

28-3

~~50-5~~

ALUMNI LIBRARY,
 THEOLOGICAL SEMINARY,
 PRINCETON, N. J.

Case, Division

I

Shelf, Section

7

Book,

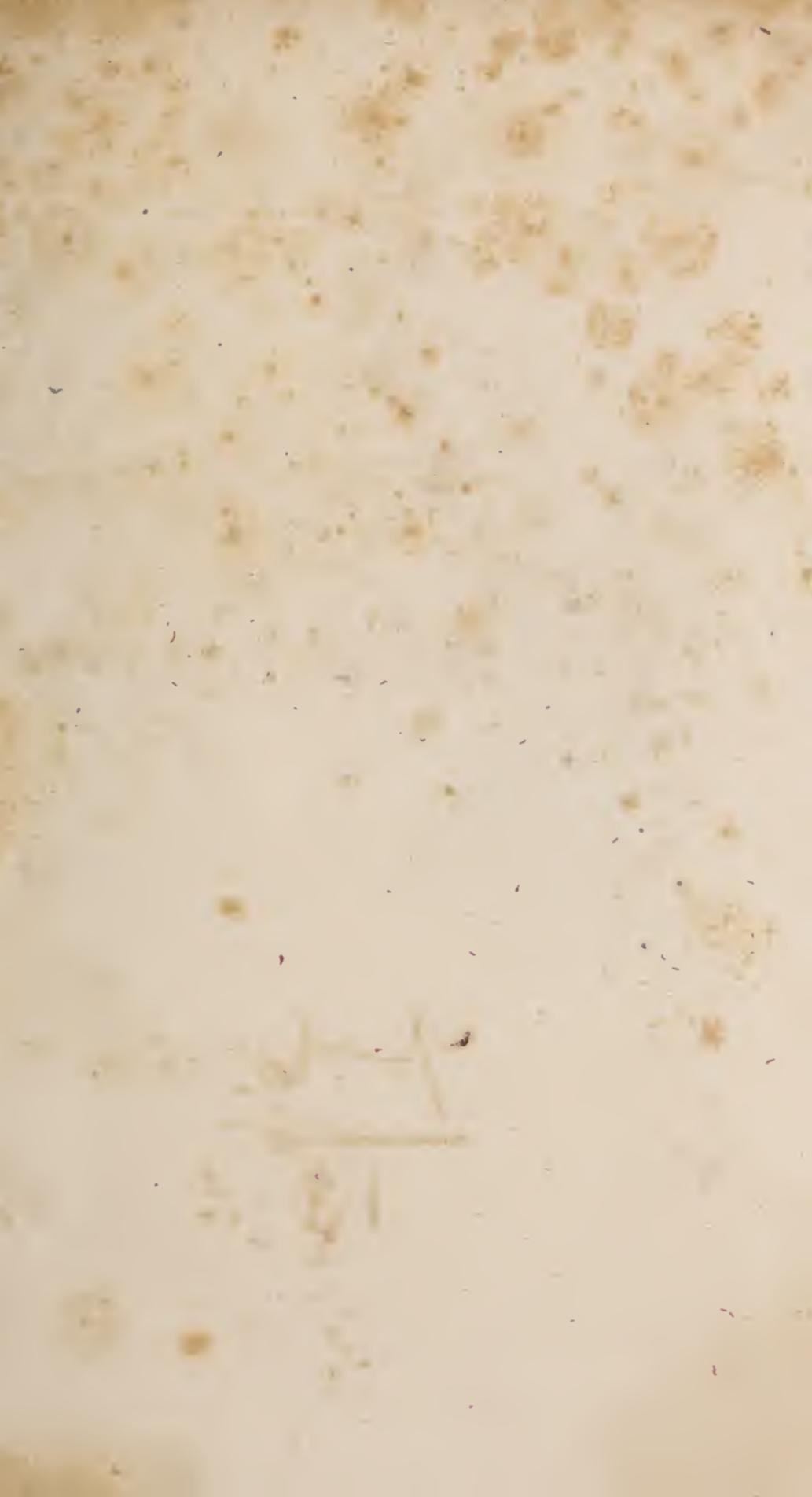
No.

Library
Bon
WJ

7-6

13

SCC
8628





Digitized by the Internet Archive
in 2015

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. VIII. NOVEMBER, 1832. No. 9.

**LETTER OF THE VENERABLE THOMAS CLARKSON,
ON COLONIZATION.**

THIS eminent philanthropist has addressed a letter on the subject of African Colonization, to Elliott Cresson, Esq. which is published entire in the London Patriot. He considers the object of the Society twofold; first, to promote the voluntary emigration to Africa of the coloured population of the United States; and second, the suppression of the slave trade, and the civilization of the African tribes. The following extract will show the views of Mr. Clarkson, in regard to the benefits which the scheme of colonization promises to confer upon the African tribes.

I will say then at once, that there can, in my opinion, be no better way of accomplishing these great objects, than by cutting the coast of Africa into certain portions, and by setting upon each portion a certain number of the slaves (manumitted) in question, who are acquainted with the cultivation of the earth, and live upon the plan of civilized life.

To show this, I must take it for granted—first, that a spot be fixed upon on or near the sea-coast, within a few miles either to the right or left of your colony of Liberia, &c.; be fairly and honorably purchased of the natives, so that when the settlers in question come to take possession of it, they may be received in the most friendly manner; and also that these settlers be accompanied by agents, who have an adequate knowledge of law and government; who are particularly acquainted with building, &c.; and who are skilled in the raising of tropical produce.

I must take it for granted again, that these settlers or colo-

nists, after having built their town in a street or streets, with some of the conveniences not known to savage life, should be obliged to devote themselves to the clearing and cultivation of their allotments, unless there should be here and there one, such as tailors, shoemakers, &c., who might, in the first instance, be more useful to the community by following their respective callings. It is a melancholy fact, that several of the first settlers at Sierra Leone, preferred trading with the natives for a livelihood to the cultivation of their lands. These used to go up and down the river in boats, and to be absent from their families in the interior, for a month or more at a time, where they lived with the natives in all their heathen habits of debauchery, intoxication, and other vices. During these excursions, they contracted a rambling, restless spirit, which detached them from a love of home and family, injured their own morals exceedingly, and did no good to the natives as an example, as it was intended they should do. I repeat, then, that the colonists should be obliged to locate themselves, and to live with their families, and to till their lands. If they did not do this to a certain extent in a given time they should forfeit them.

Now these things having been premised, I ask what would be the effect of such a colony on those of the natives of Africa, who, by living in the vicinity of it, should have frequent opportunities of witnessing its operations? The great effect, I apprehend, would be this:—the natives would see most clearly that the colonists had many more enjoyments than themselves; they would see that they not only had all the necessaries, but many of the luxuries or superfluities of life. They would see, too, how all this happened; or that it was entirely the result of a more than ordinary cultivation of the soil: a small piece of land supplied all their wants; but a larger piece gave them an extra produce; being taken in exchange by the merchants for various commodities, gave them the comforts or superfluities of life, before alluded to. Now, what was the case of the natives in these respects? No native family in Africa cultivated more land than was sufficient for its own support. How, then, did they get their luxuries, their beads, their tobacco, their rum and other articles? I answer, that not one in a thousand ever got these at all, though all wished to have them. The very few who obtain-

ed them, obtained them in two ways. They either collected camwood, bees'-wax, ivory, palm oil, and other articles, for sale to the merchants (which traffic would still go on), or, they obtained them by stealing their fellow-men, and selling them also. This traffic was likely to cease. Not a man in the new colony would buy a slave on principle. It was the land, then, or rather an extra cultivation of the land, which would provide the natives, in the neighborhood of the colony, with that extra produce which would procure for them the luxuries desired. Would the natives, then, reason in this manner—would they imitate the colony by an extra cultivation of the products of the soil?—I believe they would. The Africans reason like other men.—They follow their interest, too, like other men. Show them what it would be profitable to them to do, and they would try to do it; nor would they be deterred by any labour necessary to be undergone in doing it. Look at the Kroomen, who live on the windward coast, in which your colony of Liberia is situated. A number of these people, soon after the formation of the colony of Sierra Leone, went in groups, through a large extent of country, to offer their services to the Governor, and settle there, as the Scotch and Irish travel to an English harvest. They were accepted and paid; and after a few months of faithful and useful labour, returned home. They have repeated these visits annually since, and are now employed, as they have been for some years, in cutting down forests of teak wood—a severe employment, as this is the hardest wood that can be offered to the axe of the labourer. Seeing, then, that the natives of Africa are as alive to their own interest as other men, and that they obtained a part of their superfluities by dealing in the bodies of men, and that this traffic was likely to decrease in the neighbourhood of a colony where these bodies would not be purchased, and that an extra cultivation of African soil would give to the natives as many luxuries as the sale of these bodies did before, it is to be presumed that the natives in the neighbourhood of the colony now in question, would betake themselves to cultivation on a larger scale, and that the trade in slaves would gradually decrease.

