See Debate on the Peace Question, *Liberator*, April 18, 1835, and remarks of the Boston Recorder, August 28, 1835.

three allusions to Slavery: "One clause provides for a slave representation in Congress; a second forbids Congress to prohibit the African Slave Trade, till the year 1808; and the third enacts that 'persons held to service or labor' in one State, escaping into another, shall be delivered up on claim of the party to whom such service or labor may be due."

"Whatever," they say, "may be thought of the tendency of our principles, we claim, as our Constitutional right, the privilege to discuss and promulgate them."

A similar publication bearing date New York, September 3, 1835, has been made on behalf of the American Anti-Slavery Society, declaratory of its conduct and principles. In regard to the charge of "sending incendiary publications to the South," this paper says:

"If by the term *incendiary* is meant publications containing arguments and facts to prove slavery to be a moral and political evil, and that duty and policy require its immediate abolition, the charge is true. But if this charge is used to imply publications encouraging insurrection, and designed to excite the slaves to break their fetters, the charge is utterly and unequivocally false.

"We are accused of sending our publications to the slaves, and it is asserted that their tendency is to excite insurrections. Both of the charges are false. These publications are not intended for the slaves, and were they able to read them they would find in them no encouragement to insurrection."

The New York manifesto asserts, as that at Boston, had done, the right of Congress to abolish slavery in the District of Columbia, and that it is the duty of that body to exercise the right. It announces with still more emphasis, a determination to persevere in promulgating among the slaveholders the opinions of the Society on the subject of slavery and its immediate abolition. This paper is signed by Arthur Tappan, President; John Rankin, Treasurer; William Jay, Sec. For. Cor.; Elizur Wright, Jr., Sec. Dom. Cor.; Abraham L. Cox, M. D. Rec. Sec.; Lewis Tappan, Joshua Leavitt, Samuel E. Cornish, Simeon S. Jocelyn, and Theodore S. Wright, members of the Executive Committee.

The following extract of a letter, stated to have been received by the Secretary of the Committee of Vigilance for Prince William's Parish in South Carolina, was published by that Committee in the Charleston Mercury of September 5:

NEW YORK, August 13, 1835.

"In July the American Anti-Slavery Society issued 175,000 copies of newspapers and pamphlets, of which 1000 were destroyed at Charleston, S. C. (1-178th part.) The rest are accomplishing the design intended throughout the United States.

"We will persevere, come life or death. If any fall by the hand of violence, others will continue the blessed work.

"I have just learned that in the centre of this State a great excitement prevails; owing to the intelligence from Charleston, the resolutions in Richmond, &c., there has been a great Anti-Slavery Meeting—the most influential persons uniting themselves to it; and that notices have gone abroad for a large State Convention, to form a New York State Anti-Slavery Society."

(Signed)

LEWIS TAPPAN.

The Committee deem comment upon the above extracts needless, and submit them without remark to their fellow-citizens.

T. W. HUDSON, Chairman.

W. FRAGUSON HUTTON, Secretary.

\* This is not true. Several thousands were destroyed here.—[Ed. Mss.]

## LATEST FROM LIBERIA.

The brig *Rover*, which had carried the emigrants from New Orleans to Liberia, arrived in New York last August, but after our September number was prepared for the press. The emigrants were generally in excellent health, both during the passage and after their arrival. There had been only one death among them, and that was by consumption. The name of the sufferer was Armisted Price.—The greater portion of them had gone 15 miles up the river to Millsburg, where they will remain till the rainy season is over. The health of the colony was excellent, and the colonists apparently contented and prosperous. The wars among the adjacent native tribes had been terminated; and a few days before the *Rover's* departure, 300 or 400 of them came into Liberia with camwood, &c., which they carried on their backs. Captain Outerbridge states that he saw nothing which looked like intemperance in the colony, and heard no profane language. Most of the colonists, he thinks, are members of the Temperance Society.

The *Rover* brought several letters from the colony. Among them was one from Mr. PINNEY, dated April 26, May 5, and 14, 1835.—At the last date, the excitement which had prevailed in some parts of the colony was over. Mr. J. F. C. Finley was to take charge of the Mississippi emigrants. They were pleased with the country, and there were good grounds for expecting that they would prove to be a beneficial accession to the Liberian community. Mr. PINNEY had retired from the Agency, which was in charge of the Vice-Agent, there to continue till Dr. SKINNER's arrival.

A letter was also received by the *Rover* from JAMES BROWN, the Apothecary who emigrated from this city. We make the following extracts from it:

MONROVIA, MAY 15th, 1835.

*Gentlemen of the Board of Managers of A. C. S.*

It is with great pleasure that I sit down to write you after absence of nearly two years from you, without hearing how your excellent cause prospers. A desire to hear from you, together with some complaints here, forbids me keeping any longer silent; but before I mention these complaints, permit me to say it is my humble opinion, with a little good management, your Society was never in a more prosperous state. It is true, we have here what the merchants call dull times, that is, the native wars have prevented the circulation of trade; but I am happy to say, that has not interfered with the tillers of the soil, and perhaps there was never so much attention paid to the cultivation of the soil as there is at this time; and their labors are not in vain. In this, Caldwell and New Georgia are foremost; and I am in hopes that the new comers from New Orleans, will stir them up to more diligence in the farming way, as they have the means. I have just returned from a visit to all the settlements—Bassa Cove included; and I see no great advantage that one possesses over the other, except the upper parts of Caldwell, and the situation and soil opposite of Millsburg settlement. There the lands are high, light and rich; but I have not time to say any more upon this subject at present. I am preparing to lay before my friends in America, my opinion of the Colony, which I hope will result in good.

Permit me to ask you, is it your efforts alone, or is it the improvements to be made here, by the people, will most forward the cause of Colonization? Your efforts are indispensable, and blest may they be; yet all in vain unless we improve, which I am happy to say that we are doing. It is slow but sure. In my humble



opinion, so successfully have the seeds of Colonization been sown, that together with the natural advantages of Africa, and with the improvements made by the Colonists, you have planted a standard that all your opposers cannot overthrow.\*\*

We have some very respectable people among the emigrants from New Orleans. Among them are Messrs. Simpson and Moore; Mr. Finley, it seems, from the advice of his brother, has taken charge of them, and is fixing many of them at Millsburg. \* \*

In conclusion, permit me to ask the favor of you, gentlemen, to write me, as I shall write you hereafter, as often as I shall find it acceptable to you. You will have the goodness to put me on the list of subscribers to the African Repository.

JAMES BROWN.

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#### THE KOSCIUSZKO FUND.

On the 5th of May, 1798, Kosciuszko, the celebrated Polish General, placed a fund in the hands of Mr. Jefferson, and executed a will as follows:

"I, Thaddeus Kosciuszko, being just on my departure from America, do hereby declare and direct, that, should I make no other testamentary disposition of my property in the United States, I hereby authorize my friend, Thomas Jefferson, to employ the whole thereof in purchasing negroes, from among his own or any others, and giving them liberty in my name, in giving them an education in trade or otherwise, and in having them instructed for their new condition in the duties of morality, which may make them good neighbours, good fathers or mothers, husbands or wives, in their duty as citizens, teaching them to be defenders of their liberty and country, and of the good order of society, and in whatsoever may make them happy and useful. And I make the said Thomas Jefferson my Executor of this. (Signed) T. Kosciuszko, 5 May, 1798."

Kosciuszko died October 15, 1817; and Mr. Jefferson refusing to take out letters testamentary under his will, Benjamin Lincoln Lear was appointed Administrator with the will annexed. Under another will, alleged to have been executed by Kosciuszko at Paris, in June 1806, Kosciuszko Armstrong claimed of the Administrator \$3,704 out of the funds in his hands. The bill in chancery making the claim was dismissed by the Circuit Court of the District of Columbia for Washington County, because it did not appear that the will of June 1806 had been admitted to probate in either France or the Orphans Court of that County. At February term 1827, this decision was affirmed by the Supreme Court of the United States.\*

The validity of the will of May 5, 1798, was denied by the distributees and next of kin of Kosciuszko, and the fund was claimed by them. At January term 1833, the Supreme Court considered the case, and remanded it for further proceedings.†

The case of *Armstrong v. Lear* again came before the Supreme Court, at January term 1834, and was remanded for further proceedings.‡

The following letter in relation to the fund, has recently been written to the Editor of *Zion's Herald* in Boston:

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\* *Armstrong v. Lear*, Admr. of Kosciuszko, 12 Wheat. 169.

† *Estho et al. v. Lear*, Admr. &c., 7 Peters, 180.

‡ 8 Peters, 82.

NEWARK, September 1, 1835.

*Mr. Benjamin Kingsbury, Jr.*

DEAR SIR: I duly received the Herald, and noted your remark on the subject of the Kosciuszko Fund. I was glad at the occasion, as it afforded an opportunity of making an explanation, that I have, for some time, desired.

Benjamin L. Lear, Esq. now deceased, and lately of Washington City, was the trustee of that fund, and became a trustee of the African Education Society in this State. He intended to apply the whole fund to our Society. It then consisted (seven or eight years ago) of bank and other stocks to the amount of \$16,000.—When we were on the point of commencing our operations—as the purchase of a small farm, the selection of teachers, and of mechanics as instructors, &c.—Mr. Lear wrote us that the heirs of General Kosciuszko, through the Russian consul, had employed counsel to file a bill in the Supreme Court of the United States against him as trustee, for this fund, on the ground of the invalidity of the will; that until this suit was decided, he could not pay over the fund or any part of it, but advised us to wait until then, when he would promptly advance the whole amount.

This intelligence greatly disappointed and depressed us. We had mainly relied on this fund. The Board of Trustees concluded to pause. Some funds had been collected, part of which we applied to the education of two or three worthy colored men of promise.

Various untoward circumstances have delayed the suit; Mr. Lear's death with the cholera in 1832, Mr. Wirt's decease afterwards, and other causes. Colonel Bomford, of Washington, is at present the trustee, as Executor of Mr. Lear. On reading your note, I addressed him a letter; the following extract from his reply, will give the latest information of the case. The reply is under date of the 26th ultimo:

"The claim you mention to this fund on the part of the heirs of Gen. Kosciuszko, is still in suit, but when a decision will probably be had I cannot, in the present state of the case, even form a conjecture. It may, however, be proper to note for your information, that since the decease of Mr. Wirt, I have employed as counsel, R. S. Coxe, Esq. who, I understand, concurred in the opinion often expressed by Mr. Wirt, that the heirs could not ultimately succeed in the suit they had instituted. Until the termination of the suit in question, or while acting as trustee, every thing will be done on my part, consistent with my position; and also to increase the fund, so far as that may be done with due attention to its ultimate security."

From Col. Bomford's letter, you perceive, that we may still cherish hope—and though "long deferred," the delay will have some compensation in the increase of the fund.

Very respectfully, your obedient servant,

THEO. FRELINGHUYSEN.

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"IMMEDIATISM."—Foreign Lecturers.

The address pronounced by the Rev. WILBUR FISK, D. D. President of the Wesleyan University, (Conn.) at the Colonization Meeting at Middletown, on the 4th of July last, is characterised by his usual ability. We extract the following passages, additional to those given in our last:

"Many have been caught, by the specious though sophistical manner of reasoning, on this subject. That the system of slavery is morally wrong, almost all are ready to acknowledge. Having gained assent to this proposition, then the sophistical lecturer immediately gives the proposition a distributive and an individual application, and says, "since you acknowledge that slavery is sin, and must also acknowledge that every sinner should stop sinning *immediately*, irrespective of all consequences, therefore it is the duty of every slaveholder *immediately*, and irrespective of circumstances and consequences, to emancipate his slaves. This is *crooked logic*. The best way perhaps to straighten it is to give an illustration.

The eccentric Lorenzo Dow, lately deceased, had, by building a mill dam across a stream, flooded his neighbors' grounds above the dam. They commenced a suit

against him, and obtained a verdict in their favor, on the principle that he was invading their rights. This verdict convinced Lorenzo, that every moment he kept the water in its present position, he was guilty of a legal sin; and on the ground that every man should *quit sinning immediately*, he at once became a convert to the doctrine of immediate abolition. He accordingly went to work, and forthwith abolished (or demolished) his mill-dam. The *immediate* consequence of letting out so large a quantity of water at once, was the deluging of the country below; and a great destruction of property. And Lorenzo was taught, by a second prosecution and assessment of damages, that his *immediate abolition* had led him into a *greater sin* than he was guilty of before. *Immediatist! Mutatis mutandis, de te fabula narratur.*"

"A foreign interference, on this question, will grate very harshly on American feeling. The reminiscences of this anniversary teach us, that however much we love and honor England in her place, we should be extremely jealous of any interference from that quarter, in matters affecting our constitution and laws. Nor do I believe that a high-minded Englishman of intelligence and moral principle, having an honorable standing and an honorable calling in his own country, would volunteer to come to America on such an errand. What then are we to think, if such a foreign agent should not only come but should also prosecute his mission, in the most offensive manner, arraigning our institutions, denouncing our greatest and best men as conniving at "fraud" and "outrage," supporting and urging forward measures calculated to divide our churches, produce insubordination in our theological and literary institutions, and prostrate our political union? Why, sir, we must suspect the soundness either of his head or his heart. And what if such a foreign agent should either procure or suffer himself to be announced, as a reverend clergyman: and under such a character, should accept of invitations to officiate in the sacred desk as a minister of the gospel, although he never had the hand of Bishop or Presbyter on his head, nor held a ministerial license in his hand? In such a case, sir, we must lose all confidence in his sense of propriety and integrity. And if to this were added communications from his own country, and I speak not unadvisedly, that such an agent was a *bankrupt in purse and in character at home*, this would be only confirmatory of suspicions naturally excited by his conduct here.—Desperate fortunes and reputations require desperate means to repair them. If I were a *foreigner* and had *no honorable calling, or safe public standing at home*, and wished to go abroad, under a competent salary, to get a morsel of bread, and gain a transient reputation, especially if I had some power at declamation, to attract the attention and excite the wonder of the multitude, I know of no place more tempting than this country, and no theme more promising for this purpose, than that of slavery."

*Baltimore Colonization Society.*—At a meeting of the Young Men of Baltimore city and county, held in that city on the 25th of July, a Young Men's Society was formed, called the "Baltimore Colonization Society," auxiliary to the Maryland State Colonization Society. On that occasion a Constitution was adopted, the second article of which, indicating the objects of the Institution, is as follows:

The objects to which its influences and funds shall be devoted are, first to aid the Maryland State Colonization Society in building up the Maryland Colony in Liberia, on the West coast of Africa, by sending suitable emigrants from this State well provided with the means necessary to their comfort and prosperity;—secondly, to promote the circulation of the Maryland Colonization Journal as extensively as possible, together with such other papers as may conduce to increase the patronage and funds of the Society; thirdly, to promote, by all proper means, the mental and moral elevation of such of the colored people of Maryland as may be desirous to emigrate to the Colony.

At a meeting of the Society on the ensuing 3rd of August, the following gentlemen were elected officers for the year:

WM. WOODWARD, *President*. WM. F. GILES, GEO. W. NABB, D. P. BARNARD, LYMAN REED, J. L. SANDFORD, and JOHN DUKEHART, JR., *Vice-Presidents*. JAS. M. RASIN, GEO. W. KREBS, WM. LAWRESON, WM. H. BALDERSTON, SAM'L G. BAKER, JOHN HURST, OTIS SPEAR, OLIVER HOLMES, JR., J. L. CARY, J. RANDOLPH FINLEY, JAS. O. LAW, and GEO. F. SMITH, *Managers*. WM. H. NORRIS, *Cor. Sec.* GEO. M. RODGERS, *Treasurer*. JAS. R. GASKINS, *Rec. Sec.*

## COLONIZATION QUESTION.

JEREMIAH HUBBARD, a highly respectable member of the Society of Friends in North-Carolina, several of whose sensible writings have heretofore appeared in this work, lately published in the *Colonization Herald*, an "Appeal to the inhabitants of the United States and of Great Britain, and to the Legislative Authorities of both countries, calling on them to consider the present situation of the African race, and to do them justice."

Passing over what the writer says on the origin and evils of Slavery, with which particulars our readers are already well acquainted, we copy from this Appeal, what is said in relation to the ineffectual efforts of Abolition and other Societies, and also respecting the formation, present condition and future prospects of the American Colonization Society. We recommend this portion of Mr. HUBBARD'S Appeal to the serious attention of every one desirous of information on this subject:

Notwithstanding the efforts of Great Britain and the United States, in connexion with most other civilized nations, to suppress the slave trade,—Great Britain having taken the lead in the national operations, and acted nobly in giving millions to other nations to hire them to quit the trade—yet it is carried on to a very great extent, if not as great as it was the day that Clarkson commenced his career for its abolition. And after all the increase of light, and the connected efforts of wise and good men in opposing this great evil, together with all the united influence of manumission, abolition, philanthropic Societies, and of various religious Societies of latter times, and of the Society of Friends for more than a century, for the abolition of Slavery, and the restoring of the African race to their natural and inherent rights as citizens of the world, Slavery still exists to an amazing and an alarming extent in the United States. More than two millions in the Southern States are held in bondage:—there are about one hundred and twenty-two thousand free people of colour in the free States, and one hundred and eighty-two thousand of the same description in the slave States, but not one really free person in the whole; so far from this, that even in the free States, they are but partially allowed the privilege of voting, without which liberty is but an empty name. And it is a melancholy truth, that after all the benevolent solicitude manifested for more than a century in behalf of the rights of the African-descendants, with the aid of so many wheels in the great moral engine employed against the mighty bulwarks of African oppression, they have not been able to pluck from the deep foundations of prejudice and Slavery, a single one of its victims, so as to confer on him in this country or in the West India Islands, all the privileges of freedom. It is true that the English Government has, at the vast expense of near a hundred millions of dollars given to the masters, conferred on them the boon of apprenticeship—not of freedom—until they have served some 4, and some 6 years; nor is it probable they will then be free—for if a white legislation continues on the Islands, they will only be free persons of colour, something like ours in the United States.

In taking a general view of the whole movements and influence of the great moral and political machinery so long employed for the abolition of Slavery to so little effect, is there not ground to suspect that there has been wanting some just sustaining principle, or right maintaining power in their operations? And if we examine minutely the enactments of the free States, and of Great Britain, on the subject of abolition, they appear to be predicated more upon the ground of expediency than humanity—more with a view to the interest of the master, than of justice and equity to the slave.\* In the free States the laws for abolition left the existing generation of blacks in slavery during life; even infants born the day pre-

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\* Yet it must not be imputed as a fault of the friends of humanity—"they have done what they could."

ceding these enactments. These laws were made for unborn generations, and the minors in some States were not to be free until they were twenty-five years of age; and in others they had to serve until they were twenty eight. This and the West India apprenticeships, were thought to be necessary expedients, by a more moderate course of discipline than Slavery, to prepare them for freedom. The enactment of the English Parliament was the more noble of the two, and much the better for the existing generation of the slaves, as it, by purchase of them, put it out of the power of the master to sell or continue them in slavery, which is said to have been practised by many of the Northern masters before and after the laws for abolition were passed; and their avarice in selling their slaves in the South, where they were already far more numerous than in the North, has always been much regretted by the friends of emancipation, both here and there. The great number of colored people in the South has been the principal obstacle to legislation on the subject. Under these circumstances need we marvel that legislative enactments for abolition progressed no further than Pennsylvania, though it has been near half a century since the general movements of the Northern States upon the subject?

"Such being the results of long-continued and strenuous efforts at abolition, and such the condition and prospects of the free colored population, it seemed desirable that a new essay should be made, offering more hopeful expectations of real freedom both to the emancipated and the slaves; it was seen that little had been done at the North, and that the great work of Southern abolition could not be advanced by Societies in the free States. It was seen that free colored persons of the United States were abridged of those common enjoyments that usually fall to the lot of man in a free country. It was under these circumstances, and with these impressions, that the Colonization Society grew into being." It was founded at Washington in the year 1817. "The simple scheme of removing to Africa all who should consent to emigrate, whether free persons of colour or slaves manumitted by masters, living in slave States that did not admit of legal emancipation, would, it was honestly believed, increase the spirit of emancipation in the slave States, by lessening the number, and raising the character of the free colored people—promote the gradual and general abolition of slavery, with the consent of the master."—"Five years of preliminary operations were requisite for the surveying of the coast—propitiating the natives, and selecting the most eligible site." The first settlement of emigrants from the United States was made in 1822. The view of the Colonization Society at the commencement of the enterprise, was mainly a mere experiment, and if it succeeded, it was believed that the General Government of the U. States would take the Colony under its care, and make annual appropriations adequate to the expenses of its progress. It now contains about ten thousand inhabitants, who have submitted to regular government. Of these there are about three thousand emigrants from this country, more than a thousand of them manumitted slaves, several hundred recaptured Africans—the rest are natives who voluntarily placed themselves under its protection; and notwithstanding the fierce opposition to the Colonization Society, and against the general enterprise, and the various reports that have been circulated of the wretched situation of the Colony, Liberia continues a living witness of the successful result of the experiment; the work goes on, and other colonies are establishing; one at Cape Palmas, by the State Colonization Society of Maryland, was settled in 1832, named "Maryland in Liberia," and another at Bassa Cove, by the Young Men's Colonization Society of Pennsylvania. This was one of the greatest achievements of Christian benevolence in the annals of Colonization. The emigrants, upwards of an hundred and twenty, were slaves in Virginia, left by Dr. Hawes, deceased, to the Colonization Society, to be sent to Liberia, and he bequeathed \$2000 to assist the enterprise.—The laws of Virginia were such, that if they were not removed within twelve months, they might be claimed as slaves. The Parent Society at Washington at that time was not able to take them for want of funds. The Young Men's Colonization Society was projected in the fourth month, and on the 24th of the tenth month, 126 emigrants were shipped at Norfolk: about five months being all the time they had to organize the Society, prepare outfits, and raise a fund of \$8000 to charter a ship and defray the necessary expenses. That all this was done at a time of much opposition to Colonization, is really wonderful, and augurs well for the general enterprise.

The direct and incidental effects of Colonization are not limited to a qualified benefit to the free blacks alone, but comprehend in their wide range the cause of

emancipation—the extinction of the slave trade, and the civilization of Africa.—For the accomplishment of these great purposes, an extensive region of sea coast has been selected on the western side of the African continent, stretching 280 miles from the river Gallinas on the North, to the territory of Kroosettra on the South. The actual jurisdiction of the Colony at present extends 150 miles from Cape Mount to Trade Town; between these points is beautifully situated the Bassa Cove Colony; a few leagues beyond the Northern limits of Liberia, stretches the more ancient settlement of Sierra Leone; and at its Southern extremity stands the flourishing little establishment of Cape Palmas. A glance at the map of Africa discovers a line of sea-coast from North to South of 500 miles, which is now dotted with colonies which have been formed in the adventurous and grand experiment of Colonization. The selection made, it is believed, embraces more advantages of fertility, site, salubrity, and commerce, than any other which the extensive Western coast of Africa affords.

Such is the country in which the Colonization Society has invited the colored man in America to fix his permanent habitation—it offers him “without money and without price,” a home of freedom and plenty in the land of his fathers. It offers him a sanctuary from wrong and persecution. But in presenting the invitation, its duty is performed, and it goes no further; it disavows all constraint or compulsion, for these would imply an authority which it does not possess. Although it has been industriously circulated both in England and America, that expatriation without their consent has been practised upon the emigrants from this country to Liberia by the Colonization Society, yet why should it?—as it is a well-known fact, that there has generally been since the Colony was settled, a far greater number of emigrants willing and anxious to go than the funds of the Society were adequate to send: sometimes hundreds, now thousands more. That this is a fact, the minutes of the meeting for sufferings of North Carolina Yearly Meeting of Friends, and the book of records of the correspondence between the clerk of said meeting for sufferings, and the Secretary and shipping agents of the Colonization Society amply testify.\* This meeting, and the Trustees of the Yearly Meeting, to whom is conveyed the title of these colored people as slaves, have been ardently engaged in sending them to free governments, having never obtained a law for their legal emancipation, though we have petitioned the Legislature of North Carolina frequently for fifty years. In the course of the last ten years we have sent to free governments upwards of a thousand: several hundreds of these chose to go to Liberia, and our Committees and Agents have at various times been employed in preparing them with outfits and conducting them to Norfolk, the place of embarkation. Had they discovered any compulsory traits in the acting Agents of the Colonization Society, they should have immediately broken off all connexion and correspondence with it.

It is more than probable that if there never had been any greater number of slaves in the Southern States than there were in the Northern, when they passed laws for abolition, the South would have abolished slavery before now, and would even now, if there were no greater proportion of colored people than there are in the Northern States. It may be seen in the census of 1830, that a population of three millions in the Southern States have manumitted sixty thousand more of the African race, including their offspring, than a population of five millions have in the Northern States. This conspicuous and incontrovertible fact, ought at once to settle the controversy between the North and the South, about the merit of abolition, and unite both in generous aid of Colonization. In the above calculation, the colored population of the free Western States is not included; there are about fourteen thousand of them, who, I apprehend, emigrated mostly from the slave States. And probably many of the colored population in the North emigrated from the South. Some may object to this fact being in favor of the South, on account of the greater number there to take the emancipated from, but the people of the North ought not to make this objection until they emancipate all within their limits, as there is yet a remnant of slaves in almost all the free States, and at the time of the above census, 403 slaves in Pennsylvania,† and 2254 in New Jersey.

\* The author is recorder of said letters and epistles.

† Is not this a slow way of abolishing slavery? the Pennsylvania enactment had been in operation fifty years, and it may be fifty years more before they will all be free.

Before I close this narrative of facts, I will add a few more. The States of Maryland, Virginia and Kentucky, have been for several years past investigating the subject of slavery in connexion with Colonization. Since the Colony was founded, many individuals in various parts of the slave States have manumitted their slaves and sent them to Liberia, and there has been a great increase of concert in religious Societies in the South for the Christian instruction of their slaves; in some of their printed circulars and addresses, they pourtray the injustice and evils of slavery, if not directly, yet very discreetly and pathetically, and we Southern Abolitionists believe that these facts and effects have been hastened and greatly assisted by the influence of Colonization. There has been a regular increase of disposition to emigrate from the South to Liberia, since the Colony was founded, and I have no doubt that if the colonies were of sufficient capacity to receive them, and the Colonization Society had adequate funds to defray the expense, *ten thousand* would emigrate the present year, and that the number will increase in proportion to the increase of the dimensions and the capacity of the colonies, and the funds that may be applied to that purpose, there ought to be no doubt. The unwillingness of the *Northern* colored people to go, has been often urged as a paramount objection to the plan; but it ought to be considered of but small concern, as they are greatly in the minority of the whole free colored people of the United States, and but a handful when compared with the great numbers of their Southern brethren in slavery; and even if the *free* colored people were *all* opposed to going, that ought not to be an objection to the enterprise, for if the emancipated or free will not go, the slaves will, that have the opportunity, and thousands and tens of thousands of them will make better citizens for the colonies than many of the free-born people of colour in this country.

Thus, it appears, from a review of these unvarnished and incontrovertible facts, that Colonization is better adapted to the safe, certain, and peaceful abolition of slavery, and to effect the real freedom of the African race, than any other plan yet devised: May it not be said, that it has done more for them in about twelve years, than all the Northern legislative enactments and Abolition Societies have effected in fifty years? *It is not. Colonization that impedes the growth of emancipation, or retards legislative interference for abolition, but the want of it.* Could there have been a million of dollars annually applied from the first settlement at Liberia in 1822, it might have received sixty thousand emigrants in 1832, with less embarrassment than it did one thousand about that time. I have made the calculation upon fair arithmetical principles from the present numbers in the Colony, and what the whole establishment has cost. And now the experiment is fairly and clearly exhibited to the world. "Let the friends of the African race, by mental and moral culture, prepare them for self-government in their father land; let them unfold to the free blacks the advantages which are likely to accrue to themselves, their brethren, and posterity, from erecting free governments in Africa; let them inform them of the benefits and enjoyments of civil liberty, and perfect equality in a region destined by nature, both in its climate and productions, for their exclusive possession. Let them awaken their desire to be the founders of a future commonwealth:—to be virtuous and enlightened—rich in the ownership of multiplied blessings, and widely diffusive in the effects of example and influence." If they do this, we shall find these descendants of Cush, (whose ancestors are in sacred history said to be "a nation terrible from the beginning," Isaiah, chap. xviii., but now long oppressed, scattered, and peeled,) will again develop those latent capacities and native energies which so remarkably distinguished them in ancient history, in which it is said, "at the time when the rest of the world was in a state of barbarism, the Ethiopian family were exhibiting prodigies of human genius, at which mankind have not yet ceased to wonder, and they have never so much as dreamt of being able to transcend." Distinguished above other men for learning, enterprise and fortitude, they swayed the sceptre of power, and spread the arts of civilization over the nations of the earth for more than a thousand years; to whom we are indebted, says a celebrated modern historian, "not only for our arts and sciences, but for the language that we speak." Civilization has often been exhausted in one country as it was awakened in another, but that which it may be our privilege to roll back like a bright flood upon the regions of ignorance and barbarism in Africa by Colonization, may be blended with the light that comes down from heaven, that can never be extinguished—the light of the gospel, which can change them from being a terrible nation as at the beginning—and make them a gentle nation in the end, and "free indeed."

By Colonization we may also remunerate them for their long and grievous sufferings and servitude in our land. Let us consider the great length of time they have been in slavery, and the millions now in slavery;—the hundreds of thousands of emancipated who have received no remuneration for their former labors, and are suffering various privations;—and the multitudes serving an apprenticeship in the West Indies:—let us take a view of the whole forty millions who have perished under the iron hand of slavery. If we were charged for all the personal abuses that have been inflicted upon them, and for their abundant labors, according to the legal and common decisions of our judiciary tribunals;—besides the guilt, there would be a fearful odds against us—a great sum—perhaps incalculable by mortals, but clearly known by the Judge of all the earth; and though his mercies have been long extended to the inhabitants of the United States and Great Britain, and are still continued over all his works, yet his justice will not sleep for ever. A mighty debt is doubtless due from us to Africa for her stolen and oppressed children;—a great account unbalanced in the sanctuary of Divine justice; the consideration of which is calculated to awaken in us awful reflections;—to arouse the deepest sympathies and energies of our souls, to do all in our power to restore the African race to their native, inherent rights and dignities; this is no more than God requires and man approves. It will doubtless be very difficult, if not impossible, for us to do them ample justice while they remain in this country. And here I need not be told of disbelieving in the power of the Gospel, and the practical influence of Christianity, to effect an equality. I firmly believe it is the will of Jehovah, and perfectly consistent with every precept of the Gospel—with every doctrine and principle of Christianity, that they should be transplanted to their fatherland. It is in accordance with his manner of deliverance of nations from slavery and captivity, as recorded in Sacred History. The just and munificent acts of the Almighty in emancipating the Israelites from bondage in Egypt, and from captivity in Babylon;—disposing the Egyptians and Babylonians not only to furnish them with the necessary means for the great expedition from Egypt and from Babylon, to the land of their fathers, but loading them with riches, when compared with the cold and calculating plans of expediency devised by modern legislatures and professed philanthropists, in disposing of the African race, might warrant us to exclaim of the latter, as the prophet did of the state of backsliding Israel, "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the streets and equity cannot enter." Isaiah, lix. 14.

Notwithstanding the greatness of the scheme of Colonization has made it appear chimerical, and the grandeur of the object has given it a visionary aspect, yet it is evident from the general influence of its operations, as exhibited in Africa, and in the present state of the public mind in the United States, especially in the South, that it is not only practicable, but, that with the continued favor of Divine Providence, nothing will probably hinder its regular and increasing progress but the want of funds commensurate with the disposition to emigrate, and for the necessary preparation in Liberia to render it as comfortable and desirable a home for our colored population as it may and can be made.

Now if we consider in connection with the special objects of Colonization, and the important advantages that must necessarily result to our own nation in the progress and final completion of the enterprise; together with the immense debt due from us to Africa and the African race; does not the subject loudly call for the application of the means that have been wisely committed to the government of the Union, "for securing the domestic tranquillity—for providing for the necessary defence, and promoting the general welfare?" Will not our General Government and the State Legislatures indeed be guilty of a highly culpable neglect of the great and important duties devolved upon them, if they shall continue to regard with cold indifference the great evil of slavery and the general degradation of the free people of color;—an evil so sinful, so unjust, so various and so powerful in its operation; pervading in a greater or lesser degree, every section of our country, and affecting by its baleful influence, not only our morals and our politics, but our individual wealth, and endangering our national strength and prosperity? And as our public debt is now paid, and a surplus revenue of 9 or 10 millions annually pouring into the treasury of the nation, besides the possession of abundant resources to promote the great work of Colonization, to charter ships—to purchase agricultural implements and mechanical utensils—to erect various manufactories, &c. &c., what reasonable or just excuse can now be made for with-



holding the necessary funds? And it matters not whether they be applied by Congress, or the State Governments, or individual donations, the effect will be the same—"the work will go on, and the fabric of slavery will crumble to ruins."

