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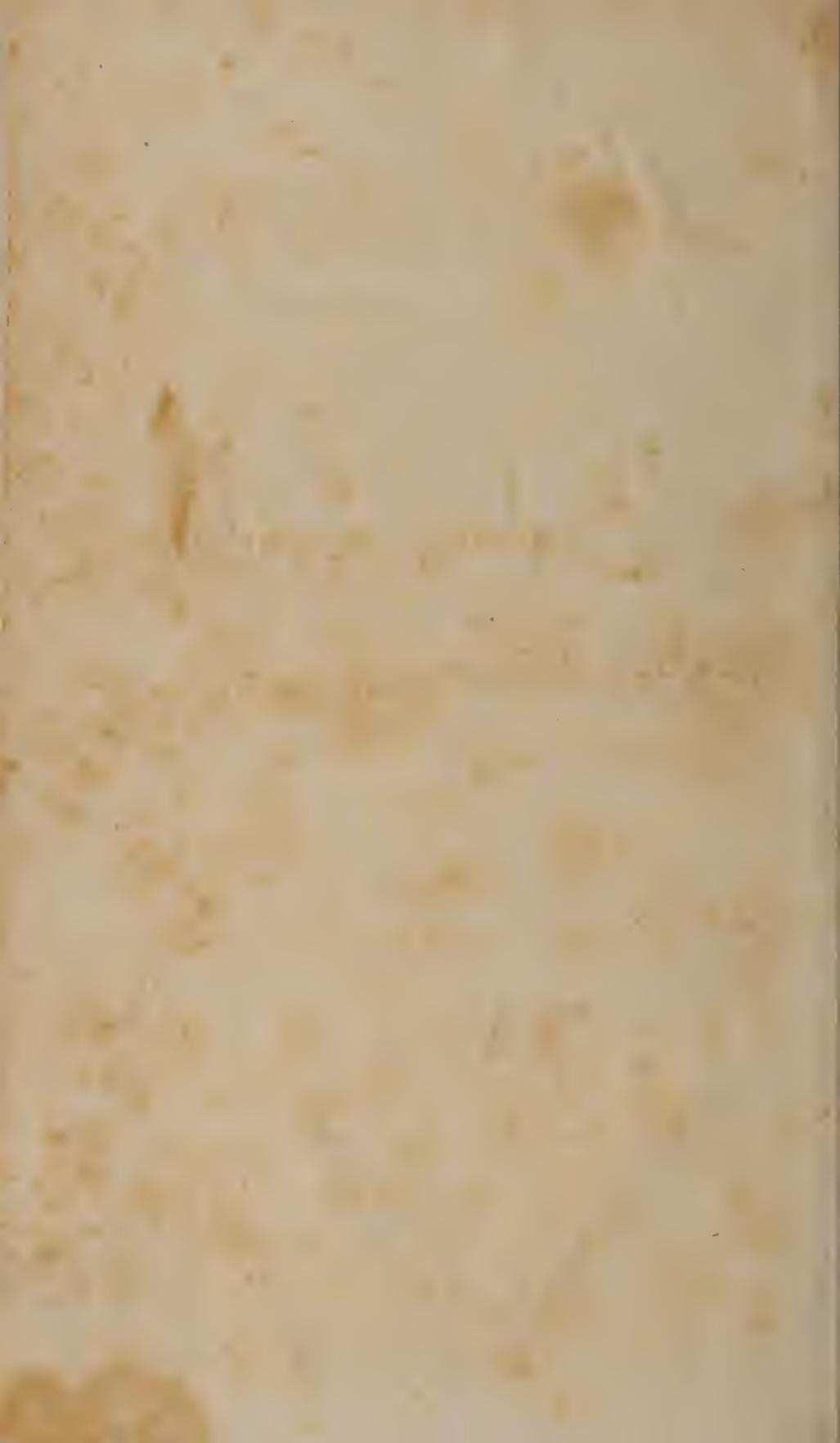
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THE
AFRICAN REPOSITORY

AND
COLONIAL JOURNAL.

VOL. 8.

Published by order of the Managers of the
THE AMERICAN COLONIZATION SOCIETY.

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VOL. X.]

MAY, 1834.

[No. 3.

REMARKS ON THE PRINCIPLES OF THE COLONIZATION SOCIETY,

By the REV. R. R. GURLEY, Secretary of the Society; most of which were delivered in the Middle Dutch Church, in the City of New York, on the evening of April 23, 1834.

THE question which I propose to discuss, is one of the greatest which ever has been, or can be, submitted to the consideration of the American People.

Ever since the deluge, Slavery has existed in large portions of the world; and for more than three centuries, been encouraged in Africa by the slave trade, prosecuted until recently, with all circumstances of crime and cruelty, by nearly, if not all, the civilized powers of the world.

Of those who have been consigned by this traffic to inexorable bondage, (ten or twelve millions at least,) nearly one-half, have been doomed to their miseries for no alleged crime, and by no law or tribunal of their own country.

Long before the Revolution, slaves were introduced into this country by the commerce of England, and subsequently their numbers greatly increased by the inhuman enterprise of the American Colonies. But up to the time when slavery was forced extensively upon our shores, by the Mother Country, the people of America, foreseeing the sad consequences to posterity, sought protection therefrom, by petitions and appeals, both to the Parliament and the Throne.

But the evil came extensively upon us; it grew with our growth, and strengthened with our strength, and became inwrought in the interests, habits and frame of society. It pervaded the whole social and political organization and constitution in many of the Colonies, and affected all the relations and operations of men.

The Constitution of the United States, adopted as the common bond of a National Government, formed by the people of the several States, States independent to the moment of its adoption, leaves slavery where it found it, except that by the *Union* it creates, peculiar facilities are afforded for the diffusion of correct sentiments on the subject, and in the government established, powers vested, adequate (and at the request of those most interested, capable of being applied,) to remedy the evil.

Of the two millions of colored persons in the United States, the great

body are in slavery in the Southern and Southwestern States; the free people of colour amounting in all, to less than three hundred thousand.

The unfortunate condition of both classes, has long excited the benevolence of many minds, and what measures should be adopted to relieve their miseries and elevate their character, been a subject of deep reflection.—That they have been too generally and criminally neglected, is unquestionable. That the free enjoy few of the benefits of freedom,—that the slaves are uneducated, degraded, and suffer from laws rigorous and oppressive, is clear.

But Africa, with her uncounted, countless (I had almost said,) population, ignorant, debased, enslaved, opens before us her vast domain, where cunning has imposed on credulity, and flattery betrayed the innocent, avarice fettered the brave, and power crushed the weak; where all faith has been violated, all mercy forgotten; where Ruin walks abroad, amid the bounties of nature, and Despair hides in dim eclipse her glories. Africa then claims redress for her wrongs, and the sighs of her afflicted children come to us on every breeze. *The whole African race*, then, should be included within the circuit of our sympathies and charities.

The American Colonization Society had its origin in humane and benevolent sentiments towards the colored race. The characters of its founders, place their motives beyond suspicion, in the judgment of candid and liberal minds. Many of them, removed by death, have left enduring memorials of their love to God and man. I hope to show that their principles were as pure as their intentions.

The object of the Society is, to colonize, with their own consent, in Africa, or elsewhere, the free people of colour of the United States, and to act for this object in co-operation with the General Government, or such of the States as may adopt regulations on the subject. Will any one say, that because the Society will co-operate with the National Government, or the States, to effect its exclusive object, colonizing the free people of colour *with their consent*, it may co-operate for an object directly the reverse, colonizing them *without their consent*? Yet those who make it their chief concern to destroy the reputation of the Society, represent its scheme as one for coercing away,—for expatriating our whole colored population. This is as reasonable, as true, (and no more so,) as to represent that those who judge it best for the people of colour to remain here, deny them the liberty of removal. If the maintenance of the opinion, that the voluntary separation of the colored and white races be desirable, is to *force* the colored race *away*, the maintenance of the opinion, that their continuance with us is desirable, is to *force* them to *remain*. If the Colonization Society believes such separation will promote the interests of all parties concerned, the cause of human improvement and freedom and happiness, it may as rightfully exert a moral influence to effect this object, as those who think their continued residence with us is desirable, may exert such influence to effect their object. As to physical and legislative powers, they belong to no association of individuals disconnected from Government, and no such association can be held morally responsible for the opinions or acts of Government, any further than such opinions or acts can be shown to be the fruits of its moral influence. How can a Society, bound by its first principles to colonize persons *only* with their own consent, tend to expel them against their will from the country.

But it is asked, did not the Colonization Society, after the insurrection in Southampton, Va., receive and transport to Liberia at their own request, free persons of colour, compelled to seek some refuge from the indignation kindled by the outrages there perpetrated, of horror and blood? Certainly. But did the Society arouse the vindictive passions, urge on the perse-

cutions, excite the spirit of wrath and violence, before which these unfortunate men fled in dismay? The relentless foes of the Institution have not dared to allege or insinuate such a charge against it.

Suppose these unhappy men had fled to this city, and requested their Anti-Slavery friends to afford them an asylum, and the means of subsistence, and they had replied, we cannot receive you—the people of Virginia had no right to force you away; we will not in any way countenance their measures against you. Return and stand upon your natural and inalienable rights. Would not every unperverted mind have felt the inhumanity of such conduct? Yet the Colonization Society is guilty only of showing kindness to these people, at a time when they looked elsewhere for relief in vain.

My respected friend, Dr. Cox, (whose originality of genius, and nobleness of heart, no one more highly appreciates than myself,) has taken his position against the Society, in consequence of evidence first exhibited to him in England, which he has found ample reason since, to believe correct, "that the colored people of this country as a whole, and almost to a man, are utterly opposed to its system." This objection alone he regards as conclusive and invincible. Were the fact assumed, admitted, which it is not, the argument would be this only; a majority of the people of colour are opposed to colonization: therefore, such as approve it, should not be assisted to emigrate. I see not the force of the argument. Why should the liberty of the free colored man who chooses to settle in Africa, or my liberty to assist him, be abridged by the opinion of a majority, or of all his brethren? If the fact that some men of colour wish to remain in this country, be a *reason* why all should *remain*, is not the fact that some wish to emigrate a *reason* why all should *emigrate*? But I deny the fact assumed. More than three thousand colored persons have voluntarily emigrated to Liberia, and at nearly every period since the existence of the Society, have applicants for a passage been more than it has had funds to aid.—I know that in this city and the Northern States, the people of colour, generally, are hostile to the scheme. But the opinions of these, opinions mostly and mainly formed under the influence of those, who, to speak with the utmost charity, have mistakenly represented the Society as unfriendly to the best interests of their race, as the ally and defender of slavery, cannot be regarded as the unbiassed judgment of our colored population, and if they were, those who think such judgment erroneous, have the same right with those who think otherwise, to express their views and exert their influence in the case.

But the opposition to the Society arises less from what it does, than from that which it *does not*. The establishment of Christian colonies of free colored men, disposed to emigrate, in Africa, might be forgiven, did the Society exert that influence, or rather did it not stand in the way of that influence which is deemed the appropriate and only remedy for slavery. It is said that the Society obstructs emancipation. A pamphlet has been published in England, entitled "The Extinction of the American Colonization Society, the first step towards the abolition of slavery." The question, then, of the moral influence of the Society on slavery is one most important, the discussion of which cannot, should not be avoided. True, the establishment of Christian States in Africa is an object of magnitude, and motive enough to animate all Christian hearts, yet if to effect it, be to prevent, or even greatly retard the voluntary and peaceful abolition of slavery, it may be secured at too great a price.

The Colonization Society exerts a powerful moral influence, favorable to the abolition of slavery, because it attempts to exert no other influence.—The people of the South recognize no right political or moral, in others

than themselves, to regulate, modify, or abolish slavery, and they justly deem any efforts to coerce them to abolish it, as a violation both of the spirit and letter of the Constitution. The Colonization Society by abstaining from all measures, which, in the judgment of the South, endanger the public safety, gains the confidence of the people, and secures from them a candid consideration of the *truth*, in regard to the interests and claims of our colored population.

We must respect the rights and judgment, even if erroneous, of those in power, would we plead successfully for those who suffer from it. "We must plead *for* the oppressed, not *to* them."

By uniting on a common ground, and for a common object of humanity to the people of colour, the wise and good of every State of the Union, the Society is producing *that state of public sentiment*, from which alone can result the peaceful abolition of slavery. It is by bringing the benevolent of the land to meet on some common principle, and for an unexceptionable purpose, relating to the people of colour, that a friendly interchange of thoughts and opinions is secured, that discussion, calm and dispassionate in regard to their interests and prospects is produced, and thus all elements set in motion for the formation of sober and correct opinions. To prevent men from forming *wrong* opinions is often important towards leading them to adopt *right* ones. Having taken sides on any question, they are seldom converted by controversy. We grant to our own reason what we will not yield to the dogmas of another. In the liberty of our will, only, do we obey the truth. Truth is best heard in the silence of the passions.

The operations of the Society are awakening in the Southern mind sympathies, associations, trains of thought, which are the germs of great and noble actions. They appeal eloquently to all the generosity, to all the justice of our nature. Every notice of Liberia, every ship that sails thither, every slave manumitted to go there, pleads the cause of human freedom. Examples of emancipation, have an effect more powerful, than all the fulminating denunciations of the wrathful; and like example, the influence of the Society takes effect, because it leaves no apology for resistance in the conscience or judgment of its enemies. In warring with it, they must war against themselves.

The measures of the Society tend to elevate most surely and rapidly a community of men of colour, who may exhibit to the whole world the capabilities of the colored race for high moral and social improvement, and for self-government.