So far for the abolition of the slave-trade. We come now to the civilization of the natives of Africa, as another consequence

which would arise from the establishment of a civilized colony in their neighborhood. Would it be possible for the natives to see the new comers living in an orderly manner, wearing decent apparel, dwelling in houses with the accommodations of civilized life—making use of implements, machines, utensils, all excellently adapted to their wants, with schools for the education of the young, and churches for the worship of God, and not to desire to live in like manner? But the institution of schools alone would lead to the civilization anticipated. There would be no schools in the new colony which would not be open to the children of the natives. Here, while their minds were expanded, they would learn their duty to God, their duty to their neighbor; their situation as moral and responsible beings here, and their prospects hereafter, with every good principle which, under God's blessing, could have a good influence on the heart; and in what does true civilization consist, but in the improvement of the intellectual and moral character?

The above, my dear friend, would be two of the consequences which I apprehend would certainly arise, in time, from establishing a colony on the coast of Africa, such as I have supposed; and I see no reason why, if many other colonies were established there, similar effects should not be produced upon other natives in their respective neighborhoods, in proportion to the number sent. Suppose, for example, that ten new colonies of two or three thousand souls each, were to be put down on the coast of Africa, within ten miles of each other, in a direct line from Sherbo to Cape Mesurado, where Liberia is situated, and thirty other similar colonies, in the same manner from Cape Mesurado to Cape Palmas, should we not expect to see in a few years, a wonderful alteration, both as relates to the abolition of the slave trade, and a change in the disposition, customs, and manners of those natives who should live contiguous to each and all of these establishments? We should then have four hundred miles of coast occupied in one unbroken line, by a cordon of colonies, all having schools and churches, and living on the plan of civilized life: all teaching, practically, that the produce of the earth would procure superfluities, and all protesting against the continuance of the slave trade. Can you doubt, then, for a moment, that the two great consequences mentioned, would, by

such an arrangement, be realized to a considerable extent? Can you doubt that this would be the case, when you have the experience of your own colony of Liberia before your eyes? For, did you not tell me when I saw you last, that one of the native chiefs (Boatswain), residing in the country, had declared to your agents, over and over again, that if other ways could be pointed out, whereby he could get the merchandise he wanted, he would not employ his people in collecting slaves? Nay! has not the slave-trade already greatly decreased in those parts? And did you not tell me, at the same time, that several of the natives up the country had frequently visited your new town, and were struck and pleased with what they saw, and that they had either sent, or were very desirous of sending their children for education there? For my own part, I cannot see, in the case now mentioned, how civilization could be prevented from reaching the neighbouring natives, unless all intercourse between the natives and the colonists were forbidden. Nor can I see that it would be a very easy matter to convey slaves from up the country to the shore, where such a cordon of colonies existed.

Mr. Clarkson then proceeds to speak of the mode and means by which African colonization may be urged forward on a scale sufficiently magnificent and splendid to effect these great results. He believes the spirit of God is disposing thousands of benevolent and pious men in our country, to liberate their slaves, and aid in their establishment as freemen in Africa. He thinks this work of humanity may be liberally assisted by the contributions of the good and pious of England. He expects the churches and congregations of the United States will be roused to great zeal and effort to promote it. But above all, he relies confidently upon the patronage of the States and the Federal Government.

The following extracts are from near the close of this very interesting letter.

I have hitherto, my dear friend, examined the plan of your Colonization Society in the most favourable light in which I could place it. I have admitted, without reserve, that it will effect in Africa all that you desire there, both with respect to the abolition of the slave-trade, and the civilization of the natives. I have admitted, again, the probability of your being able to find sufficient population and funds to colonize all the coast from Sherbro to Cape Palmas; and yet, notwithstanding these flattering statements, I now feel it right to caution you not to consider this your plan as a specific for the total extirpation of slavery in the United States. The number of slaves there is so great, and their increase also, by birth, is so great,

that taking in all the preparations which must be made, and all the obstacles which may occur, it would be very difficult to name a day when their total removal from thence to Africa might be accomplished. I understand their number to be about 2,000,000, and their natural increase to be about 50,000 souls annually. Now would you not think it a prodigious thing if you were able to ship off 50,000 of these emancipated beings every year, or nearly 1000 of them every week; and yet, if you were to be able to do this, and go on at the same rate for 100 years, you would be, at the end of the hundredth year, no nearer to the accomplishment of your object, than on the day when you began your shipments; for during all this time you would have been taking off only to the amount of the annual natural increase. To do the business therefore, effectually, you must ship off, at any rate, 75,000 persons annually, or nearly 1,500 per week;* and then, perhaps, your object might be accomplished by the end of the present century. These are serious considerations. I do not mean, however, in stating them, to discourage you in your present laudable pursuit. I only wish to impress you, and all our friends in the United States, who wish for the total abolition of slavery there, with the notion that it will be impossible to accomplish it by this one measure alone; but that they must look about them, and see whether they cannot find other plans, to be used as auxiliaries to their own, or whether they cannot institute some new society, or prevail upon Congress to make a provision, or find new homes and destinations for those slaves whom your Colonization Society cannot take off.

There is also another caution which I feel myself bound to give you on this subject. I stated the good effects which would arise to the natives of Africa from having a colony living among them, of emancipated slaves, who should be accompanied by agents of practical skill and knowledge, and who should live on the plan of civilized life. But I did not say that those effects would follow if your colonists were of a different description; that is, if they were ignorant, brutish, and without any knowledge of religion. I believe that the present population of Libe-

* Mr. Clarkson subsequently writes—"If only the young and middle aged be sent (as is now the case, but 8 out of 140 recently sent, being beyond 40), then the above calculation will be in some degree incorrect."

ria consists of persons well fitted for the objects for which they were sent thither. It is probable that some of these were persons who were but very recently emancipated; but I should suppose that the bulk of them had lived for some time after their emancipation, as freemen among the civilized inhabitants of the United States, whose manners and customs they had adopted, and that you had probably the power of choosing the best of these for your purpose. But you must now be told, that when your Society begins to take its measures on the large scale proposed, you will have no power of such selection; you must take all that come, as they are emancipated: i. e. all fresh from the pollution of slavery. Nor can you stop for such selection, even were it possible to make it, when you have once begun your transportation: for to delay shipping off but for one week, would, if my former calculation be just, be to leave 1,500 persons at the end of the year, to come additionally into the next year's account for shipment. I doubt, then, whether the emancipated slaves to be sent in future, will be of the sort required, as pattern colonists to the natives of Africa. Their agents may be men of knowledge, and accustomed, from infancy, to the habits of civilized life; but they themselves may not have yet been recovered from the pernicious habits of their former condition; their minds may yet continue to be in a broken down and debased state; their reason to be paralyzed, and the vices of slavery to hang about them. But if this should be the case, they would be below those whom they would be sent to civilize, both in intellectual and moral qualities. It is painful to me to be obliged to state such things; but the success of your future colonies may very much depend upon the character of your colonists. I wish therefore, to impress upon you and your friends the necessity of giving to the slaves throughout the United States such an education as may fit them for freedom; i. e. as may fit them for using their freedom well, whether as colonists of Africa, or citizens at home, or as inhabitants of any other part of the world. This education ought to be universal and immediate. One half-hour after work in the evening, if employed in learning to read, and a part of the Sunday, if employed in receiving religious instruction, would do much towards this object. Let every owner then, of slaves, in the United States, who wishes to

liberate them, be informed, that he will make his gift doubly valuable by adopting this preliminary step.