Or will the Government of Great Britain be clear without pouring a generous stream upon the master wheel of the moral engine for effecting Southern abolition—*Colonization*? Or will her millions given to lure other nations to relinquish the slave trade, and her 20 millions sterling contributed for abolition in her own dominions, expiate her guilt for the crime of planting slavery in America.

But independently of Legislative aid, it is doubtless completely within the power of the great civil and religious community of the United States, possessed of immense wealth and abundant means, by individual donations, to carry on the great work of Colonization, if there is but an humble obedience to the heart-cleansing and soul-expanding light of the gospel. And if with due and solid consideration of all the preceding facts and circumstances, we connect the civilization of Africa,—the whole presents to my mind the most cheering and ennobling theme of contemplation; it embraces not only the elevation of the colored race to the scale of freedom, equality, happiness and virtue, but it promises to enlarge the benefits of the scientific world, and to extend the wide boundaries of Christendom."

I now appeal to the rich in the Northern and Eastern States, for *generous* donation in this great work;—but a work however generally approved by public opinion, cannot be carried on or effected without large and gratuitous aid. As many of the Southern people now wish to send their slaves to Liberia,—as their State laws do not admit of emancipation without deportation,—and as your enriching manufactories have been mainly supplied with cotton reared by the Southern slaves, (by which you have probably realized more clear profit than their masters,) can you do less than incur the expense of their emigration,—and provide them with suitable houses in Liberia? And as some of you have expressed an objection to aiding the Colony at Cape Montserado, on account of its self-defensive principles, you can have no objection upon that ground, to aiding the one lately settled at Bassa Cove, upon the principles of peace and temperance.

I appeal to the active opposers of Colonization for pecuniary aid, although this appeal involves a solecism; I am induced to make it from a hope that it will arrest your endeavors to close the purses of the benevolent against us; this being the only possible way that you can with all your talents and eloquence retard its progress. If you knew the general state of the South with regard to slavery, and the increasing sympathy and concern of thousands there for the Christian instruction of the slaves, who deeply deplore the evil, and would gladly put them in a better situation, than even to emancipate them to remain here, and if you were to consider the sovereignty of State rights in the Constitutional form of our Government, in legislating upon all subjects connected with legal and personal property and if you knew how much your movements in the North of latter times, in opposing Colonization and pleading for universal and immediate emancipation, have hurt the feelings of the *real* friends to the African race, and how much you have soured the minds of legislative authorities in the South, and retarded the work of emancipation, you would, I believe, change your plan of operations. If you could come to the South clothed with Christian panoply, in the spirit of moderation and forbearance, with generous aid for Colonization, you might make deep and salutary impressions on the public mind.

It is not best to dwell much upon what should have been done in time that is past; but to endeavor to do all that we can at the present time under the influence of the light of the Gospel, and consistently with the principles of Christianity.—And as unhealthy and unsuitable as Africa may be represented to be by some, for the location of the colored race of this country, I have no doubt but that their Colonization may be effected with little loss of human life. I now appeal to all the wealthy citizens, both in the United States and Great Britain, for munificent aid to Colonization. In the spirit of humility and meekness, I beseech you to consult the Divine oracle in your consciences, that measure of the Holy Spirit which is the gift of God through Jesus Christ to all men, to lead them out of all error and into all truth, whether you can better apply a portion of that wealth which a bountiful Providence has committed to your trust, than by sending to Liberia the colored people of the United States who are willing to go.

And, finally, I appeal to all other classes, both in the North and the South—in Great Britain and the United States, who are possessed of adequate means—for pe-

cuniary aid to this Christian, benevolent and great enterprise, and for the general instruction, melioration and happiness of the African race.

In connecting the foregoing facts—in making this appeal and laying them before the public, I have been prompted by a sense of duty, in love to my country, the African race, and to mankind. May the Lord, by the warming and enlightening influences of his good Spirit, more and more dispose men “to do justly, to love mercy, and walk humbly with Him.” So prayeth your friend,

J. HUBBARD.

*Deep River, 3rd of 6th month, 1835.*

#### DR. M'CONAUGHY'S ADDRESS.

In our last number (p. 272) we noticed the Address delivered on the 4th of July last, by the Rev. DAVID M'CONAUGHY, D. D., at a meeting of the Washington County (Pa.) Colonization Society, and intimated that it might appear in the present number. It is with much pleasure that we make room for the following extracts from that cogent and eloquent oration :

Colonization in a distant land, and the land of their forefathers was the expedient which God himself adopted in a case very similar—the deliverance of Israel from Egyptian bondage. Their number was about the same as our colored population, and they were the natives of Egypt,—why not break off their bonds, and raise them there to an equal condition with their former masters? The reason seems to have been, that they were a different race of men, their habits and modes of thinking were different. The formation of one common race, by intermarriage, was regarded by God as inexpedient; and whilst their title to freedom was recognised, and sustained by special divine interposition, they must remove to Canaan. Doubtless very many of the Israelites would have preferred to remain in Egypt—many had expended the best labors of their lives there—*there*, were the graves of their ancestors, and many reasons of attachment. But these considerations did not avail—they by divine direction quit that land, and went in quest of that to which God directed, and where they could be more happy, and exert, more widely, a most propitious influence; so by Colonization, Africa is to be civilized and enlightened, whilst the colonists themselves become free and happy. My theory is, that a colored man has an equal right with any, and every other man, to education—personal freedom, and political privilege, unless his character or peculiar circumstances, in the providence of God, require the restriction, or denial of them. And now, I allege, that such circumstances exist in this country, especially in those States in which their number is very great. Those reasons, I have already stated; and how long they will operate, I cannot foresee. I know of only one expedient by which they can immediately obtain the freedom and privileges which it is desirable, and right that they should possess—and that is to avail themselves of the provisions of the Colonization Society. In so far as they can, and are willing to do so, they become emancipated and disenthralled—the slave becomes a freeman, and the freeman is elevated to the honor, and invested with the privileges of a citizen. His will shall operate as efficiently as any other in the enactment of laws and in the appointment of officers—and to any office to which he may be competent his way shall be unembarrassed and open. This is not a matter of reasonable expectation here. Suppose he were at once admitted to all the privileges of a citizen, what would be his chance for official distinction, or emolument; admit his competency, and still I ask, what is his chance? It would be one of the most remote probabilities, if it be allowed, to be even probable. In a class of men whom the community had never been accustomed to honor, against whom strong prejudice, right or wrong, had been long in operation—he only one among six white men, all eager to have honor and office themselves,—under such circumstances,

to allow him even a chance, is overrating all that his condition and circumstances promise. This is not the land in which his hopes of honor and of influence are cherished—an humble measure of privilege is the best which he can reasonably anticipate. His circumstances here will never permit him to rise. The incumbrances under which he is, will ever depress him—and from those cumbrous influences no acts of emancipation or privileges of citizenship, can ever relieve him. Where then, and how, can he gain the object he desires; and to which we admit that of right, he is entitled? Let him go to Liberia. If he desires thus to be free indeed, and is unable to go to that land of promise, and of freedom to his race,—let us aid him—let us endeavor to raise up the means of help for all such—let us endeavor to convince them all, as we can, of their true interests—let us, in their behalf, make our affectionate appeal to those who have now a legal control over them. Let us appeal to their names, their privileges and honors as freemen, and conjure them by the estimation in which they hold their own liberty, not to deny it to any of their fellow-men. The most serious and difficult impediment to the success and full accomplishment of this scheme exists in the dispositions of the colored population. They do not sufficiently value liberty and the means of personal elevation and self-government. If they were animated by the spirit of liberty and independence, they would be eager and impatient to reach Africa. If they felt as the pilgrim fathers, they would hasten from the land in which they have been degraded, and in which they can never reach the elevation to which they should aspire. They who are free, and have long been free, with very few exceptions, are contented with the most menial employments; and were they all liberated, I would anticipate at the end of a century hence, but little advance in their condition—and but little augmentation of the spirit which should animate freemen. There are at present, and if I mistake not, there must always be, in this country, circumstances which will continue their depression, smother their noble aspirations, and perpetuate a feeling of inferiority, inconsistent with the true dignity of men. I have little hope that Colonization will have its desired success, or that any other scheme will do much good, until a desire of independence and self-government shall pervade and rouse and elevate the views of our colored population; and then they will no longer be contented with the hopes that this country sets before them. They will seek a country and government of their own, and where no overwhelming population of another race shall depress them, and hold over them an indisputable ascendancy.

I have for some years, indulged delightful and flattering anticipations for Africa, and her injured race. I will explain them: My hope is, that ere long, some of the wealthy and intelligent of the colored people, in this country, and many such there are, will regard with deeply felt and operative sympathy, their degraded fellows, and make some generous and determined efforts for their moral and political elevation. In order to this, they will remove to Africa, with as many as they can induce to accompany them; and there, become the founders of cities and empire. Those cities will become the busy marts of commerce, and those generous and aspiring adventurers will find themselves largely rewarded. They will accumulate wealth, and be honored as Patriots and Benefactors; and whilst they rear an enduring monument to their own honorable fame, will open prospects and offer inducements which will be constraining and attractive to every aspiring and honorable man of color in these United States. Then it will be a more ungracious and more difficult matter to induce them to stay, than it now is, to persuade them to go. I know of no purpose more honorable, more benevolent, and even more gainful, to which an intelligent and wealthy colored man could devote his life and means—his zeal and his utmost efforts. He would thus enrol his name for perpetual glory, with the Pilgrim Fathers—with Penn, Washington, Howard and other admired and admirable Philanthropists. There are many colored men in the U. States, to whom, had I access, could I approach their ears, their understandings and their hearts—I would say, "Providence opens before you the path to glory—it offers you the opportunity of being eminently the benefactors of man." Like Moses, Aaron and Joshua, go—lead the oppressed to possessions, liberty, empire and happiness.—all that is necessary, is, that confiding in the God of Nature, you form your purpose, and wisely and steadily pursue your object. Public opinion here, will sustain you—no plagues will be necessary to secure permission for you to operate, and to operate with all desirable effect. America, as a nation, hears and owns the voice of God, and will not forbid the oppressed to go. Philanthropic

and pious white men have shown you the way to prosecute the design—yours be the honor and the elevated bliss of carrying it into full accomplishment. Colonization, operating by its present means, and contending with present hindrances, cannot accomplish all—your consent and co-operation are indispensable—or rather, I say the work in its greatness and completeness, must be yours.

This leads me to notice an objection to the Colonization Scheme which has often been urged, and with much effect. That its actual effects have been small, and that its greatest efforts cannot furnish the remedy which the case demands—and therefore it ought to be abandoned. To this I reply, that the first affirmation is in contradiction to numerous most interesting and momentous facts. It has accomplished much, and that in defiance of neglect and opposition. But had its success been much less—would it follow that the Scheme is wanting in wisdom or benevolence? If it does, the same reasoning will prove that Christianity is not wise or benevolent. It has been operating on the world for more than eighteen centuries—and what has it accomplished? Comparatively little. Is it therefore not divine? Ought it therefore to be abandoned? Every Christian will indignantly answer—No. The fault is not in Christianity, nor in the plan for its diffusion and extension. The blameworthy causes are the defective zeal and efforts of its professed friends, and the opposition of its enemies—and the inexcusable indifference and resistance of those for whose good it was designed to operate. And these are precisely the causes which have prevented Colonization from effecting comparatively more than the much that has already been done. A cause which demanded the zealous patronage of every Christian and every Philanthropist in our land—has been favored by comparatively few—and by fewer still has it been sustained with liberality and zealous effort. What cause could have prospered more, without more efficient aid? Here the American people have much blame. The unbelief, heedlessness, pride and ignorance of the colored population, have operated and still operate as mighty hindrances—just as ignorance, pride and indifference retard the progress and triumphs of the Gospel. And Colonization, like the cause of Christ, has been opposed by potent and zealous adversaries. God is overruling it, and I trust, will yet more abundantly overrule it for good—but the direct effect is hindrance and delay. Between these two causes, Christianity and Colonization, in these respects, there is a remarkable analogy; and the argument, if it be good against one, must be good against the other. I believe both are of God, and will ultimately triumph. I covet the honor and the felicity of being auxiliary to both.

I have already adverted to the fierce opposition which is made, and heavy condemnation pronounced upon the conduct of Colonizationists in accepting of slaves liberated for removal to Africa. In reply, I refer to the right in masters recognized by our social compact—and the impossibility, in law, of our obtaining their emancipation, unless the owners choose to liberate, and consequently their legal right to fix the terms. But I add, that to deny this privilege to the Colonization Society, would create insuperable embarrassment to very many pious benevolent masters, who mourn over the burthens and evils of slavery. Their case is this:—They wish to escape from the condition of slaveholders. How can they? The laws by which they are governed, and which they cannot change, forbid to manumit their slaves, and allow them to remain. Other States, even Pennsylvania, will not permit them to bring them here, and set them free, but on condition that they shall indemnify the community against the charge of their support so long as they live. What escape from this difficulty can such an one have? I know of none else than that which Colonization affords—if this be refused, his only alternative is to hold them. But if he be allowed to manumit them for Colonization, he cannot hesitate to avail himself of it—because he has every reason to believe that they would thus be disposed of incomparably more to their own advantage, than in any other way. They might prefer another way, but they are not competent to judge—and he will do with them as a prudent father would do with a minor, weak-minded or spendthrift son—control and direct him, and make the best choice he can to improve his character, protect his person, prevent his ruin, and promote his happiness. Would not that son thus raised to intelligence, virtue and happiness, admire and be thankful for his prudence and benevolence? Certainly, and intelligent emigrants to the Colony even now, thank the Society for sending them there. This affirmation is placed beyond all fair contradiction by numerous letters from Colonists in Africa to this effect—and by the personal report of intelligent and

credible colored men who have resided for a time in Liberia, and revisited this country. They may have gone reluctantly, but now find, by experience, that it was best; so it will be with thousands more: and I feel persuaded, that if our more intelligent and industrious colored men were twelve months in Africa, it would allay all this opposition and prejudice, and make them as zealous for Colonization as they are now against it.

Mercy to the slave, relief to the conscience of him who holds him, and the diffusion of the spirit of emancipation—the love of God and the love of man—all, all, plead in justification of those means of Emancipation and Colonization—all bid us to encourage them by our commendation and our prayers, and to aid and sustain them by our generous contributions. Hail Colonization! thou friend of mercy, of liberty and of man. May he, in whose hands are the hearts of all men, give thee more abundant favor with our citizens—and by his propitious providence, hasten thy triumphs—and thy glorious consummation!

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#### DR. PROUDFIT'S ADDRESS TO EMIGRANTS.

The Address of the Rev. Dr. Proudfit to the Emigrants, on embarking for the Colony recently established at Bassa Cove, contains so much wholesome advice, applicable to Colonists in any part of the Liberian Territory, that we have for some time anxiously awaited an opportunity of inserting it in the Repository. It is as follows:

#### ADDRESS.

##### *Respected and beloved Friends:*

The moment for which you have been anxiously longing, and many of you, I trust, fervently praying, has at length arrived. You are now embarking for the land which must be dear to you, as it contains the sepulchres and the venerated ashes of your forefathers; where you will sit undisturbed "beneath the shadow of your own vine," in the full fruition of your rights, civil, social and religious; and probably the actual enjoyment of these privileges cannot afford more exquisite pleasure to you than it is gratifying for us to reflect, that we have been honored as the instruments of imparting them. Be assured that, although your lot will be cast in a distant part of the world, and we will probably never see you again "in the flesh," we consider our own happiness as intimately blended with yours; we will not fail to remember you in our prayers at the throne of our common Father; we will always rejoice to hear of your prosperity and joy, and be ready to sympathize with you in whatever afflictions you may be called to endure. Recollect at the same time, that your situation is highly, and I may add, awfully responsible; results are involved in your future behaviour unspeakably interesting to us, to you, to your colored brethren whom you leave behind you, and to the unnumbered millions of Africa, whose welfare, both temporal and spiritual, we wish through you as the instruments to promote. If you are careful to improve the privileges which you have in prospect, our hands, as your benefactors, will be strengthened; our hearts will be animated to persevering exertions in meliorating the miseries of your race, and the blessings of generations unborn may rest on our heads and your own. But, should any of you after reaching your new settlement, prove idle, untoward, or vicious, our efforts in the cause of colonizing must be paralysed, and your colored friends in this country who might have been liberated, may be doomed to languish for ages in the chains of oppression. Therefore, in taking our final farewell of you for time, we feel constrained to offer, in the spirit of love, the following directions for regulating your future conduct:

1st. Attend with diligence to the duties of your several stations. Industry in some lawful pursuit, is the honor and interest of every man; it is ornamental to himself and useful to others, and without it neither prosperity nor respect can be expected in any part of the world. It was ordained by our Creator that we "should

eat bread by the sweat of our face, till we return to the ground," and we are taught in the oracles of truth, that "he who will not work shall not eat;" we are also commanded to "labor with our own hands," that is, to be industrious in some calling, "that we may have to give to those who need;" and while diligence in business is equally your duty, and interest, and honor, idleness and sloth must be considered as demoralizing and degrading in the extreme. Many of your colored brethren, who have gone before you to Liberia, by their honorable enterprise, have already acquired not only a competency, but an independence, and the path to wealth lies open for you by the same attention to business.

2nd. Adhere strictly to the principles of temperance, of which your settlement is designed to be a *model*. It is unnecessary to enlarge on the baneful consequences of indulging in the use of spirituous liquors, or any intoxicating drink. Who can calculate the number of your color, and of our own, who have been led to ruin for time and eternity, by the vice of intemperance: you must know from observation that it necessarily destroys the health, wastes the property, blights the reputation, and at last exposes to endless perdition the soul of its miserable victim.— "Who hath wo? who hath sorrow? who hath contentions? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder." We therefore beseech you, beloved friends, by all that is desirable in the present world, or in the future, "touch not, taste not, handle not," the intoxicating cup; "avoid it, pass not by it, its way is the way to hell, leading down to the chambers of death." There is no safety but by entirely abstaining from every species of liquor. There is no victory over this enemy but by retreat. Besides, temperance in eating and drinking constitutes your principal security against those diseases which occasionally prevail in that hot climate where you expect to reside.

3rd. Pursue a course of the most rigid economy in every part of your living.— Industry in acquiring property can be of little advantage without suitable caution in the use of it. Many are laborious all their days, and yet through imprudence and extravagance, are always poor and dependent, and at last are thrown on the charity of others for support. But by prudence and industry, you have the prospect, under the divine blessing, of laying up a comfortable provision for sickness or old age; you will thus possess the means of supplying the wants of the indigent and helpless around you, and may be able, in due time, to assist us in diffusing the light of divine truth through the land of your fathers, which is yet covered with the shades of moral night.

Again, in all your dealings with the natives, be strictly upright. By all that respect which you owe to us, your benefactors, and as you regard your own peace and happiness in that new world where you expect to spend the residue of your days, *never, never* take advantage of their ignorance or credulity; be guilty of no action which might tend to shake their confidence in you as their sincere friends; but by a deportment upright and amiable, endeavor to soften down any prejudices which they entertain against us, on account of those cruelties which they have experienced from unprincipled white men. Assure these poor natives in Africa, that we sympathize with them in all that they have suffered from such by having their dear relatives torn from them, and sold as slaves in other countries; that by the establishment of colonies along their coast, we hope to put an end to this inhuman traffic; that we wish also to repair as much as possible the injuries thus sustained by giving them that gospel which "makes wise unto salvation," and promoting among them the arts of civilized life. In short, by the display of "all that is lovely and of good report," aim at securing their confidence and affections, and thus prepare them for the reception of that religion which is our glory, and which we wish to propagate among them for their present and eternal welfare.

But, above all, my beloved friends, "fear God, and keep his commandments, for this is the whole duty of man;" without an interest in his favor, every other enjoyment is vanity here, and will issue in vexation and disappointment forever. Therefore, "seek first" and principally, "the kingdom of God and His righteousness." This our Master has pronounced "*the one thing needful, the good part which will never be taken away, the meat which endureth to everlasting life,*" and He has admonished us that "*a man is not profited if he shall gain the whole world and lose his own soul.*" What will it avail you to obtain freedom from slavery to man if you should continue to

wear the more galling yoke of Satan, and be bound hereafter "in everlasting chains." And while you "give all diligence" to secure your own salvation, let your light shine on the benighted regions of Africa. Let the millions of that country, who are ignorant of our divine religion, be convinced of its reality and excellence, by the blamelessness of your lives, who are recognised as its professors and friends. Never forget that it is a fundamental article of that society under whose patronage you expect to enjoy these privileges, to provide "for civilizing and christianizing Africa, through the instrumentality of colored emigrants from the United States." As many of you have assumed the name, see that you imbibe the spirit and imitate the example of Him "who was holy, harmless, undefiled, and separate from sinners." It is an encouraging fact, that in the country of your forefathers there is seemingly a "shaking among those bones" which have been lying motionless for ages; that many of the poor, perishing Pagans are occasionally calling at our colonies to hear of that Jesus "who came into the world to save sinners;" they have felt their moral diseases, and are anxiously inquiring whether there is no "balm in Gilead," and physician to apply it. Let every opportunity of this nature be zealously improved for giving them the knowledge of redemption through the blood of Jesus; relate to them the "tidings of great joy," that for us a "Saviour is born, even Christ the Lord;" that He is a "propitiation for the sins of the whole world;" and that whosoever, of any color, "feareth God, and worketh righteousness, is accepted of him."

"With these few instructions, beloved friends, we bid you an affectionate farewell; "be perfect, be of good comfort, be of one mind, live in peace," and the God of love and peace shall be with you. May that ever present, Omnipotent Being, "who sits on the floods;" whose voice "the winds and waves obey," protect you on the "mighty deep;" may he prosper you in your voyage, and convey you in safety to the shores of the land of your fathers."

By order of the Executive Committee.

ALEX. PROUDFIT.

*Gen. Agent, and Cor. Sec. of the N. Y. Col. Soc.*

## SPEECH OF GOVERNOR TYLER,

AT THE GLOUCESTER MEETING.

Mr. TYLER said, that he had promptly and unhesitatingly attended at the present meeting upon being invited to do so. He would be frank and declare, that as a resident of the county, he had resolved to attend before their invitation reached him, and from the moment he had heard that the people were in motion. He had, however, had no hand in putting them in motion. These were times in which no man who was attached to the Union of the States, (and he could solemnly declare that no one was more sincerely so than himself,) and the peace and tranquillity of the country, could properly remain at home an inattentive and passive spectator of what was passing. After the lapse of more than half a century, during which time all had acquiesced in the undisturbed condition of things as they were; and the most unexampled prosperity had blessed us and the land bequeathed to us as an inheritance by our forefathers, a new sect has arisen, possessed, pretensively, of nicer sensibilities, a more refined moral sense, and greater love of the human race, than those who have gone before them; who were disposed to manifest their superiority in all these particulars, by setting the people of these States by the ears, and threatening the overthrow of political institutions which have been the source of unmeasured happiness, and which we had fondly hoped to hand over to our posterity as the richest legacy we could leave them. Nor are their pretensions and their movements confined to native-born citizens of the several States, who may have been misled into the belief that it was sufficient for a mere majority to will in order to enforce; but a foreign emissary had dared to venture across the broad Atlantic to aid in this work. I confess, Mr. Chairman, that I regard it as not among the least portentous signs of the times, that native-born citizens should gather themselves together to listen to anathemas uttered against their own breth-

ren, by a feed and paid emissary, who comes here to teach *them* the principles of civil liberty and the rights of humanity. When was it before that this would have been tolerated? The day has been, when every man's hand would have fallen in weight to crush a reptile, who had crawled from some of the sinks of Europe, with the reward of an emissary in his hand, to sow the seeds of discord among us. For my own part, I cannot think of this with patience. Are the sons of revolutionary sires so much degenerated, as to be dependent on foreigners to teach them lessons of political ethics?—or is it come to this, that every plotter of mischief from abroad, is to be received in our household, to instruct us in our duties as citizens? Mr. Tyler expressed the fear that the toleration which had been practiced towards Thompson, manifested a condition of feeling at war with the perpetuity of our institutions.

He said, that it had sometimes happened, that political parties on this side of Mason's and Dixon's line, had attempted to strengthen their cause by raising an apprehension that our domestic institutions were in danger. For himself, so far as his limited influence had extended, he had sought to quiet all apprehension on this subject among his fellow-citizens. He had always regarded it as altogether too vital a question to be used as an instrument of party. It was a question on which there could be but one party on this side of the line alluded to; and he was happy to find that all hearts and all hands were cordially united as those of one man.—He had never, until lately, believed that any serious head could be made in the U. States upon the subject—much less had he feared that the spirit of incendiarism would be permitted by the States to walk abroad in the face of day, unrestrained and unchecked. These feelings and sentiments had been forced to give place to others. The unexpected evil is now upon us; it has invaded our fire ides, and under our own roof is sharpening the dagger for midnight assassination, and exciting to cruelty and bloodshed. The Post Office Department, which was established for the purposes of commercial interchange, or to transport from remote places the friendly greetings of those of kindred blood, has been converted into a vehicle for distributing incendiary pamphlets, with which our land is at this moment deluged. A society has sprung up, whose avowed object is to despoil us of our property at the hazard of all and every consequence. It had been his duty, occupying as he did a public station which devolved on him the obligations of a sentinel, to watch over the rights and interests of Virginia, to make himself acquainted, as far as practicable, with the rise and progress of that society, and with its means to do mischief; and his opinion was, that it was now powerful, and if not speedily checked in its mad career, was destined to attain much greater power. He had seen it in its origin some two years ago, consisting of a mere handful of obscure persons, who were the subjects of ridicule from one end of the Union to the other. That small association, thus despised, and thus contemned, has already established 250 auxiliaries, and at a single meeting contributed \$30,000 towards the furtherance of its schemes,—one half of which sum was paid down promptly. It had established various presses, four of which circulated from the city of New York, with copies of three of which, they had been so *extremely kind* as to favor me through the mail. These papers were circulated gratuitously among us, and at mere nominal prices to actual subscribers. He had then in his possession, one of those publications, and he would exhibit it for the inspection of those present—(He here drew from his pocket the Anti-Slavery Record.) Here, said he, is a picture upon the external covering, designed to represent each of you, gentlemen. A scourge is in your hand, and three victims bound and kneeling at your feet. You are represented as demons in the shape of men; and by way of contrast, here stand Arthur Tappan, Mr. Somebody Garrison, or Mr. Foreigner Thompson, patting the greasy little fellows on their cheeks, and giving them most loving kisses. *They are the exclusive philanthropists—the only lovers of the human race—the only legitimate defenders of the religion of Christ.* But I purpose to show you the cheap rate at which these papers are delivered out to actual subscribers. (He read from the external sheet: "Human Rights 25 cents per annum—Anti-Slavery Record \$1 50 per hundred—Emancipator (a paper larger than the Whig or Enquirer) 50 cents per annum—"Slave's Friend," single number, one cent. He had not seen the "Slave's Friend;" judging, however, from the other papers, he concluded it to be a misnomer. It should rather be called the *slave's enemy*, since its circulation among us, in company with its three adjuncts, had produced a curtailment of privileges heretofore willingly, nay, gladly granted by the master to his slaves, and



which, before these fanatical teachers had arisen in the land, were gradually and daily becoming greater and greater. In addition to these, there was a numerous tribe of tracts, and he believed, prints designed to make impression on the minds of children. Here, then, Mr. Chairman, are evidences of a powerful combination—here some of the means relied upon. Look into the contents of this little pamphlet; you will find it full of stories of the white man's cruelty and the negro's suffering—Garbled statements are herein contained to stir up the feelings of our Northern brethren against us. Let me read to you one statement made by a reverend or irreverend divine, a Mr. Boardman, of New York. He read—"I remember in my boyhood of seeing a colored man driving a cart, and by some accident, he was precipitated from his seat and crushed to death; but when the alarm began to spread, I heard it said, 'Oh! it is only a poor negro who is killed'—but oh! thought I, it is a man." Most sympathetic Mr. Boardman, what a tender-hearted little boy you were! But, gentlemen, what say you, is this picture true or false, as to the sensibility or feeling of a Southern man in behalf of a suffering human being, whether black or white. (False, false—unitedly echoed.) And yet, said Mr. Tyler, by such and kindred means, do these libelers of the South seek to attain their nefarious ends.

When he came to be informed, that numbers of the reverend clergy to the North, were lending themselves to this work, he could not doubt but that it would grow into greater magnitude.—All felt and acknowledged their influence—standing as Pastors at the head of their flocks, teaching the divine truths of religion, they were entitled to all respect and reverence—but when, abandoning their proper sphere, they rushed into the troubled waters of politics—when, instead of a mild and meek observance of their religious rites and ceremonies, they sought to overturn systems—when, instead of being the ministers of peace and good will, they officiated at the altar of discord, and contributed their influence to excite general disturbance and discontent, they deserved the scorn and contempt of mankind. Did their and our divine Master commission them upon such an errand? When he bade his followers "to render unto Cæsar the things that are Cæsars," he taught a lesson to rebuke the present agitators. But these men wear the cloak of religion, and they mean that their influence shall be felt. Woman is to be made one of the instruments to accomplish their mischievous purposes. The same Mr. Boardman has declared that he appeals "to woman's sympathies, woman's efforts, woman's prayers." Yes woman is to be made the instrument of destroying our political paradise, the Union of these States—she is to be made the presiding genius over the councils of insurrection and civil discord—she is to be converted into a fiend to rejoice over the conflagration of our dwellings, and the murder of our people. Most admirable divine—most excellent christian! Under such counsels and such counsellors, she is already lending herself to those fanatical schemes. I state a fact, which my situation as chairman of the District of Columbia committee of the Senate the last winter brought to my knowledge: A petition was presented to the Senate and referred to that committee, praying the abolition of slavery in the District, signed by 1500 women. Several other petitions on the same subject were presented, and I stood prepared to report against them. I had prepared a temperate report, addressed to the sober reason of the country, which I was anxious to make; but it was thought better by others, that the subject should not be touched, lest greater agitation should be produced. I thought then, and still think, that the sooner the matter was met, the better. When the cloud is visible, charged with lightning, which is designed to break upon my head, let me not hear the thunder rolling at a distance—The sooner it comes, if come it must, the better. Such then are the means which are now invoked by the Abolitionists—such their growth, and such their resources. I am told, that they are also addressing themselves to the growing generation, through horn books and primers—that the youthful imagination is filled with horror against us and our children, by images and pictures exhibited in the nursery. How are they to be met and overthrown? I believe that they can only be met successfully, by a firm and decided course on our part: Timid counsels but too frequently betray. The attention of the whole people of the North must be awakened to a knowledge of the true state of things; and I am pleased to see that the good old town of Boston is already in motion. A meeting has been called by means of her most distinguished citizens. It behooved her to take the lead. It is to be hoped that she will give back from Faneuil Hall, as in former times, the voice which has reached her from Virginia. Her example, I trust, will be followed in quick succession by other towns and cities. These proceedings would do much towards al-

laying the excited feelings of the day. But mere declarations of public meetings to the North will not suffice. We have a right to call for measures of coercion on the part of our sister States,—Virginia and the other Southern States, should make a demand for legislation. Her peace is daily threatened through the actions of the fanatics—the lives of her people are placed in jeopardy—nothing short of penal enactments will do:—For when did fanaticism ever listen to reason? The curse of the world, it is possessed of its own vain imaginings, to the exclusion of every thing else. It hath no eyes to see, no ears to hear. It drives onward, reckless of consequences, and its efforts at reform, terminate only with the destruction of human hopes. We have a right to ask that it shall be restrained by laws. If there existed a combination in our State to affect the lives and property of the people of any other State, should we hesitate to restrain and punish all who might be concerned? I answer, unhesitatingly, in the negative.—Unless there be immediate and active co-operation on the part of our co-States, I know not what is to be done. Are we forever to remain in the state of insecurity in which we now are? Is the Post-Office, emanating from a common centre, and pervading every part of our country, to be made continually the channel through which their incendiary and seditious pamphlets are to flow in upon us? This cannot be tolerated.—I have seen this Union twice in great danger. One of these occasions teaches me to fear the present.—When opposition was first made to admit Missouri into the Union, unless her people would submit to have a Constitution in part made for them by Congress, and the effort was made to exclude the southern man from carrying his domestics with him, on lands that had been purchased out of a common Treasury; but few were found bold enough to maintain so extravagant a claim to power.—But one year elapsed, and a majority of Congress were found to be against us. I was an actor on the theatre of public affairs at that time; and insignificant as that question was in comparison with the present, it produced the most fearful agitations. But the darkness was not impenetrable, and the patriotism of the country was not appealed to in vain. I believe the signs now to be alarming and portentous, and requiring the most energetic action. Let us address ourselves in plain and emphatic terms to the people of our sister States. I trust that the recollections of the past—the days of glory we have seen together—the memory of our god-like ancestors—but above all, our mutual and reciprocal interests, will induce them to co-operate in quieting the disturbances which now so extensively prevail among us. Come what will, come what may. I am a citizen of Virginia, united with her in destiny and sealed to her by fate. Her sovereignty remains to her, and the allegiance of her citizens is due to her. She will claim, I doubt not, the fulfilment of constitutional guarantees. Upon the subject of her domestic institutions, I trust she will hold parley with none. They are her's, for good or for evil—her's and her's alone: for her to continue, and for her alone to change. No power on earth has a right to interfere with them without her consent; and she has full and perfect right to expect that her citizens shall be protected, as well from the approaches of the incendiary, as from open assault by force.