No reflecting man, I think, can believe, that in these respects, as a community, they will surely and *rapidly* rise here. I say nothing of the causes which prevent it. In every way would I gladly aid their improvement. But I must give up my reason, to expect, that to any considerable extent, they will be rapidly improved. Almost every thing is against them. But in Liberia, every thing is adapted to unfetter their minds, to awaken their enterprise, kindle their hopes, stimulate industry, rouse them to action.—As a people they need to be thrown, chiefly, upon their own resources; they want motives for intellectual energy, and noble conduct. What circumstances can do for human character, we read in the history of our country. What they had done, Mr. Burke saw and admired before our Revolution, when in allusion to the commercial enterprise of the New England colonies he exclaimed, "What in the world is equal to it? While you are looking for these hardy adventurers in the arctic circle and among the tumbling mountains of ice, they are at the antipodes, and engaged under the frozen serpent of the South. While some draw the line and strike the harpoon on the coast of Africa, others are pursuing their gigantic game along the coast of Brazil, No sea but what is vexed with their fisheries, no cli-

mate which is not witness to their toils. Falkland Island, that seemed too remote an object for the grasp of national ambition, is but a stage and a resting-place in the progress of their victorious industry." Human nature is of all countries and ages, and what has elevated it here may ennoble it in Africa. If in vanquishing opposition, in surmounting obstacles, in subduing the hardness and taming the wildness of unintelligent nature, making her to pay tribute to civilization, and her wilderness to become fruitful fields, our minds have-gained power, will the people of colour gain nothing from a like discipline. It is yet to be seen whether their experience will prove an anomaly in the history of men. And to elevate the man of colour in one part of the world is to do a general benefit to his race.

That the Colonization Society exerts a powerful moral influence, favorable to emancipation, is, as far as I know, the unanimous opinion of the friends of the colored people at the South. Their opinion is, also, that the present Anti-Slavery measures at the North retard emancipation. Is no value to be attached to their judgment in the case?

The friends and foes of the Society profess equally to adopt, as their rule of conduct, the precepts of Christ. In regard to Slavery, as in regard to all other great moral and political evils, I agree generally with Dr. Cox, that the remedy is the "genuine influence of the Gospel of Christ." But I deny that this can prove instantly, and wholly effectual. For some of the physical evils of the world, even such as have originated in moral causes, there is no immediate remedy. It is remarked by Coleridge, that "an evil which has come on gradually, and in the growth of which, all men have, more or less, conspired, cannot be removed otherwise than gradually, and by the joint efforts of all." It is impossible, instantly, to render the ignorant enlightened, the poor independent, and the long degraded and oppressed qualified for all the immunities and privileges of self-government. The general prevalence of Christianity would not render this possible. But experience forbids the hope, that Christianity will at once pervade all hearts, and genuine Christians often find their duties more or less modified by the circumstances of the society in which they are placed, by the characters and actions of those who constitute that society.

The perfect law of liberty, "thou shalt love thy neighbour as thyself," is designed to be the law of order in the world, comprehending, regulating, controlling all the duties of man to man. It refers each individual to his own bosom, for a standard by which he may judge of his neighbour's claims on him; his own self-regard is to be the measure of his charity.—Rightly interpreted, this law makes it no duty for a man, to treat all other men alike, to treat them as they may desire to be treated, or to deem one man's interest as valuable as that of many. He is bound to treat every other man as his conscience decides, he might reasonably expect that other to treat him, in an exchange of circumstances. He must estimate other men's interests in society, as he would reasonably expect his own to be estimated, were he in their condition. Governments are ordained of God for the good of men. But those who administer them, must regard the *general good as paramount* to that of individuals. If, as is remarked by South, "in the government of the visible world, the Supreme Wisdom itself, submits to be the author of the better; not of the best, but of the best possible, in the existing relations; much more must all human legislators give way to many evils, rather than encourage the discontent that would lead to worse remedies." "*Salus populi suprema lex,*" is founded in the law of nature, and of Christ. The governing MIND, in the body politic, is morally bound to take care for the safety and life of the body. If evils exist, if the system be diseased, this MIND must judge of the particular remedies, the time and mode of their application, and that the general body

be not endangered by the suddenness or violence of their action. When men are born into a state of society, unnaturally constituted, they must take things as they are, and endeavour to make them as they should be, without needless delay, and by all practicable means. Those who have the power, must exercise it *benevolently*, as in the sight of God, and responsible to Him. Whatever there may be in the Slavery of the South, that violates the law of Christian love, and I believe there is much, is to be unhesitatingly condemned. Of the system, I cannot better express my own views than in the words of the illustrious Robert Hall:

"Slavery, considered as a perpetual state, is as incapable of vindication as the trade in slaves; they are integral parts of the same system, and in point of moral estimate, must stand or fall together."

"But here we are most anxious to guard against the misrepresentation of our sentiments. Convinced, as we are, that negro slavery is most iniquitous in its origin, most mischievous in its effects, and diametrically opposite to the genius of the British Constitution, we are yet far from proposing a *sudden revolution*. Universal experience shows, that in the body politic, no less than in the natural, inveterate diseases admit only of a slow and gradual cure; and we should deprecate an immediate emancipation, almost as much as the planters themselves, from a full conviction that the debasing operation of slavery, long continued, disqualifies its subjects for performing the functions and enjoying the immunities of a free citizen."

While the Christian religion lends no sanction to the system, it lends none to measures tending to its sudden and violent overthrow. It develops principles, and inculcates precepts, which will certainly remedy it, when their influence becomes general in any community, and it is the glory of our religion, that the *whole process of its operations is beneficial*, as well as the END, towards which the whole process tends. It prompts "every man to measure his efforts by his power, and his sphere of action, and do all he can do," for mankind; and society to do the same. Its great and benevolent revolutions are begun in the individual soul. It enlightens the conscience, sways the will, and softens the heart. Its meek disciple is commanded to withdraw from "the strifes of words, the railings, the evil surmises, the perverse disputings of men," who aggravate the sorrows of the suffering, increase the selfishness of the selfish, and pour oil upon the fires of revenge.

To a kind, fair and candid discussion of the slavery question, there can be no reasonable objection. It has been well said, "that half truths are the most dangerous of all errors;" and these must be "removed by the whole truth." The influence of the whole truth can never be injurious where the minds of men are capable of comprehending it.

That in the principles of the Anti-Slavery Societies of the North, is much error mixed with some truth; that the language and measures adopted to illustrate and defend them, are incapable of justification and tending to produce most fearful results, is among my clearest convictions. I deprecate them as hostile to the union of the States, to the best interests of the colored population, and as putting in jeopardy the peace and safety of whole communities at the South. I do not presume to question the motives of the members of these Societies; but I should be deaf to the voice of History, I should be blind to all the lights of human experience, I should forget the nature of man, could I believe their efforts were not adapted to stir the deepest and most terrible elements of society—elements which once wrought into fury, will shake the land, if not cover it with blood.—Reason is powerless in the hurricane of the passions.*

* The *compound poisons* used not unfrequently to excite discontent among the lower orders, who may suffer from the errors or the unequal operations of governments, are thus

"I have met," says Coleridge, "with men, who at the commencement of the revolution, were travelling on foot through the French provinces, and they bear witness that in the remotest villages, every tongue was employed in echoing and enforcing the doctrines of the Parisian journalists; that the public highways were crowded with enthusiasts, some shouting the watchword of the revolution; others disputing on the most abstract principles of the universal constitution, which they fully believed all the nations of the earth were shortly to adopt; the most ignorant among them confident of his fitness for the highest duties of a legislator; and all prepared to shed their blood in the defence of the inalienable rights of a self-governed people. The more abstract the notions were, with the closer affinity did they combine with the most fervent feelings and all the immediate impulses to action." God preserve us from the horrors of that day, when confidence between men shall no longer exist, and all sympathies and motives be absorbed in the instinct of self-preservation. Upon the question, whether the principles of the Colonization Society, or those of its opposers, shall prevail, may depend, I humbly conceive, the peace and happiness of the country.

Who will not rejoice to see rising on the shores of Africa a Christian State? A few small spots of light relieve the darkness of this vast continent, in which from sixty to one hundred millions, Pagans, Mahomedans and slaves, remain unvisited and unblest by the friends of man. If even the citizens of a heathen Empire could not be insensible to the moral beauty of the sentiment expressed in the words "Homo sum, et humani nihil a me alienum puto," if knowledge, civilization, christianity, be of any use, surely an enlightened and religious people, will not want motives for building up in Africa a social fabric, representative of the good to be realized from piety and liberty and law. They will believe that from this fabric the light and voice of wisdom will go forth to guide the steps, reform the manners, cheer the hearts, revive the hopes and save the souls of millions. With all its difficulties, misfortunes, Liberia prospers beyond any thing in the history of colonization. Evils, abuses may exist there, but they can and will be remedied. The materials which constitute it may be rude and unformed, but they will be wrought into order and beauty and strength. It has ever been the purpose of the friends of this colony, that Christian education should keep pace with its growth.— And their confidence is, that established on right principles, and possessing a Christian character, it will regenerate the intellectual and moral state of the people of Africa.

They rejoice that the benevolent, and particularly that the ladies, in our large cities, have resolved to prepare teachers for Africa, and to sustain

described by a foreign writer who has looked deeply into the springs of human action:—

1st. "Bold, warm, and earnest assertions, it matters not whether supported by facts or no; nay, though they should involve absurdities and demonstrable impossibilities."

2nd. "Startling particular facts, which, dis severed from their context, enable a man to convey falsehood while he says truth."

3rd. "Arguments built on passing events, and deriving an undue importance from the feelings of the moment."

4th. "The display of the defects without the accompanying advantages, or vice versa."

5th. "Concealment of the general ultimate result behind the scenery of local and particular consequences."

6th. "Statement of positions that are true under particular conditions, to men whose ignorance or fury make them forget that these conditions are not present, or lead them to take for granted that they are."

7th. "Chains of questions, especially such questions as the persons best authorized to propose are ever the slowest in proposing; and objections intelligible of themselves, the answers to which require the comprehension of a system."

8th. "Vague and commonplace satire, stale as the wine in which flies were drowned last summer," &c. &c.

an adequate number of schools in Liberia and among the neighbouring tribes.

Those who feel bound to extinguish the light which holy and self-sacrificing men have suffered and died to kindle on the African coast, represent the evils in the colony and the present debt of the Society, as proofs of the futility of the scheme and ominous of its total ruin. As conclusively might they show, that, the misfortunes, attending in their early stages, the American colonies, ought to have led to their abandonment, that eternal night should have covered their glorious promise. The embarrassments of the Society have been produced, mainly, by causes incidental to the nature of the enterprise, not to have been foreseen nor prevented.— Yet the experience of these causes, may teach lessons how to provide against their recurrence, and to gain more for the future, than has been lost by the past.

Whether the greater portion of our colored population will ever find a home in Africa, is a question alike impossible and unimportant to answer. That all the tendencies of the Society are good for the whole colored race, that it interferes with or obstructs no other wise and judicious measures for their benefit, but approves of them, is enough, without defining the extent of its ultimate and final effects. The almost miraculous consequences of colonization on our own shores, may enable us to augur something of the greatness and grandeur of these effects. It will be for after ages to witness them. The mariner, who two centuries hence, shall guide his ship from the pillars of Hercules to the Cape of Good Hope, may see his nightly way illumined by the lights of a hundred cities, a constellation fair as Orion or the beaming Cross, signal placed in heaven by God's own hand, to rebuke the undevout, and to call to worship the ransomed disciple.

Though I have all faith, though I give all my goods to feed the poor, and my body to be burned, said Paul, and have not *charity*, it profiteth me nothing. He may well consider, that he has rendered his country and mankind, some service, who at times, when men's spirits are troubled, and their passions mutiny, can speak a word to calm that ocean whose first dark heavings should not be disregarded. The public mind of a nation is a deep and mighty element, capable of being so moved as to defy control and lose every attribute of humanity but its malignant power. To the shadow of an abstract right, France, with the watchword of Freedom on her lips, erected an altar to Liberty on the bones of citizens murdered by herself, and drenched it in human blood. Let the North and the South become arrayed against each other on the subject of our colored population, and we may indeed tremble for our country. And never, while I live, will I cease to urge every friend of the colored race, every friend of freedom and the Union, to cultivate peace, brotherly kindness, and charity, the threefold bond of our strength, and usefulness and glory.

From the Christian Mirror, May 8.

The African Repository for April, is the most important number of that work, which has come into our hands this long time. Among the excellent variety which occupies its pages, is a letter from Gerrit Smith, Esq., full of piety, philanthropy and faith. He seems more encouraged than ever at the prospects of the Colonization Society; and we cannot but hope, that his expectations will be realized. We regret that we have not room for so lovely an exhibition of the Christian spirit, as this letter furnishes us.

DEFENCE OF THE COLONIZATION SOCIETY.

A correspondent of "The Friend," a respectable Journal published at Pittsburg, Pennsylvania, having assailed the American Colonization Society, its defence has been undertaken in the columns of the same print. We have great pleasure in subjoining the essays of our advocate. The mass of facts which has been brought together, and his ability and candor in managing his subject entitle these numbers to a careful perusal by all who may have adopted the erroneous opinion which it is their purpose to refute:

IN FAVOR OF COLONIZATION.—No. 1.

MR. EDITOR,—A correspondent, in your paper of the 13th of March, promises, hereafter, to attempt to show that the American Colonization Society is anti-christian in its principle. Now, sir, I have for years believed this Society to be entirely christian in its principles, its objects and its results. Still, I can promise your correspondent, that from me his arguments shall receive a patient hearing, and with your permission, a candid examination.

The array of facts, which takes up his first communication, does not amount to much. The remarks made in January last, at the annual meeting of the Society, it ought to be recollected, were made on the spur of the moment, and without that knowledge of the whole facts, which have since been laid before the public, by the new Board of Managers.

Your correspondent himself has fallen into the same error, in the note at the close. If he had consulted the late exposition of the Board, he would have found facts which would have led him to a very different result.