The Editor of the Boston Recorder, who has inserted this letter entire in his paper, gives us some very judicious remarks upon it, which well deserve the reflections of all our readers.—Those who take large and comprehensive views of things will see great merit in the following observations from his pen.

The venerable philanthropist whose Letter on Colonization was published in our last, has been so long accustomed to take expansive views of the interests of humanity and to act for the benefit of others with men of all creeds and in all stations, that true liberality has become a habit. He judges of a plan by its own proper merits. If *they* are such as commend it to his patronage, it is enough. No matter if erroneous views and expectations do prevail among some of its friends; the experience of more than half a century spent in labors for the relief of the oppressed and suffering, has taught him never to abandon a cause on that account.

Philanthropists of narrower minds, whose views and feelings have not been liberalized by experience, and especially if unfortunate circumstances have given them an opposite tendency, are apt to become opinionated and suspicious. Every thing must be done in *their* way. Every fellow-laborer must feel the force of *their* arguments, and be governed by the motives that influence *them*, and by no other. There must be a perfect coincidence with *them* in the motives, the feelings, the language, as well as in the philanthropic end and the noble deed; and he that cannot “frame to say” their watchword rightly, is an “Ephraimite” to be neither trusted nor tolerated. Mr. Clarkson’s pathway is entirely aloof from every thing of that kind. A kindred *spirit* and kindred *aims* delight him; *they* engage his attention and his heart; *them* he loves, encourages, and co-operates with—rightly judging that to keep them, and not their attendant errors and faults, prominent and active, is best for all parties and for the cause. Would that all who labor and pray for Africa and her enslaved sons were equally wise and liberal!

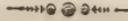
The friends of the Colonization Society are by no means unanimous on all points. Mr. Clarkson supports its claims on common ground. He sees enough in what it may accomplish on the coast of Africa itself, to engage his warm and hearty co-operation. And it appears to us that his doubts on one or two other

points might have been very much lessened at least by a little more thought and better data.

First, as to the character of the colonists. Slavery, in any place and in any form, is *polluting* enough; but we think it evident that Mr. Clarkson judges our slaves (*our slaves!*) too strictly by what he knows of the West Indies. They are not *quite* so ignorant, vicious, and degraded, as he supposes. The emancipation and emigration, too, will naturally be most rapid from states where the slaves are best prepared to become patterns in Africa, of civilized life and self-government; and the emigrants, as a general rule, will first go from under the care of the very best masters in those states—men who will have taken pains to prepare them for their new circumstances. It must be acknowledged, however, that there is great justice in Mr. Clarkson's caution on this point. We rejoice that he has given it. Coming from *him*, it will excite attention. Proper care being taken in this respect, much reliance may be placed on the constant intercourse of these colonies with highly civilized communities; on their habits of self-government, formed and strengthened with their growth; on their evident advantages over their uncivilized idle, and enslaved neighbors—the grounds of their superiority being palpable; and especially on that *religious* influence which Liberia has from the first so richly enjoyed.

But, secondly, the immense number to be transported before *all* the objects of the Society can be accomplished, is mentioned by Mr. Clarkson. True, 50,000, or 75,000, or 100,000—for even to the last, the annual increase of our colored population *may* amount before the plan shall be in full operation—is a large number to emigrate in a single year, and the expense must be very great. The Society cannot carry on *such* a business without some other aid than individual contributions. But the friends of the cause rely on the treasuries of the states and of the nation. The saving made by the Temperance Reformation, in the mere cost of ardent spirits, would be abundantly sufficient for all its purposes. The proceeds of the public lands would be sufficient. It has been estimated that 55,000 emigrants from Great Britain and Ireland entered the St. Lawrence last year. As many as 120,000 slaves were brought from Africa in the year 1824.—There can be no absolute *want*, therefore, either of funds or of

shipping. Should the enterprise fail, it will be because the people of the United States do not choose to exert their power to carry it forward. More was expended in prosecuting the last war, than the whole enterprise would cost from first to last.— And when we remember that no less than thirteen of the states have already, through their legislatures, expressed their approbation of the plan, we are encouraged to hope that there will soon exist the will, as well as the power to prosecute it to its consummation.



**LETTER FROM THE SOCIETY FOR THE PROMOTION OF
CHRISTIAN MORALS IN FRANCE.**

It is gratifying to observe the humane and philanthropic sentiments which are awakened and gaining strength in the public mind of France and England for the relief of the African race. The following letter and memorial will show with what zeal and resolution the benevolent in France are disposed to enter upon measures to improve the condition of the coloured people in their islands, and we may hope that their memorial to the Chamber of Deputies will be received in a spirit worthy of those who have so illustriously shown their regard to the cause of human rights. We would not despair of seeing the great scheme of African Colonization aided largely not only by our own countrymen, but by the resources of other nations. Indeed what could be more honourable, than for France and England and the other nations of Europe, who have partaken so largely in the guilt and gains of this traffic which has so long proved the curse of Africa, to bear to her the blessings of a better commerce, to restore her exiled children, and with them to introduce among her barbarous tribes, the arts of civilization, the light of science and the gospel of peace.

PARIS, 14th March, 1832.

*To the President of the American
Colonization Society, Washington.*

*Mr. President:—*We have read with great interest, a letter which your Agent at London, Mr. Elliott Cresson, addressed us, and to which he added several of your publications. We beg you to be assured that we follow with admiration all those labours which relate to the cessation of the slave trade and of slavery, and that we comprehend how much the plan which you have adopted, the execution of which has been attended with so great success; is calculated to hasten the accomplishment of this two-fold object. The well supported efforts of your Society, the courage and excellent spirit of the colonists whom you have sent to Africa, present a grand lesson to the world. The remark made by one of your agents in Liberia, Mr. Ashmun, that 'it is to the influence which religion exercises on a great part

of the colonists, directing, restraining and exciting them, that we must attribute all the strength of the civil government," is another proof of the happy effects of christianity in its application to the social relations; it seems to us that it sums up the whole history of your Colony. Permit us to offer up our prayers that it may enjoy forever an increasing prosperity.

Our Society has been engaged for a long time in questions relative to the abolition of the slave trade and of slavery. It has just appointed a special committee to ascertain upon what terms it shall be able to redeem the female slaves in the French Antilles. You will receive herewith the Petition which we have addressed on this subject to the Chamber of Peers and Chamber of Deputies. We hope that the plan which it develops, will excite the sympathy of our countrymen and that they will hasten to our aid.

We beg you to accept Mr. President, the assurance of our high consideration.

APPERT, *Secretary General.*

The Society of Christian Morals.

Committee for the redemption of Female Slaves in the French Colonies.

The Society of Christian Morals addresses to the Chamber of Peers and Chamber of Deputies, the following Petition.

PARIS, 29th February, 1832.

Gentlemen:—The Society of Christian Morals has since the year 1822, had a committee of its body, to which have been specially committed all questions relating to the abolition of the slave trade and of slavery, and which, by publications emanating from itself, or which it has caused, has succeeded in diffusing throughout France a more correct knowledge of all the evils consequent on the slave trade and slavery, and in exciting a more lively sympathy for the victims of this double scourge.

It has appeared to the Society of Christian Morals that the time has come, when, no longer confining itself to a barren commiseration, it might gather the fruits of theories which it has sown, and extend a friendly hand to those unhappy persons whose cause it has so long pleaded.

It has therefore resolved to contribute, by the redemption of as great a number of slaves as its resources will permit, to the partial cessation of slavery, to the complete abolition of which

in the colonies, they can only contribute by their prayers, and it is to the females, that it desires provisionally to limit its redemptions, because the children of this class of persons following the condition of their mothers, the benefits of liberty which shall be conferred on them, will bear fruits from generation to generation.

The Society of Christian Morals has however understood the obstacles it would meet with in the execution of its plans, seeing the imperfect state of legislation over the condition of persons in the colonies. Although the Black Code declares "that enfranchisement in the islands holds the place of birth, and that enfranchised slaves have no need of letters of naturalization to enjoy the privileges of natural subjects of the Kingdom",—it is not so at this day. Enfranchisements are not a kind of private contract between the master and the slave, they require the concurrence of the public authority; and as long as this does not grant to the slave a patent of liberty, which it may always refuse him, the slave, although having no longer a master, is not free in the eyes of the law and does not enjoy any of the privileges of a citizen, not being able either to contract marriage or acquire property. Those who belong to this intermediate class, are designated, in the French Antilles, by the name of *patrones*, and the Minister of Marine has informed you, Gentlemen, in the course of the present session that 8000 of them are soliciting their patent of liberty.