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#### SPEECH OF HARRISON GRAY OTIS,

*At the late Town Meeting at Faneuil Hall, in the City of Boston.*

MR. CHAIRMAN:—I have been so little used of late years to address a full assembly of my fellow-citizens, that I do not feel a confidence that my voice and physical strength will enable me to make myself heard and understood as I may have done in the brighter and better season of my life. And though it is not my intention to tax your patience, I feel that I shall stand in need of all the indulgence which you have been pleased to extend to me before time and affliction had pressed upon me with their heavy hands. It is at the same time gratifying and discouraging to know that the most ample justice has been done to the subject on which we are convened, by the eloquence and talents of those who have preceded me—justice so ample, that I should not attempt to follow them but for the purpose of redeeming a pledge exacted by some of my partial friends, that I would, on this

occasion, (probably for the last time,) declare in this public assemblage my sentiments upon the scenes which are passing around us.

If I were called upon to select the most momentous occasion, on which the people of this country had ever been convened in their primary assemblies, my own judgment would point to the time when they met to decide upon the adoption of the Federal Constitution. There are few, I am confident, among those present, who can recollect that period, and the intense anxiety which then pervaded every bosom. The result of those deliberations has fully justified that universal sensibility. The national prosperity has far exceeded the most sanguine calculations of the men of those times. Yet a more momentous era will have arrived, if we imagine a state of public affairs, when the people shall meet in their primary assemblies to discuss the expediency of rescinding the Federal Compact. Had this compact been at first rejected by the people, it would indeed have been a calamitous issue. Still a frame of government of some sort would have been substituted, of which Union would have been the basis. The fraternal sympathies, the recollections of common dangers, and sufferings, and triumphs, were still alive, and the great fundamental axiom "United we stand, divided we fall," was adopted in every man's creed, and would have insured the preservation of a federal system. But if, after nearly half a century's experience of national prosperity, which is without parallel, and almost without measure—after realizing every political and social blessing that could be wished, and more than could be expected, consistently with the imperfection of all human institutions, the North and the South should be destined to separate, through the mere wantonness of prosperity, from the incompatibility of temper and family quarrels, the divorce will be eternal. Fraternal rancor, more bitter and unappeasable than that of natural enemies, will supplant the influence of mutual good will. The temple of liberty would first be rent in twain. What and how many unequal and misshapen forms the parts would afterwards assume, no human sagacity can foresee. But the uniform fate of all disjointed confederacies would compel us to renounce the hope of seeing it rebuilt upon its four and twenty pillars, "polished after the similitude of a palace." Now, sir, if it were the object of our meeting here to debate the expediency of taking measures for the abolition of slavery, I should regard it as identical with the question of the expediency of dissolving the Union. I am sure it would be so considered by the Southern States. My conviction results from forty years acquaintance with prominent individuals of those States, of all parties, and in all the vicissitudes of party. Be assured that whenever that question shall be agitated in our public assemblies, under circumstances which should indicate the prevalence or the probability of a general sentiment in the free States in favor of acting upon that subject, the Union will be at an end. They would regard all measures emanating from such a sentiment as war in disguise upon their lives, their property, their rights and institutions, an outrage upon their pride and honor, and the faith of contracts—menacing the purity of their women, the safety of their children, the comfort of their homes and their hearths, and, in a word, all that a man holds dear. In these opinions they might be mistaken, but in support of them they would exhibit a spectacle of unanimity unparalleled among so numerous a population upon any subject, at any time, in any part of the world. These opinions almost seem to be instinctive. They are in fact hereditary, and habitual from infancy to old age.—The citizens of those States have no occasion for meetings to compare sentiments, for speeches to stimulate to action, for plans to arrange and organize means of opposition. They would be ready in the case supposed for a levy *en masse*—a universal Landstrum—to seize and to use for life and for death whatever arms their impassioned resentment could furnish, to resist every approach to interference with their domestic relations. Meetings indeed they have already begun to call—but they are like the meetings of clouds charged with the same fiery material, the occasional flashes of which serve only to show the stores of hidden thunder which are in reserve.

Sir, happily for our country, there is no disposition in the people of this community, nor, I believe, of any of our cities or towns, to sustain a public discussion of a question pregnant with these fatal consequences. But the time has arrived which makes it the part of wisdom and safety to look at this question in the distance, and forestall its approach—to satisfy ourselves and others that it ought never to be entertained, except in the exercise and expression of individual judgment and opinion. And that every effort intended to propagate a general sentiment fa-

avorable to the immediate abolition of slavery, is of forbidding aspect and ruinous tendency.

It has of late become certain, though not yet perhaps generally known, that an Association has been formed in a neighboring State, for the avowed purpose of effecting the *immediate abolition of Slavery*. Their number is at present comparatively small and insignificant; but, as they boast, augmented within the last year. Their printed constitution and proceedings, seen by me only within a few days, frankly develop their desire to establish auxiliary societies in every State and municipality, and to enlist in the service of the cause, man, woman, and child. This simple statement shows it to be a dangerous association. A very rapid exposition of the tendency of their principles will prove them to be not only imminently dangerous, but hostile to the spirit and letter of the Constitution of the Union. I will, in order to make this apparent, call the recollection of my fellow-citizens to the history of the Constitution and to the Constitution itself; and compare the doctrines of the Constitution with the canons of the Anti-Slavery Association, and demonstrate that if the latter be not yet an unlawful Association (which some sound jurists think it is,) it is in a fair way to become so, by its design to trench upon the provisions of the Constitution by overt acts, and its tendency to break down the sacred palladium.

It is well known, I doubt not, to all who hear me, that prior to our Revolution, the American Colonies were, to all intents and purposes, independent of each other. They all owed a common allegiance to the mother country, and to that only. In every other political relation they stood to each other as distinct and sovereign States, and they were, in fact, entirely disconnected in all the departments of their civil administrations. Indeed, the people of the South and of the North knew little more of each other than that they had descended from a common ancestry, had different habits and pursuits, and that the cultivation of the soil was carried on in the North principally by white labor, and in the South entirely by that of slaves. Now, what first led to a better acquaintance? What but a magnanimous sympathy of the South in feelings excited in the North by the oppression of the parent country? When our soil was invaded, and this part of the country was the seat of war, we were ready and eager enough to invite them to come to our aid, to make with us common cause. I need not say how promptly they accepted the invitation, nor how cordially they assisted our forefathers in the cabinet, and how nobly in the field, but pass on to the epoch of the first Confederation. By this time the delegates in Congress from the different Colonies had become familiar with each other, and with the respective circumstances of the people of the different sections of the Union. The subject of slavery, and the claims of the proprietors over their slaves, must have been before them, and considered with great deliberation. We find provision in those articles for apportioning the troops to be raised for the public service, among the free white inhabitants of the several States, according to their numbers. In this article, the claim of the South to consider their slaves as ciphers, or non-entities, is acquiesced in, and confirmed by the North. Here was no surprise, no misunderstanding, no concealment of facts or of claims. Upon the faith of this confederation the South continued to act with us, and by means of it we triumphed together in war, and obtained the blessings of independence and peace. Now, sir, if we objected to leave in their hands the care of their own slaves, they should have been then advised of it. If it were intended to reserve to the North the arrogation of a right to interfere with them at a future day, the Confederation was a fraud. If this be only an after-thought, it comes too late.— Suppose an article had been proposed to the Congress that formed the instrument of Confederation, purporting that the Northern States should be at liberty to form Anti-Slavery Associations, and deluge the South with homilies upon slavery, how would it have been received? The gentleman before me has apostrophized the image of Washington. I will follow his example, and point to the portrait of his associate, Hancock, which is pendant by his side. Let us imagine an interview between them, in the company of friends, just after one had signed the commission for the other—and in ruminating upon the lights and shadows of futurity, Hancock should have said—“I congratulate my country upon the choice she has made, and I foresee that the laurels you gained in the field of Braddock’s defeat, will be twined with those which will be earned by you in the war of independence; yet, such are the prejudices in my part of the Union against slavery, that although your name and services may screen you from opprobrium during your life, your countrymen, when the willow weeps over your tomb, will be branded by mine as

manstealers and murderers, and the stain of it consequently annexed to your memory." Would not such a prophecy have been imputed to a brain disturbed by public cares, and its accomplishment regarded as a mere chimera?

Having passed through the Revolutionary war, let us come down to the framing of the Federal Constitution. At this time, the spirit of the age had made great advances; the abhorrence of the slave trade, growing daily more extensive, was regarded as the harbinger of its final prohibition. The abominable traffic was not then in less disrepute than it is at this moment. Slavery, too, as a condition, and especially as a condition of a portion of the Union, was deplored at that time as sincerely and universally as it is now by the other portion. That this topic in all its bearings, was presented and examined when the Federal Constitution was being formed, is known to all acquainted with the history of those times, and may be conclusively inferred from the instrument itself. So far were the Northern States from assuming any pretension to regulate the interior economy of the Southern, that they were compelled to exempt them for ten years from the general operation of the laws regulating commerce, and allow the importation of slaves during that period. This constitutes a most important feature of the federal compact. It would alone be decisive on the subject. The right to import, implies inevitably the right to hold those who may be imported, and the right to hold includes that of government and protection, and excludes that of all direct interference by others. And no principle of morals permits men or States to attempt, by indirect and oblique modes, to elude the restraints of a plain and unequivocal obligation.—Another clause in the Constitution is a contract on the part of the non-slaveholding States, to seize and restore runaway slaves; but why restore when you have taught the slave that he has a right to freedom? Lastly, it was agreed by the clause apportioning representatives, that the master should, in reference to the Constitution, exercise all the political rights of the slave, and that he should be nothing.—Such, Fellow-Citizens, is the bargain which we, the people of the United States, have made with each other. In what age of the world, and among what people and States, was a compact ever made more solemn and sacred? It is plain and perspicuous. It was made with our eyes open, with a full knowledge of all the circumstances of the case, of all the inducements to make it, of all the objections that could be made against it. Every one of the people is bound to adhere to it. Every man who holds office has sworn to support it, and is perjured when by an appliance, direct or indirect, he attempts to annul its provisions. It speaks to every man's understanding, and binds every man's conscience by all that is sacred in good faith, or sound in good policy; and it has been in a train of peaceful execution for six and forty years.

Let us now consider whether the principles of the Anti-Slavery Associations do not conflict with the principles of this compact. In speaking of these Associations, I rely entirely upon the account they give of themselves and their objects. I make no personal allusions, and impeach no man's motives. From some of their printed documents which have lately come into my hands, I find the names of persons who are, I am told, of pious and respectable character; it would be strange were there not others (though I know nothing of them) of a different stamp. But let us look to their avowed and vaunted object, and if that be not unequivocally wrong and censurable in itself, their proposed means for the attainment of it are so altogether. The end of the institution is expressly stated to be the immediate abolition of slavery throughout the Union. They will have no temporizing measures. Whatever is to be done, must be done quickly. They are in such haste that they cannot lose time in periphrase, and so they have enriched the nomenclature with a new word—*immediateism*. This comprehends every thing, and is the opposite of *gradualism*, another new coinage; all which, being interpreted, means that they intend immediately to do that which, by the Constitution, they are restrained from doing at all. All other persons who may be favorable to a more slow and gentle process, are treated with sneers and contempt; the Colonization Society especially, who are gradualists, and the greatest enemies to the African race. Sir, I will not stop to debate the justifiableness of this end. Whether *immediate* abolition, if practicable, would be beneficial to master or man, is a theme I leave untouched, though I am entirely incredulous that it would be well for either. Still, for our present purpose, admit that it might be so, the associates will have found no justification unless their means are also free from objection. The first step adopted by them is to erect themselves into a *Revolutionary Society*, combined and

affiliated with Auxiliary and *Ancillary* Societies, in every State and community, large or small, in the Eastern and Western States. All men are invited to join in this holy crusade. The ladies are invoked to turn their sewing parties into abolition clubs, and the little children when they meet to eat sugar plums, or at the Sunday Schools, are to be taught that A B stands for abolition. Sir, I do not exaggerate—there is the book—[an Anti-Slavery pamphlet which lay on the table]—all I assert is there in substance; men, women and children are stimulated, flattered and frightened, in order to swell their numbers.

This picture of the Society fully supports my assertion, that it is revolutionary. It boldly professes its designs to be revolution in other States. The immediate abolition of slavery forced upon them by an extraneous pressure would be revolution in the strict sense of the word. It would change the civil polity—it would give political power to those who have none, and the dominant power to them in all places where they happen to be a majority of the population. This would be inevitable, supposing the object to be attained without a servile war. Now, I deny that any body of men can lawfully associate for the purpose of undermining, more than for overthrowing, the government of our sister States. There may be no statute to make such combinations penal, because the offence is of a new complexion. But they are not the less intrinsically wrong. This will be evident if the express intention of the Association was to operate upon the government of Cuba or of Russia, or even of Turkey. The sovereigns of those countries might and rightfully would demand the suppression of such combinations. The proclamations of neutrality and prohibitions upon our citizens to engage in foreign armaments, are founded on this doctrine of international law. The only distinction is that in one case the Abolitionists would violate the law of nations, while in the present they offend against the rights of their fellow-citizens in other States, and against the federal compact. To all this they have the temerity to answer that their construction of the Constitution is the same with that of Mr. Webster and other jurists. That they aim at abolition only with the consent of the slaveholding States. Then why do they not apply to the constituted authorities of those States, whence alone such consent can be rightfully obtained? There let them present their remonstrances and petitions. To these let them address their arguments; but if by these they would not be received by reason of their dangerous or offensive tendency, attempts to stir up the people against their civil authorities would still be revolutionary in their nature.

The next means resorted to for effecting their object is the printing and publishing and circulating immense numbers of books, pamphlets, tracts and newspapers, of the most inflammatory character, and raising funds for the purpose of circulating them far and wide throughout the Southern country. These documents, they gravely say, are for the master, and not for the slave. This excuse, by the by, is an admission that it would be wrong to put them into the hands of the slave. But such a pretext is an insult to common sense. If the pious and philanthropic persons of the association believe that these publications, or the sentiments contained in them, will reach only the ears of the masters, it is only evidence of a new variety in the fever of enthusiasm, by which such persons deceive themselves. They may as well believe that they can set all the bells in Richmond ringing so as to arouse and alarm the white inhabitants, and affect the slaves only as a tinkling lullaby to soothe them to repose. Examine, Sir, the contents of many of these documents, and of those which, if not written by these pious persons, are adopted and circulated by the Association, or its prominent members, and you will find nothing more offensive than their tone. Almost all the epithets of vituperation which our language affords, have been applied to the slaveholders or their principles—to the principles of Washington, and Jefferson, and Madison, and the Rutledges and Pinkneys, and the thousands of other great and estimable persons who have held or yet hold slaves. As if the feelings of such persons could be propitiated by an affected distinction between a condemnation of the individual and his principles. In some of them, however, the slaveholders themselves are denounced as murderers and man-stealers, as receivers who are as bad as the thieves. Their Christianity is styled 'a chain-forging Christianity,' a 'whip-platting Christianity,' with other invented names of odious and opprobrious import. The Scriptures have been eviscerated, from Genesis to Revelation, to supply their armory of wrath—and every text that bears upon the vices of cruelty and inhumanity is tortured so as to bear upon the slaveholder. The heaviest denunciations of woes and judgments of the

prophets and apostles are pointed against them. Conceive, sir, of the pretence that these publications are intended for the exclusive benefit of the souls and bodies of highminded, intelligent and sensitive persons, selected at this warm season, and sent to them for light summer reading, to soften their tempers and enlighten their consciences. But this is not all. Some of these books are illuminated with graphic insignia of terror and oppression, with pictorial chains, and handcuffs and whips.—On the cover of one you will see in one plate the overseer in ghastly rage inflicting the lash upon the naked and crouching slave; and on the same plate the minister of peace teaching the infant slaves the doctrine of patience under suffering, and obedience until deliverance comes. But, Sir, I suppose if these poor creatures cannot read, they can see and understand. Some of the associates, however, think that many of them can read or may be taught to read; for at a late meeting it was proposed by a great champion of abolition, to apply to the Bible Society for aid in distributing Bibles among them, and it was so resolved. And if they can read or be taught to read the Bible, it requires no proof to show that they can read tracts.

There still remains in my mind a still stronger objection than any I have urged to this Association. Its evident direction is towards becoming a political Association, whose object it will be, and whose tendency now is, to bear directly upon the ballot boxes and to influence the elections. Already we know that the Member of Congress elect for this District, was interrogated upon his intended course respecting slavery in the District of Columbia, and with an independence which, apart from his other merit, evinces his qualifications for his place, he refused to pledge himself, and reserved the right to act as his judgment might dictate when obliged to act. And can you doubt, fellow-citizens, that these Associations will act together for political purposes? Is it in human nature for such combinations to forbear? If then their numbers should be augmented, and the success they anticipate realized in making proselytes, how soon might you see a majority in Congress returned under the influence of the Associations? And how long afterwards would this Union last? Sir, in the ear of imagination, I now hear the tolling of its mournful knell.

May I now implore the members of this Association, to whom I mean to do no wrong or injustice, to look to the consequences of the excitement they have kindled, of which we already perceive the first bitter fruits. What a fearful temper is already manifested in some parts of the country. The ordinary forms of justice have been superseded; courts are formed by the infuriated people; mock trials instituted; or, without any trial, men, white and black, are hanged upon the nearest tree. An individual, said to be innocent, is reported to have suffered in this way for being a pre-umed agent in the distribution of the Anti-Slavery papers. However that may be, it is manifest that a blood-thirsty spirit against such persons is abroad, and that the lives of others are endangered. These feelings and proceedings, too, are justified in some instances by the press, and the minds of men, friends of order and the supremacy of the laws, are ready to abandon their habitual respect for them, and to vindicate these outrages. When these scenes become habitual, and the public mind in those places becomes reconciled to them, the foundations of the social system in those places will fail, and the liberty and lives of all who go thither from the North will be endangered. Ought not these ominous signs of the times to come suffice to dissuade the well disposed members of this Association from persevering in their system?

Such, Sir, are my views of the obligations imposed upon us by the Constitution, and of the principles of the Association. The collision between them seems to me most palpable. Some of the advocates of this Society, I am told, already maintain that the duties of religion and morality transcend those which result from constitutions and treaties—and the ardent desire felt by all for the freedom of the African race, may predispose some to espouse this opinion. No man, however, can vindicate a breach of the Constitution by setting up the standard of a different law for his own government. But there is no just ground for the suggestion that religious or moral obligation is at variance with our constitutional duties and engagements. Without pretensions to knowledge derived from biblical search, I cannot find in the Christian Scriptures, any prohibition of slavery, and am warranted by the opinions of much better judges, that none such can be found. And the probable cause for this silence is assigned by one eminent divine and denouncer of slavery, namely, that "Christianity abstained from intermeddling with the civil institutions of any Nation," and that the "discharging slaves from all obligation to obey their masters, which is the consequence of pronouncing slavery to be unlawful," "would have

had no better effect than to let loose one half of mankind upon the other." The Saviour of the world gave no instructions to the twelve or the seventy to interfere in the civil polity of States. His religion was intended for the heart of the individual. The command was to go and teach all nations—all nations that would receive them. But when not received, "to shake off the dust of their feet." Yet it cannot be imagined that He could regard the condition of slavery with complacency, though it prevailed among all civilized nations. He foresaw that the blessings of a divine morality, and reformation of bad customs, would advance in due time. But He was not an immediatist, and neither insisted or intended that "every knee should bow, and every tongue confess" before the appointed time. Why will the reverend Abolitionists be wiser and more philanthropic than Christ and the Apostles? With respect to the claims of morality, there is no colour of duty more than of religion in this officious interference. The distinction between perfect and indeterminate duties is familiar and sound. The duty of fulfilling the obligation of oaths and lawful contracts is perfect, and so are all those which enjoin obedience to the commands of our Maker, and abstinence from evil. But the duties of promoting the happiness of others, by our counsels and opinions, of alleviating the burthens of the wretched, of visiting the captive and procuring freedom for those who are in bonds, though of a very high and imperative character, are of necessity indeterminate and dependent on circumstances. But we may fearlessly assume, that express and positive obligations should never be impaired by an enthusiastic desire to discharge those which are supposed to be binding on conscience, but are not defined.

The variety of conditions of human suffering which afflicts our race is infinite.—Each of us may sympathize with all of them, when known, but each ones capacity to relieve is limited, and we are compelled to select the practicable cases and leave the rest, and when it so happens that acts of grace and bounty cannot be performed without trouble and misery to others, it is best to turn benevolence into some other channel—and, in all instances, to balance the advantages of forbearing to act when they are certain, with the mischiefs that may arise from action, though only problematical. What, then, fellow-citizens, will be the comparison between the consequences of maintaining our present position in respect to our sister States—leaving them as we found them, and as we have agreed they should remain, and attempting to disturb their domestic institutions?

Surely, sir, we have been, and yet are, a most happy people, and to us would seem to be renewed the covenant for a promised land. We possess every variety of soil and climate. Our various pursuits are adapted to the mutual supply of all that is necessary for the encouragement and reward of industry in all its departments. We have no peerages, no hierarchy, no public debt, no corroding taxes, no fear of war, and none for its consequences, should it come. The poor man has all the chances which equal laws afford of becoming rich, and the rich is bound, by interest and habit, to respect and patronize the poorer. Never were the elements of a political and social union so well combined. No man's imagination—certainly not my imagination, chilled by the frost of nearly three score and ten years, can paint in too vivid colors the scenes of prosperity and felicity which await this people while they remain true to each other.

These advantages are real. We know, we feel, that we have and can retain and secure them forever by preserving our Government, and cherishing the principles on which it was framed. But who can calculate the amount of trouble and calamity which will ensue, upon the perseverance of the Anti-Slavery Society? Are they aware of the pain and discomfort which they excite in private families, of the interruption occasioned to domestic repose, of the cruel and unprovoked irritation, arising from insult goading men to madness, and instigating them to measures of precaution and severity towards the unfortunate race which they pretend to serve? Are the ladies who have formed, or may form, the auxiliary clubs, mothers, or wives, or maidens—and can they from rural bowers and happy valleys, contemplate the agonies of mothers, who hear in their day and night dreams, the shrieks of servile insurrection—the tears of the unconscious child in sympathy with the mother—the horrors which petrify the hearts of the delicate and pure? Surely the promise of good should be great and certain, to balance against this violence to the peace and happiness of our neighbors, even supposing their apprehensions groundless. But, looking further, a servile war must have one of two issues. The citizens or the slaves must triumph. If the former, and altogether the most probable, if not



(as I believe it,) absolutely certain result should follow, who does not perceive that the extermination of the blacks or a regime of the most severe and rigorous vigilance will follow, and all chance of emancipation postponed, perhaps forever?—But suppose the other issue, and that the slaves should conquer. The whites must in their turn be exterminated. They could not remain at home a conquered people. To say nothing of the accumulated horrors of the process, Republics of the colored race will have supplanted that of their masters, and we shall be brought into proximity and perhaps alliance, or into constant war with those who occupy the soil and the habitations of the good and the great and the brave of our brethren. I drop a veil over the scene.

Thus, sir, I have presented, imperfectly, but plainly, my views of this Association, and of the war which it has waged upon the Constitution. Under this, our obligations are plain—they require no technical exposition, are involved in no obscurity—all who run may read—and I persuade myself that all who are here present have a clear comprehension of their duty. I would not do the Association wrong, but I think it dangerous—most dangerous, as it endeavors to lure to its pale all who concur with them in their regret at the existence of slavery—which is in fact the whole people. But in this case the difference between feeling and acting is immense. The right of thought, and of speech, and of the freedom of the press, is one thing—that of combining to spread disaffection in other States, and poison the sweet fountains of domestic safety and comfort, is a different thing.—This, I hope my fellow-citizens will see. In any event, I can have no motive to mislead them—my days are nearly numbered, and I have nothing to gain or to wish from public favor. I witnessed the adoption of the Constitution, and through a long series of years have been accustomed to rely upon an adherence to it as the foundation of all my hopes for posterity. It is threatened, I think, with the most portentous danger that has yet arisen. I pray it may be dissipated—that the thirteen stripes may not be merged in two dismal stairs of black and red, and that my grave may close over me before the Union descends into hers.

**INFLUENCE OF THE GOSPEL.**—A slave in one of the islands of the West Indies, who had originally come from Africa, became singularly valuable to his owner on account of his integrity and general good conduct—so much so, that his master raised him to a situation of some consequence in the management of his estate. His owner on one occasion, wishing to purchase twenty additional slaves, employed him to make a selection, giving him instructions to choose those who were strong, and likely to make good workmen. The man went to the slave market and commenced his scrutiny. He had not long surveyed the multitude offered for sale, before he fixed his eyes intently upon one old and decrepid slave, and told his master that he must be one. The master appeared greatly surprised at his choice, and remonstrated against it. The poor fellow begged that he might be indulged, when the dealer remarked, that if they were about to buy twenty, he would give them the old man into the bargain. The purchase was accordingly made, and the slaves were conducted to the plantation of their new master; but upon none did the selector bestow half the attention and care he did upon the poor old decrepid African. He took him to his own habitation and laid him on his own bed; he fed him at his own table, and gave him drink out of his own cup; when he was cold he carried him into the sunshine, and when he was hot he carried him into the shade of the cocoa-nut tree. Astonished at the attention of this confidential slave bestowed upon a fellow slave, his master interrogated him upon the subject. He said, "You could not take so intense an interest in the old man, but for some special reason; he is a relation of yours, perhaps your father?" "No, massa," answered the poor fellow, "he is no my farder." "He is then your elder brother?" "No, massa, he is no my broder." "Then he is an uncle, or some other relation?" "No, massa, he no be of my kindred at all nor even my friend." "Then," asked the master, "on what occasion does he excite your interest?" "He is my enemy, massa," replied the slave; "he sold me to the slave dealer; and my Bible tells me, when my enemy hunger, feed him; and when he thirst, give him drink."—*Mission Intel.*

## FROM MAINE.

We have pleasure in laying before the readers of the Repository, the following copy of a note received a few days ago by the Secretary of the American Colonization Society, at present on a visit to the North, from the Hon. THOMAS A. HILL:

"BANGOR, (ME.) September 15, 1835.

"Rev. R. R. Gurley :

"DEAR SIR—With my best wishes for the success of the American Colonization Society, I send you the above bank draft, for \$503, the amount of recent subscriptions at this place, in aid of that most important Institution. I consider them the fruits of your late visit and addresses here, which have awakened an interest on the subject that I trust will not soon subside. I hope we shall hereafter make some progress in forming Auxiliary Societies in this State: and with the view of directing public attention to this interesting subject, I intend to write to gentlemen in different parts of the State, proposing the formation of a State Society."

## GOOD REASONS.

Among the reasons assigned by the able Editor of the Pittsburg Christian Herald for supporting the American Colonization Society, are the following :

We approve of that Society because it is a happy instrument, not only to relieve the African from his bondage, but to disseminate the arts, civilization, and religion over Africa, and entirely to put a period to the slave trade.

We approve of it because it has had a growth and an influence perhaps unparalleled in the history of Colonization; and certainly not equalled in the face of such opposition.

We approve it because it has accomplished so much, while misrepresentation and abuse have opposed its way: what might it not have achieved if it had enjoyed the favor and assistance of all the friends of Africa and of the black man?

We approve it because we have satisfactory reason to believe or to know that it has been conceived, originated, and conducted on principles of noble and elevated christian philanthropy, pleasing to God and honorable to man.

We are *not* in favor of what has been termed Garrisonism or Thompsonism, because of the violence with which their proceedings are conducted, and their denunciations uttered. We are not in its favor, on account of their manifest partiality.—They say every thing in their power to awaken strong feelings of opposition to Africa, among the blacks; holding out the idea in the strongest terms, that they are exiles, banished, &c. While if another recommends Africa, there are no expressions too severe to be applied to them for their depriving him of his rights, and much more of vituperation and abuse. We should blame no one for giving his opinion unfavorable to Africa; but another has the same right to recommend it that they have to denounce it. When emigration to America at one time appeared to be growing popular in Europe, the enemies of America made it their business to represent this country in the most unfavorable light, while its friends were allowed without denunciation to speak in its favor. Emigration went forward, and America became what it now is.

## CONTRIBUTIONS

To the American Colonization Society, from August 20 to September 20, 1835.

Gerrit Smith's First Plan of Subscription.

Heirs of the late John Linton, New Orleans, 2nd instalment,	\$900
Thomas C. Upham, Bowdoin College, 5th instalment,	100

Carried forward, 1000

Brought forward, \$1000

*Collections from Churches.*

Alexandria, 2nd Presbyterian Church, Rev. Elias Harrison,	7
Belvidere, N. J. Pres'n. do, Rev. Isaac Caudee,	26 20
Children of the Sabbath School of said church, of which W. C. Morris, Esq. is superintendent,	3 71
Bethell and Rodney, by Rev. Dr. Chamberlain, President of Oakland College,	50
Bethany, Pa. Pres'n. church, Rev. Wm. Jeffery,	5
Bowdoin College, Young Men's Colonization Society, and Cong'l. church, Brunswick, Maine,	50
Bucksport, Me. Rev. Mr. Blood's Society,	15
Canandaigua, N. Y. Meth. ch. Rev. Wilber Hoag,	10
Cazenovia, do, 1st Pres'n. ch. Rev. E. S. Burrows,	18 62
Chittenango, do, Reformed Dutch ch. Dr. A. Yates,	18
Cincinnati, 1st Pres'n. ch. Rev. J. L. Wilson,	14 87
Balance of collection in Dr. Beecher's church,	75
Concord, Ohio, Rev. D. Tod,	5
Delaware, Rev. W. Matchett, on account of collections,	20
Farmington, Tenn. Rev. Thomas J. Hale,	5
Giles Court-house, Va.,	8 25
Greenwich, Conn. Christ church, Rev. Jos. H. Nichols,	7
Hallowell, Me. Methodist church,	29
Harmony, Va. Rev. Thomas R. Catlett,	4 50
Lee, Mass., Cong'l. do, Rev. Mr. Danforth,	15
Lewisburg, Pa., Pres'n. do, Rev. Mr. Mann,	10
Manchester, Va., Methodist do, Rev. Albert G. Burton,	30
Natchez, Methodist church, Rev. R. D. Smith,	24
Newburn, Montgomery co. Va.,	3 25
North Yarmouth, Me. Rev. Mr. Hobart,	6 65
Phipsburg, do, Rev. Mr. Boynton,	4 75
Pittsgrove, N. J., Rev. G. W. Janvier,	10
Society of Ladies in said church,	10
Rockland, Venango county, Pa. Congregation,	4
Silver Spring, Pa. Pres'n. do, Rev. James Williamson,	10
Thetford, Vt. 1st Cong'l. church, Rev. E. G. Babcock,	5
Washington City, Christ church, Rev. Mr. Hatch,	4 51
Waterford, Me., Rev. Mr. Douglas's Society,	6 64
<i>Auxiliary Societies.</i>	
Connecticut Auxiliary Society, Seth Terry, Treasurer,	700
Minot, Maine, do, Wm. Ladd,	10
Mississippi State do, A. Fisk, Treasurer,	400
Middletown, (Conn.) Female do, Emily Tracy, Treasurer,	75
(part of which was collected in Rev. J. R. Crane's church.)	
Virginia do, B. Brand, Treasurer,	112
Xenia, Female Auxiliary Society, Juliet Grover, Treasurer,	70
<i>Donations.</i>	
Bedford, Pa., B. R. H.	5
Bladen county, N. C. Lewis Sheridan,	3
Brunswick, Me. Capt. Jos. M'Lellan,	1
Mercer county, Pa. James Glenn, Sen. and Miss Eliz. Glenn,	1
New Jersey, a Friend of the Society,	5
Reed Island, Wythe county, Va., Rev. L. Stevens and Mrs. Ann Stevens,	
each \$2,	4
Dr. James Stevens \$2 50, Jos. Stevens 92 cents,	3 42
T. K. Callett \$1 33, Mr. Crawford 25 cents,	1 58
<i>Legacy.</i>	
Samuel E. Shaw, Louisville, Kentucky, bequeathed	30
Received through Rev. Thornton A. Mills.	