Owing to the manner in which the accounts at the colony were permitted to accumulate, it is necessary to go back to 1830 in any estimate which may be made. For although, at one time since 1830, the books here showed a balance in favor of the Society, yet at no time was there, in fact a balance in its favor.

The case he puts would then stand thus:

Receipts for 1830,	\$26,583 51
1831,	27,999 15
1832,	40,365 08
1833,	37,242 45
Debt,	45,645 72

\$177,835 91

During these four years, the number of emigrants sent out was 1589.

This exhibit reduces the expense, as stated by your correspondent, nearly one half.—But even this view does not do justice to the subject. There were many objects of a permanent nature, during these four years, requiring large expenditures, which will not again be required. Some of these were for buildings—for the purchase of Grand Bassa, and the founding the settlement there—for the opening of roads, and the expense of arms and fortifications. It is admitted, that at the colony there was a painful want of care and economy. The sickness of the last year, the failure of the rice crop, and its consequent high price, all tended to increase the expense, and ought all to be taken into the account in making an estimate. Z.

IN FAVOR OF COLONIZATION—No. 2.

MR. EDITOR:—Your correspondent "J. L." will not, I hope, complain of my delay in noticing his remarks, when he is informed, that I am at a great distance from him.

His comparison between the good men "who support grog shops, and encourage the use of ardent spirits," and the good men who support the Colonization Society, must pass for what it is worth.

His number in your paper of the 20th March, contains three distinct charges—

1. The Society teaches the doctrine, that slavery cannot be abolished, and hence that it must exist, and we have no right to demur, or to say any thing on *this delicate subject*.
2. That the free blacks are not fit, and ought not, and must not remain among us.
3. It disparages them, and fosters a wicked prejudice against them, and thus makes their condition intolerable.

These are grave and serious charges. It is to be presumed that the writer believes them, and stands prepared to prove them. But his belief is not argument; I deny the charges in all their parts; and I call for thy proof, and the facts on which they are founded.

If he should answer, that by the abstracts given, he has proved these charges; let it be

so understood. I wish to know distinctly, whether this be the proof, on which these charges are to be supported. He professes to give extracts from the 13th, 14th and 15th annual reports of the Society. I must request him when he gives abstracts, hereafter, to favor us with a reference to the page. The expressions given are not to be found in the reports of the Board of Managers. Some of them I have found, in the speeches of individual members, but in every instance the connection is disregarded. One line from a page here, and another line from a page there; one sentiment from this speech, another sentiment from that. In the only page to which he has referred, I am sorry to find that he has given but one half of the sentence; and even the whole sentence, to be fairly treated, must be taken in connection with what precedes and with what follows it.

Hoping that his next number may give us some other proof, than the sayings and opinions—disjointed and torn from their context, of individual members—to sustain the heavy charges made against this Society, I beg leave to submit a few remarks, which lie at the very foundation of this discussion.

The Colonization Society has but a single object in view: "To colonize the free people of colour on the coast of Africa, with their own consent." The subject of slavery and anti-slavery are different subjects. *As a society*, this association have no opinions on these subjects. Their members may be slave-holders, or they may be opposed to slavery in all its forms. This is my case, and that of many others who are members of this society.—On the subject of slavery, we disagree with some other members, but we do agree on the propriety of providing an eligible and christian home for the free colored man, in the land of his fathers. Agreeing on this point, which is the only object of this association, am I to say to the other members, we disagree on other points, and therefore we cannot act together on this, although on this we are agreed? Certainly not. On such principles there is not one of our benevolent societies that could exist a single day. All experience shows, that our Society can properly conduct but one object. "But we do not protest against slavery." Certainly, *as a society*, we do not. Neither does the Bible Society, nor the Missionary Society; nor the Temperance Society.

"But the Society is supported by a class who indulge a wicked prejudice against colour." This is a very indefinite charge. It ought to have been preceded by a definition of what is "a wicked prejudice against colour." I am not conscious for one, that I entertain *such a prejudice*. Yet I am free to admit, that I have some strong feelings on the subject. I am unwilling that my son should marry a colored woman; I am unwilling that my daughter should be the bride of a negro bridegroom. Others may call this a "wicked prejudice." They may have no such antipathies; if so, it would be wicked in them to have such feelings. For myself I cannot admit that it is wicked in me to have them. But although I have these prejudices, if that must be the word, still it is not my object "to crush this class in the dust beneath our feet." Such is not the object of this Society, but the very reverse. The object is to elevate them, and through them to elevate and civilize, and send the rich blessing of the gospel, to benighted Africa. Let me ask if this has not in part been already done? Has not the colony in Liberia already been a resting place for our missionary societies? Could the beloved mission family, sent out by the Western Board, have gone to Africa, if the colony had not been planted there? The door is now open for as many missionaries as the church may send, and in the dispensation of Divine Providence, that door has been opened by this very Society, so much spoken against. Is this the fruit of "an anti-christian society."

A prominent part of the second number is again in a note at the close. He seems to intimate, that Mr. Frelinghuysen wished a favorable report, whether the truth would justify such a report or not; and that *such* a report as was thus called for, has been made. If this writer choose to rest his cause on the charge of a wilful intention of the Board of Managers to deceive the Christian public, so be it. Between him who makes such a charge, and them against whom the charge is made, your readers will decide. Z,

March 25, 1834.

IN FAVOR OF COLONIZATION.—No. 3.

MR. EDITOR:—The 3d number against the Colonization Society, (Mar. 22,) is chiefly taken up in denouncing the evils of slavery. That is not the issue between your correspondent, J. L., and myself. If he had chosen to discuss that subject without also denouncing the Colonization Society, I would not at this time have troubled you with these remarks. But that is not the order of the day; and as he has chosen to connect these two subjects, in due time I will examine that branch of the argument. For the present, however, I enter my protest against the practice of holding the Colonization Society responsible for the opinions and expressions of its individual members. Let us calmly examine the principles and tendencies of this Society, and if these be found *unchristian*, then let it be condemned. But let it not be condemned by disjointed extracts from the speeches of individuals. That some of its friends in their speeches or communications have advanced sentiments not to be justified, may be admitted, without in the least affecting the principle and tendencies of the Society. These distinctions are so plain it is unnecessary to illustrate them. Let us, however, refer to these extracts.

The first is said to be from the 14th report. As no page is given, I have not been able to find it either in the report or speeches, but I do not say it is not there.

The second is Vol. 4, page 306. This is from an anonymous writer.

The third is, Vol. 2, page 183. This is an extract from the address of C. C. Harper to the voters of Baltimore.

The last is Vol. 3, page 26. This is from a paper printed in Indiana, quoted in the Repository, avowedly to show the state of public opinion in that quarter.

It is my settled conviction that the tendency of this Society is of vital importance to Missionary operations in Africa, to put an end to the slave trade, to elevate the people of colour—and by its moral effects to lessen the evils of slavery. If health and time be granted, in due season I shall examine each of these important items. In this number I choose to illustrate the first of these, mentioned incidentally in my last communication.

There are now in the neighborhood of Liberia two ordained missionaries, with their wives, and a young lady as a teacher sent out by the Methodist Episcopal church. There are three ordained missionaries, and the wife of one of them, and also a colored man as an assistant missionary, sent out by the Western Board of Foreign Missions. It is understood to be the intention of these societies, to strengthen and enlarge these missions, as fast as the churches may furnish the men and the means. This in fact is but the commencement of missionary effort for benighted and bleeding Africa. The door in the providence of God has been thrown wide open. The glory of our churches, may truly be said to be, their missions among the heathen; and most truly in the case of Africa, is the spirit of God now saying to the churches,—“Arise, shine, for the glory of the Lord has arisen upon you.” But by what agent has God in his providence opened this door? Let us see what was the condition of the present field of labor of our missionaries a few years ago.

Dr. E. Ayres and Lieut. Stockton came to anchor in the St. Paul's river, on 11th Dec. 1821. Next day they landed at Kings Crootown. “It had been represented to us as unsafe to go on shore without being armed, and that we should certainly be murdered and robbed. But we determined to go unarmed, as an evidence that our aim was pacific.—While sitting and waiting for the king, under the shed of a Crooman, the people kept collecting, most of them with knives hanging to their sides. At length there came five or six armed with muskets. I began to think there might be some truth in the reports. We were now surrounded by fifty or sixty armed in this way.” Appendix 6, Annual Report, page 60.

“On the 13th we again went to meet his majesty; after sitting three hours in palaver, the unfortunate subject of the slave trade was broached, and we again broke up the palaver.”—page 61. “There is scarcely a spot on the coast, which does not show traces of the slave trade, with all its attendant horrors. The arrival of a slave ship in any of the rivers, on the windward coast, is the signal for war between the natives. The hamlets of the weaker party are burnt, and the miserable survivors are carried off and sold as slaves.” Letter of marquis Londonderry to Sir Charles Stuart. March 26th, 1822. Appendix 6, Report, page 57.

“I can affirm with confidence, that at least 2000 slaves are annually shipped from the Bay between Cape Mount and Montserado.” Mr. Ashmun to the Sec. Navy, Dec. 7th, 1823. Appendix 7, rep. page 52. “The sale and transportation of slaves, I regret to state, are continued here (Montserado) without restraint or disguise.” Mr. Ashmun to Capt. Spence, 31st March, 1823.

“The head men declared that they never had any intention to sell Cape Montserado, because the spot was consecrated to one of their deities or beings of superstitious idolatry, and it was the cause for which they made war against the colony.” Capt. Spence to Sec. Navy, June 27th, 1823. page 58.

These extracts could be multiplied to any extent, showing conclusively that the slave trade existed along the whole African coast. Let us now see from the testimony of eye witnesses the state of feeling and depth of moral depravity of the natives where this horrid traffic exists.

“I saw 400 slaves at Badagry crammed into a small schooner of eighty tons. The appearance of these unhappy beings was squalid and miserable in the extreme. They were fastened by the neck in pairs: only one-fourth of a yard of chain being allowed to each, and driven to the beach by a parcel of hired scoundrels, whilst their associates in cruelty were in front, pulling them along by a narrow band, their only apparel, which encircled their waists.

On leaving their native shores, the wretched slaves, set up a wild and dismal lament; but their tears failed to soften the hearts of the relentless christians, who huddled them hastily into the holds of the vessels, and the cries of the Africans were heard no more.” Landers' 1st Journal, Vol. 2, page 239.

“Badagry being a general mart for the sale of slaves, it frequently happens that the market is overstocked or no buyers are to be found. In these cases the maintenance of the slaves devolves solely upon the government. The King, unwilling to bear the expense, causes an examination to be made, when the sickly, the old, and infirm are selected and chained by themselves. Next day they are pinioned, conveyed to the banks of the river,

and, with a weight about their necks, are cast into the stream, and there left to perish by the pitiless Badagrions. Slaves who from other reasons are rejected by the merchants, undergo the same punishment, or are left to endure more lively torture at the sacrifices; by which means hundreds of human beings are annually destroyed." Page 250.

"The remnant of the unpurchased slaves, who are not drowned with their companions, and prisoners taken in war, are reserved for sacrifice to their gods; which horrid ceremony takes place at least once a month; besides a grand sacrifice once a year. Each victim being conducted to the Fetish tree, a flask of rum is given him to drink, and while he is swallowing, a fellow stealing behind with a heavy club inflicts on the back of his head a violent blow with the murderous weapon. He is then taken to the Fetish hut and beheaded and the blood received into a gourd; the body is cut open and the heart extracted entire, and while yet quivering with life presented to the king first, and afterwards to his wives and generals, who all make an incision in it with their teeth. It is then affixed to the point of a spear, and with the blood and headless body paraded through the town followed by hundreds. The remains of the heart are then cast to the dogs, and the body, cut in pieces, is stuck on the Fetish tree, where it is left till wholly devoured by the birds of prey." Page 263.

"By accident I saw this much talked of Fetish tree, a few days only after the celebration of one of the grand yearly sacrifices; and it was the most ghastly and appalling object which I had ever beheld. While proceeding to the coast we missed our way, and did not for some time discover our error. We had not advanced many miles into the country before our noses were saluted with the most overpowering effluvia, like that exhaled from putrid substance. The smell at length became wholly insupportable, and I was obliged to cover my mouth and nose with a thick handkerchief. The so much dreaded Fetish tree then suddenly burst upon my sight; its enormous branches literally covered with fragments of human bodies; and its majestic trunk surrounded by irregular heaps of human skulls. The tree stands in the centre of a large piece of open ground in the centre of the forest and is the largest tree I had ever seen. Thousands of vultures, which had been scared away by our unwelcome intrusion, were yet hovering round and over this disgusting food, and now and then pouncing fearlessly on a half devoured arm or leg. Although scenes of horror had become habitual and familiar to me, my feelings encountered a more violent shock while staring at the overwhelming scene than I had ever before experienced; the huge branches of the Fetish tree groaning beneath their burden of human flesh and bones, sluggishly waving in consequence of the sudden retreat of the birds of prey; the intense heat of a vertical sun; the intolerable stench of the corrupt corpses, the heaps of human heads and skulls; the awful stillness and solitude of the place disturbed only by the frightful screaming of voracious vultures as they flapped their sable wings almost in my face, all tended to overpower me; my heart sickened within me; a dimness came over my eyes; my legs refused to support me, and turning my head I fell senseless into the arms of Jowdie, my faithful attendant. Pasce assisted to bear me from the scene of blood, and the two blacks emptying a calabash of water on my head and face, I slowly revived; and after a slight refreshment, pursued my journey by another path." Page 265.