The Society of Christian Morals has been asked what it would do with the women whom it would redeem, and in what manner it would be able to assure them a tranquil and happy lot.—Not being assured of obtaining the patent of liberty which 8000 enfranchised implore in vain, they would not be able, if it were refused them, either to marry or acquire property, and consequently they would be deprived of the two principal elements of social life and be exposed to numerous difficulties in providing honestly for their support. The servile state, the only one to which they could aim, so long as the laws relative to the enfranchised remain unchanged, is, in general, in the colonies, in consequence of the licentiousness which reigns there, a dangerous condition, for morality: the colonists do not willingly admit enfranchised negresses into their service on account of the influence which they attribute to them over the slave negresses and

which they dread. To what purpose, we are asked shall sacrifices be made to redeem women whose redemption would procure for them no true liberty, but who on the contrary would be exposed by an imperfect enfranchisement to misery and vice?—And yet we are asked also, how can we forbear to testify to these poor creatures that we compassionate their afflictions and would hasten the time when human laws will destroy the distinction of slave and free, which has already been abolished by the Gospel? It is to you, Gentlemen, we apply to remove this obstacle, and we come with that view, to beg that you will pass a law which will fix the conditions of enfranchisement and not leave arbitrarily to the colonial authorities the condition of those unhappy *patrones*, of whom, our redemptions, in the present state of things, would only augment the number, without adding more citizens to the country.

Permit, Gentlemen, the Society of Christian Morals to request of you the establishment of a legal tariff, which shall determine the price at which a master shall be obliged to enfranchise his slave. Doubtless you will perceive that this measure is not contrary to acquired rights and to that liberty which every one possesses of retaining his property or disposing of it as he purposes, seeing we cannot by any means compare a tariff which determines the conditions upon which a man resumes the dignity of man, of which he has been arbitrarily stripped, to a tariff which would regulate only the concerns of manufactures or commerce. A tariff moreover exists already in the colonies, but for only a single case. And what is that case? It is that of punishment: an indemnity of 1000 francs is paid to a colonist whose slave is condemned to death. Ah! what, that which is legal when applied to capital punishment, shall it not be also when it is a question of conferring liberty! The right which the state arrogates for the defence of society, shall it be unable to exercise for the happiness of individuals and the honor of humanity!—Doubtless the tariff which we solicit will be able to determine the different prices according to the circumstances of age, sex, or capacity; that which is of the greatest importance is, that it shall fix a maximum at which the master shall not be allowed to refuse liberty to his slave.

After having obtained these two points, the Society of Chris-

tian Morals will appeal to the whole French people. It will ask of them to aid in placing at its disposition the sums necessary to execute on a vast scale its plans of redemption, and it is confident it will be understood and assisted by great numbers. What cause truly could be more worthy the interest of freemen and christians!

Without your concurrence these projects will not be realized; it is necessary that you should open the way by adopting the two measures which we have pointed out, measures which justice and humanity loudly call for, and which we are convinced consist with the well known interests of the colonies and the mother country.

We have the honor to be with high consideration,
Gentlemen Deputies,

Your very humble and obedient servants,
DE LA ROCHEFOUCAULD—LIANCOURT,
President.

APPERT, *Secretary General.*

After having thus addressed the Representatives of the Nation, the Society of Christian Morals addresses itself to the whole Nation: it asks of all the French people to aid in the work of redemption which it proposes, and to this end, seeing the work cannot be commenced until the legal difficulties which oppose it are removed, it entreats them to address, from every part of France, to the Chamber of Deputies, numerous petitions covered with signatures, asking for a law to regulate the condition of the *patrones*, and a tariff to determine the conditions of enfranchisement. The Society has the honor to propose the following form of a Petition.

Form of a Petition.

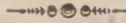
Gentlemen Deputies:—Being informed that the Society of Christian Morals has conceived the project of opening a national subscription for the redemption of female slaves in the French colonies, and that this work which we approve and in which we desire to associate ourselves, cannot be realized unless several changes are introduced into the colonial legislation, we have the honor to request of you,

1st. To enact a law which shall fix the conditions of enfranchisement, and which will not leave to the colonial authorities

the privilege of granting or refusing to free men of colour, known by the name of *patrones* the patent of liberty, without which they can neither marry nor acquire property, nor appear in a court of justice, nor enjoy the other rights of citizens.

2d. To establish a legal tariff, which shall determine the prices, differing according to the circumstances of age, sex, or capacity, but of which the maximum shall be fixed by law, according to which the master shall not be allowed to refuse liberty to his slave.

Convinced that these two measures, which justice and humanity loudly call for, are also consistent with the well known interest of the colonies and the mother country, we beg you, Gentlemen, to grant to them your support.



GARRISON'S THOUGHTS ON AFRICAN COLONIZATION.

Mr. Garrison has published a large book, with the above title, against the Colonization Society. The Editor of the *Genius of Temperance*, a highly respectable paper, published in New York, makes among others, the following remarks upon it.

We have found it decidedly the ablest production of his pen. The boldness, the magnitude, and the severity of his charges against the Society are truly astounding. But the variety, the weight, the fullness and explicitness of the testimony he brings to sustain these charges, and brings, too, from the official documents, the annual reports, the public speeches, and the regular publications of the Society itself, and its principal supporters—*these* are the characteristics of the work which rendered it, to our minds, truly perplexing and appalling. We will not say that his charges *are* substantially sustained, but, with our present light on the subject, we do need some assistance to find evidence that they are *not so*.—*Hitherto*, we have favored the operations of the Society, both in our columns and by contribution. We confess ourselves brought to a stand—before we go backwards or forward, we must have more light.—We commend the others, the same course. Truth *can* be found, and *must* be found, and followed. To all the patrons of the Society, and especially to all Ministers and Editors we must say, you ought certainly to read and ponder this little work of Mr. Garrison. If *he* is correct, *we* have been going wrong. It is our duty to examine. To the leading members of the Colonization Society, we would look for information, and for their grounds of defence against the charges of Mr. Garrison.—They are too weighty in themselves, and to say the least, too *plausibly* sustained, to render silence either safe or proper. Several ministers and

editors of discrimination and integrity have openly espoused the opinions of Mr. Garrison, already. Others, with ourselves, are in suspense, and looking for some answer to Mr. Garrison. Nothing of the kind has yet appeared. For ourselves, we shall be extremely glad to see his book fairly met, and refuted, and the Society vindicated. Our own columns are offered to the friends of the Colonization Society, to any practicable extent, for that purpose. We would "*prove* all things, and *hold fast* that which is good."

Now, we wish the writer of the preceding remarks to understand, that the only reason why we have not before taken due notice of this production of Mr. Garrison, has been our incessant occupation with things that we considered of more immediate importance. Nor have we time or space now to make full reply to the various objections, urged so zealously, and in some parts, so eloquently, against the Society, by Mr. Garrison. But we have no apprehension, either, that the worthy editor of the *Genius of Temperance*, or any other enlightened and impartial man will stand forth in hostility to the Society, if he will peruse, with due reflection, certain articles which have already been published in its defence. We especially invite those who entertain doubts as to the character of our Institution, to examine a "Review of Pinckney's Address," in this work for January, 1830; an article on "South Carolina Opinions," in the Number for September, 1830; and one on the "Character and Influence of the Society," in that for September, 1831: also the reply made in the last Report of the Society (the Fifteenth), to sundry objections which have been made to it. We refer to these articles, rather than to many other very able expositions of the principles and views of our Institution, simply because we think them peculiarly to bear upon the objections which men of Mr. Garrison's temperament frequently urge against the Society. Mr. Garrison's objections to the Colonization Society are—"that it is not hostile to slavery"—that it "apologizes for slavery and slave-holders"—that it "recognises slaves as property"—that it "increases the value of slaves"—that it is "the enemy of immediate abolition"—that it is "nourished by fear and selfishness"—that it "aims at the utter expulsion of the free blacks"—that it is the "disparager of the free blacks"—that it "prevents the instruction of the blacks in this country"—and finally, "that it deceives and misleads the nation."