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\$2,870 99*African Repository.*

Bowdoin College, Profr. Smith,	4
Natchez, Jefferson Beaumont,	2
Middletown, Conn., Mrs. E. A. Ward,	2

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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VOL. XI.]

NOVEMBER, 1835.

[No. 11.

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THE COLONY AND COLONIZATION.

THE news from the Colony, brought by the Louisiana and given in the present number of the African Repository, is in one particular most distressing, but in other respects gratifying. It contains the afflicting fact, that an infant settlement within the Liberian territory, founded by a colonizing association auxiliary to the parent institution, and under the immediate direction of its founders, has been invaded by one of the native Kings, and made a victim to the horrors of savage warfare. But it shows, on the other hand, that the confidence which has ever been felt by the advocates of colonization in the beneficent, Christian, and elevating character of the system, was not misplaced. No sooner were the citizens of the older settlements informed of the catastrophe at Bassa Cove, than with one voice and one hand they rose to aid and to relieve the surviving sufferers, and to prepare for defence against the extension of hostilities to themselves. The kindness to the distressed, the sagacity and the promptitude, which were manifested on this occasion, would do honor to any community, wherever established and of whatever color; and they constitute an answer to a thousand denunciations, which precludes a reply.

Several circumstances are rumored to have contributed to the attack of King Joe Harris on the Bassa Cove colonists; but which, or whether any of the rumors, and in what degree, is correct, cannot be known with certainty till an investigation, which is understood to be in progress, shall have been closed. It is however, admitted on all hands, that the entire want of the means of military defence among the settlers, was at once an inducement to the assault, and a cause of its success. It will be recollected that some two or three years ago, one of the counts in Mr. A. Tappan's indictment against the parent Society was, that "powder and ball" had been admitted into the colony.— On that occasion, he was reminded of the crisis, when a hand-

ful of men at the colony, headed by the intrepid Ashmun, was enabled, through the instrumentality of fire-arms, to resist a barbarous host; and the colony itself, under Divine Providence, was rescued from impending annihilation. That lesson from history, illustrating the efficacy of means of defence, has now been followed by another, showing the disasters which must ensue from a want of them. The experiment of placing the unarmed stranger in the vicinity of the ruthless barbarian, with no shield except moral influences, has been tried, and it has ended in blood and death.

The following statement appears in the Philadelphia Colonization Herald of October 17th:

"To the advocates of peace at all risks, a painful lesson has been taught by the recent events on the coast of Africa. Other protection is required for new settlers there, than the fair promises and affected pleasure at their arrival, of the inhabitants and their chiefs in the interior. It is not enough to withhold, as was done by the colonists and the temporary agent at Bassa Cove, the incentives to quarrel, and the means of destruction, viz: ardent spirits and munitions of war. It is not enough to distinctly avow and sedulously act on the principles of justice and equity in the purchase of land. Something more than all this is required for the protection of an infant colony, in the vicinity of savages and heathens, who are too often insensible to generous appeals, and oblivious of all promises. The law of self-defence points out the absolute necessity of new settlers, thus situated, placing themselves in an attitude which, whilst it shall enable them to repel attacks, will be one of the surest means of preventing them, and thus of securing peace by depriving the savages of the incentives to war—the hope of success, and the prospect of plunder.

Desirous as the Young Men's Society of Pennsylvania, and their ally in this undertaking, the New York Society, were of gratifying the friends of peace, and of withholding all the causes of accusation and complaint which had been brought against the American Colonization Society, they would not have dared to send out, as they did, the new colonists without arms and other munitions of war, in compliance with speculative principles, however noble and pure. But they believed themselves justified in the course which they adopted by the following considerations:—The land for the new settlement was cheerfully sold by King Joe Harris for a sum much larger than similar tracts had been obtained in adjoining districts on former occasions, and of course no cause for complaint of his being hardly dealt with or overreached in the bargain, could exist or be alleged by him at a future time. Both he and his brother, a neighbouring chief, Peter Harris, professed a great desire to have a colony established at Bassa Cove; and the enterprise must have seemed as much undertaken to gratify them, as with a view to ulterior philanthropic and religious purposes. As an additional evidence of the sincerity of these kings, and as a hostage voluntarily offered by himself, Peter sent out to this country one of his sons, a youth of 14 years of age. This person has been in the charge of the Society, and suitable attention has been paid to his wants, and to procuring him the blessings of a religious education. In addition to these pledges for the security of the colonists, it was reasonably believed that, from the proximity of their settlement at Bassa Cove to Liberia proper, the latter would, by the attitude which it had assumed, and the deference paid to it by the chieftains around, extend adequate protection to the new comers."

The paper from which the foregoing extracts are made, contains also an official Address "to the Christian public," from the Young Men's Society of Pennsylvania. In this Address, the principles on which the Bassa Cove settlement was founded, are referred to, as "being those of temperance, peace, and Christian order."

"The community," says the Address, "are fully aware of the delicate and difficult nature of such a provision, and should on the one hand secure a feeble community of emigrants from the resentment and machinations of slavers, and the treacherous assaults of native savages—and yet, on the other, shun every influence and

even every appearance inconsistent with the mild and beneficent spirit of a Christian people. If in seeking to avoid the latter, we may be supposed by any to have incurred the former evil, we confide in the justice and generosity of our fellow-citizens, who will not fail to attribute it to an earnest wish to conciliate the degraded natives, and by light and love, rather than by military array, to impart to them the blessings of our civil and religious institutions.

“Upon the whole, in balancing the difficulties which attended this subject, it was fully determined that adequate means of self-defence in the last extremity, if discreetly used, would, according to our constitution, be not only “dissuasive from war,” and promotive of peace, but absolutely necessary to its permanent preservation of peace. In the mean time, trusting, under God, to the protective influence of the adjacent colonies—confiding in the amicable relations subsisting between our people and the surrounding tribes, and hoping that the demonstration of power afforded by the occasional appearance on that coast of an American ship of war, would awe those designing and wicked persons, who might be tempted by the defenceless condition of the settlement to disturb its repose, we were actively engaged in preparing to send out a third expedition, when the disastrous news, which has clothed the friends of Africa in mourning, reached our shore. The account of the unprovoked massacre of about twenty of the colonists, in cold blood, by a neighbouring tribe, under the command of King Joe Harris, has already been communicated to the public. The effect of this unexpected and infamous attack, has been for the time, to disperse the colonists. But an asylum for the survivors was mercifully near at hand. An adequate reinforcement was speedily sent down to their relief from the upper colonies, and being joined by a faithful native ally, they promptly repelled the invaders. It is most gratifying to be enabled to say, that the second expedition, consisting of 68 emigrants from Georgia, did not arrive until this tragedy was over, and were safely landed at the port of Monrovia, so that notwithstanding the disaster so much to be deplored, the great body of our colonists not only escaped injury, but are now sheltered in the receptacles of Liberia, awaiting the occasion and means of their re-establishment under happier auspices.”

The Address announces the purposes of the Pennsylvania Society to be, not to send out another company of emigrants during the present season; to despatch commissioners, with power to re-establish the settlement; to send out provisions, clothing, means of defence, &c.; to request the General Government to renew the cruises of the United States' vessels of war on the African coast, and their visits to the American colonies planted there, &c.

From the dreadful scene at Bassa Cove, the mind turns with pleasure to the picture of Liberia generally, which is brought by the same arrival. The reader will find in our present number copious extracts from the colonial newspapers received by the Louisiana. They exhibit the Colony as having reached a point of moral elevation which its most sanguine friends would never have ventured to predict that, under the auspices of a private Society merely, it could attain in sixteen years. Not the least striking feature of its advancement is the style and spirit of the articles in the newspaper itself. The present Editor, like his predecessor, is a colored man, though with fewer advantages of education. But under the genial influence of civil and political freedom, his mind has become raised, expanded and enlightened. His compositions are characterized throughout by good sense and sound morality; and in some instances they rise to eloquence. Considerable ability is also shown by several of his correspondents, as will be seen from the only specimen for which we have found room. These instances will add strength to the opinion that Liberia is the true home for the colored man.

An important advance has, it will be seen, been made, in giving to

the younger members of the Colony the benefits of EDUCATION. *One hundred and forty-one* are receiving instruction, through the generous aid of American ladies, and one of the American churches: The moral influences which the Managers had put into operation in favor of TEMPERANCE, have already produced encouraging results. In the course of about a single month *five hundred and three* persons pledged themselves to total abstinence from the use or sale of intoxicating liquor; and the sight of it has become rare. The monitions of the Managers on the subject of AGRICULTURE, have also had a most salutary effect. The dangerous prejudice in favor of trade has abated, and the Colonists are at length alive to the paramount importance of cultivating the soil:—a pursuit recommended at once by the fertility of their land, and by its happy influence on their morals. Public spirit, the child of free governments, has sprung up among the citizens of Liberia, and has taken a direction conducive to the public prosperity. A general feeling of contentment with their condition and of a desire to improve its advantages, prevails. And above all, nothing appears from the last arrivals to diminish the confidence created by the whole current of previous information, that the great interests of RELIGION are sedulously cherished at the Colony.

The papers from which the foregoing information has been derived, state some facts concerning the mental debasement of the native African tribes, which illustrate the importance to *them* of a civilized and Christian community in their neighborhood.

In connexion with the intelligence concerning the Colony, brought by the Louisiana, it should be stated that information has been received from other sources, showing that the people of Liberia, in acquiring the spirit of liberty, have also become sensitive on the subject of their political and civil rights. This species of jealousy, though in principle inseparable from the nature of free governments, requires in practice great discretion to restrain it from running into unwholesome excesses, often ruinous to liberty itself. In some instances an impatience of rule has been manifested, indicating a desire to abridge the necessary period of the political pupilage of the Colony. But, it is believed, that with few exceptions, the Colonists are convinced that the Colonization Society is as anxious as they themselves can be, for their political independence, and that in withholding it for a single moment is actuated by considerations looking exclusively to their own happiness and safety. To these, it is obvious, the continued authority of the Society will be for some time indispensable. On the instant when it shall cease to be so, it will be withdrawn; but meanwhile it must be preserved, with such occasional limitations of its energy and extent as may seem to the Managers to be permitted by circumstances.

The reader will be particularly struck by the portions which we have copied of an article from the Liberia Herald, in relation to the movements of the Abolitionists in the United States. It tells them that the citizens of Liberia are contented and happy; that this condition is the result of their removal from America; and that they have no desire to return hither. It argues that the course pursued by the

Abolitionists in alleged behalf of the colored race, is in itself irrational, and in its tendencies injurious to those whom it professes to be serving; and ENTREATS "to be let alone" by those perilous friends. A similar appeal has been made on this side of the ocean, in the touching address of colored Methodists, which appears in this number of our Journal. The Rev. Dr. Reed, a distinguished English clergyman, who recently visited the U. States, and with natural prepossessions in favor of immediate abolition, emphatically declares to its American advocates, as the result of his observation, that their course has been most injurious to the colored race, and "had thrown back the cause for which it pleads to a lamentable distance."

The objections to the proceedings of the Abolitionists, thus renewed from three distinct and impressive sources, had been before and repeatedly urged by the friends of Colonization. They were urged under a deep, and we may add, under a RELIGIOUS conviction that they were well founded; they were urged with the solemnity due to such a conviction, but in a spirit of Christian kindness which refused to retaliate uncharitable imputations. Most unfortunately they were disregarded. And what is the result? The section of the Union in which slavery exists, and which only has, under the Constitution of the U. States, any control over it, has felt outraged by a system of unmeasured denunciation and menace, of contempt for its Constitutional rights, and recklessness of the personal safety of its inhabitants; it has with one voice proclaimed its fixed resolution to tolerate that system no longer; and it has been goaded into proceedings the very reverse, in character, of such as were attempted to be forced on it. **Once more, we say FORBEAR!**

To the agitating question which indiscreet zeal has brought to bear so fearfully on public tranquillity and the permanence of our Institutions, the American Colonization Society is, by its Constitution, not a party: That instrument declares that "the object to which its attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient." That consequences must result from such a plan, not less important than its immediate purpose, was of course foreseen; and it is the peculiar felicity of the plan, that its operation addresses so great a variety of benevolent arguments to the mind, each one of which is conclusive. On this head, the language of the Managers in their Special Report of Feb. 20, 1834, may be appropriately cited:

"The Managers, with the other friends of the Society, believe that the cause in which they are engaged, is full of the richest blessings, both to their own beloved country, and to Africa. But if in this, they are mistaken—if their object be not a just object—if it be not based upon truth—if it cannot be supported by the prayers and exertions of good men—if, in short, it be not such a cause as God will approve, they say with one voice, the sooner it comes to nought the better; let it perish, and let the charities for its support take another and a better direction. But the convictions of its friends lead them to no such conclusion. To plant a Colony of free colored men on the land of their fathers, is no longer an experiment. Neither can it be denied, that the tendency of this benevolent enterprise is to elevate



their moral and physical condition—to suppress the slave trade—to enlighten and civilize Africa, and to remove positive impediments to the free exercise of the right to emancipate slaves, either by particular States, which may be deemed by the people thereof to have sufficiently approximated a condition of society, rendering such a measure necessary or expedient, or by individual proprietors, in whom the legal right has always existed; to both of whom the difficulty of assigning an appropriate place and station to the freed men of colour, of presenting them a fair field for the exertion of their faculties, and for attaining the destined ends of social man, in harmony with the social and political relations of the community, has always been a source of serious embarrassment and perplexity; a difficulty solved to the great advantage of all parties, by a scheme of Colonization, wisely planned, and resolutely and prudently conducted. It has always been left to the unbiassed consideration of all, who, from the individual habits and tendencies of thinking and feeling, may be variously affected by the diversified yet consistent motives of general or particular benevolence, or of civil prudence, which may be supposed to actuate the promoters of the scheme, to form their various estimates of the relative value and coeconomy of those motives; but this Society has never ceased to hope that the combined effect of them all must ultimately unite the wise and good in its support. The blessing of Heaven has too signally rested upon the efforts heretofore made, to leave any just ground of apprehension for the future.”

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#### DECLARATION.

We, the undersigned, members of the African Methodist Episcopal Church, and Trustees of the Strawberry-alley Meeting House, attached to East Baltimore station, do hereby take occasion to express our decided disapprobation of the measures pursued by the “Anti-Slavery Society,” with the ostensible design of effecting the emancipation of the colored population.

We do most firmly and sincerely believe, that the dissemination of inflammatory appeals addressed mainly to the prejudices and passions without reference to reason, instead of promoting the object professed to be had in view, will greatly aggravate the evils already existing, and create others of a far more alarming and calamitous nature: will render the situation of that portion of our colored people now in possession of liberty, awfully precarious, rivet the fetter still more closely on the slave, and jeopard the prosperity and happiness, nay, the life itself of the whole population of the Southern States, both white and black.

The conviction thus expressed is the rational consequence of cool and deliberate reflection on the subject, when contemplated abstractly and without regard to actual occurrences; but it has been powerfully corroborated by the developments which have already attended the efforts of the licentious and misguided fanaticism now in progress. But a short time has elapsed since all of us were permitted to worship God undisturbedly in our own sanctuaries, under our own vine and fig tree; since we were protected in the enjoyment of civil privileges and allowed a common participation with our white brethren, in many of the comforts of domestic life. Now, in many sections of the country both north and south of us, our congregation for religious exercises is either prohibited altogether or watched with jaundiced eye; the civil blessings with which we were measurably favoured are denied, or restricted; our most innocent actions are exposed to the scrutiny of suspicion; and our homes and firesides threatened with ruin.

Influenced by these considerations, and determined by the harmless rectitude of our deportment, to manifest our heart-felt and unconquerable abhorrence of the atrocious attempts of mistaken hotheaded zealots, to plunge the country into anarchy and discord, and to deluge it with torrents of blood: We do hereby sacredly pledge ourselves not to receive any of the vile, mischievous, and incendiary publications, now so industriously scattered abroad; to arrest the circulation of such as may come under our observation—of which we respectfully ask the postmasters to take notice—and to destroy them without perusal; and in fine, by every effort within our power to put a period to the operations of this engine of bloodshed and torture. We do most earnestly entreat those over whom we may have any control or influence,

either officially or as friends, to co-operate with us in the suppression of this most pernicious, this fatal evil, to lend their most ardent and cheerful endeavors to prevent the diffusion of a spirit of insubordination and rebellion. And being fully persuaded that our opinions faithfully and truly reflect those of the church to which we are attached—we do most unfeignedly and anxiously beseech those engaged in the propagation of abolition principles, and the distribution of abolition tracts, periodicals and pamphlets, to abstain from their unasked and unwelcome interference in our concerns, and if they have a spark of compassion, sympathy or philanthropy in their bosoms, to permit us to enjoy our own existence in security and peace.

NATHAN MONTGOMERY, JOHN LAUCK,  
JAMES WILSON, STEPHEN LAUCK,  
THOMAS SAUNDERS.

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#### LATE FROM LIBERIA.

In our last we alluded to a letter from Capt. Outerbridge, of the Brig Rover, in relation to the Colony. The following extract from the letter has appeared in the New Orleans Observer:

“NEW YORK, August 5, 1835.

DEAR SIR,—I now improve this opportunity of writing to you and to inform you of my safe arrival at this port, after a passage of forty one days from the Island of St. Jago. On my passage out to Liberia, I did not stop at any of the Cape Verd Islands; but sailed direct to Liberia, and from thence to the island of Mayo and St. Jago, and thence to this port. All the emigrants were in good health on the passage, and were all landed so except Armisted Price, and he died two days before I left; but he died of the consumption. I had a pleasant passage out of 52 days to Monrovia, and in 54 days from New Orleans I landed all the passengers. They all behaved very well on the passage and appeared to be in high glee when I left them. Mr. G. Simpson read prayers to them night and morning; and on Sunday he always preached a sermon to them and conducted himself very well. G. Simpson, D. More, and K. More, all stop at Monrovia with their families until the rainy season is over, which had just commenced when I arrived there, and all the rest were sent up to Millsburg with their families. When I arrived at Monrovia, the natives were at war among themselves, and there was no trade going on, which made their times very bad. But a few days before I sailed, they had made peace and the trade had opened; and I saw about three hundred natives come in loaded with camwood and ivory, and they say that there was about as many more on the road to Monrovia, which had made the times quite good when I left. The inhabitants of Monrovia, nearly all of them, had joined the Temperance Society, and it was hard work for a person to get any thing to drink, that is, in regard to liquor; and I can safely say that I saw but one man the worse for liquor while I was at Monrovia, that is among the Americans. But before I arrived I expected to see them lying about the streets drunk as we do in the States; but in this I was very much disappointed, for the people appeared to be quite a different set to what we have in America. I saw while I was in Monrovia two of my passengers out a shooting, and they had two of the natives after them with their guns on their shoulders while they were going a head. The inhabitants appear to enjoy very good health and are very friendly towards one another. The people at Monrovia are all for trade; and they are all very pious, and I can say that to my knowledge, I heard not a word of ill fame while I was at Monrovia among the Americans, for it appeared to me that they had left off that practice as well as drinking. And you will see them all going to church on Sunday three times a day, and they appear to be very strict in their devotions; as you cannot get a man to work on Sunday for love or money, not even the natives. I saw several schooners that were built at Monrovia, and they were all coppered. And they keep them going all the time up or down the coast. They have one fine schooner that cost them three thousand dollars, that trades on the coast. You will see the people about repairing the vessels, and if you were not near them you would think that you was among white people. They have some very fine stone and frame houses. But the houses that they build are of stone.—They have some very fine gardens. As for the vegetables, they have a great variety which grow

with little or no trouble. But of Poultry they have but few and very dear. They have some very fine cows, and they are in very good order; and they have but one horse in the place. They work the gardens altogether with the hoe. I must conclude with Monrovia with saying, that the inhabitants appear to be very happy and enjoy themselves better than free blacks in the States."

**CHURCHES AT MONROVIA.**—A sufficient sum has been contributed by the friends of the Presbyterian Church in Monrovia to furnish the edifice erected for its use; and has been forwarded to accomplish the purpose in view.

The American Baptist states that Dr. Skinner received for building Baptist meeting House in Liberia \$525. This sum was collected for the most part in the city of New York and its vicinity.

## LETTERS FROM COLONISTS.

MONROVIA, LIBERIA, *August 1, 1835.*

REV. AND DEAR SIR: I have had a desire for some time to write to you, but for the want of language I put it off. At length I have ventured to write, though a stranger to you in the flesh. I have been informed, from time to time, of the interest and zeal you have in liberating the colored population; I have been anxious to give you my weak opinion on so important a subject. I have only been in Liberia twelve months to-day, in which time I have striven to learn the condition of the people. I have lived in Monrovia, Caldwell, and New Georgia, and I can only say for myself, I think that the people live much happier here than what they did in America. It is too true, many of the people do suffer here, yet I consider it nothing to what they suffer in America that are in bondage; this I must say, that I think the Society would do a favor to the Colony to send none but such as have some means to subsist on, after they are off of the Society, for the term of one year. We have to regret that farming has been so much neglected, but we are happy to find that they have seen the impropriety of it. I see no cause why the Colony should not flourish, if settled with the right kind of people. In the first place, we want men of education; in the second place, men of industry; and in the third place, men of enterprise; these can all be had in the States, and then we will soon be a happy people. I do not despair of civilizing the natives; the word of God informs us that the gospel must be preached among all nations; it also informs us that the lion and the lamb shall lie down together, and that righteousness shall cover the earth as the waters cover the great deep. Time would fail me in telling you the state of our Colony; there is war between the natives and our people at Bassa, as I expect it will be put in print, I will say no more about it; do all for us that you possibly can; if God is willing, I want to visit the United States in a few years.

To the *Rev. R. R. Gurley.*

SAMPSON CÆSAR.

MONROVIA, LIBERIA, *August 17, 1835.*

DEAR SIR: I have read your letter, dated on the 17th of February. I was happy to hear from you, and you mention in your letter to me that you had sent my letters to my father; I am very thankful to you for it, and I feel myself under many obligations to you for your kindness. Dr. Skinner has arrived, agent of A. C. S. We are happy to receive him, for he is like a father to us indeed. We have had wars all the year, more or less with the natives; they have destroyed the people at Bassa Cove. But the agent, Dr. Skinner, says he will endeavor to settle it yet by the assistance of God. We are endeavoring to promote the public schools; Sabbath schools are regularly attended to. I teach regularly on the Sabbath day myself. We have a great number of scholars. Be pleased to give me some old books, of any kind that you think will be of use to me, as I wish to endeavor to do all the good I possibly can for the public welfare. I am very well contented in Liberia, much better than I would be if I was in America. My family are well at present, and I hope yours are the same. May God bless you, and make you a lively member of his grace.—As for my part, I am determined, by the grace of God, to meet you in heaven.

Yours,

RICH. MATTHEWS.

To the *Rev. R. R. Gurley.*

## DR. PROUDFIT'S LETTER TO GEORGE THOMPSON.

COLONIZATION ROOM, NEW YORK, }  
 July 1, 1835. }

To Mr. George Thompson :

SIR : At a meeting of the Anti-Slavery Society recently held in the city of Boston, the following resolution, as appears in the public prints, was proposed and supported by you.

*Resolved*, "That the principles and measures of the American Colonization Society and its Auxiliaries are clearly shown to be at war with the best interests of Africa; opposed to the feelings of the colored population of this country; a fraud upon the ignorance and an outrage upon the intelligence and humanity of the community, and demanding the strongest public reprobation."

Now, Sir, as I have long been a member of the Colonization Society, and am at present occupying a humble office in the New York Auxiliary, I must be considered as implicated, among others, with the commission of all the enormity of criminally charged upon us in your resolution, and therefore I feel obligated from considerations of self-respect, and of respect for my associates, and above all, from a respect for the truth, to examine for a few moments, the relevancy of your indictment. Let us dispassionately compare the import of your resolution with the avowed intention of the Society, and with the uniform tenor of its transactions. It is a fundamental article of our constitution "to provide for civilizing and christianizing Africa, through the direct instrumentality of colored emigrants from the United States," and in the execution of this design, are we making "war on the best interests" of that continent? If any reliance can be placed on the pretensions of this Society, their object is not only "to benefit the free colored population of this country, by transplanting them to a soil more congenial to their natures," but through these colonies as the channel, to send forth the waters of life for refreshing the moral wastes of Africa, and causing her long parched "deserts to blossom as the rose;" or to hasten on that period predicted with such rapture by the prophets, "when Ethiopia shall stretch out her hand unto God." By these exertions to extend to her uncultivated tribes the arts of civilized life, and especially to give them that Gospel "which makes wise unto salvation," are we "making war on the best interests of Africa?" The tribute of thanksgiving to the sovereign ruler of the world is offered on a thousand domestic altars every day in the week, and on the Sabbath in the public sanctuary, for the enjoyment of these privileges in our own country, for our free institutions, for our seminaries of learning in all their diversified grades, and as the richest boon of the divine benignity, that our land is irradiated with the light of celestial truth, and yet the Colonization Society in her efforts for the diffusion of these very blessings through Africa, is reprobated by you as making "war upon her best interests." How marvellous is the fact that, while you are declaiming on the equality, and the identity of the African race with ourselves, which we will readily acknowledge, and you, or some of your associates, are even proposing their amalgamation with the whites, yet the same privileges which to the white man are deemed an unutterable blessing, would, according to your resolution, be at "war with the best interests" of the colored man; then we must be making war with our own population by supporting with so much solicitude and expense our infant schools, our Sabbath Schools, our district Schools, and all that complicated machinery which is designed to subserve their improvement, intellectual, and moral and spiritual; and even Paul might have been impeached for making "war upon the interests" of Colosse, and Corinth, and Athens, and Ephesus, and Rome, when he was preaching to them, although "with tears, the unsearchable riches of Christ," because the same Gospel which he propagated with such earnestness through these idolatrous cities, it is our object to spread among the deluded, idolatrous inhabitants of Africa.

We have been contemplating a leading article in the constitution of this Society, let us now occupy a few moments in reviewing its subsequent transactions. Our colored emigrants who are embarking for Africa, have been admonished with the utmost affection and solemnity, "never, never to take advantage of their ignorance or credulity; to be guilty of no action which might tend to shake their confidence in us as their sincere friends; to assure these poor natives that we sympathize with them in all the cruelties which they may have suffered from unprincipled white men by having their relations torn from their embraces, and sold as slaves in foreign lands; that by the establishment of colonies along their coast, we hope to put an end to this inhuman traffic; that we wish to repair, as much as possible, the injuries

they have thus sustained, by extending to them the means of salvation and the various arts of civilized life, to improve every opportunity for communicating to them the tidings of great joy, that for them and us a *Saviour is born, even Christ the Lord*; that he is a propitiation for the sins of the whole world, and that whosoever, of any nation, feareth God, and worketh righteousness, is accepted of him." These are the same doctrines which were taught, and the same duties which were enforced by a Brainerd, an Elliott, a Swartz, and a Vanderkemp, among the heathen on different continents, whom they respectively addressed. For their zeal in this holy enterprise, their names are embalmed in the affections of millions, and inscribed on monuments more enduring than brass; and yet when we are imitating their example and emulating their zeal in giving the gospel to Africa, our conduct is represented by you as worthy "of public reprobation."

Who, that makes any pretensions to the candor of an honest man, can thus make "war" with the truth by knowingly and wilfully defaming a society which, I believe, originated in benevolence as pure as ever expanded the bosom of an uninspired man; a society which has been sanctioned in their judicial capacity by some of the largest denominations of Christians in our country, and recommended to the patronage of the churches under their care; the principles and operations of which are characterised by nothing but patriotism, and piety, and philanthropy; a society which has already emancipated from their chains, and restored to the land of their fathers so many of the African race; placing them in a region where they are inhaling the atmosphere of liberty, walking unfettered, and erect in all the majesty of freedom, civil and mental, and moral; where they may repose at their pleasure beneath the "shadow of their own vine," worshipping their God and our God in the week or on the Sabbath, with none to disturb them? Sir, I ask you in the presence of that awful being, before whose bar you and I must shortly be arraigned for judgment, if you dare persevere in your present attempts to paralyze the efforts of an institution which is designed to promote alike the temporal and the eternal interests of man; which is now making every practicable exertion to pour the light of immortality on a region "covered with darkness," more dense than Egyptian, and to give the Son of God as Mediator, another portion "of the heathen for his inheritance." We hold a commission from our Master TO TEACH ALL NATIONS; TO GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE, and yet when we, in obedience to his command, are sending into Africa "Evangelists, and pastors, and teachers," and thus endeavoring to execute the high commission: you, Sir, are going around from settlement to settlement, attempting to persuade the Christian community that "our measures are at war with the best interests of Africa, and demanding the public reprobation." Pause a moment, I beseech you, until your excitement has subsided, and before the tribunal of your conscience and your God, coolly compare our intentions and actions with your repeated misrepresentations.

You assert in the same resolution that our "measures are diametrically opposite to the feelings of the colored population of this country." What, Sir, are those measures which can be so repugnant to the feelings of our colored people? Our society recently received a letter from a young gentleman of a reputable family, of large patrimony, of liberal learning, and of approved piety, with the following assurances: "For four years, I hope, I have wrestled with the Lord, and asked him to show me the path of duty; if I know my heart, I wish to spend and be spent in his service and taking my own feelings as the guide, I would labor in the Colonization cause. I was born in a slave state, and from my youth have been impressed with a sense of the black man's wrongs, and a desire to meliorate his condition. Could I be of any service to the expedition which is shortly to sail for Bassa Cove?" This applicant was readily taken into employment by the Society, and has embarked for the colony after receiving the following directions:—"During your passage over the Atlantic be familiar with the emigrants by occasionally visiting their apartments in the vessel; pray with them, at least, morning and evening, and teach them to pray as John the Baptist and our Master taught their disciples; read and expound to them through the day, as opportunity offers, the Holy Scriptures, and thus endeavor to convince them by every expression of kindness that you feel towards them as a brother, as a child of the same family, and are willing at any expense to promote their real interest. When, in the good providence of God, you may reach your port of destination, exercise over them a fatherly care, cautioning them against any exposure which might endanger their health, and also provide as much as possible for their comfortable accommo-

dation." Surely, sir, if such measures, breathing these sentiments of civility and christian kindness, are, "diametrically opposite to the feelings of the colored man," his feelings must be diametrically opposite to those of every other kindred of the human kind. Besides, if our "measures are so opposite to the feelings of the colored people," how does it happen that more of them, ten fold, are willing to embark under the patronage of the Society than we, at present, have the means of conveying?

In the same resolution, we are impeached with committing "a fraud on the ignorance, and an outrage on the intelligence and humanity of the community." Without consuming time, by inquiring into the validity of this charge, I would respectfully examine who are the authors and abettors of these misdemeanors? James Madison, an Ex-president of the United States; one who wielded, with equal zeal and success, his powerful pen, in recommending the adoption of that civil constitution under the auspices of which our prosperity as a nation is without a parallel in the history of the world, and who, on two occasions has received from ten millions of freemen the highest office which they had the power of giving him. Another culprit for the commission of this "fraud" appears—John Marshall, Chief Justice of the American People, who, during the period of nearly forty years, has filled this station with equal honor to himself and benefit to his country. These two personages, alike illustrious for their talents and public virtues, have not only written in favor of colonization, but have become patrons of the Society, each by the donation of a thousand dollars. On the catalogue of criminals, under your charge of "fraud" must be arranged also the chancellor of this State, and our Chief Justice who is President of the State Colonization Society; and by their side must appear, with few exceptions, the Governors of the various States in the Union; the Presidents of the Universities and Colleges; the Professors in our Seminaries of sacred learning; our Ministers of religion, and with them, at least, a large proportion of those, in private life and public, whose names are enrolled on the records of all the institutions, benevolent and religious, which adorn our country, and who, by their prayers and property, have caused the sound of Salvation to be heard on every continent, and almost every isle on our globe. All these, as prominent members in the colonization cause, are represented by you as guilty of "fraud on the ignorance and an outrage on the intelligence and humanity of the community, and demanding the strongest public reprobation." Many others might be found in the ranks of the colonization cause whom their country "has delighted to honor;" whose names, as patriots, as jurists, as philanthropists and as christians, will go down through all coming ages encircled with the halo of glory, while either patriotism, or learning, or liberty, or religion, is left with a solitary admirer in our degenerate world; and yet, by one sweeping resolution, you have consigned them to "public reprobation."