Such was the condition of Africa before the colony of Liberia was planted there.—There Satan had his seat, and rained with the despotism of the bottomless pit. The churches of Christ in the United States, beheld her lost and helpless condition; but to behold this moral death, and to weep and pray over it, appeared to be all that could be done. Prayers indeed ascended in her favor to the throne of grace, that the way might be opened for the entrance of the True Light, and those prayers, blessed be God, were answered, and were answered too by the instrumentality of this very Society, now so much abused and vilified. The sons and daughters of the churches are now there. The devoted missionary has planted the standard of the Prince of Peace, and unfurled the banner of the cross, on that very Mount, so recently sacred to the demons of the heathen; and there, at this moment, are the children of the heathen in the Sabbath Schools, clustering around their teachers,—and on that blood-stained coast the sound of the gospel is heard;—Zion, the city of our solemnities is there, and better than all, there has rested, and now rests, the blessing of Zion's King.

I confess that to me, it is a matter of astonishment, and deep and most painful feeling, to see good men, men who love the Saviour and the Saviour's cause, arrayed in most deadly and determined opposition, to that very Society which God in his providence has made the very means of enabling his churches in the United States, to occupy these dark places so full of horrid cruelty. "Thy kingdom come," is the daily prayer of many of these men. "Let the Colonization Society perish,—perish Liberia," is their daily work. Suppose they succeed in their work,—in opposition to their prayers,—suppose the Society is put down at home, in a few years the besom of desolation will sweep over the colony, some of the colonists will return to the United States, others will become incorporated with the heathen, the missionaries are driven out; the slave-trade, with all its horrors, again pollutes the whole coast, the standard of the cross gives place to the altar of the bloody demon of Montserado, the fetish tree is again bedewed with human blood. The grave of Coxé, dishonored and despised, is enclosed by the fetish hut,—and his honored and hallowed name must be erased from our memories. His dying words, that true and touching speci-

men of the moral sublime—"Let thousands fall before Africa is adandoned," is but the effusion of derangement and folly. His life and his labors, and the lives and labors of Mills and Ashmun, have all been in vain.

To effect these results, we see societies formed, printing presses erected, men of talents, of wealth and influence, many of them men of piety zealously, some of them recklessly engaged. My soul almost sickens at the thought; because, if they succeed, our entire missionary operations in Western Africa must be abandoned. But these men, with all their efforts cannot succeed. I know how vain is all human reasoning when presented to minds previously occupied with a darling object; but I know, on the other hand, who has said, that "Ethiopia shall stretch out her hand unto God."

Z.

March 31, 1834.

IN FAVOR OF COLONIZATION.—No. 4.

MR. EDITOR:—Your correspondent, J. L., assumes in his 4th number, that the Colonization Society is evil, and only evil; that no good it may do, will cure the wickedness inherent in the Institution. Do what good it may, it is still the upas tree. But may I be permitted to ask, where has all this been proved? Certainly not in his first four numbers; unless indeed we take unqualified assertion for proof. In my second number I called on him to sustain his charges; and I hope that call will yet be answered. It will be no answer, however, to prove that the free blacks ought to be better treated in the United States than they now are. Although I cannot with him consider the black man as "a white man," because I am not yet prepared for an amalgamation of the two races, still I wish more attention were paid to the moral elevation of this class among us. But what has that to do with colonization? I wish from my heart that every free colored person and every slave were sincere Christians; but I am yet to learn in what possible way the Colonization Society interferes with any measures pointed out in the Bible to expect this great and desirable end. How we injure those in the United States by building up a Christian colony in Africa for those willing to go there, requires some proof. Until that proof is afforded, I will pursue the course already indicated, to show the advantages, and Christian tendencies of the Colonization cause.

One of the favorable tendencies of the Colonization Society, as claimed by its friends, is its salutary and decisive influence in putting a stop to the slave trade. I propose in this number to commence the examination of this branch of the argument.

This part of the subject, it will be admitted by all, is of great and deep importance. I propose to examine, first the efforts that have been made by the Government of the United States, and the Governments of Europe, in opposition to this iniquitous traffic; then the result of those efforts, on the trade itself; and finally what effect the Colony of Liberia has had, or may have against the same demoralizing trade. In the dry detail of referring to laws and treaties, I hope your readers will not weary. Although they will find no appeals here to the imagination, yet here are facts; without which, no just decision can be made.

The traffic in negroes was commenced in the beginning of the 16th century, by the Portuguese, and after them by all the nations of Europe, who had colonial possessions.—When the slave trade became general, it became a great source of profit, to the petty African despots, and gave rise to interminable wars and outrages, which struck at the root of all social ties. Some writers estimate the number thus sold into slavery, during the last three centuries, at forty millions. This estimate is quite uncertain, but we know the number must have been very great.

The first opposition to this barbarous traffic, which I have been able to find, was by the general court of Massachusetts. In 1545, a law was made "prohibiting the buying and selling of slaves, except those taken in lawful war or reduced to servitude for their crimes, by a judicial sentence, and these were to have the same privileges as were allowed by the laws of Moses."—*4th Vol. Mass. Hist. Col. page 195.*

The courts of justice of Massachusetts, when the subject of slavery was brought before them, sustained and went beyond the legislature. The first trial took place in 1770, and terminated in favor of the negroes. In this suit, several blacks had sued their masters for their freedom and for wages for past services.—*Same Vol. page 202.*

Virginia, by a series of 23 acts, the first passed in 1699, brought the whole force of her legislative authority to bear against this traffic. On the 1st of April, 1772, her most eloquent memorial against this trade, was presented to the British Throne. In October, 1778, during the tumult and pressure of the revolutionary war, this trade, under heavy penalties, was prohibited.—*Pucker's Blackstone, Vol. 2, Appendix, p. 49.*

Most of the other states, before the adoption of the constitution of the United States, also prohibited this demoralizing traffic.

The Friends, or Quakers, at an early period, stood up for the rights of this unfortunate race. Their opposition commenced as early as 1727. In 1751, they abolished slavery among themselves. In 1772, by the efforts of Granville Sharp, the English courts decided, that slavery could not exist in England. This great and good man, was the soul of

all the efforts in England, to put a stop to the slave trade. In 1783, Wilberforce presented the first petition to Parliament. In prosecution of this holy cause, the philanthropists of Great Britain persevered, till the 10th of June, 1806, when the House of Commons declared the slave trade inconsistent with justice, humanity, and sound policy; and on the 6th of February, 1807, the act of Parliament passed, fixing the 1st of January, 1808, for the final abolition of this traffic.

By the constitution of the United States, Congress had no power to prohibit this trade, till January 1st, 1808. But long before that period, various acts of legislation passed, containing rigorous penalties, all tending to suppress this traffic.

The act of 22d of March, 1794, under the penalty of forfeiture of the vessel and heavy damages, prohibited any of the citizens of the United States or persons residing therein, from carrying slaves for sale to any foreign kingdom.

By the act of 3rd of April, 1793, all slaves carried into the Mississippi territory, to which the constitutional provision did not extend, were declared to be free.

By the act of 10th of May, 1800, citizens and residents, under heavy penalties, were prohibited from holding any right or property, or services, in vessels engaged in transporting slaves from one foreign country to another. The public ships of the United States were authorized to seize such vessels and crews.

The act of 23th of February, 1803, under heavy penalties, forbid masters of vessels from landing slaves in any state, where the state laws forbid their importation.

By the act of 2nd of March, 1807, the importation of slaves into the United States, was prohibited after the 1st of January, 1808, the time prescribed by the constitution. This act contains many severe provisions against any participation in the slave trade; such as long imprisonments, heavy fines, forfeiture of vessels, &c. The navy, also, was to be employed in bringing the offenders to justice. This act went into operation on the day when the British act of Parliament prohibited the traffic.

By the act of 20th of April, 1818, the prohibitory laws were further improved. Among other precautionary provisions, the labor of proof was thrown upon the defendant.

By the act of 3rd of March, 1819, the penalties of former acts were extended to the officers and crews of the offending vessels. The President was authorized to return the recaptured Africans to Africa, and appoint agents there to receive and take care of them.

In addition to all these, by the act of 15th of May, 1820, the slave trade was declared to be piracy, and all those engaged in it, should be adjudged pirates, and on conviction, *shall suffer death*.

In the mean time, by the noble and persevering efforts of Great Britain, all Europe had been aroused to the iniquity of this immoral and pernicious traffic, and various legislative and diplomatic measures were adopted against it.

On the 8th of February, 1815, the five principal powers of Europe, at the Congress of Vienna, made a solemn engagement that the traffic should be made to cease.

In Denmark, the trade, by law, ceased on the 1st of January, 1803. In Sweden, on the 3rd of March, 1813.

Napoleon, in 1814, on his return from the Isle of Elba, interdicted the slave trade; and on the 30th of July, 1815, Talleyrand announced to Lord Castlereagh, that the slave trade was thenceforward, forever, and universally forbidden to their subjects.

The Netherlands stipulated for its abolition on the 4th of May, 1818.

Spain promised, in her treaty with Great Britain, of 30th of September, 1817, to abolish the slave trade entirely, on the 31st of October, 1820; and Great Britain, on the 9th of February, 1818, paid her £400,000 sterling, as an indemnity to Spanish subjects.

Portugal, in her treaty in 1817, stipulated to abolish the traffic north of the Equator, and at the same time agreed, that in 1823, the traffic should cease south of that line, England agreeing to pay her £300,000 sterling as an indemnity. By the treaty with Brazil of the 3rd of November, 1826, the entire trade, by her subjects, was to cease in three years from that date.

By the treaties with Spain, Portugal, the Netherlands and Brazil, it was further stipulated that the reciprocal right of search should exist between them respectively, and the British Government; and that mixed courts of adjudication should be created, at Sierra Leone, Havana, and Rio de Janeiro. Each of these courts consisted, on the part of each Government, of one commissioner judge, one arbitrator, and one secretary.

From this examination, it appears that every Government in Christendom, has, for years, been arrayed against the continuance of the slave trade. Laws have been enacted, treaties have been formed, judicial decisions have been multiplied; and ships of war have been commissioned to arrest the progress of a traffic stained with blood, murderous to its objects, and searing and blasting every thing human in the hearts and the souls of its perpetrators. The effect of these mighty efforts, and the success, or rather the want of success which has resulted from them, I propose to examine in my next number. Z.

April 7th, 1834.

IN FAVOR OF COLONIZATION.—No. 5.

MR. EDITOR:—After perusing the 5th number of your correspondent "J. L." I am led

to think, that the present discussion will not be of much interest to your readers, and that it promises to be of little use to him or to myself. In that number, if I understand him, he goes for an entire amalgamation of the white and the colored races; and contends that my objections, stated in a former number, are in violation of the great precept, "Thou shalt love thy neighbor as thyself." I certainly have no fault to find with him for so understanding the great second command of the moral law. But I have other engagements, of more importance, in my opinion, than to contest such a principle in the public prints. I will not quarrel, with the man who openly avows, that he has no objection, nay, that it is his duty to give his consent to the marriage of his son or daughter with a colored person,—or if he be a bachelor—for I have not the pleasure of knowing your correspondent—that he has no objection to take one of the sable daughters of Africa to his bosom. I will suggest to him merely, whether if all men were even of his opinion in this matter, it would not still be a solemn duty for the sake of Africa, to permit those who were willing, to go there.

He does not, I think, do me justice in reference to my remarks on his quotations. I assure him I did not intend to cry "bad dog." But I did intend to state the truth. He made quotations and referred generally to the different Reports, I stated these quotations were not from the Reports of the Board of Managers. I repeat that statement. A report of the board is one thing, a speech from an individual is a different thing. I am called "to put my finger on the spot." This is rather hard. I requested J. L. to give us a page, but without regarding this reasonable request, he throws the question back again. I can say to him that my call was made in no unfriendly tone. That he had not referred to the pages, and stated who used the language he quoted, I supposed was a mere inadvertence on his part. But I thought it important that your readers should know whether a quotation was to be charged to the board, or to one of the speeches, or to some correspondent. I hope hereafter he will give us the page, and state who it is that uses the words quoted. Let him do this with his first quotations, and what he requires from me will be unnecessary.

His questions at the close rather amuse me. I hope he will not consider it all unkind if I say to him, that I have no doubt he can answer those questions for me.

In my last number I referred to the laws, judicial decisions, treaties, and other efforts adopted for the suppression of the slave trade. On examining the various measures taken by so many governments for the abolition of this bloody traffic, the first impression of the mind is, that the trade no longer exists. The painful and sickening facts, however, leave it doubtful, whether the traffic have been materially lessened; while it is certain that in order to escape discovery and capture, the horrors and cruelty incident to the trade in any form, have been increased ten fold. In referring to authentic sources of information on this subject, my difficulty has been to make selections. I have omitted all cases of individual capture, and confined myself to those documents and statements which give results. These I will now proceed to lay before your readers.