In regard to the mode in which the author of the *Thoughts* attempts to sustain these objections, we observe only that it is much like that by which we might make it appear, by his own writings, that "the slaves, as a body, are too kindly treated;"* that "every kidnapper is a true philanthropist;"† that "the system of slavery is constantly developing new excellencies; it is now, we perceive, the protector of virtue, the enemy of vice, and the purifier of the soul." Now could any thing be more unfair, than for us to take the above sentences from Mr. Garrison's book, and maintain that they exhibit his opinions? Yet of such unfairness has Mr. Garrison, in many instances, been guilty. He appears to have examined most of the publications of the Society, not to ascertain the opinions of its Managers, *as expressed in their Reports, and in the writings of their authorized Agents*, but to cite against our Institution, every sentence and paragraph in the numerous speeches and compositions of its friends, which, taken separately, or in their proper connection, could be deemed objectionable, and which have, in many cases, been inserted in the *Repository*, not because entirely approved, but because of the general correctness of the views of their authors. We believe that by the same process, we could exhibit Mr. Garrison and his opinions in no enviable light: but the work is not to our taste.

We believe all good men in the United States agree that the condition of our coloured population is a miserable one, and that immediate efforts are required for their relief and improvement. The great question, then, for every Christian to settle, is, whether the scheme of colonizing in Africa or elsewhere, with their own consent, the free people of colour, and such others as individual humanity or State legislation may emancipate, be the *best scheme for effecting the abovementioned objects*. Suppose we were to admit (which we do not) that the abuse cast by Mr. Garrison upon the citizens of the South, was deserved; that all his doctrines in regard to human rights, were just; that his statements concerning the evils and dangers of slavery, were correct; such admission would do little or nothing towards deciding the question, *whether the Colonization Society be, on the whole, a benevolent and beneficent Institution*. We must judge of its benevo-

* *Thoughts*, page 67.

† Page 92.

lence, by the character of those, generally, who support it—of its beneficence, by its effects. There is, we venture to affirm, no honest man, who is well acquainted with the facts in the case, who can doubt that the Colonization Society is sustained, almost exclusively, by the genuine friends of the coloured people, both the bond and the free. And we assert, also, that with the exception of a *very few such* abolitionists as Mr. Garrison, the enemies of the Society are exclusively to be found among the advocates of perpetual slavery. It seems somewhat strange, that the advocates of perpetual slavery (and we believe they are few) at the South, should be making war upon an Institution, which, according to Mr. Garrison, is contributing essentially to the stability and permanency of their favourite system. Are they not in circumstances as favourable as Mr. Garrison, for judging correctly of the moral influence of the Society?

There are several aspects in which our Institution must be viewed, would we judge correctly whether it be beneficent in its effects. And first, it is obvious that the Society confers the highest benefits which it is possible for any society to confer, upon the free people of colour who emigrate to Liberia. Their circumstances are improved, their characters elevated, their powers developed, their enterprise and invention cherished, their hopes raised, and their usefulness immensely increased. For proof of the truth of these assertions, we appeal to the testimony of many disinterested persons, who have visited Liberia, and to that of many of the respectable and pious colonists. And what rational man can doubt that Africa will derive inestimable blessings from the establishment of enlightened and christian colonies on her shores?

In regard to the moral influence of the Society upon the condition and prospects of the slave population, it could easily be shown from testimony not to be questioned, that it has been greater, and far more beneficial than all other causes affecting them, in existence; that, in instances too numerous to mention, it has produced the voluntary manumission of slaves; that, in many more instances, it has produced the purpose of emancipating, at no remote period, and that throughout the whole Southern country, it is awakening thought and inquiry concerning the best practicable modes of relieving and improving the whole coloured population.

But while the Colonization Society is endeavouring to combine, and embody, and render efficient the humane and religious sentiment of the whole country, towards our coloured population, and to carry into effect the only practicable scheme by which this sentiment can be rendered very extensively productive of large and lasting benefits to this population, Mr. Garrison comes forward as a reformer—reproaches the North and vilifies the South—stigmatizes the Colonization Society as a mighty engine of cruelty and oppression—finds fault with our wisest and best men, the clergy, the churches, the charitable, the pious; and all because we do not say, that an evil system, which has grown with our growth, and strengthened with our strength; which was introduced before we had existence; which is interwoven with the whole framework of society; which has been fortified by time, and prejudice, and habit and law, can be, and ought to be entirely, and completely, and instantaneously demolished.—And what avail all his notes of alarm, his unqualified, and reiterated denunciations? What great moral changes has he wrought, or is he likely to produce in the South? Is he not there regarded as dangerous to the public safety, and attempting to scatter the firebrands of war and death? What access has he there to the public mind? And what influence can he expect to exert among those who regard him with suspicion, perhaps, as their enemy?

It is not improbable that some of our Northern friends may turn from the practical and sober scheme of the Society, to follow the delusive but blazing lights of Mr. Garrison. We have no great apprehension, however, on this subject. But supposing the strength of the Society at the North to be weakened; how will that hasten the change which Mr. Garrison desires to see effected; and particularly, should there be produced, for every friend of instantaneous abolition at the North, an enemy to any and all abolition at the South? Does Mr. Garrison forget that the consent of the South is indispensable to the accomplishment of any measures of benefit to the great mass of our coloured population? Does he not see, that by the constitution and laws of the land, and by the circumstances of the case, the co-operation of the South is necessary for effecting any such measures? And is the opinion of the good

and virtuous citizens of the South, whose interests, most precious interests, and those of their posterity, are involved in such measures, not to be regarded? Are those who are as innocent of giving origin to the unfortunate system which oppresses them, as the people of New England, to be told that the system must be suddenly overthrown, though the interests of all parties should perish in one common ruin? We maintain that masters have rights as well as slaves; but that neither has the right to expect, that, for the benefit of an individual, or a class of individuals, will be sacrificed the greater good of the general welfare. Those evils in society which have originated in private or public wrongdoing, can be, and ought to be remedied, but *so only*, that the remedy prove not worse than the disease. There is much ignorance, and vice, and misery in the world, which may be regarded as the natural consequents of the sins of former generations, but what pious men feel that they can be justly reproached for the *mere existence of these evils, or for not annihilating them at once?*

The principle which is to regulate the conduct of man to man in all circumstances, relations and countries, and throughout all time, is clearly brought to light in the Gospel. It is the golden rule, the royal law of Jesus Christ; but the modes and actions by which we are to fulfil the obligations of this law, are not invariable; they are frequently modified by the circumstances, character and relations which enter into the composition of human society. While the tendency of this principle is to prepare all men for the enjoyment of rights and privileges, *equal*, except so far as differences in individual endowments, and the high arrangements of Providence may vary them; yet it sanctions inequality of rights and privileges, where such *inequality is necessary* for the public safety and the general good. For his judgment, how he shall obey this great principle of duty, every man is, in his own person, responsible to God. And though that combination of individual powers, which constitutes government, should be directed by the principle of which we speak, and though those who exercise these powers, should never forget that government is *designed for the good of individuals*, yet must they not sacrifice the substantial interests, both of individuals and the community, to any unsubstantial theory of the rights of

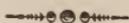
man. It is our duty to labour by all judicious and safe means, to promote freedom and peace, knowledge and religion, among men; but it is not right that men should possess that freedom, for which they are entirely unprepared, and which can only prove injurious to themselves and others.

For ourselves, we would say, the condition of our coloured population is such as must excite deep feeling, and continued and vigorous efforts, among the generous and pious of the land. Yet such is the course of Mr. Garrison, that we cannot go with him, and his hostility is far more desirable to us than his friendship. His book will at least convince the people of the South (upon whom depend principally, under God, our hopes of good for the coloured population), that the Society is not that terrible engine of mischief, which some, substituting imagination for fact, have represented it to be, but that it is working safely, and judiciously, and efficiently, for the benefit of all classes, for the welfare of our own country, and the redemption of Africa; for the cause of liberty, the triumphs of religion, and the glory of God.