Now, Sir, permit me to propose to you an interrogatory which, perhaps, to some may appear rather delicate in its nature. As you are an alien, the subject of a foreign sovereign, with your destinies, of course, more immediately linked with the fortunes of the country to which you legitimately belong, comparatively a stranger among us, having never touched, until within a few months, the shores of our continent, necessarily ignorant in a great degree of our relations, civil, religious and political—is it becoming you, under these circumstances; does it correspond with that courtesy, or even modesty, which might be expected from a stranger, to rise up in a popular assembly, and charge with the commission of crimes the most flagrant, all the friends of colonization, among whom may be found some from the youth in our elementary schools, through all the intermediate grades of society, to the chief magistrate of our nation, whose virtues shed a lustre not merely on their own country, but on the character of man?

I have already exceeded the limits prescribed for this letter, and will only detain you by adding, that if you have resolved to persevere in your present unprovoked and unreasonable opposition against all that formidable array of intellectual strength and literary acquirement, and moral worth, and personal respectability, official influence, and acknowledged philanthropy, and of piety enlightened, ardent and uniform, which the Colonization Society presents before you, your nerves must be composed of no ordinary materials; their stamina must be neither of brass, nor of iron, but of adamant. That we all, in relation to Africa and the countless millions in other regions who "are perishing without vision," may be enabled so to occupy our talent that at last "we may give in our account with joy, and not with grief," is the sincere wish of

Yours, very respectfully,

ALEX. PROUDFIT,

Gen. Agent, and Cor. Sec. of the N. Y. Col. Soc.

## OHIO ANNUAL CONFERENCE.

At the Methodist Episcopal Conference, recently held at Springfield, Ohio, a committee, consisting of Messrs. T. A. Morris, L. L. Hamline, and E. W. Schon, were appointed to prepare a Report on the subject of Abolition and Colonization. Of the Colonization Society, the authors of this temperate and well written paper say :

The American Colonization Society is viewed by your committee as a noble, benevolent institution, calculated to suppress the slave trade, and afford facilities for introducing and extending civilization and christianity in Africa; also to elevate the colored population of this country, by waking up attention to the subject, securing, indirectly, their religious instruction, and laying the groundwork for final emancipation, on principles safe and honorable, such as those on which slavery has been abolished in Pennsylvania, New York, and several of the New England States. It has done much towards mitigating the rigors of slavery, and a little towards removing its evils, without in any wise disturbing the peace and harmony of society, which is more than can be truly said of some who oppose it, and contend for immediate abolition. Moreover, the American Colonization Society has been favorably recognised by the general conference, not only so far as to express an opinion favorable to its principles and objects, but also to recommend it to the patronage of our people, and even to authorize travelling preachers to take agencies therein, with the consent of their respective annual conferences. The same doctrine has been carried out by resolutions in most of the yearly, and many of the quarterly conferences; so that on this branch of the subject we need say no more at present."

The committee then present their views of the nature and tendency of abolition "in the present popular sense of the term;" shows them to imply amalgamation, reprobates the proceedings of the Anti-Slavery Societies and their agents; and mentions that not fewer than 80,000 colored persons are already recognized as members of the Methodist church, and blessed with the stated means of grace.

"There is," say the Committee "one other view of the subject on which we shall barely touch, for the purpose of calling to it the attention of all interested, that they may examine it at their leisure. The 23d article of our religion, recognizes the constitution of the U. States, and of the several states, as the parent of our civil relations, as the general rules of our civil conduct, and as determining our civil obligations; and in the marginal note appended to the same, it is made our duty as christian ministers, to use all laudable means to enjoin obedience to the *powers that be*. To this article all Methodists subscribe, by becoming members of the church. Moreover the constitution of the United States, to which it refers, implicitly secures to the Southern states the peaceable possession and right of control over their slaves, with which we of the free states have no right to interfere.— Therefore, in our opinion those high-handed measures of the abolitionists, which produce such excitement and alarm in the south, and that officious meddling of strangers with their domestic relations, which gives so much offence, are at war with the principles of the constitution; and, consequently, no Methodist can consistently advocate or approve their course."

The committee submitted the following Resolutions for adoption :

*Resolved*, That as the friends of peaceable gradual emancipation, we have no cause to regret the course which has been pursued by the Methodist Episcopal church on the subject of slavery, as set forth in the Discipline, but retain undiminished confidence in the same.

*Resolved*, That we continue to appreciate highly the principles and objects of the American Colonization Society, believing that it has exerted, and continues to exert, a salutary influence in favor of the colored race, both in this country and in their native land.

*Resolved*, That we highly appreciate, and sincerely rejoice in the successful efforts of our brethren in the south, to instruct the slaves in the great truths of religion, and bring them to the saving knowledge of Christ, thereby preparing them for moral elevation in this life, and everlasting felicity in that which is to come.

*Resolved*, That we deeply regret the proceedings of the abolitionists and anti-slavery societies in the free states, and the consequent excitement thereby produced

in the slave states; that we as a conference disclaim all connection and co-operation with, or belief in the same; and that we hereby recommend to our junior preachers, local brethren, and private members within our bounds, to abstain from any connection with them, or participation of their acts in the premises whatever.

*Resolved*, That those brethren and citizens in the north who resist the abolition movements with firmness and moderation are true friends to the church, to the slaves of the south, and to the constitution of our common country; and that to encourage inflammatory lectures by foreign agents, and sanguinary publications in favor of immediate abolition is injurious to christian fellowship, dangerous to our civil institutions, unfavorable to the privileges and spiritual interests of the slaves, and unbecoming any christian, patriot, or philanthropist, and especially any Methodist.

#### MAINE UNION IN BEHALF OF THE COLORED RACE.

An association under the above title was formed in September last, at Portland, in the State of Maine. A constitution was adopted, comprising eight articles, the second of which declares the object of the Society to "be the improvement of the colored people in knowledge and piety, and the final extinction of slavery, as soon as it can be done with the free will and consent of the slaveholder." The association has published an exposition of their views, in which they disclaim any interference with any other association formed professedly for the benefit of the colored race; denying that the system of slavery has any religious foundation; asserting it to be the religious duty of the slave to be obedient to his master, to seek his interest, and quietly to submit to his condition, until relieved by the operation of christian principles; avowing "a wish to entertain kind feelings towards those of our Southern brethren who yet hold slaves, considering that we of the North were also guilty of bringing that curse on our country, and if we now differ from them, it is more owing to circumstances, than to any superior piety and humanity of our own." The following are the closing declarations of the exposition:

"Under these circumstances, we hold it to be the duty of the North, to bear a proportionate part of the loss, or supposed loss, which slave-holders may incur, by liberating their slaves; and we are willing, that the government should pledge the avails of the public lands, the surplus revenue derived from commerce or from any other source, to form a fund, to be devoted to the extinction of slavery.

We disclaim all right of legal interference, by the government of the United States, with slavery in the southern states, without the consent of their legislatures."

The officers of the Maine Union are as follows:

William Ladd, Minot, *President*. Charles Freeman, York county; Alford Richardson, Cumberland county; Bailey Pierce, Waldo county; Jacob McGaw, Penobscot county, *Vice Presidents*. Benj. Tappan, Augusta, *Cor. Sec'y*. William Cutter, Portland, *Rec'g. Sec'y*. Erastus Hayes, Portland, *Treasurer*. Jos. Vail, Portland, J. W. Ellingwood, Bath, Benj. Tappan, Augusta, J. W. Chickering, Portland, Woodbury Storer, Portland, James Crosby, Bangor, William Cutter, Portland. *Exec. Committee*.

**KENTUCKY UNION.**—In the Lexington Luminary of Aug. 26th, is an exposition of the objects and plans of the Kentucky Union for the Moral and Religious Improvement of the Colored Race. We quote one paragraph:

We have thus briefly exhibited the object of our association, and confidently believe it will meet with cordial support from the Christian public, and we trust by the blessing of God upon our efforts, the field of our labor, now sterile, will, in due time, bud and blossom as the rose. We hope soon to be able to send forth an agent to



present our cause more fully, and ultimately to employ evangelists in sectional circuits, as is done by some of our brethren in the South. From this exposition it will be distinctly seen that our object is the simple evangelization of the colored Race, unconnected with emancipation by colonization or otherwise. That their moral purification and Christianization will have a favorable tendency towards a propitious termination of existing relations, we have no disposition to conceal. That it will prepare for and promote colonization, we believe, and that it will bring down upon our country, in connection with the general question of slavery, the blessing of God, we confidently anticipate.

Rev. H. H. Kavanaugh of Lexington is President, J. A. Jacobs Esq. of Danville, Cor. Secretary, and Pres. Young of Centre College, chairman, of the Executive Committee.

#### SPEECH OF THE REV. CORTLAND VAN RENSSELAER.

*At the Public Meeting held at Albany, September 1835.*

"Mr. Van Rensselaer remarked, that he rejoiced that the citizens of Albany could co-operate in expressing their solemn disavowal of all connection with the Abolitionists. Whatever these tumultuous philanthropists might assert, there can now be no doubt of the incendiary tendency of their measures and publications. The flames of their philanthropy would burn up every thing with which they came in contact, and, unless speedily extinguished by the rising waves of public opinion, the safety of our social institutions is gone, and there is an end to the permanence of our Government. Not inflammatory! Has the time come, then, that there is no heat in fire, and no combustibility in gunpowder? Not inflammatory! What mean these pictures and engravings with which all the r dark publications are lighted up, as with incendiary orche unless it be that the slave who cannot read may have the benefit of his senses to supply an appeal to his worst passions? What effect have violent declarations—that "this is the native land of the slave—here is their rightful home—here are they wronged, and may claim immediate emancipation, and that they have the physical power, and will one day exercise it—that their masters are piratical oppressors," &c. What effect have such declarations but the effect of the spark to the gun powder, and the knife to the throat? Whatever the Abolitionists may truly assert of their motives, yet when they assert that their measures are not incendiary, they know not what they say, nor whereof they affirm. Southern gentlemen know full well, that if these publications gain circulation in the community, their own existence, and that of their wives and children, can only be maintained by the annihilation of the blacks. [Here Mr. Van R. mentioned some facts of recent occurrence, which went to show the incendiary tendency of these publications.]

He next remarked, that the ultra efforts were *ruining the cause of the slaves*. In fact, emancipation, if it can ever occur now in peace, has been retarded at least half a century. And no wonder that the wild scheme of immediately emancipating two millions of slaves, should have had the effect of prejudicing the masters against the toleration of any intermeddling with the subject! Our own experience, as a state, must convince us of the policy of extreme prudence in all measures for abolition.—The laws of New York, making incipient provisions for the emancipation of its few slaves in 1798, and consummating their aim only in 1827, demonstrate the necessity of cautious legislation in communities more fearfully overrun with the evil than our own. Already have the most serious injuries occurred to the cause of the slaves in consequence of the rash, precipitate, and unwarrantable interference, of the abolitionists. It is more than probable that measures for the moral and religious improvement of the slaves—which were in progress with a good prospect of the most happy results—have been utterly ruined by the infatuation of those who think themselves the black man's friends. Here Mr. V. R. stated other facts to sustain his position, and went on to say, that the result of the recent excitement at the South would be the suspension of many of the existing plans for African melioration—the withdrawal from the country of most of the northern clergy—and a public odium upon all planters and ministers who ventured to continue their efforts among the slaves.

Mr. V. R. added his testimony to another point, which was the unjust and intoler-

*able aspersions*, with which the abolitionists were trying to brand the Southern country. Sir, if philanthropy needs slander for her ally, she has greatly depreciated in these latter times. Where is her heaven-born temper and peaceful charity? Exchanged, alas! for a defaming spirit and reckless denunciations! I am no apologist for the sins and evils which exist in the South, or in any other parts of our land; but I assert without fear of contradiction, that, in proportion to its moral and religious opportunities, the South embraces as much high soul patriotism, generous humanity, warm philanthropy, and heavenly-minded religion, as any section of the United States. I, for one, have had too many evidences of the general kindness of the planters to their servants, not to feel indignant at the calumnies heaped upon them. Well might their indignation kindle, and ours too, at the indiscriminate invective and bitter opprobrium, with which the abolitionists have attempted to stigmatize their whole community! Let us rejoice that we have an opportunity this day of publicly expressing the continuance of our good feelings towards them, with the assurance that it is done, not for ulterior purposes, but in justice to our own sensibilities as fellow citizens, as Christians, and as men. Oh! that some of their own gifted spirits were here—a Rives, a Barbour, or a Clay—to confront their defamers face to face, and overwhelm with utter confusion, the reckless calumniators of Southern honor and humanity.

Let us, Mr. President, pass these resolutions with one loud, unanimous AYE—so that from the walls of the capitol, the echo may find a deep response in our hearts and the genius of New York, residing beneath these arches, may feel a glow of proud exultation at the patriotism and animation of her sons!"

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#### EMANCIPATION.

The statement in our last number (p. 264) that the late Gen. Samuel Blackburn had emancipated his slaves, has been confirmed by a letter from his executor to the Secretary of the Colonization Society. The number is forty six, and the testator has charged his estate with all the expenses attending their *voyage*.

Alexander Donelson, of Davidson county, Tennessee, lately deceased, also, by his will, declared that all his negroes (about twenty in number) should at his death, be free, on condition of their going to Liberia; and Mr. Stockly Donelson, the administrator, is preparing them for emigration thither. Ample funds are also provided for clothing them, for furnishing them with suitable tools, and for paying the expense of their voyage.

Mr. James Ogden, in the vicinity of Lynchburg, Va. lately deceased left a valuable young colored woman and her 4 or 5 children free, and means to defray their expenses to Liberia.

A colored woman with several children has been placed in charge of the Lynchburg Auxiliary Colonization Society, for emigration to Liberia. This Society had before sent thither some of the most valuable slaves of the same owner.

A writer in the New York Observer states that Capt. R. a gentleman who had emigrated from Virginia to Mississippi, recently assembled his slaves (about twenty in number) and offered them the privilege of settling in Liberia. They were distinctly informed that if they went to Liberia, they must expect sickness and privations, and all the difficulties experienced by settlers in a new and distant country. That the great advantages of their removal would be to their children. There they could educate their children, and they could leave them in a land of freedom, and of equal rights, where each could sit under his own vine and fig-tree.

They are all desirous of going, and next winter is the time fixed for their departure. The value of these slaves at present prices is not far from ten thousand dollars.

An Auxiliary Colonization Society has recently been organized in this county, and more than three hundred dollars have been subscribed to its funds.

The same writer adds: "In one of the neighboring counties of Alabama, is a family of twelve blacks. Six are free and six are slaves. The father of the family is

a Baptist preacher. A few colonization men in the neighborhood are about to procure the freedom of those in bondage, by counting out the dollars, and will aid the whole family in removing to one of the colonies of freemen, planted on the shores of Africa."

Application has been made to the Colonization Society to send to Liberia Chapman Payne, a colored man lately emancipated by Major M. M. Payne of the U. S. Army. Chapman Payne is about 24 years old, healthy, strong, of ordinary intelligence, and acquainted with house service, mining and navigation.

The following interesting facts are extracted from a communication made to the Editor of the Colonization Herald.

NATCHEZ, July 7, 1835.

"There are, as I am informed by the Rev. Thornton Mills, of Frankfort, Ky. 33 emigrants of good character (ages and occupations not stated,) who expected to have a passage to the Colony in the last expedition which sailed from New Orleans but were disappointed."

"A gentleman lately died in Davidson co., Tennessee, who manumitted *twenty* promising slaves (mostly between 15 and 30 years of age.) The heirs have sought to break the will and retain the negroes in bondage, but the court has decreed them free, provided they emigrate to Liberia on or before June 1, 1836. It is thought further efforts will be made to reduce them again to bondage, and hence it is very desirable that measures should be early adopted to send them to Liberia."

"The late Wm. Foster, who died near this city in September last, left *twenty-one* of his slaves (four families) free, on condition of their going to Liberia, and left \$300 in money to each family. They will also, I presume, be entitled to the earnings of their labor from the time of the testator's death till their embarkation for the Colony. Moreover, I am told by the neighbors of Mrs. Foster, the widow of the testator, that she will give them a handsome outfit; as she is a humane lady, and these four families were favorites of her husband, and selected by him from a considerable number to be emancipated, the remainder still remaining in bondage.

"There are also four families near Port Gibson emancipated by—Brazile's will, who I understand will be ready to embark as soon as the cotton making season is over (say December.) They are to receive for an outfit the earnings of their labor for one year.

"There is also a gentleman by the name of Randolph, near Columbus in this State, who wishes to send all his slaves, *twenty-one* in number, whom he represents to be moral and industrious and temperate, at the end of the year.

"An old gentleman by the name of—, of immense wealth, and the proprietor of about *one hundred and fifty* slaves, has made his will emancipating them, and making ample provision to defray the expenses of their settlement in Liberia.

"In relation to emigrants from Mississippi, I would remark, that they stand in need of no pecuniary aid other than that which we can furnish them in this state.—Give us assurance that the colony's ready for their reception, that cabins have been built for them, and an acre of land cleared and under cultivation for their use, according to the terms upon which you propose to settle them, I say, give us assurance that this preparation has been made, and we will not only furnish you emigrants, and money to send and settle them, but we will defray all the expense you may have been at in building cabins and in clearing, and planting grounds."

A gentleman died in December last, in the parish of Carroll, La. and left *thirty* slaves to go to Liberia, and directed his executors to pay their passage, give them an outfit of tools, implements of husbandry, provisions, and cloths for one year, and to two of them he left \$500 each."

"I visited our friend—, in La., last winter, and had full conversation with him and was greatly delighted with his liberal and enlightened views on the subject of African colonization. I was still more gratified at the result of his quiet, but persevering, and efficient labours for the intellectual cultivation and religious improvement of his slaves.

"He has built a neat brick chapel, in which his slaves have religious worship twice every Sunday. Between the intervals of public worship their time is occupied in receiving private instruction, learning the catechism, reading the New Testament, &c. I attended worship in his chapel on two different Sabbaths. There was a general assemblage of the slaves of both sexes, and all ages. They were at that time under the spiritual care of Mr.—, an aged mechanic in the employ of Mr.—, who commenced the exercises by asking them questions from the catechism. After which the old gentleman went into the pulpit, and after the usual

exercises of singing and prayer, he read to them a part of Christ's sermon on the mount, accompanying it with some plain and sensible explanations and illustrations as he passed along: after which they were addressed by two free colored preachers, one of whom preaches to them regularly at the request of Mr. ——. The services were concluded in the usual manner, but before the meeting broke up, Mr. —— requested them to get their Testaments; and we had the pleasure to hear several of the boys and girls read with fluency and propriety. When Mr. —— saw our surprise at their being able to read so well, he remarked that it was his intention to have taught writing and arithmetic, but the legislature would not permit it. He was glad, however, that notwithstanding the prohibition of the legislature they had *somehow or other*, learned to read so well. The law had indeed prohibited them being taught to read, but *he could not always be on the watch to prevent them from violating the law*. He bestowed the highest praise upon their fidelity and industry. He said that in about a year from that time he intended sending about sixty or seventy to Liberia, in pursuance of an agreement he had made with them several years ago. And the remainder he intended sending from time to time, as the term of their service should expire under the agreement. That in doing this he took no credit to himself for generosity—but that it was an act of simple justice; for since he had made the above named agreement with them, they had earned in addition to the labour of common slaves more than enough to replace their whole number.

"One additional fact which I have from his own lips, I must not leave unmentioned. He never leaves home on Sunday, but spends the whole of that sacred day in promoting the spiritual instruction of his people.

"At a future time I hope to communicate some interesting facts which have come under my own personal observation, which afford striking evidence of the great impulse which the success of the colonizing scheme has given to the cause of education and religious instruction of the slaves at the South.

"Affectionately and respectfully, yours,

"ROBERT S. FINLEY."

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#### LATEST FROM LIBERIA.

The brigantine *Louisiana*, which sailed from New Orleans in June last for the Colony, with thirty-seven recaptured Africans, and eight manumitted slaves of the late William H. Ireland, has arrived at Norfolk. She brings despatches from Dr. Skinner, several letters from colonists, and the *Liberia Herald* for March, April, June, and July.

A letter from Dr. SKINNER, Colonial Agent, dated August 15, contains the melancholy intelligence that *Joe Harris*, one of the native Kings, had attacked the new settlement, formed under the auspices of the Young Men's Society of Pennsylvania, at Bassa Cove, and on the 10th of June last had inhumanly slaughtered twenty of the emigrants residing at Port Cresson. The timely aid of *Bob Gray*, another African King, averted a similar catastrophe from the inhabitants of Edina. This friendly chief beat back the enemy, and furnished the settlement with supplies. At the date of Dr. SKINNER's letter, the militia had just returned from Edina, after having had a skirmish with the enemy, and burnt King Joe Harris's town. Various rumors, as to the causes of this lamentable event were in circulation, which the Colonial Agent had determined to investigate. His opinion, however, was that it resulted from a destitution of the means of self-defence.— "It is said," he remarks, "that one musket saved two entire families by its mere terrors, without even being discharged a single time." The influence of the slavers was at work in the bloody deed, but they

would not, he thinks, have produced the effect had means of defence been known to exist in the settlement.

The event was made known at Monrovia on the night of the 13th of August, through an express despatched by the Superintendent of the Edina settlement, with the following communication to the Vice Agent.

EDINA, June 11, 1835.

*Nathaniel Brander, Esq.*

DEAR SIR:—I am sorry to inform you, of the dreadful circumstance, which took place on the night of the 10th, inst. King Joe Harris has taken an armed force over to Port Cresson, and killed and wounded about eighteen persons. We are at present in a state of war; if you can get any volunteers to come down, you will confer a great favor on an unprotected people. We on this side of the river, are in a state of defence, enough to defend ourselves in a small way, but we have only one barrel of powder on hand at present.

No more, but remain yours respectfully,

WM. L. WEAVER.

Immediately on receiving this communication, the Vice Agent convened the inhabitants of Monrovia, despatched requisitions on the settlements up the river for their respective quotas of men, to proceed to the defence of Edina, against an expected attack from the savage foe. About 6 o'clock on the following morning, about sixty men from Caldwell, New Georgia, and Monrovia, were ready to proceed, the volunteers from Millsburg, which was more remote, not arriving till the afternoon. About 9 o'clock, A. M., the English brig St. Lucia, Capt. Rawling, arrived from the leeward, with Mr. and Mrs. Hankinson, and one woman, who saved her life by getting under a house. Mr. and Mrs. Hankinson owed their safety to the fidelity of a Krooman, who protected them, and used the first opportunity to convey them to his own town. Mr. Hankinson's information determined the Vice Agent to supply Edina with provisions, and as the stock on hand was small, it became necessary to reduce to fifteen the number of men proposed to be sent. On the 15th they sailed for Edina. On the next day the brig Ruth, Capt. Taylor, arrived from Little Bassa, bringing Mr. Pinney, who, at the time of the massacre, was about eighteen miles up the river, at a place selected for a missionary location.

"What," says the Liberia Herald of June, "was the immediate cause of the attack we have not been able to learn; but we have no hesitancy in believing, that the smallest show of military preparation would have prevented the attack. But the principle on which the Colony was founded, is one that forbids every thing like military preparation; consequently, they fell an easy prey to the villainous savages. With all deference, to the opinion of men, in almost every thing our superiors in wisdom, we beg leave, on this subject to differ, and we think our intercourse with the natives and consequent knowledge of their disposition, and habits, entitle us to this privilege. We, as much as any one on earth, abhor, and deprecate the effusion of human blood; but we are conscious the way to prevent it, is not to be unprepared to resist the natives, but rather the most certain method to provoke it. Such is the dastardly, unprincipled disposition of these half cannibals, that nothing but a knowledge of superiority, in point of physical force, on the part of foreigners, will keep them to the terms of any compact made with them. A colony established without the means of defending itself, becomes at once, from the force of their cupidity, a temptation to robbery and murder; but let them see an exhibition of military equipment, the slightest preparation for defence, and their dastardly souls like a humble spaniel will succumb into most willing obedience."

On the 10th of July, the schooner Timbuctoo, Capt. Fernandez, arrived at Monrovia from Edina, with thirty-five of the settlers at Bassa

Cove. Their situation is stated to have been extremely destitute. Prompt aid was administered to them by the citizens of Monrovia, and they were placed, according to previous arrangement, in one of the public receptacles, where they were expected to remain till orders from the United States. On the 14th of July, the following proceedings were adopted :

AGENCY HOUSE.

MONROVIA, July 14, 1835.

"Council met according to appointment. President, N. Brander, Esq. Acting Agent; Counsellors, John Day, P. Moore, T. Prichard, and M. A. White.

1. *Resolved*, That the proceeding of the Town meeting, held in this place, on the 8th and 9th inst. and presented to the Acting Agent, by a committee appointed for the purpose, be read.

2. *Resolved*, That the most recent intelligence from Edina, be laid before the Council. The Acting Agent, and Colonial Secretary presented each, one letter, which were read.

3. *Resolved*, That the injuries recently inflicted by King Joe Harris, on the persons and property of several citizens of Liberia, and his present menacing and hostile movements, threatening the existence of the settlement at Edina, demand the most prompt and energetic measures on the part of this government, to secure its future peace and safety, therefore :

4. *Resolved*, That War be, and the same is hereby declared against King Joe Harris, subject, however, to the following provisions :

That three Commissioners be sent to Bassa, charged with the following instructions.

To demand from King Joe an explanation of his late conduct.

To demand reparation for his aggressions on the persons and property of Americans.

To demand security, as sufficient and adequate as the nature of the circumstances will admit, for the future peace and safety of the Colony generally, and its citizens individually, as well as for the preservation, on the part of King Joe, of those amicable relations, which have hitherto subsisted between this Colony and King Joe.

That his delivery of the persons of the aggressors, and that alone will be considered reparation.

That in the event of failing to accomplish the above purposes, the declaration of the 4th Resolution, be vigorously prosecuted.

In order to give energy and effect, to the deliberations of the Commissioners, and thereby prevent an effusion of human blood;

5. *Resolved*, That the Acting Agent be authorised to accept the voluntary services of one hundred men, to be armed, accoutred, provisioned, and properly officered by the Acting Agent, to accompany the commissioners to Bassa.

6. *Resolved*, That Major J. C. Barbour, and John Day, Esq. from Monrovia, and John Hanson, Esq. from Edina, be the Commissioners.

On motion of John Day,

7. *Resolved*, That the Acting Agent be vested, and he is hereby vested with authority to make any laws or regulations that he may deem needful, during the disturbed state of affairs at Edina, and any laws so made shall be of the same force and effect as though made by the whole Council assembled.

*Resolved*, That the Council adjourn *sine die*.

By order of the Acting Agent.

H. TEAGE, Col. Secretary.

God save the Commonwealth."

The Herald of June announces the return of the commissioners Messrs. D. W. Whitehurst, A. D. Williams, and G. R. McGill, who had been despatched to the interior. (See African Repository, Vol. 11, p. 174.) They returned in good spirits and in good health, except a few ulcers and bruises on the feet occasioned by the rough uneven roads, and the poisonous sword grass of the country through which they travelled. They spoke in the most lively terms of King Boatswain's affability, condescension, and hospitality. He not only most liberally supplied them with the best that his country afforded, but seemed to have anticipated them, by the promptness with which he administered to their comfort. As an immediate result of the mission they were accompanied, on their return by a caravan, consisting of more than three hundred persons, by far the largest, that ever came to the colony before,

bringing Ivory, Camwood, Cloths, &c. &c. They represent the roads as leading a zigzag course, through a dense, continuous forest, narrow passes and difficult defiles, over steep and craggy eminences, and through deep and gloomy valleys.—The country that forms Beatswain's territory is said to be beautiful, and abundantly supplied with living streams of excellent water. The land is fertile and promises with little labour to yield all the productions of the tropics.

One of the Commissioners, Mr. Whitehurst, kept a regular diary, which is said to contain a full account of the soil and productions of the country, the manners and customs of the natives, with notices of the most eligible points for settlements and Missionary locations; together with such geological and zoological facts, as came under the writer's notice. The work had been sent for publication to the Messrs. Harpers at New York.

The following notices, taken from the Herald, which came by the Louisiana, will prove interesting to the reader :

**TEMPERANCE.**—It has been frequently and confidently asserted that this community, taken aggregately, are as temperate as it regards the use of ardent spirits as any other, of the same number of inhabitants, in the world. This is meant, of course, to apply where spirits are at all used.

We would not pretend to say, that there has been no drinking in Liberia; nor would we deny that some few have indulged in it, to a degree, that is really excessive; we do not by any means, wish to appear more moral than we really are; we are willing to be exhibited in our just character; but in this respect, we do not fear a comparison.

Temperance Societies having been formed by the Rev. Messrs. Skinner and Seys: five hundred and three persons have signed the pledge of total abstinence, from the use or sale of the article, in the short space of about one month. So great an influence have these Societies exerted upon the community at large, that a sight of the liquid death has become rare.

Houses in which it was once offered as a token of sociability, and good feeling, are now destitute of the moral and physical bane; sideboards, whose chief decoration was the fluid death, now present us with an abundance of healthful liquid from nature's distillery, and men, that were found in the ranks of those that argued in its favor, are now deserting its cause, and ranging under the banner of Temperance.

To Liberia's honor be it trumpeted that for ten gallons sold in the colony four months back, there is not "one" now. There are a few that advocate the cause of alcohol, but they cannot support their opposition long. Public opinion is raising her imperious edicts, and every opposer will soon be awed into silence.

**EDUCATION.**—One hundred and forty-one children in this colony, are now receiving an education by the bounty and charity of ladies associated in the good cause, in Richmond, Va. and Philadelphia, 72 by the funds of the Methodist Episcopal Church, in America. Notwithstanding the imputation of base motives by others, we regard these as some of the characteristic features of this benevolent age. We can divine no other motives which could urge the fair sex on the enlightened and happy shores of the Western World, to lend their energies, their time and money, to the promotion of happiness, and cultivation of intellect in Liberia. It has been thundered against the friends of the colony, that their only object is to rid the United States of colored men; that effected, they consider their work done, whatever may be the future condition of them. But the above facts carry in their face, a most honourable refutation of the assertion. In view of the advantage, the colony must reap from such disinterested benevolence, we have been led involuntarily to exclaim, "God bless you, Ladies." Your course is a noble one. It is a noble act indeed, to knock the shackles from the fettered, and let the prisoner go free; but yours is nobler: you aim to liberate the imprisoned soul; "to teach the young idea how to shoot," enlarge its capabilities, and pour in upon it, the light of science and of God. Such benevolence, in reference to your own country, or immediate circle, would be indeed, deserving praise; but when leaping the boundaries of state and nation, and throwing early prejudices far behind, it seeks for its objects in the wilds of Africa among a people, who for ages, have been identified with all that can embitter human life, whose poverty can admit of no returns, whose obscurity, precludes the possibility of even making your charity known; we say such disinterested benevolence begs for praise and denies description.

**AGRICULTURE.**—A visit to Millsburg a few days since, gave us an opportunity of witnessing the progress of agriculture this season, and we feel bold in stating—

that farming is prosecuted this year with more vigour, and on a larger scale, than is within the recollection of the earliest settlers. This is animating, and encouraging; as this alone, can give the man of reflection and forecast, the least ground on which to build a hope of future independence, or even of comfortable subsistence.

The idea of independence, while we are dependant upon native Africans and foreigners, for articles of indispensable necessity, is so obviously contradictory, and inconsistent, that no rational man can for a moment entertain it.

The only sure source and support of independence are internal resources. History assures us when these fail, there is a period to independence. Of Liberia, it may be truly said, that she has her destinies almost at her own disposal.—Abundant, and easy of access, are the materials with which to build up a happy and independent nation; and we will venture the assertion that few places on this earthly ball, offer greater facilities for a comfortable and independent living. The forests are covered with excellent timber, for all the purposes of house and ship building, the fields are filled with excellent and valuable esculent and medicinal herbs and roots, the woods with game, and the rivers with fish.