In Dec. 1816, the African Society in London state, that the estimate of slaves carried from the Western coast of Africa, across the Atlantic, at present amount to upwards of 60,000.—*Third inclosure submitted by Lord Castlereagh, to the ministers of the five powers. Feb. 4, 1818.*

Col. M'Carty, Gov. of Sierra Leone, writes as follows, 20th April, 1817. "I am grieved to say, that there is nothing favorable to state with respect to the slave trade, which has actually extended three times as far as at any period during the late war." June 28, 1817. "The coast is crowded with slave ships, and no trade can be done where they are. July 20, 1817. "The slave trade is raging dreadfully on the coast. Goree has become quite an emporium of this traffic. No other trade can be carried on where the slave trade prevails."—*4th Inclosure, as above.*

The Church Missionary Society, in relation to their operations in Africa, thus write. "The country was gradually opening itself to the instructions of the Missionaries, when the revival of the slave trade proved a temptation too great to be resisted. So great is the demoralizing effects of the slave trade, and so inveterate the evil habits it generates, that it may be necessary to withdraw the Society's settlements formed beyond the precincts of the colony of Sierra Leone."—*4th Inclosure, as above.*

"Not less than 6000 captured Africans have been landed at Sierra Leone, by the British ships of war. The slave trade is carried on to a very great extent. There are probably not less than 300 vessels on the coast engaged in that traffic each having two or three sets of papers. You have no idea how cruelly these poor creatures are treated by the monsters engaged in taking them from the coast."—*Capt. Trenchard, off Sierra Leone, to Sec. Navy, 10th April, 1820. Cong. Rep. 1830. No. 314, p. 347.*

"The slave trade is carried on briskly in the neighborhood of Sherbro Island. There is a vessel under American colors within 25 miles of us, taking in a cargo of slaves."—*Rev. S. Bacon, to Sec. Navy, same report.*

"The annual average number of slaves withdrawn from Africa, is from 50,000 to 80,000."—*Report Com. Cong. 9th Feb. 1821.*

"The committee are unable to state whether those American merchants, the American capital, and seamen, which heretofore aided in this traffic, have abandoned it altogether.

or have sought shelter under the flag of other nations. The trade, however, increases annually, under the flag of other nations."—*Rep. to Congress, 12th April, 1822.*

In the nineteenth report of the British African Institution, in 1825, the names and description of 218 vessels are given, engaged, or strongly suspected of being engaged in the slave trade.—*Rep. to Cong. 7th April, 1830. page 276.*

There were imported into Mauritius, from 12th June, 1823, to 12th April, 1826, 840 slaves.—*British State Papers. Vol. 25, No. 68, page 26.*

The captures by a single British squadron were as follows,—1824, seven vessels with 1613 slaves; 1825, nineteen vessels, with 3649 slaves; 1826, seventeen vessels, with 3539 slaves; 1827, nineteen vessels, with 1963 slaves.—*British State Papers. Vol. 26, No. 366.*

There were imported into Bahia, from 1st April to June 9, 1827, 3089 slaves, in fifteen vessels.—*Vol. 26. No. 542, page 253.*

There were imported into the port of Naranham, in 1826, 553 slaves.—*Same, page 256.*

There were seventeen French vessels boarded by the African from 3rd Aug. to 23rd Nov. 1826, containing 2577 slaves.—*Same, page 265.*

The mixed commission at Sierra Leone condemned slavers as follows: 1825, ten vessels with 752 slaves. 1826, twenty vessels with 4017 slaves. Till July 1827, seventeen vessels with 1750 slaves.—*Same, page 13.*

The importations into Rio de Janeiro were as follows 1820, 15020 slaves—1821, 24,134.—1822, 27,363.—1823, 20,349.—1824, 29,503.—1825, 26,254.—1826, 33,999.—1827, 29,789.—1828, 43,555.—1829 to 1st March, 13,459. Walsh's Brazil.—*Vol. 2, page 178.*

The British Squadron on the coast of Africa in 1829, captured 22 vessels with 5210 slaves; and from 8th Nov. 1830, to 19th March, 1832, eleven vessels with 2,627 slaves.—*Surgeon Leonard's records of a voyage, page 268-9.*

One or two cases will show the sickening and horrid cruelty, with which this detestable and murderous traffic is now carried on.

On the 10th of Sept. 1831, the two tenders in company, chased into the river Bouny and captured the Spanish brigs, Rapido and Regulo, the former of 175 tons, eight large guns, fifty six men, and 204 slaves; the latter 147 tons, five large guns, fifty men and two slaves; both bound to Cuba. Connected with the capture of these two vessels, a circumstance of the most horrid and revolting nature occurred, the relation of which will afford an additional instance of the cruelty and apathy of those who carry on the slave trade.—During the chase, they were seen from our vessels to throw their slaves overboard, by twos, shackled together by the ancles, and left in this manner to sink or swim as they best could! Men, women, and young children were seen in great numbers struggling in the water, by every one on board the two tenders; and dreadful to relate upwards of 150 of these wretched creatures perished in this way, without there being a hand to help them; for they had all disappeared before the tenders reached the spot, excepting two, who were fortunately saved."—*Leonard's records of a voyage, page 234.*

I havintended to relate other cases, but I am sick at heart with the exhibition of the dreadful extent to which the trade is still carried on, and the bloody and horrible cruelty with which it is now accompanied.

In my first number I showed the extent of the efforts made to stop the slave trade, in this number I have shown that the trade is carried on, to its usual extent, and with increased and increasing horrors. From this melancholy review it will be seen how inefficient have hitherto been all the noble efforts of governments, aided by the great and good men in the United States and in Europe. The Christian world must turn to and employ some other agency, or the trade will continue. In my next I shall examine the tendency, which the colony of Liberia, and other colonies have had and will have to arrest and finally stop this odious traffic.

April 14, 1834.

Z.

IN FAVOR OF COLONIZATION.—No. 6.

MR. EDITOR:—In his 6th number, your correspondent J. L., instead of proving the charges made and reiterated in his previous numbers, against the Colonization Society, informs us, that "we will for the present ground our weapons."

When I read this, I supposed we were to have no more indefinite and groundless charges; no more extracts from speeches, quoted as *Reports* of the Board of Managers; and that if former charges were not attempted to be proved, new charges at least would not be made. In all this I was mistaken. The grounding of his weapon, is but the arrow of the flying Parthian; and the writer who in every page has cried out, Do as you would be done by, shuts his eyes and stops his ears to that other precept, Thou shalt not bear false witness against thy neighbour.

"We now understand the Board and Z. to say—that they do not expect or design to affect the system of slavery, or to benefit to any extent the free people of colour; or even to do more for Africa, than keep a kind of warlike or military garrison, into which *missionaries may retreat when their God neglects to protect and stand by them.*"

I hope Z. will never follow the example here set, of trifling with and profaning the great and holy name of Him who made the heavens and the earth; and however much it may suit your correspondent to ridicule and make sport of the missionary enterprise, he may be assured there are thousands and hundreds of thousands, who will no more respect his wit, than they will approve his profanity. Where has Z. said what he is here charged with saying? But I forbear. It was not to notice such a mode of reasoning, that I asked the privilege of using the columns of the "Friend."

What agency the colonization cause has had, or may have in arresting the slave trade, is very much a question of evidence. One fact here is worth a hundred speculations; and the testimony of men on the spot, is, and must be, conclusive, be that testimony what it may. But it will be found, that in the facts stated by eye witnesses of what they relate, and in the judgment of those, who from their situation in Africa are able to decide correctly, there is entire unanimity.

"The policy which I have invariably pursued in all the intercourse of the colony with the natives, is that of humanity, benevolence and justice. They have been treated as men and brethren of a common family. We have practically taught them in the spirit of the Parent Institution, that one end of our settlement in their country, is to do them good. We have adopted sixty of their children; and brought them forward as children of the colony—and shown a tender regard for their happiness and a sacred regard to their rights, even when possessed of a dictatorial power over both. In this conduct a new and surprising view of the character of civilized man has been presented to them. They have for the first time witnessed the effort of principles superior to the hopes of mercenary advantage, in this conduct of the settlers, and for the first time appear to be apprised of the fact, that among civilized people, there is a good as well as a bad class. They have learnt from this colony, what no other foreigners have cared to teach them—their immortality—their accountability to God who made them, and the destruction which certainly awaits at last the unrestrained indulgence of their lusts and vices. They have for the first time learned and still can scarcely believe, that thousands of strangers, in another hemisphere, are cordially interested in the advancement of their happiness. Our influence over them is unbounded. We have their confidence and their friendship, and those built on the fullest conviction, that we are incapable of betraying the one or violating the other.

"One of the most obvious effects of this colony has already been to check, in this part of Africa, the prevalence of the slave trade. Between Cape Mount and Tradetown, comprehending a line of 140 miles, not a slaver dares to attempt this guilty traffic; our influence with the natives, of this section of the coast, is known to be so great, as to expose to certain miscarriage, any transaction entered into with them for slaves. But there is a moral feeling at work in the minds of most of our neighbours, contracted doubtless by means of their intercourse with the colony, which represents to them the dark business in a new aspect of repulsiveness and absurdity. Most are convinced that it is indeed a *bad business*. But minds even as ignorant as theirs, cannot be unaffected to see foreigners more concerned for the welfare of Africans than Africans for each other. Perhaps it is yet to be seen, that the most barbarous of practices may be effectually undermined, by an influence as silent and unpretending as the persuasive power of Christian example." Mr. Ashmun to the Board, 31st Dec., 1825. Repository, vol. 2. p. 97—99.

"We have thought proper to interdict the slave trade on the whole line of coast, comprehended between Cape Mount and Tradetown, both inclusive. The ground assumed is that of a qualified jurisdiction, actually held by the colony over this whole district. It is believed that no slaver will proceed to land her cargo, (and without landing it he cannot get slaves,) in the face of such an interdict formally notified to him. But, in case his audacity prevails, and the goods are landed, we have only to announce to the native chiefs of the place, that, according to the laws of the colony, those goods are forfeited, and an instant seizure, in nine cases out of ten, is certain to follow."—Mr. Ashmun to the Board, 10th May, 1826. Repository, p. 184.

"The importance of this colony, as it regards the native tribes of the coast, is, in my estimation, great. They already begin to perceive that it is civilization and the blessings of religion, which give superiority to man over his fellow man. They had supposed it was the white skin; but now they see in their neighbourhood men of their own colour, enjoying all those advantages, hitherto deemed peculiar to the former. This has elicited a spirit of inquiry, which must tend to their benefit. The philanthropist may anticipate the day when our language and religion will spread over this now benighted land. The slave trade will cease as the colony progresses and extends its settlements. The very spot where now exists a free people, was a depot for the reception of manacled slaves. This fact alone is entitled to consideration, and ought to arouse the zeal of the friends of humanity every where."—Captain Nicholson, of the United States Navy, to Mr. Clay, 1828.—Repository. vol. 4, p. 95.

"I have concluded to continue the factory at Grand Bassa, as I find it is the means of our exercising a considerable influence over a large tract of country. The chiefs have promised if I continue the factory, to pay their debts, and have nothing to do with the slave-

trade, nor permit any slaves to be sold in their territory."—Dr. Mechlin to the Board, 31st August, 1829. *Repository*, vol. 5, p. 280.

"Most of the petty kings around us would gladly place themselves under our protection. On the death of King Peter, his head man, assumed the name of King Long Peter, and placed himself and people under the protection of the colony. A deputation was sent down to inform me of the fact, and receive my orders respecting their future disposal.—They were informed that hereafter they would be subject to our laws, that they must consider themselves Americans, and entirely independent of the neighbouring tribes, who should not molest them.

"When this was made known to them, it was received with shouts of joy, and they could scarcely be restrained from coming down in a body to visit us, though then late in the afternoon. The advantages to be derived from this arrangement, they are well aware of. They are at once freed from the oppressive customs and laws of the surrounding tribes, and know they cannot be sold into slavery, as they were before at any moment liable to be. They will be secured from the hostile incursions of other tribes, for such is the terror with which we have inspired them, that they will not molest any whom they consider as belonging to the colony.

"I find our colony is becoming more known in the interior, from the increased number of Mandingoes who resort to us. These people form the connecting link, or medium of communication, between the interior tribes and those inhabiting the sea coast."—Dr. Mechlin to the Board, 20th March, 1830. *Repository*, vol. 6, p. 53—55.

"The Thupoods, a warlike tribe who inhabit the country in the interior, at no great distance from Sierra Leone, have for several years waged a cruel and destructive war with their neighbours, murdering and enslaving all on whom they could lay their hands. In the progress of their victory, they reached the Sherbro Bullooms, (a tribe inhabiting the fine country directly southeast of Sierra Leone, and extending 120 miles along the coast,) and manifested a disposition to exterminate them by the sword, or reduce them to slavery. Under these circumstances the chiefs placed themselves under the protection of the British Government, and on the 24th of September last, entered into a formal treaty. In accordance with this treaty, Major General Turner, on the 4th of October, issued his proclamation, declaring the acquired territory an integral part of Sierra Leone. Thus is the slave trade forever abolished, in a country which has commonly yielded fifteen or twenty thousand victims annually."—*London Missionary Register* for December, 1825.

"In Freetown there are two government schools, on Bell's system, for the education of black children of every race, Maroons, Settlers and liberated Africans. In the male school, there are at present, 335 divided into ten classes. The boys are taught reading, writing and arithmetic only; the girls, besides these, are instructed in needle work. Every attention seems to be paid to their instruction; and, besides being remarkably clean, neatly dressed, and well behaved, the progress they have made in these branches of education, deserves the highest praise."—Surgeon Leonard's Records of a voyage to Africa, 1830—2, p. 59.

"There is no scarcity of Methodist chapels and meeting-houses in the place; and almost all the villages possess some residents attached to the Church Missionary Society, who, by their strenuous exertions in the cause of morality and religion, have all along been extremely unpopular among the dissolute Europeans."—Page 60.

"During my visits to Kipey, I occasionally entered the church while the negro children were singing a diurnal song of praise, superintended by a black missionary assistant belonging to the village. As my visits were always accidental, the children were, of course, quite unprepared, and I cannot speak too highly of the progress they appeared to have made in reading and writing, and of their clean and neat appearance."—Page 70.

"The trade of the colony employs about 50,000 tons of shipping annually. Since the suppression of the slave trade in these rivers, the system of vassalage and enlistment, under the banner of a chief, which was so necessary for personal protection during its continuance, has ceased to exist; and the sun of freedom having poured his benignant beams on the desecrated soil, industry has been fostered and every description of work has made rapid progress among the native tribes in the vicinity."—Page 71.

"It is among the children of these people brought up in the colony, that their mental capacity is to be judged of; and the children in the government schools at Freetown, as well as in those of the villages, appeared to me to be equal in intelligence and acquirements to European children of the same age."—Page 91.