There is much truth, as well as error, in the work of Mr. Garrison. So far as the great christian principle of duty between man and man is violated, whether at the South or at the North, we are ready to express both our sorrow and our condemnation. But we are not for pursuing shadows, and neglecting realities. We are not for refusing to do the good within our power, because we cannot do all possible good, nor because we cannot induce all men to agree with us in opinion, nor because some are assisting us from very wrong motives. Nor do we expect long established errors in opinion to be eradicated in a moment.—Nor do we think the language of reproach and vituperation best suited for arguments, intended to win men over to the love and belief of the truth. Experience and reflection will, we hope, give soberness to the views of Mr. Garrison. He will learn that virtue is never so powerful as when clad in meekness. He should know, that Michael, the Archangel, when he contended with the Devil, durst not bring against him a railing accusation.

We are persuaded, that the colonization of the free people of colour, with their own consent, in Africa, will most effectually improve their character and condition—increase their happiness and usefulness—that a moral influence will be exerted by the

scheme of colonization, inducing an extensive and judicious voluntary manumission of slaves—that finally, it will contribute, more than all other measures, to suppress the slave trade, and civilize Africa; to give stability to our free institutions, and bring honour to our national character; to bless and exalt humanity, and glorify the name and the gospel of God.



FROM LIBERIA.

LIBERIA, September 8, 1832.

DEAR SIR:—I shall scarcely have time by the present conveyance, to give you much information respecting Colonial affairs, but this is the less to be regretted, as the brig *Liberia*, now in our harbour, sails for the United States in a few weeks.

In my last, under date 13th July, I mentioned that nothing very decisive relating to the occupancy of our newly acquired territory, had as yet been effected; but within these few weeks, I have been endeavouring to have the houses at Grand Bassa completed for the reception of settlers. Wm. W. Weaver, the former Colonial Secretary, has been sent down to superintend the work, and make such arrangements as may ensure their comfort and safety. He will, for the present, be entrusted with the management of the settlement; his long residence in this country, and acquaintance with the native manners and customs, as well as his having been for many years in the employ of the Agency, renders him perhaps as well qualified for the station, as any we could have, at this moment, selected. In a communication just received from Mr. Weaver, it is stated, that we will probably have to encounter some opposition from the Kroomen, and a few of the natives residing on the southern side of the St. John's river—these are immediately interested in the slave trade; and they fear, if we are permitted to take possession of the land ceded to us, that few, if any slavers will land cargoes or establish factories in their vicinity. I do not think, however, that there will be any very serious obstacles to encounter; those who are favourably disposed towards us, are by far the most numerous and powerful party. Perhaps by the *Liberia*, I may be enabled to give you more detailed and satisfactory

accounts of our prospects and movements, as by that time I hope to have a personal interview with Mr. Weaver.

You have doubtless, ere this, received drafts on the Society to a considerable amount. This extra demand on your resources was, from the nature of circumstances, unavoidable. The great number of emigrants that have been thrown upon our hands, and the very scanty supplies that were sent out by the last expedition, as well as the expenses necessarily incident to the erection of buildings for their accommodation, and other causes which will be more fully detailed in my communications per Brig Liberia, have caused our disbursements for the few months past, to be much greater than could possibly have been anticipated.—The account and vouchers for the first and second quarters of the present year, as well as the school reports, will be forwarded by the same vessel, and from them you may form some idea of the nature of the expenses above alluded to.

Our affairs generally go on prosperously. More I cannot add at present. With great respect and esteem,

Your obedient Servant,

REV. R. R. GURLEY.

J. MECHLIN, JR.

EXTRACT FROM DR. TODSEN'S LETTER.

CALDWELL, September 5, 1832.

A sense of duty, notwithstanding my very serious illness, induces me, at least, to attempt making a brief statement of the present situation of the emigrants by the Jupiter, and of all others under my care, since my arrival in the Colony. Of the 152 emigrants of the Jupiter's expedition, who were sent up to Caldwell under my care, four died within ten days after their arrival, *not of fever*, but of the consequences of measles, with which they were seized at Norfolk, and their extremely imprudent exposure to the rains when approaching the coast of Africa.

The rest of these last emigrants have all passed safely through the first period, or first attack of the fever; and what may truly be called a phenomenon, till now not witnessed in the Colony, is the most cheering fact, that out of the family of the Harrises, nineteen in number, who came, all, from the Blue Ridge Moun-

tains, in Virginia, not a single person died. Such a degree of success, at a time when I was scarcely able to visit them once in two days, shows what a well contrived system, when pursued by faithful nurses, well trained for the purpose, may effect. Of the previous emigrants, three aged persons and one child, died.—The distance at which these persons resided from Caldwell, and the rainy season, precluded the possibility of affording them assistance.

The old settlers at Millsburg are extremely anxious that some of the new comers should settle near or among them. To gratify this desire would promote, in my view, in a high degree, the good of the Colony: but to render the plan successful, receptacles for the emigrants, and a house for a Physician, must be erected.

LETTERS FROM COLONISTS.

The following extracts show how the settlers in Liberia estimate their advantages. No intelligence from the Colony has ever delighted us more than the honest but simple testimony here recorded. The writers of the letters from which these extracts are made, were favourite servants of Miss Christian and Miss Judith B. Blackburn, near Shepherdstown, Virginia. Eliza Hatter had received much instruction from her mistress before her emigration, and is a woman of excellent character.

Extract from Eliza Hatter's Letter to her Sister.

“I never was better satisfied in my life, if I had only my dear relations and friends with me. We enjoy the same liberty here our masters and mistresses do in America. I am so well pleased with my situation, I would not change it for all America. You need not be afraid to come; every person has to see trouble and inconvenience at first in a new country: I have seen almost as much trouble as any person, and I know I am satisfied. I get a great deal of work to do. I keep a girl ten years old, for her victuals and clothes; I have taught her to read and sew, and she assists me in cooking and cleaning. I have coffee in my lot, a good many other trees, and the guava, which makes nice sweetmeats. If I only had you and your family, mother and her family, and if my dear husband was returned, I should be as happy as the day is long. My husband left me, in the Packet Richmond, the last of December; he went out as steward. I suppose you have

heard before this, of Mrs. Green's death; she lived only two weeks after the birth of her little boys; one died the same day, the other is three months old."

Extracts from Mrs. Eliza Hatter's Letter to her former Mistress.

July 12, 1832.

Dear Mistress:—You know not what pleasure it gives me to receive a letter from you—and such kind, affectionate letters. My dear friend, how shall I ever return your kindness?—You write to know what sort of a house we have. Our house has one front room, a shed room, and one above stairs. When Mr. Hatter returns, he intends to build a stone house. Our lot is in a very pretty part of the town, and I have a great many very pretty trees growing in it. I send you, by Mr. Hatter, some tortoise shell, and a little ivory tooth; and some shells to Miss —— and —— . Give my love to them, and tell them I wish they had such a sweet beach to take their morning and evening walks on, as we have here. My dear mistress, you do not know how thankful I am to you for buying my husband. You desire me to write my own letters, and I am afraid you will not be able to read it. We have two Baptist churches; Mr. Teage has now a church of his own.

Extract from Mr. Andrew Green's Letter, to the same.

Dear Mistress:—I embrace this opportunity to inform you that my wife is dead. She died on the last of April; she laid sick ten days. She had twins; one of them died the same day, the other is still living. I was much interested while she was laying sick, thinking about when she was about to depart; she was rejoicing and shouting to God, which gave me great satisfaction. I have built me a log house, and added a frame one to it; I am preparing to build me a stone house. I have some African gold, that I wish to make you a present of. One hogs-head of tobacco is worth \$300 at this place. I go sometimes to Governor Mechlin, and talk with him about the best way to get my living; and to Mr. Devany, and other gentlemen that have been here longer than I have. It gives me great satisfaction, that every thing I do is for myself and my children. I would not give the enjoyment I have had since I have been in Africa, for all I have seen in America. I have set out all kinds of fruit

trees that are in Africa. As soon as my coffee trees bear, I will send you some. We have preaching every Sunday, and prayer meeting every night through the week. Many of the recaptured Africans come to be baptized, and we expect more shortly—they appear to be more diligent than the Americans. My love to ———; tell her I am glad to hear she is thinking about God.—Tell ——— if she was to come out here, she would never want to go to America to stay again. Tell Mrs. Muse's people, if they come out here, they will not want to go to America again. My son George Washington, is spelling in three syllables, and reading in the new American spelling-book, words of one syllable. I think Monrovia will become a fine, good place, in course of a few years. The people are building every day. We have had war, since we have been here, with the natives. The first day we started, we went to St. Paul's; the next day, we marched to King Brumley's town, and took it. We only lost one man.