The climate produces all the most valuable productions of the tropics, such as cotton, coffee, sugar cane, and fruits in endless variety.

These blessings, nature has scattered with profuse liberality over the whole face of the country, as if intending to leave little else for the hands of industry, than to render them tangible and available, by bringing them within immediate reach.—For those of our citizens, that have turned their attention to agriculture, we wish all the success, which their laudable and praiseworthy efforts deserve.—April 30.

It gives us great pleasure to state the bright prospects opening upon the upper settlements, this season. The people seem at last, to have learned their true interest, and have turned their attention to farming, whence alone certain and independent subsistence is to be obtained. Instead of wading up to their waist in mire and water, all the rains, to cut timber, as too many have hitherto done, they have employed themselves this year, in clearing their land and planting rice, in addition to the usual quantity of cassada, potatoes, and other farinacious roots. The consequence is, that many that have had to depend for a subsistence, on the uncertain avails of sawing or other precarious employments, will have an abundance of provisions for their families the whole year. I was informed by a man from Caldwell, that his rice crop is so promising, that he anticipates a surplus, after laying up a sufficient quantity for his family's consumption, by investing it in suitable articles, sufficient to enable him to cultivate twice the quantity next year, that he has done this. He expressed extreme regret, that he had not commenced agricultural operations four or five years ago, and declared nothing for the future should divert his attention from it. These facts are cheering. We would recommend that each one would plant annually a few coffee trees, say five hundred. This quantity can be procured with ease from the woods, where they grow spontaneously, and be planted regularly in the fields, with cassada, or arrow root, without at all encumbering the other plants. This is a valuable article, both for consumption and exportation; and it is well known to be a hardy plant, and requires but little attention.—July 31.

**INTERNAL IMPROVEMENT.**—We feel proud to state that no other period of the colony, can boast of so much valuable and substantial internal improvement as this; and if we are allowed to make it the standard, by which to estimate the real condition of the colony, we would say, as a natural consequence, that its actual strength is greater now than at any former period of its history. It should be borne in mind, that what has been done hitherto, has been effected by the resources of the society. Two years ago, the idea of making improvements distinct from and independent of the Colonization Society, was ridiculed. What can we do? was the cry; all saw the necessity, but none had the resolution to lay the shoulders to the wheel. The Council, this year, as awaked from the torpor that has so long paralysed them, have taken hold of the subject, and by an act extending and increasing the tariff, have brought an amount into the Colonial fund, sufficient to justify the immediate commencement of a Jail and Court House. The site of this building is Crown-hill, it is to be entirely of stone; and is already raised one story on the basement. It has a beautiful and commanding view of the harbour, and will, when the intervening forest is cleared away, afford an extensive view of the ocean on the South West.

A light-house, the want of which, has been so severely felt by Captains of vessels entering the harbour in the night, has been projected, and is now in a state of



forward preparation, nearly a sufficient quantity of rock being quarried. The light-house is to be erected on the apex of the Cape, to be thirty feet high, which super-added to two hundred and fifty feet, the altitude of the Cape, will make the elevation of the light above the level of the sea, two hundred and eighty feet.

**PUBLIC SPIRIT.**—On the 14th of March the inhabitants of Caldwell turned out and cut down the bush weeds, and high grass in the town, through a distance of nearly three quarters of a mile. These noxious weeds so deleterious to health and destructive of every thing like beauty or regularity, and so strongly indicative of the absence of industry, have long disgraced that settlement. We have often wondered why they had not cleared them away, and concluded that as Monrovia is considered the capital of Liberia, they were waiting for us to set the example. Having waited so long in vain, they have become impatient, and have set us the example. By an Act of the Council in January last, each settlement was incorporated, and authorised to elect selectmen, who should make such municipal laws, as might be deemed necessary for their internal regulation and improvement. The people of Caldwell availed themselves of this enactment, and pressed in their service every native they found within their corporate limits.

**MR. SEYS'S LETTER TO GERRIT SMITH, Esq.** (See some extracts of this letter in African Repository, Vol. 11. p. 155.) We have no hesitancy in saying of this letter, that for veracity and impartiality, it is not surpassed by any account we have seen from this place. Other equally candid may have gone, but we have not seen them.— We consider Mr. Seys's letter a fair account of Liberia, though unbelievers will still doubt. To have secured universal credibility, he need only have added, "as soon as emigrants land on these shores, they are seized with a kind of frenzy; which subsides after a time, into a protuberance, on either side of the head, in shape and size like an asinine listening instrument: thenceforth, there is a destruction of all those feelings and dispositions that distinguish human society, from brute congregation." Such a paragraph, would no doubt secure the devout belief of thousands. Nothing is too hard to be swallowed, but truth. Declare that men can live and be comfortable in Africa; and it will be regarded as an absurdity too monstrous to be told. But say, that an emigration there, involves an abandonment of all moral and social feeling; that six months of the year, is one continual rain, and the other six months, a comfortable sun-shine at 600 Wedgewood's Pyrometer; that Lizards, Centipedes, and Monkeys, Baboons, Boas, and naked men, palsy, fever and death, stand ready at every door and corner, to vex and destroy you, and thousands will subscribe them as facts, as infallible as cause and effect.

**MISSISSIPPI EMIGRANTS.**—On the 27th of April the Rig Rover, Captain Outerbridge, arrived in our harbour, from New Orleans, with Emigrants principally from the region of the Mississippi. It has seldom been our lot to witness an emigration that promised more usefulness than this. It is composed of men of respectability and character, and having with few exceptions raised themselves to comfort and competency in America, by their labour, they seem not to be ashamed to work even in Africa. These are the proper materials with which to raise a nation; labouring men, are the proper characters for this Colony at present; "Gentlemen" would be a nuisance. We are happy to state that they are abundantly supplied with all articles of necessity and comfort, and promise to add much to the strength and respectability of the Colony. Among the number, we recognised Messrs. Simpson and Moore, who visited us about two years ago, sent to examine the country. The result of their visit and subsequent report, is the expedition we have just alluded to. This speaks volumes in favor of colonization, maugre all that may be said to the contrary.

**THE ABOLITIONISTS.**—A correspondent of the Liberia Herald, noticing some papers and letters which had been received at the Colony, says of the Abolitionists of the U. States:

"They continue to apply to the inhabitants of this colony, in all the meekness of christian charity, the loving epithets of villains, rascals, rogues, vagabonds and a thousand other names, that their superior education gives them command of. Yet these men wish to denominate themselves friends to the colored man. How they can justify themselves before God or man, in their opposition to, and abuse of this colony, we cannot conceive. We are at a loss also, from what motive they act.— No one can believe they are actuated by a principle of love for the man of color.— Though this is the principle they avow, their invariable and untiring conduct is

directly the opposite of that, which we would suppose would result from such a principle."

"But they say, we are unhappy and poor and miserable in Liberia, and they only wish to call us back where we may be happy and rich and comfortable. But we say, we are not, and as we are the more immediately concerned, we ought at least to be allowed to determine. We declare, we believe we are as happy as our calumniators. Riches we refer to the great donor of all mercies, who dispenses His blessings as it pleases him; and as to misery, we are not one half as miserable as we were before we left America. We do not pretend, there is no poverty or unhappiness in the colony; we acknowledge there is. But until there is none in the United States, our enemies ought to be silent on this subject."

**ADDRESS OF THE MANAGERS, &c.**—The Herald for June contains the Address of the Managers of the Colonization Society to the Colonists, which appeared in our March number. (See Afr. Rep. Vol. 11, p. 78.) The same paper for July expresses much gratification at the reception at the Colony of Mr. Gurley's Life of Ashmun.

"Connected," says the Editor, "as was Ashmun, in every thing eventful in the early history of this infant Republic, his name is necessarily associated with every thing interesting to the Colony, and has identified itself with some of the best feelings of our hearts. A more judicious selection of an Agent could not have been made, and long, very long, we fear it will be, ere Liberia will have such another director of its affairs. To a high moral and mental culture, that fitted him to shine in the most refined circles, and to the talent and qualification, that procured respect in the highest walks of life, he added the noble faculty of descending with ease and grace, and of adapting himself to the lowest comprehension. Every thing relating to this martyr to the African's cause, will be highly appreciated by Liberians. The circumstance of his residence among us, will invest every incident with a living reality, which would be impossible otherwise. In reading his life, (that part at least, which has reference to his residence in Africa,) we shall be, as it were, surveying ground over which we once have passed, and recalling scenes, rendered mournfully pleasing, by a sense of the dangers with which they were attended."

**NATIVE WAR TO WINDWARD.**—Hostilities are still kept up between the interior tribes, and those inhabiting the sea coast between this place and Cape Mount. However they may disagree on some points, they seem to be agreed on one: that they will not risk the issue on any thing like a general engagement. Many motives concur to determine their conduct in this particular; and their unconquerable aversion to being found in front of a loaded musket, is no doubt one of the most powerful. They remain in their respective territories, interdicting all intercourse, and content themselves by indulging a heathenish silence, and falling upon such unprotected individuals, as may imprudently stray too far from their folds. The effects of this savage taciturnity on the part of the Cynical chiefs, have severely been felt by the Colony. By it, all egress, and regress, by the inland tribes, have been effectually prevented, and the trade, as it were, locked up in the interior.—We are happy to state, that it is at length finding its way down the Montserado, by a route hitherto untravelled. Another most convincing proof that the most effectual method to beget a spirit of honorable industry and perseverance in the natives, is to excite a taste for the comforts of civilized life. But for this desire, they would have remained at home, gnawing cassada, year after year, until their sulky headmen should consent to make peace, and it is no uncommon occurrence for them to indulge for years in this stoical mood. From the agitated state of the country, we had concluded that articles of offence and defence, would be in great demand. But it was erroneous, they wanted principally tobacco, cloth, and beads. A demand unusual in such an exigence.

**MARRIAGE.**—Married at Caldwell, on the 24th of June, by Rev. C. Teage, Mr. A. W. ANDERSON of Millsburg, to Mrs. ELIZABETH CESAR of Caldwell.

**DEATHS.**—Died in Monrovia, on last Sunday night, the 12th of April, in her 48th year, Mrs. MARY LEWIS, wife of the Rev. John Lewis, pastor of the 1st Baptist Church of Monrovia.

Mrs. Lewis was born in Tuckshoe, Goochland County, State of Virginia, May 18th, in the year 1787. She married elder Lewis in 1808, with whom she lived in confidence and love, until the day of her decease.

Died in Monrovia, on the 7th of May, after a short but severe illness, Mrs. SARAH MATTHEWS, aged 34 years. She was born in Charleston, S. Carolina, and emigrated to this country in 1833.

The day on which she died, she exercised much in prayer. This exhausted her little remaining strength, and she fell away in a state of apparent insensibility, evidently sinking down in death. Suddenly, she aroused as from a pleasing reverie, or deep contemplation, and casting her eyes on all around, as though astonished at the situation, she exclaimed, " 'tis finished, 'tis done, the spirit is fled; and in an instant, her eliminated spirit mingled in the society of the blessed.

TRADE.—By late arrivals from the Leeward Coast, we learn that the trade is completely done up. So numerous have the vessels been, that but few, comparatively, can hope to make even a saving voyage. We have been told that tobacco is selling (rather refused) at the Leeward at \$12 a hundred pounds. The result, we judge, will be favorable to the commercial interests of the settlements. Recently, our small colonial crafts have been unable to sell at all, to the natives in our vicinity. They have been abundantly supplied by foreign vessels, at prices less than those which we have had to pay for similar articles. Many making bad voyages this season, will not be inclined to try the experiment the next, and as the coast is not likely to be overstocked with goods, we may dispose of those that we had on hand to advantage.

DRUGS AND MEDICINES.—It is with pleasure that the subscriber again informs the citizens of Liberia, that he has just received a fresh supply of Drugs and Medicines, and lamp-oil and a variety of fancy goods, from the well known firm of Messrs. Todd & Co., of Washington City; all of which, he offers for sale on reasonable terms.

JAMES BROWN, *Druggist.*

#### MARINE LIST.

PORT OF MONROVIA, JUNE 30, 1835

*Arrived since our last.*

- On the 5th ult. British schr. Gil Blass, Holmes, 40 days from London.
- 11th. Schooner S. and Priscilla, Howland, 35 days from Baltimore, Md.
- 12th. Brig Independence, ——— from the leeward.
- 16th. Schr. Henrietta, Britton, from the leeward.
- 27th. Schr. Florida, Knapp, 40 days from New York.
- 8th inst. Brig Ruth, Taylor, 59 days from Philadelphia.
- 14th. British Brig St. Lucia, Rawling, from the leeward.

*Sailed.*

- On the 13th ult. British schr. Gil Blass, Holmes, for the leeward.
- 14th. Brig Rover, Outerbridge, for New York.
- 19th. Schooner Sarah and Priscilla, Howland, for the windward.
- 17th. Brig Independence, Dory, for Bristol.
- 24th. Schooner Henrietta, Britton, for the windward.
- 3rd inst. Schr. Florida, Knapp, for the leeward.
- 9th. Brig Ruth, Taylor, for Bassa.

The Herald for July says: "Owing to the absence of the Collector from home, we have been unable to procure the Marine List for this month. We will only add, that were it inserted, it would be as respectable for length, as any we have had for some months."

*Agents for the Liberia Herald.*

Washington, D. C.—Rev. R. R. Gurley.

Philadelphia.—Elliott Cresson, Esq.

Boston.—Rev. J. N. Danforth.

LEGISLATIVE APPROPRIATION.—The Legislature of Tennessee, at their last session, passed an act granting to the American Colonization Society, or any other Society, ten dollars for every free person of color it shall remove from that State to Africa.

## COLONIZATION MEETINGS.

A public meeting of the citizens of *Portland (Me.)* was held in August last, at which Mr. Gurley, Secretary of the American Colonization Society, was present, and made, as the *Portland Advertiser* states, an eloquent speech in behalf of the plan of the Colonization Society, as being the only plan yet projected in which the North and South can unite and operate together upon the great and absorbing subject of slavery; contending that the operations of the society tended not only to this end, but that they were directly bestowing a great blessing upon Africa, by planting upon her shores a colony which must inevitably open a door for the gradual melioration of that now degraded people. Mr. Beverley R. Wilson, a colored clergyman, who had spent ten months in the colony of Liberia, also addressed the meeting, and was listened to with great interest. "He gave," says the *Advertiser*, "a succinct account of the present state of the colony and its future prospects, and expressed his conviction that it is or ought to be the home of the colored population of the southern states. He said that the colored population of this country, no matter for what reason, are poor, depressed, discouraged, uneducated, and oppressed.—That they *might*, in a long process of years or of ages, raise themselves here to an equality with the whites, was possible; but by removal to Africa, they would enter at once upon a state of existence, to which they could not hope to attain for centuries, if they should remain in this country." Resolutions were adopted in commendation of the Colonization Society, and approving of the design of raising the present year one hundred thousand dollars in aid of its objects; and measures were taken to obtain subscriptions.

Mr. Gurley has presented the claims of the American Colonization Society to many other towns in the State of Maine. During his progress he has been accompanied by Mr. Wilson, and their visits are stated to have produced effects and opinions very favorable to the Society. In *Portland* about \$600 were contributed in aid of its funds; in *Bangor*, \$503; in *Kennebunk Port* about \$100; in *Gorham* about \$50, &c. &c.

On Monday, September 21st, Mr. GURLEY, accompanied by Mr. B. R. Wilson, a colored preacher from Liberia, attended a Colonization Meeting at *Portsmouth, N. H.* of which the *Portsmouth Journal* gives the following account:

Mr. GURLEY, Secretary of the American Colonization Society, visited this town the present week, and on Monday evening delivered a public address in the North Meeting House, to a respectable and attentive audience. He commenced with removing the objections which arise in the minds of some well meaning individuals to the discussion of any subject which has any relation to the slave question at the present crisis of abolition excitement in our land—by clearly showing that the principles and objects of the American Colonization Society did not tend to pour oil on the flames already kindled, but on the contrary, by having engaged the attention and received the support of the philanthropists of every section of the Union, an extension of the principles of the Society would tend to bind the different sections of the Union together.

The Society did not, as has been sometimes stated, originate in the selfish policy of the South, to remove free blacks as dangerous to their interests—but was the work of disinterested philanthropists, who sought the general good of the colored race throughout the country.

The first colonization of blacks in Africa was suggested by a venerable English Quaker, and effected, at a considerable expense, by the distinguished Granville Sharp. At the time of the American revolution, he found in the streets of London a company of blacks, in a state of wretchedness, who had escaped from bondage in this country, and were without the means of subsistence. They were colonized through his exertions at Sierra Leone, which has since become a flourishing settlement.

Encouraged by the good success of that colony, the American Colonization Society was formed in 1816, by individuals from various sections of the Union, who were desirous of advancing the standing and condition of the blacks more effectually than under existing circumstances it could be by remaining in a country where the literature, the wealth, and the political power were held by those with whom, without a violation of the general sentiments of society, they could not be united in domestic and social bonds,—in a land where the blacks could not hope to be placed in such con-

ces and situations as would bring in to exercise the powers of mind and independence of spirit which as men it would be their privilege to enjoy.

The object of the Society is to provide the means for transporting and establishing such free people of color as may choose to be colonized in Africa or elsewhere.

Mr. Gurley gave some very striking facts to show that sudden and universal emancipation, without colonization, would be a greater curse to the slaves than the bondage in which they are now held. Among other facts he stated that an eminent Clergyman in Virginia manumitted a good slave and his family, and provided for them a comfortable residence in Pennsylvania. It was not long before he found them in a wretched state, and the females begged to be received back in the relation which they formerly held. With a knowledge of the depression to which the blacks were subjected by emancipation in our own country, this individual doubted whether any true philanthropist could feel it his duty to increase their misery by the measure.

As a future elucidation of the degradation of the free blacks in those States to which the manumitted slaves principally retire, he stated that while Pennsylvania in 1830, contained about 30,000 blacks, and 1,000,000 white inhabitants, her jails contained about 300 blacks, and about 350 whites. Had the portion of crime been equally divided according to the population, the number of white prisoners would have been 8000!

The Society proposes to benefit them by changing their circumstances—to provide the means of placing them where they can do for themselves that which we cannot do for them. By establishing them where they can feel their dignity as men—where they can possess the highest stimulus to industry and enterprise, and where encouragement is offered for the development of the mind, by bringing their knowledge into actual use in their own civil government.

In adverting to Liberia, Mr. G. spoke of its flourishing condition. It now contains, including the Maryland settlement, about 4000 inhabitants—1000 of whom are slaves liberated from this country. The comparison which he drew between the landing and early struggles of our Pilgrim fathers at Plymouth, who sought in this country that freedom which could not be found on the shores of Europe, with that of the establishment of the interesting colony in Africa by those who are desirous of receiving the same freedom which we now possess, was very just and forcible.

The question is frequently asked, whether the exertions of the Colonization Society will remedy the evil of slavery? He knew of no immediate remedy; no such remedy had yet been proposed which promised to accomplish the object without delay. When, however, the people at the South are ready for an effectual abolition, he apprehended there was no way by which our country could be saved from an evil greater in amount than even the existence of slavery, and the condition of the emancipated slaves be bettered by the change, than by the Colonization System.

Mr. Gurley was followed by Mr. Wilson, a colored preacher of the Methodist denomination, who made a short and interesting statement respecting Liberia, where he has been residing, and whence he has now returned to this country to take his family back with him and make Liberia a place of permanent residence. Many of the statements which have been made respecting the colony, he said were utterly false. The land was fertile, the dwellings were good, and the inhabitants in general industrious, temperate and happy. He there saw some with whom he was well acquainted when they were slaves in this country, who had vastly improved since they enjoyed the privileges of Liberia. He spoke of one man in particular, from whom he was the bearer of a letter to his former master, a justice of the peace in Norfolk, in which it was stated that he had by his industry become the owner of three or four houses in Liberia, and that like his master who had taught him to read, he had become a magistrate in the Colony.

Mr. Wilson said, he had formed no idea previously to visiting Liberia, of the flourishing state of the Colony. He regarded the life and vigor which he there saw springing up in his brethren, like the bursting forth of the new and vigorous shoots of a tree in spring, after the frosts and storm of winter had almost deprived the trunk of life. He looked upon Liberia as the only place where he could expect for himself and his brethren that rest and that standing to which they justly aspired—and dwell with much ease on the promise that it is in their own land that they shall eventually be established. For he remarked, it is said that *Ethiopia* (not the *Ethiopians*) “shall stretch forth her hand.”

Mr. Gurley stated that there were, when he left Washington, about 800 individu-

als ready for emigration to Liberia, and that the Society are in want of funds to carry their benevolent objects into operation.

We trust that in a cause which is calculated to do so much towards meliorating the condition of the blacks, and of civilizing Africa, the appeal to the friends of humanity throughout our land will not be in vain.

On Wednesday, October 7, Mr. GURLEY and Mr. WILSON, attended an adjourned meeting of the friends of Colonization, at the Lyceum in Salem, Mass. The details of the meeting have not reached us.

For two or three weeks previously, Mr. GURLEY had made a public Address almost daily, besides preaching several times on the Sabbath.

At *Pittsburg*, (Penn.) on the 20th of August, 1835, pursuant to public notice, a large meeting of citizens, "favourable to African Colonization, and opposed to the dangerous and visionary measures of certain associations calling themselves Abolitionists, met at the Hall of the Young Men's Society."

Thomas Bakewell, Esq. was called to the chair, and Messrs. Wilson, M'Candless, and John M. Snowden, Jr. were appointed to act as Secretaries. The meeting opened with prayer, by the Rev. Professor Halsey.

Mr. Veech rose, and stated that, upon consultation with a number of the friends of Colonization, it was thought best not further to delay the organization of a Colonization Society.

Mr. Veech then introduced the following Resolutions, which were considered and adopted unanimously, viz.

1. *Resolved*, That we believe the colonization, upon the coast of Africa or elsewhere, of the free blacks and emancipated slaves, from within the United States, to be a wise, safe, and practicable scheme of benevolence, and that we will aid in its application and advancement.
2. *Resolved*, That Colonization does not, as its opponents assert, tend to perpetuate slavery; but has a contrary tendency.
3. *Resolved*, That the free blacks of our own State, who are properly qualified, should be encouraged to emigrate to the colonies upon the coast of Africa, or elsewhere.
4. *Resolved*, That we approve of the plans and conduct of the "Young Men's Pennsylvania Colonization Society," and recommend it to the patronage of the community.
5. *Resolved*, That we now proceed to the organization of the "Colonization Society of Pittsburg and vicinity," by the enrolment of members, and by the election of officers to serve until the annual meeting in May next, or until others be chosen.

The following Officers and Managers were chosen:

R. C. GRIER, *President*; JOHN M. SNOWDEN, JAMES VEECH, and GEORGE DARSIE, *Vice Presidents*; H. D. SELLERS, M. D., THOS. BAKEWELL, J. R. SPEER, M. D., DAVID M. HOGAN, WM. F. IRWIN, M. D., M. B. MILTENBERGER, *Managers*; WALTER H. LOWRIE, *Secretary*, and G. R. WHITE, *Treasurer*.

A large and respectable meeting was held at the Methodist Chapel in the borough of North-east, (Eric, Pa.) on Saturday, the 22nd of August, 1835, agreeably to previous notice, to take into consideration the propriety of forming a Colonization Society. Henry Frey, Esq., was called to the chair, and James D. Dunlap was appointed Secretary. The throne of grace was addressed by the Rev. J. E. Lee. By request from the chairman, S. W. Randall, Esq., stated the objects of the meeting, and concluded by appropriate remarks. After which J. H. Woodward, A. B., introduced the following resolution, viz: which was unanimously passed

*Resolved*, That this meeting rejects the doctrines and measures of modern abo-

lition, as fanatical and dangerous in their tendency—and express its fond attachment to the Union—to good order—to the best interests of the slave, and of injured Africa; by organizing itself into a Colonization Society.

A declaration of sentiment and a Constitution were then adopted. The first article of the latter declares the name of the Society to be the “North East Colonization Society, Auxiliary to the American”; and the third is in the following words:

The funds of this society shall be raised by voluntary contribution, and shall be paid over, (after paying for such publications as the society through its officers may resolve to circulate) to the general fund of the American Colonization Society.

The officers elected for the ensuing year, are, HENRY FREY, *President*; JOHN BRAWLEY, *Vice President*; JAMES D. DUNLAP, *Secretary*; and Col. CLARK PUTNAM, *Treasurer*.

A numerous and highly respectable meeting was held at the Court House, in the borough of Harrisburg, on Friday evening, the 28th August, favorable to the colonization of the blacks, at which the following gentlemen were chosen to preside over, and record its deliberations, viz:

Hon. CALVIN BLYTHE, *President*; Alexander Mahon, Jacob B. Weidman, John M. Foster, Dr. Wilson W. Rutherford, *Vice Presidents*; Alexander M. Piper, Ovid F. Johnson, *Secretaries*.

The object of the meeting was stated in a full and lucid manner by G. W. HARRIS, Esq., after which it was addressed by several other gentlemen and the following resolutions were, on motion, adopted:

*Resolved*, That in the opinion of this meeting, the great and rapidly increasing number of the colored population of the United States, which at the present period is estimated at about two and three quarter millions, and in 1830 will probably amount to ten millions, should be a subject of deep interest to every citizen who values the peace and welfare of our country, and especially of the Southern section of the Union.

*Resolved*, That in our opinion, the best interests of the country require a separation of the black from the white population.

*Resolved*, That the colonization of the black population of this country, upon the coast of Africa, is highly desirable, whether considered in reference to our own condition, the welfare of that class of our population, the suppression of the slave trade, or as the means of civilizing and christianizing that hitherto benighted country.

*Resolved*, That whilst we highly approve of the efforts of the Colonization Societies of this and other states, in behalf of this unfortunate race, we consider their removal by individual means as too slow a process, and not fitted soon materially to lessen the evils resulting from slavery in this country—and viewing the subject as one of national interest, we believe that the funds of the nation should be applied in its behalf.

*Resolved*, That the present number of the colored population of this Union, not exceeding two and three quarter millions—the annual increase not exceeding 70,000—the cost of removal to Africa and maintenance there for six months not exceeding an average of thirty dollars per head—the expenditure of a sum sufficient to remove such increase not exceeding two and a half millions of dollars, is within the ability of the general government; which, for ten years, has annually applied ten millions of dollars to the payment of the national debt; and that, in our opinion, the funds of the nation cannot be applied to any other object more important to the nation at large and to our posterity.

*Resolved*, That a committee be appointed to prepare an address to the public on this interesting subject; and also to prepare a memorial to each House of Congress, praying the appropriation by the general government of a sum sufficient to remove to Africa free negroes willing to remove, and manumitted slaves, equal in amount to the whole annual increase of the colored population of this country, and also such additional number, as in the wisdom of Congress the finances of the nation and other considerations may justify.

*Resolved*, That Congress be requested to make such an appropriation, if in their opinion the constitution of the U. S. will justify such appropriation; and if not, then to adopt measures to effect such an alteration of it, as will authorize the measure.

Under the resolution for the appointment of a committee to prepare an address

to the people, and two memorials to Congress, the officers of the meeting, together with *Mr. Harris* and *Mr. Rawm*, were appointed said committee.

It was also resolved that the proceedings be signed by the officers, and published in all the papers of Harrisburg.

Calvin Blythe, *President*. Alexander Mahon, Jacob B. Weidman, John M. Foster, W. W. Rutherford, *V. Presidents*. Alexander M. Piper, Ovid F. Johnson, *Secretaries*.

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#### AFRICAN SUPERSTITIONS.

The following singular ceremony was witnessed by the Editor of the *Liberia Herald*, on his return from a recent visit to Millsburg:

After having for two days feasted our eyes on the verdant fields and green-top hills of Millsburg, we set our faces homeward. An angry, frowning cloud, seemed to follow our course down the river, and in the hoarse accents of its thunder, warned us to take shelter. Its tardy approach however, inspired us with confidence that we could reach home ere it would overtake us. Under this conviction, we passed Caldwell and urged our way home; but we were mistaken; for we had hardly left the settlement, when a vivid flash of lightning, followed by a most terrific and deafening clap of thunder, seemed to pierce the labouring cloud, and the rain descended in columns. Fortunately for us, we were near a native hamlet, at which we disembarked and took shelter. Here we witnessed a ceremony, to which we, that can boast of a residence of fourteen years in Africa, were strangers; a ceremony in itself beyond all conception, heathenish, yet in conjunction with the time, (it being about 3 o'clock, P. M.); and the phenomenon above, carried a degree of solemnity in it. Every old and young woman in the town was producing a noise, by the concussion of a stick and a hollow metal vessel, and accompanying it by screams, which they called singing. Inquiring into the object of this ceremony, we were gravely told that it was to drive away the noise, (thunder.) The rain ceasing, we resumed our journey, and reached home about six o'clock, the temperature of the atmosphere being as low as a naturalized African could wish.

The subjoined account of a funeral among the natives, is given in the *Liberia Herald* of March 30:

On Wednesday, the 11th of this month, the obsequies of Betsy McKinzie, oldest daughter of old *Mama*, were performed on the Island, at present occupied by the retainers of that once wealthy and respectable family. This Island, in the days in which the unholy traffic in slaves was carried on here, was the entrepot of the surrounding country, and became the residence of the rich. Since the Hydra has been dislodged, and driven from this section of the country, it has been converted into a cemetery. Knowing the dignity of the family of which the deceased was a member, we concluded the pomp (or rather mummery), would be correspondent, and therefore at the time appointed, repaired to the scene. Arriving there, the first object which struck our vision, was one, from which our civilized sensibilities recoiled;—the body was in a coffin, considerably too much contracted in dimensions, to admit the top to go down to its proper place. Our readers can fancy the only method by which it could be attached to the sides; and that method was eventually resorted to. The grave was dug in a house which was covered with thatch, and enclosed on the sides with mats; in which the corpse also was placed on an elevation, raised by the earth from the excavation. Shortly after our arrival, the ceremony commenced; the dancers were in one group, and the mourners in another. The former performed their part by marching in regular processions through the town, displaying and firing muskets; making a circuit each time, of the house containing the body, and dancing, or rather dodging, to the most inharmonious sounds, to which the term music was ever prostituted; at the same time writhing their whole frames into every contortion and gesticulation, of which they were capable. The dancing procession consisted partly of very ancient women; and among the latter was one, over whom, in our opinion, a hundred rainy seasons have howled their thunder, who displayed a degree of animation and muscular



vigour, that was truly astonishing. We were almost led to conclude, that the old matron had discovered the Philosopher's stone, that the Alchemists so anxiously, but vainly, sought.

Near a house in front of that containing the corpse, Far Gay, (noted for juggling abilities,) was admitting a number of women to trial in the following ceremony: each woman was provided with a small stone, or pebble; and into a brass kettle placed in the midst, each was separately made to throw her pebble, pronouncing in the act this invocation: "If I kill this woman, (alluding to the deceased,) God must kill me just as I throw this stone into this kettle." This ceremony has reference to a belief existing among all the African tribes along this part of the coast, that no such person dies by the visitation of God; their death is always the result of the evil machination of their own domestics, political rivals, or other interested persons. This being done, the pebbles were, with all due form, placed in the head of the coffin. The deceased was then harangued, but what the orator said, not understanding the language, we were unable to comprehend; we were, however, afterwards told he exhorted her to take vengeance on her murderers.— Every emphatical word of the orator was responded by a cluck on the breast of the deceased, (the lid of the coffin being off,) with a stick, which, when the harangue was over, was placed in the coffin. A razor was next brought, and placed between the cloths that enveloped the body, with which, we were told, she would inflict death on the person that witched her. After this, a sheep was immolated, and held while bleeding alternately over the grave and the body, until both were pretty well stained. Powder was next put in requisition, and ignited on the body. The eulogium was then pronounced in recitative, which gradually melted into a tolerably solemn dirge. The performer occupied so much time, that others who were anxious to participate in the honor of officiating became weary, and manifested considerable impatience: a deep growl, however, from Far Gay brought the orator to a close. Far Gay immediately commenced, and occupied the remainder of the time allotted to this part of the ceremony. On being informed that the body would not be deposited until the rice for the deceased's dinner was ready, we stepped to the house of mourning. There we saw a dozen women, ranged in columns on the ground, pouring forth the most bitter lamentations, writhing and twisting the muscles of their faces with evident labor, in order, if possible, to discompose their lachrymans, and cause an egress of "eye-water." This scene afforded us the most conclusive evidence of the difference between mourning and grieving; old Manna wept without any difficulty: her tears were the overflowing of a heart big with grief; those of the others were the result of the contrivance of mercenaries procured for the occasion: or of domestics, who endeavored to please the mistress by thus expressing their attachment to the daughter; but who, no doubt, wept as many on such occasions, in other and civilized sections of the earth, weep that their masters have just died. Rice being ready, we were notified that the deposit was about to be made, and repaired to the spot. A bowl of rice saturated with palm-oil and neatly served up was placed in the head of the coffin: the top was then put on, and the whole lowered in the grave. Four men jumped on it, who with those on the outside, commenced throwing the earth with their hands, and in a few minutes the excavation was completely filled up. As soon as the earth was all placed on the spot, the dancing tribe was called in, and they performed their part by dancing to the music, following each other in a circle, and crossing the grave about midway. This mode of dancing was in a few moments abandoned, and a resort had to another unusual feat in the civilized world, which was by rattling and accompanying the discordant beat of the drum, by regular and well timed repetitions of the hands, on the ground, until the place that covered the newly deposited corpse showed no indication of having been lately disturbed. Five or six muskets, heavily charged, were then fixed over the spot, and the ceremony closed by playing a cotton string diagonally over the whole top of the grave. Which Far Gay endeavored to persuade us, would inevitably catch the person that witched the deceased.