"Two things are worthy of remark among these poor Africans:—Great external respect is paid to the Sabbath. The blacks on that day are clean and neatly dressed, the religious meetings are well attended, and the busy clamour of the week is hushed into a solemn stillness, more impressive even than the calm serenity which pervades every thing on that hallowed day in our own free and happy land."—Page 94.

There is no man now living who knows better what is the condition of Africa, and what are her wants, than the Rev. Dr. Philip. No man knows better what are the proper means to be employed, to raise her from the dust, to put a stop to the slave trade, to bestow upon her the rich blessings of the gospel, of free institutions and the knowledge and arts of civiliz-

ed life. His situation enables him to state facts; the strength and clearness of his mind, and the soundness of his judgment, give a value to every thing he says; and his pure Christian principles and the entire devotion of his whole life for the good of Africa, is a pledge for the truth of his remarks, not to be questioned. From the latest writings of this distinguished man, I shall make a few extracts, to which I call the serious attention of your readers.

"The gospel never can have a permanent footing in a barbarous country, unless education and civilization go hand in hand with our religious instructions. On any other principle, we may labor for centuries without getting a step nearer our object—the conversion of the world to God—than that which may have been attained in the first ten or twelve years of our missions."—Dr. Philip to the Society for Enquiry on Missions. Princeton. London Missionary Register, Jan. 1834, p. 9.

"Missionaries have two difficulties to encounter in this country—the demoralized state of the people, and the zeal of the Mahomedans among them. There is 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 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, 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. 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 understanding and their hearts; but in such a country as Africa, we must concentrate our strength; and keep firm possession of every inch which we have gained; and make use of the resources which we may be able to raise on it, for the further extension of our conquests."—Same letter, Foreign Miss. Reg., page 12.

On the facts here related, and the testimony of so many competent and enlightened witnesses, I submit the subject to the sober judgment of your readers. My object has been to reach their understanding, to convince their judgment, not to carry their imagination.

Although I have divided the subject of the slave trade into three numbers, it is but one subject, and would have appeared better in a single number, embracing, as I have attempted to elucidate it; first, the effort made by the Christian world to arrest this bloody and murderous traffic; second, the inefficiency of those efforts; and lastly, that the Colonization cause, is the only agency able to arrest its progress, and finally blot from existence this deepest stain on the annals of the human race. Z.

April 21, 1834.

NEW ORGANIZATION OF THE SOCIETY.

The unanimity of the proceedings which were adopted at the last Annual Meeting of the Colonization Society, for its reorganization, however gratifying to its friends, has not, it would seem, entirely silenced the cavils of its opponents. Some misrepresentations, to which it must be regretted that so respectable a print as the New-York Evangelist should have given currency, have led to the following conclusive publication, by a distinguished friend of Colonization, in the New-Haven Religious Intelligencer:—

The very respectable standing of the New York Evangelist as a religious newspaper, makes it necessary for me to correct, in this public manner, an erroneous statement respecting the late meeting of the American Colonization Society, to which the proprietors of that paper seem to be giving the most extensive circulation in their power. The statement to which I refer, is found in the last sentence of the Editor's report of the proceedings at that meeting, published in the Evangelist of the 1st instant: The Editor asserts, that 'the attempted reform' was ended, 'leaving all things in regard to the management, &c. as they were from the beginning.' *This assertion is entirely untrue.* If it were necessary, I think I could explain how the respected Editor came to make such a statement.—I doubt not that he made it with a good conscience.

I went to Washington at the appointment of the Managers of the Connecticut Colonization Society, and at the urgent solicitation of intelligent and benevolent men, in this State and out of it, with a view to aid in effecting a reform in the organization and management of the American Colonization Society. The reform which I, and those in whose behalf I acted, desired, has been effected. The Society consists now, of life-members

and delegates from auxiliaries. The President and Vice Presidents are no longer *ex-officio* Managers. The direction of the Institution, instead of being left in the hands of an indefinite and imperfectly responsible body, is now committed to the executive officers and nine other individuals, who will annually render a strict account to their constituents. I feel no hesitation in saying for my colleagues as well as for myself, that we have full confidence in the ability, fidelity and benevolent views of the new Board as it is actually constituted. And what is of no inferior consequence, while these reforms were discussed with much freedom, and while on particular points of discussion there was no little difference of opinion, the reformed constitution was finally agreed to, and the reformed Board of Managers was elected with entire unanimity.

My confidence in the success of the colony of Liberia, is not impaired, but strengthened. The want of management here and in Africa, by which the cause has been so much embarrassed, is at an end. The only constitutional objection of the Society, namely, the voluntary colonization of people of colour, now free or to be freed hereafter, will be pursued, I doubt not, vigorously, wisely and with *singleness of purpose*. With the discussion of the ethics of slavery, or the principles and process of its abolition, the Society has nothing to do; nor will the present Board be disposed to meddle with that subject. On the other hand, I am equally confident that the Society, as now organized, will not suffer itself to become auxiliary to any scheme for the compulsory removal or the increased oppression of the colored people.

The Editors of papers friendly to the cause of African Improvement, are respectfully requested to give this communication a place in their columns.

LEONARD BACON.

New-Haven, 13th of Feb. 1834.

TO THE FRIENDS OF COLONIZATION.

The Board of Managers of the American Colonization Society, deem it their duty to call upon all who, with them, have this great object at heart, to recollect that the season is coming around, (our National Jubilee) when benevolent Clergymen of every denomination throughout the United States, have heretofore called the attention of their congregations to the claims of this Society; which calls, have afforded to it great support in carrying on their important work; and it is confidently expected that the call for the present year, will be equally successful.

The appeal now made, is prompted by considerations of the most pressing character. Much of the aid which, under ordinary circumstances, would have been given towards carrying on the operations of the Society, has been, and will probably continue to be afforded in the form of subscriptions to the loan of fifty thousand dollars proposed to be made by the Board for the purpose of extinguishing the debt of the Institution. The efforts to dispose of this stock loan have been attended with partial success; and the Board are encouraged to hope, that patience and perseverance will secure the full accomplishment of the scheme. But the avails of the loan being of course designed for the special object of paying the debt, the Managers must look to other sources for means to prosecute general objects. Among these are several important plans for the religious, moral and agricultural improvement of the Colony, which if realized cannot fail, they confidently believe, to render Liberia a residence powerfully attracting every free man of colour, who desires to elevate himself in the scale of social being. They trust that the Reverend Clergy throughout the Union, sympathizing with them in zeal for this purpose, will give to it the strong aid of their influence and eloquence on the approaching

FOURTH OF JULY.

It is to contributions arising from their exertions on that occasion; to the Auxiliary Societies; and to the public spirited individuals who have, from time to time set on foot, and carried into effect voluntary subscriptions, that the Parent Society looks for support in establishing a well-organized,

civilized and religious Society of free coloured people on the barbarous shores of Africa.

The Society has occasionally employed special Agents for the purpose of spreading information on this subject in different parts of the Union, and of collecting funds; but though in some instances this course has been successful, in others, a great portion of the money collected has been expended in compensating the Agents and in paying their travelling expenses.

It is apprehended that many of the Auxiliary Societies have become inactive. When first organized, some of them, it is believed, proposed to raise a certain amount within a limited time, and after this was effected, the exertions of the Society ceased. It is earnestly hoped, that in all such cases, the Societies will be revived, and that each member will agree to make a moderate annual payment; as, unless the Parent Society receives a regular support from its Auxiliaries, it cannot effect the great objects of its Institution.

The Board of Managers have already stated that the REV. JOHN B. PINNEY has been appointed temporary Agent of the Colony; and from the active, persevering industry which he has exhibited in the short time he has been in the country, and especially from the exertions which he is making to promote the agricultural interests of the Colony, which must prove the means of greatly increasing its prosperity and happiness, they hope the Board of Directors of the Western Foreign Missionary Society, in whose service he went to the Colony, may consent that he may continue to occupy that important station.

May, 1834.

FROM LIBERIA.

Letter from the Rev. MATTHEW LAIRD, addressed to the Stated Clerk of the Presbytery of Northumberland, dated MONROVIA, Feb. 25, 1834.

Friends and Brethren, greatly beloved:

The idea of conversing with you all once more, though it be through the instrumentality of the pen, and from this distant land, fills me with a thousand tender recollections. The endeared family altars, around which many of us have oftentimes bowed—the social meetings in which we oftentimes plead for each other, and a dying world—the sacred sanctuary, where under faithful truth, our hearts mutually bled for the impenitent, sympathized with the convicted, and rejoiced with those anticipating the joys of heaven—and more than all, that solemn hour when your trembling and unworthy servant was set apart to the responsible duties of the minister, and missionary of the cross—all these scenes rush again into my memory, and fill me with emotions of mingled sorrow and joy—joy that the recollection of all the past hours spent among you, does not rend me with bitterest self-condemnation—sorrow from the strong probability, that a recurrence of similar seasons shall never again be our mutual happiness.

But be that as it may, the will of the Lord shall be done, and what more should we desire? It were needless almost to state, that our departure from you was attended with deep conflict. Had no firmer cords bound us to you than those created by the strongly marked affection manifested the few last weeks of our stay among you, our long farewell must have been like the cutting off of a right hand; but the numerous additional considerations which united us to you and our native land, we need not mention.—But after leaving you, the kindness of those hitherto strangers supplied the place of dear relatives and beloved acquaintances, to a degree we had not anticipated.

Our voyage across the deep, commencing on the 6th of November, was to us unexpectedly pleasant. Very trifling sea sickness, which was so distressing to many of our company, fell to our lot. During a period of eight weeks, (one or two more than are generally required to reach Africa,) scarce any thing except goodness and mercy from the Lord was experienced. Captain Knapp and his crew treated us with the greatest respect and kindness, and though not pious, the Captain cheerfully granted us the privilege of morning and evening worship on deck, one evening each week for social prayer, and the opportunity of the public worship *twice* on the Sabbath. These things, together with the kind Providence which threw into company with us a family so interesting and agreeable as were our Methodist brethren and sisters, could not but make us feel and sing like David, "The Lord is my Shepherd, I shall not want." During these seasons, nothing was more natural or pleasing than for our imaginations to carry us in all the bonds of Christian affection into your social meetings, there to experience more strongly than ever, that

"Blest is the tie that binds
Our hearts in Christian love."

Free from storm or tempest, we were borne on safely until the last day of December; when the sight of land once more relieved our eyes from the monotonous scenery of the wide spread ocean. As the distant cape of Monrovia hove in sight, the idea of renewed and increasing responsibilities, added to the trials and dangers we must soon encounter, cast a momentary gloom over the mind, but our nearer approach to the most beautiful scenery of spring, dispersed the clouds, cheered our hearts, and made us anxious to land and wear out our lives in efforts to bring the withered and sun-blighted morality of this land to harmonize with its *natural loveliness*.

We need scarcely inform you, that the citizens of Monrovia received and treated us with the greatest kindness, and until we could get a house rented and fitted so as to be comfortable, provided us with every accommodation our circumstances required. In the mean time, to a degree even surprising to ourselves, our former prejudices concerning eating, drinking, and living with colored people, all seemed to vanish.

Our first interview with the natives was a considerable time before we landed. Several of their canoes came to us to find out who we were; and to bring us the news respecting the colony. The sight of these children of nature unmodified in appearance by any thing save a handkerchief around the loins, shocked our feelings considerably, especially those of our female friends; but it is astonishing how soon *all* became reconciled, and were cheerfully disposed to labor among them where duty might call.

In consequence of indispensable business for some time after our arrival and sickness since, we have not been able to visit any of the prospective mission stations, therefore our personal knowledge of the natives is mostly limited to those who trade among us, and labor for us. The country surrounding the colony belongs to the Deys, but it is supposed there are quite as many natives here, especially boys, from the neighbouring country, Bassa, as there are of the Deys. Both of these people frequently call upon us with rice, coffee, vegetables, and fruits, which they wish to trade for cloth, handkerchiefs, penknives, beads, &c. Though they seem very ignorant, they know enough about self-interest, whenever a good opportunity offers, to take the advantage of the "new men," (the name they give us.) The natives of whom we gained the most knowledge, however, belong to a tribe called the *Kroomen*. Their country lies about 180 miles south-east of this, but they are found in small groups of huts, all along this coast above us, north-west, as far as Sierra Leone. Their principal

object seems to be to gain ready access to ships, as they are a laborious, active people, and are consequently the only persons employed in lading or unlading vessels. Hence also they are very expert watermen; and quite shrewd in trading. They are also employed by the colonists here to do all kinds of work, done by horses and wagons in America. They transport every kind of material, even the stone used for building, on their *heads*. In such cases, however, they have a small cushion of *straw, grass, or cloth*.—They are very straight and well proportioned, with feet and hands as delicate as any white men; and their features are in many cases far more delicate than those of colored people in America. Judging from several boys we have had in our service, as well as the experience of teachers in this place, they will learn as fast as any people. Their prejudices, however, for their own peculiar habits and practices are almost invincible.

If we attempt to convince them of wrong (for example) in drinking rum, from *our not drinking*, they will reply, "That be Merican man fash,"—"me no be Merican man." This they carry so far that they will almost rather want than eat the victuals *we cook*. "That be whiteman's fash," is still the reply.

Those grown up have with few exceptions, some crude knowledge about God. Whether they owe it to intercourse with foreigners we cannot say; but the younger boys seem to have scarcely an idea about God, or the immortal soul. Their only god and saviour is generally carried around the neck by the name of "Greegree." These in shape and mechanism are of great variety. I will endeavour to describe the only one I have carefully examined.