INTELLIGENCE.

FORMATION OF AUXILIARY SOCIETIES.—At a meeting of gentlemen from the several towns in the county of Hampshire, Mass. favourable to the cause of colonizing the free blacks in this country, on the Western coast of Africa, held at the Town-Hall in Northampton, on Friday, August 31, 1832, Rev. Dr. Humphrey was chosen *Chairman*, and Samuel Wells, Jr. *Secretary*.

The meeting was then commended to God in prayer by the Chairman; after which, the Rev. Mr. Danforth, General Agent of the American Colonization Society, made a statement of the objects of the Society, and the necessity of effort on the part of all good men, in this cause.

The meeting was also addressed by the Chairman and other gentlemen present.

A Constitution was then framed, and a Society organized, by the name of the Hampshire County Colonization Society, Auxiliary to the American Colonization Society; and the following gentlemen were elected the officers for the year ensuing.

President.—Rev. Heman Humphrey, D. D. of Amherst. *Vice-Presidents*.—Thomas Napier, of Northampton, Rev. Artemas Boies, of South Hadley. *Secretary*.—Samuel Wells, Jr. of Northampton. *Treasurer*.—Charles B. Huntington, of Northampton. *Executive Committee*.—George Bancroft, of Northampton; Rev. Joseph Knight, of Granby; Rev. Morris E. White, of Southampton; Henry G. Bowers, of Northampton; Nathan Coolidge, Jr. of Hadley. *Auditor*.—William H. Stoddard, of Northampton.

On motion of Rev. Dr. Humphrey, of Amherst, seconded by Rev. M. E. White, of Southampton,

Resolved, That we view with the deepest interest, the successful efforts which have been made by the friends of colonization, to plant a Colony on the coast of Africa; and that especially in reference to civilizing that vast continent, and suppressing the slave trade, the enterprise is worthy our warmest wishes and wisest efforts.

On motion of Rev. Mr. Knight, of Granby, seconded by Samuel Wells, Jr. of Northampton,

Resolved, That inasmuch as our Southern brethren feel most heavily the evil of slavery, and are most competent to devise the means of obtaining deliverance from the burden, we view all attempts to prejudice the public mind, or excite the popular feeling on the subject of slavery, as unwise, injurious, and adapted to perpetuate the evil which is proposed to be eradicated.

On motion of G. W. Bancroft,

Resolved, That the Colonization Society, as it tends to render the abolition of the slave trade effectual; to promote the diffusion of pure religion by means which promise an influence on millions; to establish and build up an independent State of emancipated negroes, under the safeguard of their own laws and their own magistrates; and to redeem the vast continent of Africa from its 'state of bondage, ignorance and blood;' is entitled to the strong sympathies and active co-operation of Christians, and all the friends of man.

The above resolutions were supported by eloquent and appropriate addresses. It was then

Resolved, That this Society will hold itself pledged to the Parent Institution, in an annual sum of *One hundred dollars*, for ten years, towards the fund of one hundred thousand dollars proposed by Gerrit Smith, Esq.

The meeting then adjourned.

A Society has recently been formed in Delaware county, Pa. of which the following is the list of officers.

President.—Henry Myers. *Vice-Presidents*.—Dr. Samuel Anderson, John P. Crozier. *Secretary*.—John K. Zeilin. *Treasurer*.—Frederick J. Hinkson. *Managers*.—John Hill, George Smith, David Abbott, John Lloyd, Isaac S. Bonsall, Henry L. Powell, Pierce Crosby, Jesse J. Maris, Parke Shee, Preston Eyre, John Lewis, William Amies.

MEETING AT PITTSBURG.—The following Resolutions, moved by Walter Forward, Esq. and seconded by Rev. Dr. Herron, were unanimously adopted at a large meeting of the citizens of Pittsburg. Benjamin Bakewell, Esq. presided.—Robert Burke, Esq. was Secretary. The Rev. John Crosby, Agent of the Parent Colonization Society, made an interesting statement, and Walter Forward, Esq. an eloquent speech.

Resolved, That the purposes for which the American Colonization Society has been founded, command the decided approbation of this meeting; and are recommended to the support of the people and government of these United States, by considerations of the most comprehensive benevolence, and of the most enlightened patriotism.

Resolved, That the success which has attended the past exertions of this Institution, in founding and maintaining the flourishing Colony of Liberia, is evincive of the entire practicability of colonizing the people of colour in Africa, and thereby averting from our country, the danger which most seriously threatens its prosperity and welfare.

Resolved, That Walter Forward, Esq. Rev. Dr. Upfold, Dr. Sellers, Rev. Charles Avery, Benjamin Darlington, M. B. Lowrie, William Bell, Charles H. Israel, W. W. Fetterman, and Robert Burke, Esqrs. be, and they are hereby appointed a Committee to collect subscriptions in aid of the American Colonization Society.

Resolved, That for the same purpose, the Reverend the Clergy of the different congregations of this city, be earnestly requested to make collections in their respective churches, on the Sabbath preceding the 4th of July, in each year.

On motion of Mr. Burke, it was

Resolved unanimously, That the editors of newspapers in this city, be respectfully requested to call the attention of this community, to the great objects which the American Colonization Society seeks to effect, by publishing, from time to time, in their respective papers, such articles as are calculated to communicate the necessary information on this momentous subject.

VERMONT COLONIZATION SOCIETY.—This Society held its annual meeting at Montpelier, on Wednesday evening, Oct. 17th. Hon. Elijah Paine, President, in the chair. The Secretary, Rev. Chester Wright, presented the annual report, which was accepted. The Treasurer, Daniel Baldwin, Jr. stated the amount of receipts for the past year, to be \$904 98, which had passed through his hands.—Besides this, a number of payments had been made directly to the Parent Society at Washington. A collection was taken at the close of the meeting, amounting to \$25 63. It appeared that the number of collections made on or near the 4th of July was considerably greater than last year, and the amount contributed, if we do not disremember, nearly double. Rev. J. Converse, of Burlington, preached the annual sermon, from Deuteronomy, xv. 12—15; "And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty. Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him.—And thou shalt remember that thou wast a bondsman in the land of Egypt, and the Lord thy God remembered thee; therefore I command thee this thing to-day."—The sermon was both instructive and impressive, and had the advantage of the author's observation from a residence at the South. The Executive Committee ordered 1000 copies to be printed for gratuitous distribution.

MISSION TO LIBERIA.—On Friday, 12th ult. the Presbytery of Philadelphia met, in the afternoon, agreeably to appointment, and after examination, received the two Missionaries, Messrs. Joseph W. Barr and John B. Pinney, under their care. In the evening, they were ordained, in the presence of a crowded audience, in the Sixth Presbyterian church. The Rev. E. P. Swift prayed; Rev. Dr. Alexander, of Princeton, preached the sermon from Matthew xxviii. 19, 20; Rev. Dr. Miller, of Princeton, gave the charge to the missionaries; after which, Dr. Green addressed the audience as a part of the Presbyterian church.—[*Presbyterian*].

Who shall dispel the darkness of Providence! Scarcely had we perused the above notice, and understood that these youthful missionaries had engaged their passage in the Ship Jupiter, now at Norfolk, and to sail in a few days for Liberia, when a friend in Richmond informed us that the Rev. Mr. Barr had died there of cholera, after an illness of but 12 hours. He arrived at Richmond on Thursday night; on Friday, made an appointment for the Sabbath, in Richmond; proceeded to Petersburg; engaged to preach there on the Tuesday following, and returned on Saturday, to Richmond. Between 2 and 3 o'clock on Saturday night, he was taken ill; and neither the kindest attentions, nor the best medical skill, could save his life. Though suddenly called to the high service of Heaven, the spirit which animated him, lives, we trust, in other bosoms; and many a youthful hand will be ready to seize the standard which he bore aloft, and bear it forward into the deep night, and amid the terrific and enslaving, but shadowy superstitions of Africa.—There shall captivity be led captive, and the heart of the youthful soldier, brave and devoted, but who, alas! has fallen before the battle, shall not less enjoy the triumph of Zion's King.