It is really to be lamented that these poor deluded people are so ignorant as to be thus imposed upon. That the great mass of them believe this string possesses a magic charm, we have no doubt; consequently, whoever hereafter should be accused by the headmen of the death of this woman will, by general consent, be found guilty. In such cases evidence is never thought of, simple accusation by any one is conclusive evidence; and that some one will be accused before three months have rolled away, we have no doubt; and we be to the person, if he should not be able to purchase a commutation of punishment perpetual slavery will be the inevitable consequence. Thus the artful and designing headmen keep the people in ignorance that they may the more easily dupe them.

[From the *Missionary Herald* for November, 1835.]

MISSIONS TO SOUTH AFRICA.

Messrs. GROUT, CHAMPION, and ADAMS were about leaving Cape Town, on the 15th of July, on their way by land toward the country of Dingaan. Doctor Adams had previously visited Graham's Town, about 500 miles east of Cape Town, and collected facts which authorised their prosecuting their original plans substantially. It is not improbable that these brethren may leave their wives at Bethelsdorp, while they visit the chieftain of the maritime Zoolahs, and make arrangements for the establishment of the mission.

An account has been received of the journey of the other mission from Cape Town to Griquatown, 635 miles in a northeasterly direction. They were two months in performing this journey. The first hundred miles, for the most part, was through deep sand, in which their cattle suffered much for want of grass and water. Then they travelled about thirty miles through the steep rough gorge of a mountain range. It required fourteen oxen to draw one wagon through this formidable mountain pass. After this, they crossed that great barren upland, called the Karroo desert. It may give an idea of the nature of the route to say, that to perform this journey with three wagons, required the use of not less than one hundred oxen. The members of the mission all enjoyed excellent health, and were as pleased as ever with their prospects.

*Anti-Abolition Resolution of the Synod of South-Carolina and Georgia, at their meeting in Augusta, Geo. Dec. 8th, 1834.*

This Synod, which comprises the Presbyterian Ministers and Representatives from the Presbyterian Churches in the States of South Carolina and Georgia, while deliberating upon measures to secure more effectually the religious instruction of our colored population, expressed their sentiments upon the Anti-Slavery movements as follows:

"Resolved unanimously, That in the opinion of this Synod, Abolition Societies, and the principles upon which they are formed in the United States, are inconsistent with the best interests of the slaves, the rights of Slaveholders, and the great principles of our political Institutions."

The Rev. JOHN B. PINNEY, late Colonial Agent, and Mr. J. F. C. FINLEY, returned in the Louisiana on a visit to the United States.— We were happy to see Mr. PINNEY in a much improved state of health.

CONTRIBUTIONS

To the *American Colonization Society*, from September 20 to October 20, 1835.

*Gerrit Smith's First Plan of Subscription.*

Mathew Carey, of Philadelphia, for his 8th instalment,	\$100
Gen. John H. Cocke, Virginia, for his 6th do,	100
<i>Collections from Churches.</i>	
Frederick co. Virginia, balance of a collection in Bishop Meade's chapel,	40
Lebanon county, Pa. by Rev. Thomas L. Baird,	7
Long Meadow, Mass. Rev. J. B. Condit,	16
Maine, by Rev. R. R. Gurley, in Rev. B. Tappan's church, Augusta,	55 50
North Yarmouth, by Geo. Woods,	58
Vassalborough, (part Repository)	15
Gardiner, Episcopal church,	12 25
Saco,	6 83
Gorham Benevolent Society,	20
Carried forward,	430 58

	Brought forward,	480	56
Two Ridges, Jefferson county, Ohio, by Rev. T. Hunt,		6	51
Washington county, Pa. Raccoon congregation, Rev. Moses Allen,		14	
	<i>Auxiliary Societies.</i>		
Rochester, New York, Female Aux. by E. Peck,		14	
Talbot county, Md. T. H. Dawson, Tr.		62	85
	<i>Donations</i>		
Bangor, Maine, by the Rev. R. R. Gurley, viz:			
Thomas A. Hill, John Fiske, James Crosby and W. T. & H. Paiva,	each \$50,	200	
J. A. Poor and Geo. W. Pickering, each \$25,		50	
Amos Patten and Abner Taylor, each \$20,		40	
B. Wyatt,		15	
M. F. Norton, Edward Kent, S. J. Foster, M. L. Appleton, Chas.			
H. Hammond, A. G. Brown, G. W. Brown, Chas. Stetson, P.	Coombs, and Duren & Thatcher, each \$10,	100	
S. Upton, G. Hodsdon, G. Starrett, Moses Patton, John Appleton,	Henry Warren, T. H. Allen, G. B. Moody, Chas. Cooper, B. G.		
Campbell, Thomas Drew, and P. H. Coombs, each \$5,		60	
Z. Smith, B. Nourse, and two other individuals, each \$3,		12	
C. Kidder, R. Perkins, Jur. J. Wilkins, and another individual, each	\$2,	8	
D. Sanborn, Ed. R. Johnston, Edw. Warren, Isaac Fowler, W. Frost,	A. Jones, and six other individuals, each \$1,	12	
Boston, by the Rev. R. R. Gurley, viz:			
Philip Greely, Jur. Samuel Door and J. C. Dunn, \$100 each,		300	
M. Bolles, Jun.		50	
A Friend,		20	
Professor Ripley, Newtown Theological Seminary,		10	
Gorham Benevolent Society,		20	
Otisfield, Rev. J. P. Richardson, by W. Hyde of Portland,		8	45
Portland, by the Rev. R. R. Gurley:			
A friend to Africa,		250	
Mrs. L. Cutter, Mrs. Cath. J. Bradley, and O. B. D. each \$50,		150	
Wm. Cutter, John Neal, Luther Dana, C. Goddard, Josiah Pierce,	and E. Greely, each \$25,	150	
D. F. Emory,		20	
T. A. Alexander, John Chute, and E. Steele, each \$10,		30	
Mrs. D. Greely,		6	
E. Hayes, J. Smith, E. Steele, and Mrs. Payson, each \$5,		20	
Mrs. S. Trask,		2	
Sumner, Rev. S. Sewall,		1	80
	<i>Life Members.</i>		
D. W. Lord, Kennebunk Port, to constitute his mother, Mrs. Phebe Lord,	a Life Member,	30	
Do to constitute his wife, Mrs. Lydia A. Lord, a Life Member,		30	
Mrs. Phebe Lord, to constitute her son, Nathaniel Lord, of Bangor, a Life	Member,	30	
			\$2,148 19
	<i>African Repository</i>		
E. Peck, Rochester, N. Y.		8	
Dr. Wm. B. Jooch, North Yarmouth,		10	
Geo. Pollard, Hallowell, by A. Cummings,		12	
J. Sprows, by Elliott Cresson,		4	
Miss Yates, Lancaster, by do,		2	
Wm. J. Weir, Liberia, Va.		5	
Rev. Dr. Gadsden, Charleston, S. C.		5	
	<i>Liberia Herald.</i>		
Hon. S. Breck, by Elliott Cresson,		8	

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

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DECEMBER, 1835.

[No. 12.]

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[From the North American Review, for October, 1835.]

LIFE OF JEHUDI ASHMUN,

*Late Colonial Agent in Liberia, with an Appendix, containing extracts from his Journal and other writings; and a brief Sketch of the Life of the Rev. Lott Carey.*  
By RALPH RANDOLPH GURLEY. Washington. 1835.

THIS volume is both a just and generous tribute to the memory of a good man;—one of the martyr school,—whose names “smell sweet, and blossom in the dust.” The capacities of his character were such, that had he lived in any age or country, their energy must have hurried them into development, and distinction too, as inevitably as the waters flow to the sea. They did so as it was; regardless indeed, apparently, of their destiny for a while, and wavering here and there by “many a winding bout,” through subterranean realms of shade; yet true to themselves, through all things,—purified by the filtration they encountered,—accumulated,—accelerated,—and so struggling, and still struggling, onward and farther on, till finally the day-light gleamed, and they poured themselves forth to the sunshine, in the rejoicing rush of the cataract. Obscurity, penury, persecution, disaster, passion,—what a history of them is recorded here; and how vainly do they, each and every one and all together, contend with the unconquerable will!

These things, we know, have become comparatively common in our times,—almost common-place. It is emphatically the adventurous age we live in. The Argonautic was not half as much so. The Roman was tame in comparison. The Chivalrous was sluggishness itself. The spirit which belonged then to individuals, belongs now to the era. That which was little above the physical propensities,—the blind impulse of ambition or acquisitiveness, or both,—and was busied almost exclusively, of course, like the strong man's phrenzy, with wreaking its vengeance and wasting its vigor in slightless striv-

ings to pull down the pillars of the great sanctuary of society, even over its own head,—that spirit (if it can be called such) is subdued at length in some good degree into subordination to the intellectual, social, spiritual instincts of man. New avenues are opened to his energies in these departments; the world is no more divided between a camp and a charnel-house. Mind, instead of force, has become the arbiter of nations; mind is the medium of influence, the measure of advancement, the minister to the gratification of those old longings of humanity, which, though never to be reasoned out of it, may yet be, and have been, a thousand times refined. A diligent minister it is,—indefatigable indeed, but willing and discretionary,—admitted to the privilege of advising and to the participation of results,—a companion and counsellor, more than a slave.

The spiritual instincts, strictly, are included in the catalogue of resuscitated powers. The manifestations of these are in their nature noiseless, and void of ostentation; and their achievements are the same; but they are none the less real, nor the less considerable, for the want of those qualities which most attract the admiring gaze of men. The missionary spirit, alone, were sufficient to characterize the age. It is the missionary age, not less than the mechanical, or the mental, as those have severally described it who chanced to be engrossed by its changing aspects; it is the age of each and all,—of glorious exertions, and great and splendid victories in all,—the age, as we began with saying, of adventure. The application of steam to purposes of navigation was an adventure. The railroad was another. Every discovery of science, and every application of it in art and in practice, were others. So was the American Revolution; and so was the French. So was the Temperance Reform; and so was the Bible Society; and the whole organization of Public Benevolence;—and the scheme of the Education of the People;—all of them, and myriads more, harmonious issues of that stupendous source of sublime events and experiments,—the mind of man,—fairly awakened at last from its slumbers, and, as a giant refreshed, relieving its panting energies with the luxury of adventure.

The life of Ashmun lay in an important division of this great field of enterprise. He devoted himself early to the cause of African Colonization;—itself one of the noblest demonstrations of the enlightened intellect, and courageous but considerate enthusiasm of the times. At a critical period in its history, he became its ruling director; and for years afterwards,—the pregnant years of the formation of its first character,—the responsibility of its whole regulation depended upon him alone, as the Colonial Agent of the Institution. Nor is it too much to say, that the absolute preservation of the Colony, and its present existence, may be ascribed to his incredible exertions of an equally incredible energy; united, indeed, with an extraordinary fitness in other respects, for the place he was found in, at the momentous juncture referred to. Had the Colony utterly failed, and especially under the pressure of those gloomy circumstances, which it will be seen that Ashmun so effectually resisted and repelled, the shock, doubtless, would have proved fatal to the Association itself, and proportionately

ty, as well as to that unfortunate people themselves, in every similar and subsequent department of benevolent labor, at home and abroad. The scheme of Colonization, indeed,—any more than the design of meliorating the condition of that people at large,—could not have been destroyed. That scheme was, and is, and will be, indestructible. It might have been, and probably would have been, as transplanters say, killed to the ground;—but killed to the root, it could not, and cannot be. Its principles are in the circumstances of the population of this country, essentially vital, not to say indispensable; and the application of them in experiment, however it might be or may be postponed or embarrassed, can no more be prevented, sooner or later, in one or another modification, than can the progress of that population, and the growth of the country which contains it.

Ashmun was born in the little town of Champlain, New York, in 1794; and was the third child, among ten, of a respectable yeoman, who settled in that section, at a period when it was a mere wilderness. He was designed for the farm, but a remarkable love of books, which he displayed in early life, decided his parents to give him a liberal education, and he commenced preparing for college at the age of fourteen. Soon afterwards, becoming deeply religious, he determined on adopting the clerical profession; and the firmness with which he adhered to this resolution, alone, unadvised, and tempted as he was,—tempted by his poverty and his ambition,—is a striking evidence of the early maturity of that moral character, which subsequently proved the security, and sustained the welfare of all that depended on his official management and personal exertion. Enticements seemed to assail him, indeed, with the express determination, so to speak, of turning him aside, or driving him back from his purpose;—sallying out upon him as he trudged along,—

“remote, unfriended, melancholy, slow—”

in the fashion of the abusive apparitions in the Arabian Tale, who so doggedly beset the way of the pilgrim along the hillside, in his search for the singing-tree. For example, three years after commencing his preparatory course, in which no doubt he was greatly delayed by his situation, we find him in the town of Troy, unacquainted with any person there, without recommendation to any body, and with a few shillings only in his pocket, casting about for some employment which might procure him the means of farther pursuing his studies. In numerous applications he was unsuccessful.—At length, he fell in with an attorney, principal justice also of the village, who promised him the aid he needed, which was in fact but a *pou-sto*, in the business of “assisting him” a little, as the young man describes it “among his papers.” This gentleman was pleased with him, and he offered to give him a complete course of legal tuition, and maintain him meanwhile in the bargain, on the same easy terms which already left him the greater portion of his time for the prosecution of favorite pursuits. The justice, it seems too, “had a very small family, a growing fortune, and treats me with the greatest respect.”\*—

\* Memoir, p. 28.

Probably, however, the advantages thus tendered him were conditional, and required the abandonment of his first designs. We find him, therefore, making farther inquiries of a person in Vermont, and proposing to engage in some business, "the avails of which, *at the end of three more years* would assist him in acquiring an education." The resolution was clearly inflexible, and yet it is not till a year later that we find him in Middlebury College. Here he sustained himself, as so many others of the distinguished alumni of New England Colleges have done, by teaching a school as much of the time as the college regulations would permit, but pursuing his studies all the while with an unwearied zeal, which, while it essentially injured his health, soon obtained him a reputation and rank with the first scholars of the Institution to which he belonged. Thus will the invincible spirit of an iron resolution triumph over every obstacle. He says of himself in his Journal, and that justly, speaking of his residence at Troy, "I believe that at that time no offer of emolument, or of earthly distinction, would have seduced me from my purpose."—Such men are the "*tenaces propositi*." Ashmun's proposition had been long before elected. He yearned for a sphere of spiritual usefulness; wider than the confinement of even any profession would allow him. He felt instinctively that such would be his true element in society; and from the hour his heart was bent upon that end, nothing but death could stand in the way of its attainment. Circumstances, indeed, did stand, like lions "in the way." Every thing opposed him. But what are circumstances to him who looks them fearlessly in the eye? The royal animal will not bear that scrutiny of a human soul; and all but unchangeable nature itself,—which still must submit to be harnessed and trained, like a beast of burthen,—quails, and crouches howling away, under the same insufferable terror.

The young man's incessant application, as might have been expected, soon compelled him to abandon his studies altogether for a time, and to travel through Connecticut and other sections, for the restoration of his health. Doubtless, though he apparently succeeded in its recovery to a tolerable extent, it was but just tolerable after all; and there can be no reasonable question that at this period were established the incurable sources of that irritability and feebleness, which covered so much of his after life with gloom, and so much thwarted his most anxious desires, and finally, in the prime of his days, forced him to yield to the trials of a foreign climate and a laborious station,—after struggling for years with both,—through mere exhaustion of this early enfeebled frame. How filled are the annals of American Colleges with cases of this kind! What hundreds of young men, with bodies and minds like those which Ashmun possessed at the outset, and with such character too,—such energy, ambition, zeal to be useful,—have thus broken themselves down in the fine flower of a noble vigor, that, duly husbanded, might have made them the blessing and praise of the world. Who can estimate the loss to literature, liberty, religion;—the loss from disease, and from death, alike,—the loss in what has been done, and in what has not been, and in how it has been done; to say nothing of the misery endured, and the imbecility entailed, and of the ultimate incalculable influences of all, including the con-

tagion of evil example, on the generations yet to follow us! How extraordinary that persons of sane mind in other respects, can labor under the horrible hallucination, that such a course will prepare them for usefulness; and that like the poor Hindoo, who would fain flatter himself that he honors his Maker by swinging his body in hooks, these miserable victims, even in the daily labor of their difficult suicide, deem themselves to be accomplishing the great ends of their existence! Ashmun was so reduced in Connecticut, it seems, as almost to despair of ever returning to his friends;\* and yet his exertions, as Mr. Gurley states, in several towns, were "frequent and great." No wonder that "hundreds felt his appeals as those of a dying man." He was dying. The whole of the residue of his life was a lingering torture. He struggled nobly, and accomplished wonders,—enough to prove the great things of which he was capable,—but the mind had battled the body till it was finally worn out and beaten down, and nothing remained for it, but to be dragged and dragged behind the chariot wheels, as it were, of its *enemy*, till its enemy itself became exhausted. We were prepared to expect from Mr. Gurley, an appropriate comment on this portion of the career of his subject, whose memory, we need not say, none can hold in higher estimation than we do; but the evil, enormous as it is, has become too common to be relieved. Our professions are getting to be "encumbered" with invalids, as Napoleon once wrote to his obedient legislature, that his hospitals were,—at the same time, demanding a fresh body of "*men,—grown-men*,"—for it was the *boys* that drooped and fell by the roadside. The Biography, we say, might have saved us this digression. The calamity has become national and alarming, till it assumes almost the hue of a crime. We *feel* that it demands at least a rebuke.

Ashmun, however, was destined yet to live many years; and his *vacation*, in spite of his injudicious use of a part of it, had the effect to restore his vigor in some good degree. He returned to College, and remained there some time longer. Pecuniary embarrassments then encountered him again, and he became a student at the Vermont University, where he was graduated with distinction, in the year 1816. As to the episode which follows next, in relation to the lady whom he afterwards married, we shall enter no criticism; we hasten to a more agreeable part of the history. He engaged as principal, at the early age of twenty, of a newly instituted seminary, at Brewer, in Maine,—since become flourishing at Bangor,—designed to promote Theological Education; and here he labored, as well in his official capacity, as in his private studies, and his missionary expeditions besides, with an amazing energy and a corresponding success, which make us the more regret that occasion should have existed for the following sharp and sensible advice, addressed to him by a venerable clergyman, a trustee of the school:—"You have preached twenty-five times in two months, that is thirteen (we should have said twenty-five) times more than you ought to have preached. You do right to tell me your faults, and I shall do right in reproving you. Hear me

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\*Memoir, p. 24.



then. If you will persist in preaching at such a rate, your race will be short. You ought to begin as you can hold out. Preach only when duty calls, and attend more to a regular course of studies. Count me not your enemy, because I thus write. It is not the language of hatred, but of love." We thank Mr. Gurley for inserting these golden rules, even in a note. "Begin as you can hold out." It should be marked in marble on the walls of every room where the mind's martyrs burn themselves out by the slow fire of the study. We want a new Temperance Reform,—not for those who *drink too much*, but for those who *think too little*.

For the history of Mr. Ashmun's residence in Maine, of the incidents connected with his marriage, and his various exertions at Baltimore, till he became editor of the *Theological Repository*, at the seat of government, we must refer the reader to the Memoir. At this period we begin to perceive the distinct tendency of his thoughts to the subject of African Colonization. The Review which he published of the second annual report of the Society, and in which he maintained the position that the Colony, to accomplish a benevolent design, must have for its basis the formation of the Christian Religion, is distinguished by the clearness characteristic of his mind, and has not been superseded to this day by maturer views regarding the same important topic. For three years, he discussed these matters in a desultory but increasingly interesting manner, till in 1820 he issued a periodical, intended to be exclusively appropriated to them. They had not, however, as yet, excited any thing like a general interest, and the work did not proceed. His resolution now wavered. It was not for lack of energy; but peculiar circumstances, which we need not here revive, filled him with distressing doubts of the influence of his ministry. He had already preached a year or two; but he undertook, in this stage of useless embarrassment, the study of medicine, and then he began law,—having his daily bread, all the while, to earn by his daily labor, added to what he calls, "The weight of a most losing literary enterprise." Still his destiny went on. At the request of a brother of the lamented Samuel Bacon,—a Massachusetts' man, from Worcester County,—who had recently deceased, in the earliest attempt to found a colony on the African shore,—he engaged in the composition of a memoir of that gentleman. It was extended to a volume of over three hundred octavo pages; and the work gives evidence of a vigorous enthusiasm and laborious reflection and research. Yet it occupied him apparently, with all his other engagements and anxieties brooding over him, but a few months of a single season. It seems that having got his materials together, he would shut himself in his room, and for days be visible only at his meals, or perhaps content himself with a cold collation, for which he trusted a servant; and whatever the weather might be, the day-break was sure to find him on his way to his study, upon Pennsylvania Avenue, half a mile distant, there to remain incessantly busy with his volume, till a late hour of the evening. But the work was finished, and the writer survived. We find him in charge of a Baltimore expedition of African emigrants, with whom, in August of 1822, he landed at Cape

Montserado, sole agent,—his predecessors having by this time returned to America,—for the affairs of the little colonial settlement.

We shall not follow the course of the Memoir. That would be essentially to furnish a history of the colony, which, in fact, Mr. Gurley has done, for all the period of Mr. Ashmun's administration, embodying in his sketch a variety of documents and anecdotes of lively interest, which never before have seen the light, and whose value no person was better qualified to appreciate than himself. Whatever may be the disposition of the descendants of the first African colonists,

“In the long line of coming days,”

to do honor to the enterprise of their ancestors,—or the rational curiosity, in any quarter, to investigate the origin of one of the most remarkable movements of the age in which it began; or let its course be as it may, it never can be said that the foundations of the scheme were laid, as those of *other* states have been, in obscurity; or that the materials are wanting for tracing the growth of the oak, back even to its source in the acorn.

An outline of the situations severally in which Mr. Ashmun found the settlement at his arrival, and in which he left it at his death,—bearing in mind the means at his disposal,—will convey, perhaps, the best conception of the nature of his labors, and indeed no feeble estimate of his character also. It may at the same time be of service, in aiding those who are sufficiently ready to disparage and despise what has been done,—without much of a corresponding disposition to do any thing themselves,—to do justice, at least, both to those of their fellow-citizens who have produced these results, such as they are, and to those who regard them as among the most extraordinary which human energy has, in any age, accomplished, or the wisdom of benevolence projected.

A purchase of territory from the native rulers had been effected previous to Ashmun's arrival, but neither was the negotiation as yet wholly consummated, nor were any documents defining the limits of the premises in possession of the American party. The site of what is now Monrovia, on the Cape, as well as the greater portion of the peninsula, was a complete wilderness, overgrown with dense forest, entangled with vines and brushwood,—the haunt of savage beasts,—divided here and there only by the narrow pathway, cut by the natives, for access to the shore. In the bosom of this vast desert, just began the germ of civilization to be disclosed. A small spot had been scooped out, as it were, of the woods, almost as the barbarians in the neighborhood were accustomed to hollow a log for the purposes of their rude navigation. About thirty huts were raised, and a small store-house, insufficient for its purpose. Some of the settlers were still without shelter of their own. What public property there had been was chiefly consumed by a recent fire. No preparation had been made for the next expedition. The surrounding country was populous with hordes of savages, eager for booty, and ignorant of the character of these new-comers,—and, in fact, they had already made no equivocal

manifestations of a most formidable hostile purpose. Finally, the whole population of the settlement, including the Baltimore emigrants, did not exceed one hundred and thirty, of whose ability for defence, it is sufficient to remark, that but *thirty-five* were capable of bearing arms. What auspices were these for an American colony in the very heart of the slave-coast!

Nor were the immediate circumstances of Ashmun's landing better calculated to inspire him with sanguine expectations of success. The vessel was scarcely moored, when a violent gale, blowing directly on shore, forced her off with the loss of an anchor; and it was only with extreme difficulty that, after a vain attempt for forty-eight hours to sail out of the bay, the anchor being providentially recovered, she was at length brought to a fixed position, at the distance of some miles from the settlement. The weather continued boisterous; the boatmen became sick; the principal boat used in landing the cargo was lost; and it cost the Agent a month of incessant labor, finally to accomplish that indispensable labor. We shall see more of his trials in the sequel.

He commenced his administration with vigor immediately on his arrival. A colonial journal was opened. Inventories were made of the condition of the colony. A store-house was begun, and a building first designed for a market-house, set in order for the re-captured Africans, who had formed a part of the last expedition. Efforts were at once used to ascertain the disposition of the chiefs. The agent had interviews with King Peter, and King Long Peter; and made visits of conciliation to other potentates too numerous to mention. He extended the plan of the town. He gave the Africans a settlement of their own, and furnished them a system of instruction in all the practical arts of life. He made arrangements for receiving a few of the children of the natives into the colony, as pupils in civilization. And all this was subordinate to the great object of defence, and had been the work probably of less than a week; for as early as the 16th we find it recorded,—a constant record being kept by the agent himself,—that “the present martello tower was planned, laborers employed in clearing the site, and a particular survey taken of the military strength and means of the settlers.” This survey shows a singular state of things. Of the Americans, “*thirty-seven, when not sick, were able to bear arms,*” though, by the way, to bear them was *all* they could do, being wholly untrained to their use, as well as exhausted with other labors, now including the duty of keeping up a continual night-watch of no fewer than twenty of their number. Then there were five iron guns, and one brass one, belonging to the settlement, but unfortunately buried in the mud on the opposite side of the water; besides, that four of the pieces required carriages before they could be used at all. When to this account it is added that there was no fixed ammunition, and very little of any sort, and that only by great exertions and with much delay, was it practicable to load the only gun provided with a carriage,—we have a tolerable idea of the resources of the colony for defence against the myriads of barbarians who now hovered, by day and night, nearer and nearer, over what they instinctively regarded as already their appointed prey. We have omitted the mention of *forty muskets in store, which, with repairing, were capa-*

*ble of being rendered serviceable,*"—that is, we suppose, provided there were any body to use them.

However, this was the element of Ashmun; and he now began to *live*; his indecision, if the remains of it had still lingered, floated away into thin air, like the mist of the morning. Thirteen African boys, of the United States' agency, were enrolled, and exercised in the use of arms. The guns were with infinite labor, one by one, transported into town, and mounted upon rough carriages. The muskets were repaired. The ammunition was made up. The toil of clearing the skirts of the settlement from the thick woods around it, which furnished a cover for the enemy's approach, was commenced and carried on with energy. Military laws were issued, officers appointed, the settlement surrounded with abatis or other fence-work, and the artillery stationed. The rains all this time were immoderate, and nearly uninterrupted. At length sickness came. Mr. Ashmun was seized with a fever on the 25th. His wife had an attack three days after. The times grew more gloomy. Intercourse was suspended with the natives, and their children recalled. The recent emigrants were gradually taken down, till by the 10th of September, only *two* of their number remained well. Ashmun, meanwhile, held on, and bated not one jot. For four weeks he maintained "a difficult struggle," as he calls it, with his disorder, but was never utterly discouraged. It was no uncommon thing for him, during this period, to pass the night in delirious suffering, and the subsequent morning in directing personally the execution of the public works! What a magnificent spectacle of Christian courage and human energy, inspired indeed with more than mortal hopes! The whole history of the contests of civilization and Christianity for a foothold in Pagan territory, does not furnish a more brilliant illustration of the elements of perseverance, and success, which both comprise.

Take another scene. On the 6th, the Agent, having matured his plans, and guarded against the event of his own decease, by communicating them to the most intelligent of his people, called them all together, read his instructions, published the regulations which he deemed essential to the general welfare, and addressed them on their condition and duties. Six days after, we meet with this passage in his journal:—"Rain falls in floods. The sick all seem better, except Mrs. Ashmun. She is speechless and almost without the use of her reason.—There is no rational hope of her recovery. All remedies which her husband dares to venture, have been tried in vain." We scarcely need remark that no medical aid could be had in the colony. Again, he beheld "*a female of most delicate constitution, lying under the influence of a mortal fever, in the corner of a miserable hut, (to ventilate which in a proper manner was impossible), on a couch literally dripping with water, which a roof of thatch was unable to exclude.*" She expired on the 15th, and poor Ashmun was relieved of her distress. He remained in an extremely low state, however, himself, for several weeks more,—incapable even of motion at times; and it was not till the 7th of November that he was able to recommence his entries. Fortunately, his people had made good progress meanwhile. He had not only possessed these brave fellows of his plans, but of no small por-

tion of a less communicable quality of preparation,—the invincible intrepidity of his own spirit.

Fortunately, also,—using this word in its popular acceptation,—through the diligent faithfulness of an unknown individual, the Agent was now informed of all the movements and counsels of his barbarous enemies, from day to day; and it is but justice to observe, that he apprised them frankly that he was so,—at the same time warning them of his own wishes to continue at peace, and his equal determination, if attacked, to teach them “what it was to fight *white men*.”\* There had been, and was, no pretext of a cause of hostility on their part; and he intended further that no room should be left for the imputation to him, by his own countrymen, of a disposition, which no man could be farther from feeling, to embroil the colony in a wanton warfare.—The frightful odds arrayed against him, indeed,—and sure to be so, in case of any rupture,—is in itself abundant proof that he could cherish no notions of a belligerent *policy*. The miserable condition of the colony, too weak to resist even an ordinary attack,—his efforts in due season to conciliate his neighbors,—and his remaining during the whole difficulty strictly in a posture of defence, till, as mere lawyers say, he was “driven to the wall,”—are circumstances each of them equally and entirely conclusive on the same point. That conclusion indeed would have seemed almost self-evident, but for the discussions which some persons have affected to raise in regard to it. It would be gratifying to be informed what more peaceable or more forcible policy, either, it would have been possible for him to pursue,—more peaceable to conciliate, or more forcible to prevent. Literally, “*as far as possible*,” in our opinion, he followed the spirit of his Divine Master; and we rejoice that, only in the exhaustion of that contingency, he was found adequate to the subsequent crisis.

It came on apace. On the 7th he had advices of a fresh movement. He inspected his works, and reviewed his gallant little force,—assuring them, “as the cause was emphatically that of God and their country, they might confidently expect His blessing.” The men slept on their arms; but the night passed, as also Saturday the 9th, and Sunday the 10th, without alarm, though only the women and children on the latter day were considered at liberty to attend divine service, and the enemy were heard of, as encamped in a force of from six to nine hundred men, only half a mile from the village. About day-light, the next morning, they marched on, just at a moment when the guard had incautiously retreated. The savages marched up with a front of ten yards, discharged their muskets, and ran forward to seize the post at which they aimed. Some confusion followed. The guard retreated farther, on the reserve. Luckily, the barbarians were caught by their avidity for plunder, which they stopped to search for in some scattered houses. The settlers rallied. Two guns were brought up. The second discharge staggered the whole native force. A few musketeers, besetting their flank increased the agitation. In twenty minutes they recoiled. The guns made horrible havoc, in a mass of eight hundred men, fully exposed, and densely crowded. It was insufferable. They

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\* A synonyme on the coast for *civilized people*.

raised a yell of savage terror, and fled en masse to the woods. Their loss was very large, but never precisely ascertained. Mr. Ashmun gives the following account of the greater part of his own:—

“One woman\* who had imprudently passed the night in the house first beset by the enemy, had received thirteen wounds, and been thrown aside as dead. Another, † flying from her house with her two infant children, received a wound in the head, from a cutlass, and was robbed of both her babes; but providentially escaped. A young married woman, ‡ with the mother of five small children, finding the house in which they slept surrounded by savage enemies, barricaded the door, in the vain hope of safety. It was forced. Each of the women then seizing an axe, held the irresolute barbarians in check for several minutes longer. Having discharged their guns, they seemed desirous of gaining the shelter of the house previous to re-loading. At length, with the aid of their spears, and by means of a general rush, they overcame their heroine adversaries, and instantly stabbed the youngest to the heart. The mother, instinctively springing for her suckling babe, which recoiled through fright, and was left behind, rushed through a small window on the opposite side of the house, and providentially escaped to the lines, unhurt, between two heavy fires.”