The main part was the skin of a "Bush cat," about 18 inches in length, nearly the colour of a red fox, and nicely folded up in a roll. To the neck of this skin was suspended first a very small cloth bag filled with something, the virtue of which is "to raise the wind." Second, a *wooden pipe* "to calm the wind," about five inches in length, hollow, about an inch in diameter at the large end, and running to a point at the other.—Third, a smaller *horn pipe* "to keep the canoe from sinking" precisely the same in shape. Fourth, a small cord tied round the root of the tail, by biting off which "the sharks were to be kept off." And fifth the skin itself was to preserve the wearer from *being caught by the white man*.

Such, my dear friends, are the gods of the degraded pagans to whom you have sent us, and which they in their "blindness" reverence to such a degree, that they scarcely ever are seen without them around their necks, or are willing to part with them for any money. Whilst we, by the grace of God, are enabled to rejoice that we have come to this people, can it be that you will ever sorrow that you have sent us? Surely not? The idea of 3,000,000, of our fellow sinners, going down to the grave annually with no Saviour but the "Greegree," must cause your past efforts, though in one sense praise-worthy, to sink into insignificancy and induce you to make continued and greater efforts, to send and sustain the knowledge of the true Saviour in this heathen land.

The expense of this mission for the first few years at least will most probably be much greater than was anticipated.

We are happy to date this letter after having all recovered from our first attack of the fever. Mr. Temple was first taken about the fourteenth day after landing; myself on the eighteenth. Mr. Cloud on the twenty-first, and Mrs. Laird not until the fourth of February. My fever was preceded by a protracted chill, not harder than is often experienced in the ague of America, nor was the fever more severe for several days. It is worse every other day and generally grows higher until the 9th or 10th, when it

good attendance and good medical aid have been enjoyed, it gradually subsides. We have every reason to be grateful to the Lord for the instrumental aid with which he provided us at this trying period. Our Physician, Dr. Todsen, proved himself most assiduous in attention, and skilful in treating the fever during our illness. Had this not been the case, we fear the consequences would have been very serious, at least with some of the other brethren, who were much more severely attacked than myself. Mrs. L. was most mercifully spared to minister to our wants until I was able to be up, and her attack was neither so severe nor so long continued as that of the rest of the family. From our own brief experience, we are inclined to think that with the treatment we have had, *very little* danger need be apprehended by one having a good constitution and equal temperament. But destitute of good accommodations and medical aid, not one in five, humanly speaking, can survive. Up to this date, the 25th February, the last emigration of fifty-four persons, have all survived the fever except two. One of these an old lady of about seventy years, who would take no medicine; the other a little girl of delicate health. Concerning the death of our dear friend, Mrs. Wright, we will not stop here to remark, further than to express the opinion, that there is nothing in her case to deter other female friends of firmer constitution to attempt the ennobling work of enlightening Africa, whilst there is much in the cases of the other females of both mission families to strengthen the idea "that females endure this climate best."

Since this is not to be the resting place of any of us (a subject of *great regret* among the citizens,) we hope that some beloved brother from our native land will soon volunteer to come and raise up Missionaries on the very ground where the cry for their assistance is so loud and heart-rending. The morals of this place are quite as good as that of any other mixed community. The heat of this climate has been to us far less intolerable than we anticipated. Although the sun's rays are so penetrating that we dare not go out between the hours of nine and four without an umbrella, yet when in the house or shade we are generally comfortable in consequence of the fine sea breeze. The thermometer in our house has ranged between 75 deg. and 80 deg. since we came. We might proceed, dear friends, to give you a brief history of the natural productions of this land, which, through the kindness of providence, minister to our comfort, such as rice cassada, plantain, sweet potatoes, and fruits; such as oranges, limes, pine apples, soursaps, guavers, all of which we generally relish well. Also, we would gladly remark something concerning the small tho' beautiful horned cattle in the colony, the sheep without wool, the goats, swine, &c., but those for the present must be dismissed, as this letter has already swelled far beyond its intended limits.

And now, beloved brethren and sisters, with what shall we close? By saying we are unhappy? No! Though we are cast off from *many* of your advantages and comforts, and expect always to be whilst pilgrims here, and are subject to many ills from which you are exempted, still we are far from being able to say with the Apostle, "We have suffered the loss of all things for Christ." O, no! we are surrounded by many of the tender mercies of the Lord, and feel, we trust, more than ever disposed to say, "Though he slay me, yet will I trust in him." Moreover, we have not entirely suffered the loss of yourselves. We cannot dress ourselves without discovering many of the pledges of your affectionate regard; we cannot recline upon our pillows without finding ourselves comforted with the fruits of your kind labors. Nor do we ever bow around the family altar or enjoy the privileges of the sacred sanctuary, without feeling revived by the cheering hope,

that you, our beloved friends, are striving together with us in your prayers to God for us. And now, whilst in all the compassion of Christian sympathy, we would once more beseech those who neither pray for us nor themselves, "to be reconciled to God," we also entreat you, our Christian friends, to let your conversation be as becometh the Gospel of Christ, that whether we come and see you, or else be absent, we may hear of your affairs, how that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. Then we shall be sure you will not cease to compassionate the poor heathen, who have no Gospel, nor will you fail to hold up the hands of your unworthy representatives as they labour to dispel the spiritual midnight that broods over this vast continent. Our united and sincere regard to you all, in Christian love till death. Again we say, *farewell, farewell.*

MATTHEW LAIRD,

From the *Philadelphian*, May 1st.

Extracts of a letter addressed to the President of the Ladies' Association Auxiliary to the American Colonization Society, by Rev. J. B. Pinney, Colonial Agent, March 7th, 1834.

MADAM:—Suffer the momentary interview which I had the honour to enjoy at a meeting of your Ladies' Association, during my late visit to America, to be an apology for this letter, though it be little more than one of complaint. * * * * *

May God repay you an hundred fold for your deeds of love towards these poor children. In their name, I would thank you a thousand times, and all the ladies who are associated with you in this good work.

It will rejoice your heart to hear, that all the schools supported by you, are well conducted and prosperous. Mrs. Carsan's school, at Caldwell, I have been greatly delighted with. The children make rapid progress, and the inhabitants are becoming jealous lest the girls should all outstrip the boys, and become the best scholars. Mr. Eden, at New Georgia, is making some progress; much impeded, however, for want of a suitable room for conducting his school.

I regret to add; that we are about to lose the services of Mrs. Thomson, whose school is very large and flourishing, indeed too large.*

Mr. T—— has gone to Palmas and will doubtless soon send for Mrs. T——. Do search Philadelphia, and send us two or three well qualified teachers; we cannot proceed in the instruction of the elder and more advanced scholars without them.

* The first girls' school, located at Monrovia. The present condition of the school is thus described by the teacher herself: "The number continues quite large, entirely too large for one teacher. Justice is not done to either class. I attempted to teach sewing, but was obliged to give that up. Although the school is so crowded, the people do not think but that all their children can come."

NEW GEORGIA, LIBERIA.

[From the *Philadelphian*, May 8.]

A few days since, Mr. John Hanson, merchant of this city, favoured us with a letter to himself, from Rev. James Eden, dated at New Georgia, in Liberia, in which he represents himself as pastor of a Presbyterian Church near that place.

His congregation, he says, is small, and for want of some better place regularly convenes in a place "where not only the public tribunal is held, but where the natives and strayed goats take up their lodging at nights; so that it is impossible to keep it clean." He solicits Mr. Hanson, therefore, as having been frequently present in their religious assemblies, and having been an eye witness of their necessities, to procure for them aid if practicable in America. Particularly he solicits some cups and plates to be employed in celebrating the Lord's supper. He does not expect, he

says, that they should be *gold or silver*; but he and his people will be thankful to receive just such a set as any one may please to give.

The Sabbath school, he says, in connexion with his church, is in a very flourishing condition; but greatly in want of some spelling books for the children, which are not to be found at the Colony. He wishes particularly that Mrs. Beaula Sansom, President of the Ladies' Society, Auxiliary to the American Colonization Society, may know, that the children of the recaptured Africans at New Georgia are almost without books, and that shortly there will be no supply for them, unless they are sent from America.

DEATH OF F. DEVANY, ESQ.

By a late arrival we have received a file of the *Liberia Herald*, from which we learn, with regret, the decease of Francis Devany, Esq. on the 11th of September. He was a colored man—originally a slave, belonging to Langdon Cheves, Esq. of Charleston, South Carolina, and emigrated to Liberia at an early period of its settlement. For many years past he has been engaged in commerce, and had accumulated a handsome fortune by his industry, perseverance and enterprise, when his earthly career was ended in the thirty-sixth year of his age. His disorder was consumption, and Liberia will have occasion to regret in him, the loss of one of its most valuable citizens. He held, for some time, the office of High Sheriff of the Colony, and in the various relations of life, sustained and deserved the reputation of an honest man. When in this country, a few years ago, he bore evidence, before a committee of the Congress of the United States, to the favorable prospects afforded to emigrants by the Liberia settlement.

[*New York Daily Advertiser.*]

LIBERIA.

[*From the New York Commercial Advocate, May 7.*]

We have recently received several letters from friends in Western Africa, some extracts from which have been published. On a re-perusal, one remark struck us as worthy of public notice. The writer, after having been six weeks at Monrovia, says—"I have not seen a person, in the least intoxicated since my arrival." The Methodist Episcopal Missionaries have formed a "Conference" at Monrovia, called the Liberia Annual Conference, and at their first meeting fourteen members attended. After getting through with their church business, they formed a Society, called the "Conference Temperance Society;" thereby showing a determination to set a good example to the flock over which they are placed. The inhabitants have experienced great inconvenience from the scarcity of lumber, suitable for building—this, we are pleased to find, will soon be obviated by the erection of a saw mill. Perhaps as great an evil, as any, that prevails in this new African Colony, is a strong propensity to extravagance in living and dress.

THE RECAPTURED AFRICANS.

[*From the Philadelphian, May 8.*]

Mr. Brown, lately returned from Liberia, has informed us that a large number of the recaptured Africans settled at New Georgia, have intermarried with the female emigrants from the United States; and that in this way civilization is extending a little into the interior of the country. Their wives introduce something of domestic industry and comfort, while their husbands cultivate the earth, and are the market people who in a measure supply Monrovia. Through these connections the desire of being modest-

ly clothed is beginning to be extensively spread; in this way preparation is made for civilization and commerce, especially in cotton fabrics. The Colony has hitherto done but little in the line of extending Christianity in Africa; but much for the introduction of trade and the arts of civilized life. In this way something of an opening has been made for the future introduction of the Gospel into that world of coloured people.

INTELLIGENCE.

Extracts from the proceedings of the Board of Managers, May 8, 1834.

Resolved, That as the additional accounts and vouchers for the various drafts from the Colony during the last year have been lately received, the Committee appointed on the subject of Mr. Breckenridge's Resolution, adopted at the last Annual Meeting, and who reported in part on the 20th of February, be instructed to prepare a report as early as practicable, on the other matters called for by said Resolution.

COLONIZATION MEETING.

[*From the New York Spectator, May 8.*]

Pursuant to arrangement, a meeting of the Colonization Society of the city of New York, was held yesterday afternoon, at the Chatham st. Chapel. At the appointed hour, the spacious area and galleries were filled to overflowing. The meeting was called to order by William L. Stone, who nominated, in the absence of President Duer, Dr. James Milnor, one of the Vice Presidents of the Society, to the chair. The nomination was confirmed, and Dr. John Stearns, appointed Secretary. After an appropriate prayer by Dr. De Witt, the meeting was addressed by the Rev. R. R. Gurley, Secretary of the American Colonization Society. The subject upon which the meeting was assembled, was one, he said, of grave and solemn interest to this nation; and after what had taken place yesterday, he felt that he would be glad to speak two or three hours upon it, and then leave it unexhausted. But as others were to follow, he would endeavor to be brief.

Any person who would refer to the history of this Institution, and will judge of it with candor, must be convinced that it was founded in

philanthropy, and has been cherished with no other sentiments than those of the most pure and exalted benevolence.

The grand object was to plant upon the coast of Africa, a Christian Colony of colored persons who might *voluntarily* emigrate thither. This purpose early avowed, has never been departed from. And was there any thing objectionable in this? No man had been *compelled* to go there—and a fundamental principle of the Colony was *freedom of the will*. The Society has already found 3,000 persons, animated by this spirit of freedom, and who have embarked for Liberia. He would admit that evils and discouragements have existed there, and that some existed still; but whatever they were, they were fewer and less formidable than those that were presented at the settlement of Jamestown or Plymouth, by our ancestors. Letters had also been recently received that the depression that had existed was passing away, and measures for the reform and prevention of the evils complained of had been promptly taken. It was due, he said, to state of the Board of Managers at Washington, that no body of men could be found more sincerely intent to establish a nation on the coast of Africa upon Christian principles. They are men willing to be taught by experience, and every subject presented to them in relation to the interests of the Society, has received deep and earnest consideration.

Mr. G. was aware that this subject was necessarily connected with the slave question; and it involves the welfare of three million blacks, and

of more than half of the Union. He had been astonished when he had seen with what ruthlessness men, who had never examined the subject, or been upon the spot, undertook to propound doctrines which threaten the destruction of this great confederacy. He had heard it yesterday declared, that the slaveholder was worse than the original kidnapper. He would admit that those who hold slaves now, *on the principle* of those who kidnapped them at first, are equally guilty. But the whole condition of the case is altered. A vast majority of present slaveholders act in this matter involuntarily. It is a burthen cast upon them—an unblest inheritance that has fallen upon them. Much had been said upon the point that the Colonization Society had been founded on a cherished prejudice against the colored people. This, to say the least of it, was erroneous. It was founded on the belief that, by changing their location, the disadvantages under which they labor here might be removed. Burke saw the increased energy of character which had been infused into the Americans by a departure from their native land, and predicted the results that followed. The same change of place may elevate the blacks, if we can transfer them to a country where they may be the builders of their own fortunes, and bring out the native energies of their character. It had been objected that it was impracticable to construct permanent institutions upon the African coast, out of such materials as were sent thither. But if the African character could be sufficiently elevated here, for participation in civil government, can it not there? But it was not the purpose of the Colonization Society to set down the emigrants upon the African coasts forlorn and abandoned; but to educate them and fit them for a higher destiny. Mr. G. adverted to several other positions assumed by the opposers of the Colonization Society, which he successfully exposed and refuted.

The Rev. Mr. Jackson next rose and submitted the following resolution:—

Resolved, That this meeting invite the Clergy of all denominations throughout this State, to enforce the claims of this Society from their pulpits on the Fourth of July, or some Sabbath near to it, annually, and to take up collections in their congregations in aid of the cause of African Colonization.

The occasion, he said, led him to recall some of the most pleasing recollections of by-gone days. He remembered well the time the first sail was unfurled for this enterprise, and that when Burgess and Mills walked down to the wharf, they were accompanied by a single individual—but ‘a little one has become a thousand, and a strong one a great nation.’ The results have surpassed the expectations of the most sanguine; and we have the most cheering prospect that the enterprise will go on until that land, like our own, will become the ‘land of the free and the home of the brave.’ The Society had passed through evil report, and through good report. It had been opposed by interests diametrically antagonist, and with arguments as conflicting as those interests.

On the one hand, it was said, that it was a device to rivet more securely the shackles of the slave—on the other, that it was an insidious project for the abolition of slavery. But it had preserved a happy medium between extremes, and it had generally been found that truth lies there, as well in theology as in politics.—If it was contended that the Society was beset with difficulties, he would admit it. But difficulties in a good cause were not to be yielded to, but to be surmounted,—and whilst this Society had a hand for relief as tender as the down of innocence, it was shod with brass to spurn at difficulties. Although their path was not strewn with flowers, every difficulty would vanish before the wand of perseverance. It was an enterprise for the benefit of two continents, and calculated to bless countless millions with the triumphant emblems of the plough, the cap of liberty, and the

cross. It promised emancipation to the whole African race from the thralldom of ignorance, despotism, and degradation. The consequences already attained were most auspicious.

In Africa, the number of slave factories had been greatly diminished, and in our own country, within the last sixteen years, the rights of the colored people had been more correctly appreciated, and their condition greatly improved. It was impossible to deny that in producing this result, the Colonization Society had a prominent agency. Why then seek to injure us? Is the array of battle to be encountered because the good we have done is less than we could have wished? Let us at least go on undisturbed in our achievements, at least until something more than a shadow is offered in lieu of a substance. If we are to rely on some great moral impulse to achieve the liberation of the blacks, are all other means in the mean time to be laid aside? Suppose a Society were to be formed in Russia for the relief of the sufferings of the Poles—should its operations be suspended until a great moral impulse can be excited to effect their universal emancipation? Let those who oppose this undertaking beware, lest haply they find at last that they have been fighting against God. Mr. J. made many eloquent and pertinent remarks which we have not time nor room to insert. The resolution he offered was passed.

A. H. Twining, Esq. of New-Haven, then submitted the following resolution:—

Resolved, That powerful motives are presented, in the progress and success of the American Colonization Society, to every man who would aid the establishment of Christian Colonies of free men of colour, who may choose to emigrate, on the African coast, for more vigorous and extended effort.

He enforced the propriety of the resolution by many apposite remarks, which our limits will not enable us to record. He dwelt at considerable length upon the beneficial moral influences which the Society had ex-

erted in bettering the condition, and brightening the prospects of the slave, and preparing the mind of the master for early emancipation. He alluded particularly to the free and open discussion of the slave question in Virginia—to the progress made in Kentucky—and to the efforts and appropriations made by the Legislature of Maryland for the avowed purpose of making that a free State.—These results had been produced by the fact, that the Society had inspired hope by showing a channel thro' which slavery might be ultimately abolished with safety, and this had diminished the fear which had shut their eyes to conviction, and their hands from effort. The question was put upon the resolution, and it was adopted.

The Rev. John Breckenridge offered the following resolution:—

Resolved, That a true regard to the best interests of the people of colour in this country, and to the present and future good of the population of Africa, urges the members of this Society to renewed and more enlarged measures to found Christian States upon the African coast, which shall show the value and power of Education, Liberty, and our holy Religion.

He said it was a mistaken view of the subject, that the friends and enemies of Colonization were divided into the friends and enemies of slavery. It was true that the action of the Society upon slavery was indirect; and abolition, in any other than the slave holding States, whether immediate or progressive, could legally assume no other form. It was a known and conceded fact, whether right or wrong, good or bad, this Union was formed upon the basis that to the state sovereignties, and to them alone, the whole subject of slave regulation was reserved. Congress has no right to intermeddle—and there is no alternative between the dissolution of the Union, and the concession to the States of those powers which the Constitution left in their hands. If we wish to effect emancipation, and help the colored man, we must do so by individual influence, or through the instrumentality of the

States. The question then arises, has it not a tendency to retard the progress of the State governments, to make an outward pressure upon them? Will it not in its consequences re-act upon the slave? Slavery was devolved upon us by Great Britain. They were left here in such numbers that a regard for personal safety has induced the respective legislatures to enact laws prohibiting emancipation, except upon the condition that the freed man be removed. To violate these laws is not only to incur a penalty, but if the black man is not removed, he is sold again into slavery. The question then is, is it better for them to emigrate abroad as freemen, or to remain in slavery at home? If by preventing their emigration abroad they are retained at home, who keeps them there?—on whom rests the responsibility? The Colonization Society has taken the alternative that it is better they should be free abroad—the Abolitionists, that it is better to keep them in slavery at home.—Let each one decide for himself on which side the guilt or preference lies. I personally know, said Mr. B., the masters of thousands of slaves who would gladly emancipate them if they could—but their poverty precludes them from sending them away, and the laws do not allow them to remain free at home. Fifty thousand per annum might be emancipated, if the means could be found to convey them abroad. These are facts which, right or wrong in themselves, must be taken into the account, when testing the question of Colonization. In regard to the influence of Colonization on the slave's interests, his freedom had been advanced by the action of the Society. He regretted to find, yesterday, a youth from Kentucky, drawing his virgin blade to plunge it in the honor of his native State. He seemed like a fugitive from the ruins of Troy, recounting the perils he had escaped

—quæque ipse misserrime vidi
Et quorum pars magna fui.

The South and West he described as a Sodom, which it was his duty

publicly to denounce. He was satisfied that the young gentleman's observations must have been extremely limited, or he would never have ventured upon such representations.—He also asserted that no paper had dared to advocate the doctrine of emancipation in the valley of the Mississippi. This he could refute in his own person. So long ago as 1824, he had edited a religious paper in the city of Lexington, in which he strenuously advocated emancipation, by the practice upon which doctrine he had made himself poor by emancipating all the slaves that had fallen to his inheritance. He had also lectured constantly on that subject, both in Lexington and Baltimore, for a long period and without molestation. The gentleman does not know the state of Kentucky—(here the speaker was interrupted by hisses from some Abolitionists in the upper gallery, which caused deafening plaudits from the respectable parts of the audience.)

I am a Kentuckian, continued Mr. B. My father fought against the Indians, and I am not to be frightened by hisses—for among the earliest lessons taught me by my mother was, next to the fear of God—not to fear the face of man. Mr. B. continued the discussion for some time in the most happy vein, and among other remarks, alluded to the fact, that the first founder of African Colonization was Granville Sharp, at Sierra Leone. He was supported by William Wilberforce, who at the close of life the Abolitionists had attempted to press into their service. But he too was a strenuous advocate of Colonization.

The resolution was adopted.

The Rev. Mr. Bethune, of Utica, next rose and submitted the following resolution:—

Resolved, That this meeting regards the moral influence of the scheme of African Colonization, in promoting the voluntary and peaceful abolition of slavery, as among its chief advantages, and such as should commend it to the vigorous and persevering support of all the friends of the colored race.

After his arrival in town, he said,

where he expected to meet a friend whom he had known for several years, and whom he was anxious to meet again, he was informed, to his great grief and consternation, that he was dead and buried—for that the funeral obsequies of the American Colonization Society were attended yesterday. But when I behold this numerous audience, it seems as if there had been a resurrection—for it is a collection of the most beautiful corpses I ever saw. They remind me of two lines of the poet:—

On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb.

Nor can I forget an anecdote that I heard in my boyhood, that may well apply to the premature interment by the reverend pastor of the Spring street church yesterday. An old lady took it into her head that her husband was about to die, and proceeded to the undertakers to procure the necessary apparatus for the burial—accordingly, says the couplet:—

Forth went the good lady to buy him a coffin,
And when she came back, she found him a-laughing.

After some further observations, facetious and otherwise, Mr. B. proceeded to remark upon the attitude assumed by the Abolitionists hostile to the Colonization Society. We would not depart, he said, from the present system until they could show a better. They offer no plan by which to break the fetters of the slave. They talk much, and do nothing. They declaim loudly against the enormity of slavery—but too far off for their voice to be heard. Their declamation is all in the non-slaveholding States. But is this the way to produce a salutary effect in the South?

If you wish to convert England, would you preach to them in Scotland? When Paul sought to convert the Romans, he did not remain in Judea, but he went to Rome—and why should not our Abolitionists follow the example? Persecu-

tion has ever been regarded as the seed of the church—and why do they not go South of the Potomac—sow the same seed—and watch for its fruits? It is not by extraneous effort that emancipation can ever be effected. We well know how the subject of slavery stands under the Constitution, and that it requires the concurrence of two-thirds of the States to alter or amend it.

If the whole North, therefore, were to unite to a man, in an attempt to alter the provisions of the Constitution on this subject, they could not effect it. Mr. B. dwelt at some length on the recklessness of those who were ready to jeopardize the Union, and that, too, for the accomplishment of an object that was utterly impracticable.

It took Granville Sharp and Wilberforce, and their philanthropic associates, forty years to accomplish, in the West Indies, what an Abolition print in this city has denominated the 'Triumph of Gradualism.'—What hopes then are here, on their own principles, where no power can be exerted?

Mr. Bethune then proceeded to speak of his own satisfaction in preaching formerly among the slaves of the South, and of the great and glorious efforts now making among men of the highest character in the remote South, to instruct the slaves in all the doctrines and duties of Christianity. He named the Rev. C. C. Jones of Georgia, as having under his pastoral care more than six thousand slaves. In all its relations, he deemed the Colonization Society worthy of the vigorous support of all the friends of the colored race.

The Rev. Mr. Plummer touched upon the causes which operated to create jealousies and dissensions between the South and the North.—They did not know each other, or these jealousies and dissensions could not exist. These causes were diversity of interests, geographical distinctions, the fact that bad specimens of northern character were exhibited at the South, and bad specimens of

southern character at the North. He insisted we were brethren, and should feel as brethren. On the subject of slavery, the South could not permit others than themselves to interfere. The good people of the South were anxiously and prayerfully engaged in improving the condition and raising the character of the people of colour. But they must look to the general safety and peace. Even a civil war would be better than a servile one. He rejoiced in the firm belief that the influence of the Colonization Society allayed sectional jealousies and cemented the Union.

(TO BE CONTINUED.)

INTERESTING MISSIONARY MEETING.

On the evening of the 28th of April, the *Youth's Missionary Society of the Eleventh Presbyterian Church in Philadelphia*, held their first anniversary meeting. Seldom have we witnessed a public meeting of the kind which more deeply interested all present.

The children and youth present cannot have been fewer than three hundred; who occupied chiefly the central part of the church edifice. The singing was principally confined to them; and this part of worship they performed with spirit, harmony, and solemnity. After the reading of the report, the audience was addressed by the Editor; Rev. John L. Grant, the pastor of the church, and the Rev. J. Leighton Wilson, lately returned from an exploring mission to Africa.

Mr. Wilson stated the remarkable fact that he found in the Northern part of Liberia some natives who had invented very lately, written syllabic characters, in which he proved they could write and read their own language, with very little instruction from the inventors of the signs employed. In this invention, as among the Cherokees, Providence has, in a wonderful manner, pre-

pared the way for the gospel to have free course among the people.

He stated also, that when he was about to land near Cape Palmas, as many as three hundred children ran along the bank, and through the groves, as the vessel passed; and gave them a hearty welcome. He found their parents exceedingly anxious to have them taught; and in different villages he could with difficulty get away without giving the people, what they called "a book," some writing, "to show that he had promised to send them a teacher." Mr. W. contrasted the circumstances of the children before him with those of the children whom he had lately seen in Africa; and endeavored thereby to excite in them gratitude to God, and a love for foreign missions.

The interesting report of this youthful Society, we expect to publish at another time.—*Philadelphian*.

THE NIGER EXPEDITION.

Accounts of this expedition, up to the 5th of January, have been received. At that date, Lander was on board the Curlew ship of war, on his way to Cape Coast Castle for the purpose of procuring a particular species of goods for the markets in the interior, of which he had not previously taken a sufficient supply. If successful in this object, it was his intention to return to the mouth of the Nun: thence to re-ascend the Niger for the third time, and endeavor to penetrate as far up the river as Boussa. Previous to his last return to the coast, Lander and Lt. Allen had fortunately reached Rabbah, or Rabba, (a large Felatah town,) in the iron steam boat; and, for the space of thirteen or fourteen days, had maintained a friendly intercourse, and carried on an advantageous trade, with its inhabitants. The depth of the water at that place was between two and three fathoms, and as far as could be seen beyond it, the Niger was free from rocks and other obstructions, and assumed a majestic and very encouraging appearance.— This important town is inhabited by Felatahs and negroes, and realizes the expectations that have been formed of it, as regards its extent, its wealth, and its population.

CONTRIBUTIONS

To the Am. Col. Society, in the month of April, 1834.

Gerrit Smith's first plan of subscription.

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A friend in Virginia,	- - - - -	100
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