The force of the settlers amounted to thirty-five persons, including six boys, and about half of them were engaged, the rest duly maintaining their stations. The proportion of numbers, therefore, was at least *forty to one*, in the enemy's favor!

The lines were now contracted, the dead buried, the wounded disposed of as well as they could be, and the men freshly disciplined.—On the 17th, half the people, as the journal states, had the extraordinary privilege of attending divine service. Fresh efforts were made for peace, but in vain. The 23d, was observed as a day of humiliation, thanksgiving and prayer. A Liverpool vessel put in, and served to keep off the enemy for some days. At this time, exclusive of rice, there was not fifteen days' provision in store,—the population were subjected to “allowances,”—the ammunition was insufficient for a general defence of even an hour;—and if to these facts we add that seven of the children were now in the hands of the natives, and quite a number of the people wounded and sick, not to say dispirited, we shall be able to appreciate the spirit which the Agent still continued both to exhibit, and to inspire, in a great degree, into those around him. The savages came on again, in the morning of December 2nd, in two opposite quarters. In one, three several onsets were most bravely resisted, with some carnage. In the other, they had four times rushed forward, and were driven back by the heavy guns. They then filed off for another post, but the Agent perceiving the movement, lay in wait from the stockade, and gave them as they passed such a reception as soon staggered them again. The order of retreat was issued, and the whole force, after a series of skirmishes, which continued over an hour, almost instantaneously disappeared. Their loss was very considerable, but less than before; their number was greater,—probably as many as fifteen hundred. Their plan of attack was judicious, and firmly supported, and their musketry managed with activity at least, since it seems “the quantity of shot lodged in the paling, and thrown within the lines, was almost incredible.” They loaded sometimes a foot deep, with iron and copper slugs. They had

\* Mrs. Ann Hawkins; who after long and incredible sufferings, recovered, and is yet living.

† Mrs. Minty Draper.

‡ Mary Tines.

cannon, but loading them was a half-hour's business, and the adroitness of the colonists in the use of the same articles, was by them ascribed to sorcery. Two of the latter were badly, and one mortally wounded. Mr. Ashmun received three bullets in his clothes, but escaped safe. The settlers universally behaved with the utmost coolness and vigor. On an equal distribution of the shot among the guns after the battle, *less than three rounds for each were found remaining!* And thus ended one of the most remarkable contests recorded in all the history of man. It saved the colony at the time from total destruction, and has preserved its peace, reputation, and prosperity, in a great measure, from that day to this.

It must have been noticed, how striking were some of the escapes of the Agent, as well as the colony. Another case of the kind occurred on the 3d, when an accidental alarm, given by a guard, proved the means of bringing relief to the settlement. It was a British schooner, with stores, and having on board the celebrated traveller Living, by whose influence the chiefs were afterwards bound to a truce. A midshipman and eleven seamen, were left to see it preserved; *nine* of these died within a month. Mr. Ashmun relapsed again into his fever, but his guardian genius succored him by the opportune arrival of a medical Frenchman, who administered a violent remedy, which cured him. The captives were restored. Trade was opened with the natives, and visits made among them. A new expedition came out in May. About this time he wrote home,—“We are now about one hundred and fifty strong, all in health, have about fifty houses, including three store-houses, and a heavy, substantial stone-tower, mounting six pieces of ordnance. Harmony and industry in a good degree prevail. Thus you see we are prepared to go on and fulfil the anxious wishes of the friends of the cause, in relation to the cultivation of the lands, and the formation of a regular, moral and happy society. A change indeed! And all accomplished, within a few months, and by the energy of a single man! “A young man,” too,—as his biographer, who has conducted this narrative with great animation, well remarks,—“and bred to letters, of retired habits, educated for the ministry of Christ, unknown to fame, the victim of disappointment, burdened with debt, touched by undeserved reproach;” and, of course, he might have added, waiving his domestic afflictions,—with a feeble constitution at best, now exhausted almost to the last degree of endurance, by a long process of delirious and wasting fever!

Dr. Ayres came out in the last expedition, and his presence somewhat relieved Mr. Ashmun of his labors, though he still continued acting as agent. It is a striking illustration of his character, how eagerly he embraced this little interval of comparative *leisure*, for a few months,—which doubtless his health demanded should be so used,—to rush freshly into the old habit of indefatigable application to his studies. Four hours daily, for three months, he devoted, in that enfeebling climate, to Blackstone's Commentaries; and French, and history, and criticism, and politics, and works of imagination even, and a good deal of constant composition besides, were added to the labors of the law. In the next March, we find him writing, as might be expected, to the Managers, for an opportunity to return to this country, on account of his growing infirmities,—which however came





August, 1828, in the thirty-fifth year of his age." We shall close the magnificent but melancholy scene, with the eloquent closing passages of the volume before us, including, it will be perceived, a sketch of one of the most touching little incidents it is possible to conceive.—The reverential affection of Ashmun for his parents, and indeed the faithfulness with which he clung to every attachment, were among the most delightful traits, of even a character fitted as his was, to attract the fond admiration of all who knew him.

"A large concourse of the citizens of New Haven, and of the neighboring towns, united in a solemn tribute of respect to his memory, and attended his remains to the grave. The assembly had already filled the Central Church, to which the body of the deceased was conveyed, and the Minister of Christ just concluded his humble supplications to the God of all mercy and consolation, when a venerable, solitary female, entered the congregation, and with a look which told what her tongue might in vain have essayed to speak, approached the corpse. It was the mother of Ashmun! Every heart in that vast assembly beat fainter, as they beheld this aged matron, who had travelled for several days and nights from a remote part of the country, in the hope of embracing her living son, pressing her lips and her heart upon the coffin which concealed all that remained of that son in death, forever from her sight.\*

"The Discourse of the Rev. Leonard Bacon, on this occasion, (which has been given to the public) was a just and eloquent defence of the spirit, that animates the martyrs to a great and good cause, and under the power of which Ashmun had sacrificed his life in the service of Africa. "His example (said the preacher) shall speak."

"There have been men whose names are way-marks; whose examples, through successive ages, stir the spirits of their fellow men with noble emulation. What has been done for God, and for the souls of men, and for the cause of wretched human nature, by the lustre which gathers around the name of David Brainard. How many lofty spirits has the simple history of his toils and sorrows kindled and roused to kindred enterprise. Other names there are, which beam from age to age with the same glory. Howard, Clarkson, Swartz, Mills:—what meaning is there in such names as these! Our departed friend will add another to that brilliant catalogue. He takes his place

"Amid the august and never dying light  
Of constipated spirits, who have gained  
A name in heaven by power of heavenly deeds."

"Let us praise God for the light of his example, which shall never be extinguished, and which, as it beams on us, shall also beam on our children, and our children's children, moving them to deeds of godlike benevolence.

"Praise! for yet one more name, with power endowed,  
To cheer and guide us, onward as we press;  
Yet one more image, on the heart bestowed,  
To dwell there, beautiful in holiness."

"We have come to his grave. A simple, but beautiful monument, erected by the Managers of the American Colonization Society, in the church-yard of New Haven, (a spot which nature has made lovely, and which affection and piety have planted with trees and flowers, as if anxious to throw a charm and fragrance around the resting-places of the dead), bears the name of Ashmun. This monument may perish, but the name never. It is engraved on the heart of Africa.

"In his person, Mr. Ashmun was tall,—his hair and eyes light,—his features regular and cast in the finest mould,—his manners mild, yet dignified,—and in his countenance, an expression of the gentlest affections softened the lineaments of a lofty, firm, and fearless mind.

"He early saw the truth and felt the power of the Christian Religion. Its principles were ever living and active in his soul. The passions of youth might war

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\* \* The warmth of the season rendered it imprudent to open the coffin,—a circumstance painful at the time,—but which left uneffaced in the memory of the venerable parent of Ashmun those pleasing ideas of her son, which his early manly beauty had impressed upon it.

against them,—in the conflict with temptation, they might seem, for a moment, giving way; but they were indestructible,—of the seed of God that liveth and abideth forever.

“In grief, and temptation, and reproach,—in want, and danger, and pain,—when so cast down by affliction, that his soul became weary of life, he acknowledged himself under the discipline of the Almighty; he praised the name of God with a song, and magnified it with thanksgiving. While, with David, he remembered the works of God and his wonders of old, his troubled thoughts were soothed, and he exclaimed, ‘Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance and my God.’ Strengthened by the consolations of God, his spirit rose towards the innumerable company of just men made perfect, who, once in tribulation like his, now stand inaccessible to misery or to danger, on the ‘mountains of glory,’ and seem to bend upon him looks of tenderness and love.

“Such is the power of dispensing blessings which Providence has attached to the truly great and good, that they cannot even die without advantage to their fellow-creatures; for death consecrates their example; and the wisdom, which might have been slighted at the council-table, becomes oracular at the shrine. Those rare excellencies, which make our grief poignant, make it likewise profitable; and the tears which wise men shed for the departure of the wise, are among those that are preserved in Heaven.\*

“Spirit of Ashmun! dost thou not look down upon me, while to that cause, to which thou gavest thy all, thy life, I dedicate this humble offering, to thy worth? I cast it on thy grave,—for there, a potent and unslumbering spirit dwells, which will not leave it voiceless. Thou hast not lived,—thou hast not died in vain. I hear responded from ten thousand tongues, thou hast not lived,—thou hast not died in vain. The light thou hast kindled in Africa shall never go out; the principles thou hast exemplified, are true and everlasting. Thy country shall yet, shall soon do justice; and when in all her borders no letter shall be worn by the guiltless, when upon Africa, now just awakening to a sense of her miseries, and stretching out her hands for help, she shall have conferred, in the free spirit of the Great Master of Christians, her language, her liberty, and her religion; rewarded with the gratitude of millions, and the honors of all nations clustering thick upon her, Africa—America—the World shall know, thou hast not lived, thou hast not died in vain.

‘Thou hast left behind,  
Powers that will work for thee! air, earth, and skies;  
There’s not a breathing of the common wind  
That will forget thee! thou hast great allies!  
Thy friends are exultations, agonics,  
And love, and man’s unconquerable mind.’”

We might have called attention to those portions of this work which discuss, in a very able manner, some of the most interesting subjects connected with the scheme of African Colonization; but these subjects have acquired in our day a commanding conspicuousness of their own, which, independently of the peculiar qualifications of Mr. Gurley for doing them justice, cannot fail to secure them sufficient consideration. Faults, also, could be pointed out in the composition; and the size of the volume, in our opinion, might be reduced beneficially for its circulation; but it is, as we called it in the outset, so intrinsically both a just and generous work,—so liberal and so laborious, alike,—that we can indulge no disposition to criticise for a moment.

It would have been a far more grateful and a far more useful task, were there space for it, to illustrate from the pages of this single volume, as it would have been easy to do, with what surprising sagacity the mind of Ashmun, in the infant stage of the scheme to which he devoted his life, had completely apprehended and anticipated all the

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\* Coleridge.

principles subservient to its prosperity, and all the consequences involved in its issue. Its ablest advocates, even now, may gather convictions of its true character afresh from the study of his writings, as well as from the observation of his policy. No man more deeply felt, especially, how essential to the great ends of the Colony's establishment,—not to say to its existence,—would be found the reliance of its Managers, and the cultivation of the character of its population, on the basis of the Christian religion, as a point of primary moment. He perceived, too, the importance of its commercial capacities, and the greater importance of sustaining its agriculture, its arts, its system of education, its strict morality, its health, its harmony with its neighbors,—in a word, of making it at all events, and above all things else, *a desirable place for the colored man to go to*. That is the sum and substance of the plan; and it is simple, intelligent, unexceptionable; and what is more to the purpose, practicable; and not practicable only, but available to an indefinite extent,—indefinite as the capacities of one continent to *furnish* the population, whose welfare is and was the first consideration for its maintenance, and for its institution,—and as the providentially inexhaustible and splendid abilities and fitness of the other continent to *receive*. All this is substantiated; and the colony, therefore, should it perish to-day, no more than Ashmun, would “have lived in vain.” It would have accomplished a great purpose,—the great purpose of all others,—the establishment of a conclusive experiment in fact, and of an inevitable inference in reason, that the degree of the extension of that experiment, and its benefits hereafter, may now safely be left to the experience, added to the intelligence, of the American people; and that it will be limited only, by the amount of the energies which those powerful agents, severally interested in its development, from time to time, shall themselves be willing to expend in its prosecution.

To make the colony, we say, a desirable resort of the colored man, implies every thing necessary to the utmost triumph of the scheme.—It implies every thing in the mode of the management, and every thing in the nature of the results. It implies, as Ashmun well knew, a scrupulous care in the selection of emigrants, and a slow and cautious progress of the settlement for many years,—a policy, from the temporary postponement of which to the gratification of a general eagerness to hurry the benefits of the Institution, all its temporary inconveniences may be plainly deduced. It implies, not emigration of more colonists, but education and care of those already gone over; not the increase of the Colony as a prime policy, but its welfare first, and of course its increase after; its reputation; the already beginning series of new experiments, rising around it, (like the flourishing Pennsylvania and Maryland settlements), each improved by the practice of the last, and by the genial light of the period in which it originates; the gradual growth of a system of voluntary emigration; the spread of a prosperous commerce; the whole chapter of colonial influence on the African continent, and the slave-trade of the coast; the promotion of science; the propagation of Christianity; in fine, as we said before, the indefinite amplification of the entire scheme, with all its immense and endless issues.

## LIBERIA.

In June last, the Maryland State Colonization Society despatched the schooner *Harmony*, Captain Pascal, with emigrants to Cape Palmas. Miss McAlister, a lady of deep piety and ardent zeal in the cause of African Colonization, accompanied the expedition in the capacity of a volunteer teacher to the children of the Colonists and natives, with the purpose of devoting the residue of her life to that employment. The *Harmony* stopped at Monrovia on her way, and while there, Miss McAlister wrote a letter to a friend in the United States, with the following extracts of which we have been kindly furnished:

MONROVIA, LIBERIA, Aug. 17, 1835.

*Dear Sister S\*\*\*\*:* The Lord, in His goodness, has permitted us to reach, at last, a civilized spot on this coast: I avail myself of the present opportunity to address you, as the vessel will remain at this place one day longer, before we proceed to Cape Palmas, our place of destination.

I had the pleasure on landing, to meet brother G. R. McGill, a minister of the gospel, formerly resident in Baltimore, at whose house I shall tarry until we embark to finish our voyage. Brother Seys and his family arrived before us—they all enjoy good health.

I was quite agreeably surprised on landing at this place, to find things looking so comfortable. I had no idea of finding such a state of things. Yesterday (the Sabbath) I listened with great satisfaction to two sermons delivered in the Methodist Church, by brother Seys—we had a large congregation.

The people here, have the same customs, ceremonies, and fashions, as prevail in the United States, but have not arrived to the same state of perfection; though for the short time they have been here, they have done exceedingly well. There are regular Sabbath schools, class meetings, prayer meetings, &c. Every person appears cheerful and well satisfied; and the family in which I reside, ten or twelve in number, look as healthy as persons in the U. States. You cannot imagine the comfortable situation of persons here. Let me assure you, my dear sister, the half has not been told of the benefits people enjoy here. The houses are principally framed and weatherboarded, but without chimnies, which makes them appear odd. There are some houses built of stone, two stories high, and furnished with much taste—what I have seen far exceeds my greatest expectations.

Please inform the colored people that they have no idea of the state of improvement people have arrived at here.

I tell you in truth, that I do here enjoy myself with friends in the Lord, and the Lord among friends.

## EMANCIPATION.

In our last number, p. 336, appeared a letter from Mr. R. S. Finley, in which it was stated that a gentleman named [Edward B.] Randolph, near Columbus in Mississippi, wished to send all his slaves to Liberia. Application has since been made to the Managers to aid in transferring these people to Liberia. They are about 20 in number, all of whom, except one, promptly decided to go, and will be ready to sail after the 1st of January next. Mr. Randolph is represented to be a pious Christian, and to have been for some time anxiously preparing them for this change, by suitable instruction. The State Society of Mississippi, will assume the expenses of their transfer. In consequence of Mr. Randolph's arrangements for their benefit, he has sold his land.

Miss Martha Walker of Va. liberated by her last will and testa-

ment, all her slaves, 16 in number, on the condition that they should be hired out until a sum could be raised in addition to the amount bequeathed to them, which would enable them to remove to such place as the Executor, Mr. Richard Duke, might select. A majority of them are disposed to go to Liberia.

Mrs. Ann R. Page, of Virginia, who had on former occasions sent manumitted slaves to the Colony, proposes to send thither 4 others, viz. a man and his wife and child, and the wife's mother.

The late Jedediah T. Atkinson of Petersburg, Va., by his last will and testament, authorized his Executor to deliver over to the Colonization Society several slaves to be transferred to Liberia.

Mr. — Wever of Jefferson county, Va., proposes to send about 25 manumitted slaves to the Colony. None of them are over middle age; only two so old; the rest are young, and all are very healthy.

#### ABOLITION.

**VIRGINIA BAPTISTS, ON ABOLITION.**—The following preamble and resolution, were unanimously adopted by the Shiloh Baptist Association of Virginia, at their recent meeting:

"Whereas the public peace is greatly interrupted, and the cause of religion threatened, by the efforts of a portion of the Northern people, especially by the practice of sending Abolition papers, by mail, to various persons who have never called for them, Therefore

"*Unanimously Resolved*, That we view the interference of the Northern Abolitionists, in the question of slavery, as altogether unwarrantable; and that, as a religious body, we do most decidedly disapprove of the steps they are taking, and we would recommend to all our brethren to whom Abolition papers may hereafter be sent, either to return them by mail, or to burn them."

**VIRGINIA PRESBYTERIANS, ON ABOLITION.**—The Synod of Virginia, at its recent session in the last week of October, adopted the following report and resolution, on the Abolition question:

The Committee to whom were referred the resolutions of the Winchester Presbytery, and the preamble and resolution of Hanover Presbytery, &c., have, according to order, had the same under consideration— and respectfully report that in their judgment, the following resolutions are necessary and proper to be adopted by the Synod at the present time:

Whereas the publications and proceedings of certain organized associations, commonly called Anti-Slavery or Abolition Societies, which have arisen in some parts of our land, have greatly disturbed and are still greatly disturbing the peace of the church, and of the country; and the Synod of Virginia deem it a solemn duty, which they owe to themselves and to the community, to declare their sentiments upon the subject; therefore

*Resolved unanimously*, That we consider the dogma fiercely promulgated by said associations—that slavery as it actually exists in our slaveholding States, is NECESSARILY SINFUL, AND OUGHT TO BE IMMEDIATELY ABOLISHED, and the conclusions which naturally follow from that dogma, AS DIRECTLY AND PALPABLY CONTRARY TO THE PLAINEST PRINCIPLES OF COMMON SENSE, AND COMMON HUMANITY, AND TO THE CLEAREST AUTHORITY OF THE WORD OF GOD.

*Resolved unanimously*, That in the deliberate judgment of the Synod, it is the duty of all ministers of the gospel to follow the example of our Lord and Saviour, and of his apostles in similar circumstances, in abstaining from all interference with the state of slavery, as established amongst us by the Commonwealth, and confining themselves strictly to their proper province of inculcating upon masters and slaves, the duties enjoined upon them respectively in the sacred Scriptures, which must tend immediately to promote the welfare of both, and ultimately to restore the whole world to that state of holy happiness, which is the earnest desire of every Christian heart.

The above preamble and resolutions having been severally read, and adopted by paragraphs, the Moderator asked, and obtained leave to vote with the Synod on the adoption of the entire report. The question being put, it was unanimously adopted, every member, it is believed, giving it a hearty response.

**MISSOURI METHODIST CONFERENCE, ON COLONIZATION AND ABOLITION.**—At the Annual Conference of the Methodist Church of Missouri, on the 17th of Sept. last, the following preamble and resolutions were adopted:

Whereas in the opinion of the conference, the plan of colonizing the free people of color of these United States, on the coast of Africa, is the most practicable means of securing to that unfortunate class the blessings of civil and religious liberty, in the true sense of the word;—And whereas this Conference considers the colonization enterprise well calculated to transmit to the benighted nations of Africa the news of salvation through a Mediator; therefore

*Resolved, by the Missouri Annual Conference,* That we highly approve of the Colonization enterprise as conducted by the American Colonization Society.

*Resolved,* That we will use our influence and reasonable endeavors to promote its interests, and recommend its claims to the people among whom we may be appointed to labor.

*Resolved,* That we view with avowed disapprobation the course pursued by the "Abolition Society," and its agents; and that we consider it as mischievous in its character, and not calculated to better the situation of the people of color of these United States, and that it has a tendency to sow dissension among the people of these U. States and the several States of the Union.

#### RELIEF OF THE SUFFERERS AT BASSA COVE.

On Thursday evening, Oct. 22nd, in pursuance of public notice, a town meeting was held at the county Court-house in Philadelphia, to take into consideration the recent barbarous attack on the Colony of free blacks at Bassa Cove, and to devise means for repairing as far as possible the injuries inflicted, and for preventing similar calamities in future. CHARLES WHEELER was called to the chair, and WILLIAM W. McMAIN and JOSEPH PATTERSON were appointed Secretaries. Resolutions were passed, to appeal to the citizens of Philadelphia for means adequate to the present relief and future protection of the suffering colonists; and asserting their peculiar claims on that community. The following preamble and resolution were adopted on motion of the Rev. G. W. Bethune:

Whereas the American people, speaking through their national representatives, have pronounced the slave trade piracy, and pledged themselves to other nations to co-operate in its extermination;—and whereas the American colonies on the windward coast of Africa are eminently adapted to aid in this great work, and have already done much in its behalf;—and whereas there is satisfactory evidence that the late massacre of the defenceless colonists of the Pennsylvania and New York settlement of Bassa Cove has been chiefly owing to the wicked machinations of persons engaged in the slave trade, who saw in the establishment of said colony, the destruction of their nefarious traffic;—and whereas the absence for some time past of our armed ships from that coast, has emboldened the enemies of the colony, to seek its extinction; therefore

*Resolved,* That the General Government be, and hereby is most earnestly and respectfully solicited to renew and extend the cruises of ships of war upon that coast, and to direct such means of defence to be afforded to those afflicted colonists, as may be consistent with the existing laws of the country, and as in the wisdom of Government may be esteemed necessary and proper.

The NEW YORK COLONIZATION SOCIETY held a meeting on the 30th of October, at the Masonic Hall, the objects of which were stated by the Rev. President David President of the Society. He said that one circumstance which called for present

attention, was the late disaster at Bassa Cove, an event much to be deplored, but yet not to be compared in its extent with events of the same character which occurred at the first settlement of New England and of Virginia. There was therefore nothing in it to discourage the Society, yet it was necessary to make provision against the recurrence of similar scenes hereafter. Another subject which called for consideration and for enlarged operations on the part of the Society, was the fact, that in consequence of the prevailing excitement, it was highly probable that the law of Virginia, which forbids the residence of free colored persons in that State, would ere long be rigorously enforced. Of this the Society have been unofficially notified. There were from fifty to one hundred thousand such persons in the State of Virginia, who in the event mentioned must find a refuge at the North. And he submitted whether it would not be far better to afford them the means of returning to the land of their fathers, than to provide for them as paupers or otherwise among ourselves.

SAMUEL A. FOOTE, Esq. then addressed the meeting. In the course of his speech he stated that we had a population of more than four millions who were either physically or morally in slavery; and that whatever measures might be adopted for them, it was essential that the South should take the lead.

"If," said he, "this immense population was to be retained in this country in a condition of freedom, their history was written in the history of the aboriginal inhabitants of the country, and in the miserable population of the same class of persons, which we now see in our streets. The enquiry whether they shall be incorporated into our social relations, has a ready answer in the bosoms of us all.—We have no alternative but to assist them to go home, carrying with them the blessings of civilization and religion to Africa. This plan is approved by the South; a circumstance which should increase, not diminish our attachment to the *plan*." The meeting was further addressed by Dr. Reese, Wm. H. Maxwell, Esq., Rev. Dr. Proudit, Rev. Mr. Hunt of North Carolina, and the Rev. Sereno E. Dwight, D. D. A collection was taken up amounting to 920 dollars.

The meeting then adjourned until the following Thursday evening.

WESTERN AFRICA.—The Rev. Thomas Dove, Wesleyan Missionary, from one of whose letters an extract appeared in the African Repository for July last, (Vol. 11, p. 205,) says in a letter, dated at Mc Carthy's Island, March 30, 1835, to the Directors of the British and Foreign Bible Society:

"There is evidently a great and glorious work going on among many of the African youth who work the merchants' vessels on the river Gambia. Their thirst for religious knowledge is intense and ardent—there is a holy emulation among them to read the Holy Scriptures and useful books. They often, on their arrival at this place, apply to me for books. On asking them what kind of books they require, their reply is, 'About God so loved the world, that he gave his only begotten Son,' &c."

Mr. D. adds, "that the opposition of Mohammedans to Christianity, has 'in some measure abated,' and that 'the gospel of God our Saviour, is silently winning its widening way in this part of Western Africa.'"

Intelligence has been received at the Missionary Rooms, Boston, from Mr. and Mrs. Wilson at Cape Palmas, to June 15. Mr. W. had not entirely recovered from the repeated attacks of the fever previous to April.

Seizure of a Slaver.—The Boston Gazette mentions that a slave schooner called the Evening Edition, formerly a New York news-boat, has been seized at Barbary, by order of the Portuguese Consul, and is now detained in that port. The crew all managed to make their escape.

**NEW WORK ON AFRICA.**—The Rev. John Campbell, of Kingsland, (England,) the author of two volumes of travels in Africa at different times, published some years ago, has recently published a little volume of 208 pages, 18mo., entitled "*African light thrown on a selection of Scripture texts.*" The Evangelical Magazine says, "The volume before us is highly characteristic of the author. It is terse, full of anecdote, eminently pious, and withal highly amusing. In a hundred and fifty-four instances, the author has discovered very apt illustrations of Scripture in various customs, or incidents which he observed in his travels in the interior of Africa."

**AGENCIES.**—In July last the Rev. Charles W. Andrews was appointed a special agent of the American Colonization Society for the counties of Berkeley, Frederick, Jefferson, Fauquier and Loudoun, in the State of Virginia. A recent communication from Mr. Andrews exhibits an encouraging view of his efforts and prospects.

**Colonization.**—We are authorized to say that two individuals will pay each \$500 to the Colonization Society, making together \$1000, on condition that \$9000 more shall be subscribed by our citizens in sums not less than \$200 each, for the same object.—*N. Y. Jour. Com.*

**EXPEDITIONS TO LIBERIA.**—The Managers of the American Colonization Society have so far resuscitated its finances, as to determine to despatch a vessel to the Colony with about 100 emigrants. She is expected to leave Norfolk about the close of the present month. Among the emigrants proposed to be sent by her are the two African children, brought into the United States by Captain Miller, whose case has excited so much attention.

The brig Independence, Capt. Howle, sailed from Philadelphia on Thursday the 19th ultimo, for Bassa Cove, with supplies for the settlement established there by the Societies of N. York and Pennsylvania. The Colonization Herald mentions that the government of the U. States has forwarded by her four small guns, fifty muskets and a competent supply of ammunition for the defence of the settlement; and that Thomas Buchanan of Fort Covington, N. Y., goes out in her as Commissioner of the two Societies, and acting Governor of the settlement while he remains there. He is accompanied by a colored family of four persons from Sackett's harbor, one of whom, a female, is a competent teacher in the Sunday school; and by a native Krooman who came to the U. States last spring in the Margaret Mercer.

**AUXILIARY SOCIETIES.**—The Rev. Dr. Sereno E. Dwight has accepted the appointment of General Agent of the Young Men's Colonization Society of Pennsylvania.

The Sixteenth Annual Report of the Vermont Colonization Society was presented at their meeting, Montpelier, October 14. 1835. It exhibits a full view of the condition of the colony, as ascertained by late authentic intelligence. The following officers were elected:

Hon. ELIJAH PAINE, Williamstown, *President.*  
 Hon. HORATIO SEYMOUR, Middlebury, and Hon. SAMUEL PRENTISS, Montpelier, *Vice-Presidents.*  
 Hon. Heman Allen, Burlington, Rev. Willard Child, Pittsford, Rev. John K. Converse, Burlington, Rev. John Richards, Windsor, Hon. Phineas White, Putney, Hon. Israel P. Dana, Danville, Hon. Daniel Kellogg, Rockingham, Hon. Sam-



uel Clark, Brattleborough, Hon. Thomas Emerson, Windsor, Hon. James Bell, Walden, Wyllys Lyman, Esq. Burlington, and Rev. Thomas A. Merrill, Middlebury, *Managers*.

Hon. Wm. Slade, Middlebury, Hon. Heman Allen, Burlington, Hon. Saml. Prentiss, Montpelier, and Hon. Benjamin Swift, St. Albans, *Delegates to the American Colonization Society*.

Daniel Baldwin, Esq. Montpelier, *Treasurer*.

Hon. Joseph Howes, Montpelier, *Auditor*.

Rev. Chester Wright, Montpelier, *Secretary*.

### CONTRIBUTIONS

To the American Colonization Society, from October 20 to November 20, 1835.

#### Collections from Churches.

Bangor, Maine, Methodist church,	\$10
Baton Rouge, La. collection,	20
Bethlehem Pres. ch. Rev. J. M. Dickey,	6 75
Danvers, Mass. Rev. George Cowles's ch.	22 50
Delaware, Rev. Wm. Matchett,	40
Falls River, Mass. a few individuals,	1 74
Greensburg, N. Y. Meth. ch.	1 85
Hopewell & Union, Chester District, Associate Refd. churches,	50
Hillsdale, N. Y. Meth. ch.	10
Indianapolis Pres. ch. Rev. J. W. M'Kennon,	51
Meth. do. Rev. Lorenzo D. Smith,	21
Baptist do. Rev. J. L. Richmond,	2 25
New Hampshire & Vermont, by Mr. C. C. Beaman,	146 11
Pachogue Meth. ch. by Rev. N. Mead,	3
Pisgah Pres. ch. Indiana, Rev. J. M. Dickey,	6 47
Sag Harbour, N. Y., Meth. ch., by Rev. C. W. Carpenter,	5
Sand Creek, Indiana, Rev. John S. Weaver,	6 00
Sullivan, N. Y., Meth. ch., by Rev. N. Rice,	1 84
Tallmadge, Portage co. Ohio, by Asaph Whittlesey,	25
Watertown, N. Y. Meth. ch. by Rev. Squire Chase,	5
West Hampton, do do Rev. E. Oldrin,	1 10
White Plains, do do	20 01
Williamsburg, do do Rev. T. A. Horne,	4 85
<i>Auxiliary Societies.</i>	
Indianapolis Aux. Col. Soc.	18 48
Massachusetts, do by Isaac Mansfield, Tr.	195 18
New York, do Moses Allen, Tr.	50
Newburyport Ladies' do.	27 50
Taunton Aux. Society (first remittance),	51
Vermont do	238 50
Virginia do	170
<i>Donations.</i>	
Boston, James Butler,	10
Fauquier County, Virginia, Miss Mary M. Marshall,	5
Gardiner, Maine, Captain Berry,	2
Gorham, Maine, Josiah Pierce,	25
Hillsdale, New York, Adonijah Bidwell,	10
New Glasgow, Va. a friend,	5
Vassalborough, Maine, Capt. S. Reddington,	1
<i>Life Member.</i>	
Portsmouth, N. H. J. Putnam,	30
	\$1810 48
<i>African Repository.</i>	
Chester Court-house, S. C. Wm. Wilson,	4
Highwood Post-Office, do, John Nesbitt,	2
Vassalborough, Me. Capt. S. Reddington,	14
Vermont, by D. Baldwin, Tr. Col. Society,	11 50

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 OF THE  
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