We observe that the Rev. Rufus Spalding, stationed preacher at Charlestown, Mass. and the Rev. S. O. Wright, junior editor of the New England Christian Herald, have been appointed, by the Young Men's Methodist Foreign Missionary Society, Missionaries to Liberia. At their consecration to this high and heavenly work, a sermon was preached by Bishop Hedding, from James, v. 20, which exhibited the evidence of a powerful and richly stored mind.

TRIBUTE OF RESPECT.

At a meeting of the Board of Managers of the American Colonization Society, October 8th, 1832, the following Resolutions, offered by Mr. Samuel Harrison Smith, were unanimously adopted:—

Resolved, That the Board feel a deep sense of the loss sustained by them, as well as by the great cause of humanity, by the death of their esteemed associate, BENJAMIN L. LEAR; who, with the best virtues of the heart, combined a sound judgment and a highly cultivated mind; and, alive to the purest impulses of philanthropy, engaged with an ardour, happily tempered with prudence, in promoting our great scheme for ameliorating the condition of the African race.

Resolved, That this Board cherish an affectionate remembrance of the virtues of their departed friend.

Resolved, That in testimony of the sense of the Board, the members will wear the usual mourning for thirty days.

Resolved, That the Secretary communicate a copy of these Resolutions to the family of the deceased, and also obtain their publication in the newspapers of the City.

We should do injustice to our own feelings, did we refrain to add a brief expression of individual respect and affection for the character of one, who, we presume, never had an enemy; whose virtues made every man his friend. In the private circle, and before the world, the example of Mr. Lear was a clear, a constant, and a shining light. His delicate regard to the rights of others; his generosity, his candour, his perfect sincerity, and loftiness of honour, won for him universal esteem. He maintained his own opinions firmly, but kindly; readily yielding to others what he claimed for himself. But it is not for us to register his virtues. They are traced on many hearts, too deeply to be forgotten. They are written deeply on our own.



We should have noticed before, the appointment of the following gentlemen, as permanent Agents of the Society:—Rev. J. N. Danforth, for New York and New England; J. G. Birney, Esq. for Tennessee, Alabama, Mississippi, Louisiana, and the Territory of Arkansas.



MEDICAL EDUCATION OF YOUNG MEN OF COLOUR FOR LIBERIA.

Arrangements have been made to educate, in this city, three young men of colour, for the medical profession in Liberia. With a view of promoting the cause of this Institution, Dr. Thomas Henderson has consented to receive these young men into his office, and give them full and thorough instruction in medical science. It is believed that the preparation of these young men, to become physicians in Africa, is an important measure; that it will ultimately diminish the expenses of the Board; that it will impress the free people of colour with the truth, that they are to be encouraged in Liberia in the liberal professions; and that it is the wish of the Board, that they should share there, in all honourable pursuits, and rise to the highest distinctions. A change highly favourable to African colonization is certainly taking place in the views of the free people of colour of this District; and a number of the most respectable are contemplating a removal to the Colony. The favourable report made by Messrs. Simpson and Moore, and the visits of several respectable colonists to the United States, all of whom bear testimony to the wide field of promise opening before their brethren in Africa, cannot fail to direct the thoughts of all reflecting free men of colour, to that land, and greatly to increase emigration. At present, the education of these young men must add very considerably to the expenses of the Society. Funds will not be

withheld, when required for such a work. We should have mentioned, that one young man of colour has, for some months past, been pursuing his medical studies with Dr. Ludlow, of the city of New York.

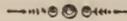


EXPEDITIONS TO LIBERIA.

The Ship *Jupiter*, Capt. Peters, is now at Norfolk, ready to sail for Goree, Sierra Leone, and Liberia. She goes out on a trading voyage for the owners, but will convey the Rev. Mr. Cox and lady, of the Methodist church, and the Rev. Mr. Pinney, of the Presbyterian church, with a few emigrants for the Colonization Society, to the Colony.

The fine Ship *Hercules*, Captain Longcope, is chartered, and on her way to Savannah, to convey thence 300 emigrants, mostly from Charleston.

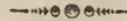
Another Ship will be ready to sail from Baltimore, with emigrants ready to embark under the direction of the Managers of the Maryland Fund; and to touch at Norfolk, and receive additional emigrants there by the 1st of December. She will be able to accommodate 150 passengers; and our Friends in Virginia are requested, without further notice, to send coloured persons, in whose behalf they have sought a passage, to the Agent of the Society, John M'Phail, Esq. of Norfolk. Such persons should be at Norfolk by the 1st of December.



MUNIFICENT BEQUEST TO THE SOCIETY.

The Secretary of the Louisiana State Colonization Society (J. A. Maybin, Esq.) informs us that the venerable Judge Workman, one of the Vice-Presidents of that Society, whose sudden and lamented death was announced a few days ago, has bequeathed to the American Colonization Society the sum of TEN THOUSAND DOLLARS. In communicating this intelligence, Mr. Maybin observes, "Judge Workman was an ardent friend to the Colonization Society. His sudden death has deprived it of his personal influence, (which, in this community, was deservedly great) and of his judicious counsels. But the above legacy of \$10,000 will show, in the strongest manner, to his fellow-citizens, his undoubted conviction of its great importance to the interests of our country, and more especially to the Southern States of it."

Judge Workman has reared an imperishable monument in the affections of mankind, and hundreds, we would hope thousands, will hereafter, in like manner, register their names, not on tables of stone, but on human hearts; a record, from which the hand of time shall not erase the memorial of great and virtuous actions.



DONATIONS TO THE SOCIETY.

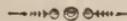
The Executive Committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church have adopted the following Resolution:—

"That inasmuch as there is no prospect, at present, of establishing a mission on the coast of Africa, the articles which have been given, and been long on hand, with a view to such a mission, be presented to the 'American Colonization Society,' to be applied in such a way as they may think most conducive to the charitable purpose for which they were designed—the comfort and use of the poor natives of Africa."

The Directing Committee of the Connecticut Bible Society, have made to the Colonization Society a donation of 318 Bibles, and 342 Testaments.

The Hon. Theodore Frelinghuysen has presented thirty volumes, of a moral and religious character, for the use of the Colony.

Charles Tappan, Esq. of Boston, who presented a printing-press to the Colony, and has supplied it with paper, offers a further supply of fifty reams of good paper.



CONTRIBUTIONS

To the American Colonization Society, from the 29th September, to the 1st November, 1832.

Collection by Rev Richard C Hanna, Pastor of First Presbyterian church, Gouverneur, New York, as follows—

in First Presbyterian church	7		
Donation by L B Parsons,	2	—	9

Rev G McMaster, Duaneburg, New York, viz—			
collection in his own (Presbyterian) church .	14		
coll by him in Ref. Pres. church, Schenectady	6		
J. T. Esq. Duaneburg	1	—	21
collection by Rev John Swan, Trinity church, Upper Marl-			
boro, Maryland, per Joseph Engle			11
Matthew Carey—the amount paid to him by the United			
States, as one of the Commissioners to make inquiries			
respecting the manufactures in the United States . . .			84
Mrs. E. W. Douthat, of Oak Hill, Fauquier coun-			
ty, Va. per Thomas Marshall	5		
Miss Agnes H Marshall, per ditto	5		
Miss Mary Marshall, per ditto	5	—	15
collection by Rev Mr Mackinheiner, Queen Ann Parish,			
Prince George's county, Maryland.			15
collection by Rev Samuel P Magan, Monroe, Butler co. O.			
Samuel Bartlett, of ditto, per ditto, for which he wishes to			
subscribe to the Liberia Herald, the balance a donation			5
John Bruce, Treasurer Colonization Society, Frederick			
county, Virginia, as follows—			
collection by Rev. Samuel H. Davis, at the			
Bloomery Mills, Hampshire county	7		
by Rev. Dr. Tilden, at Stickly's meeting-house	4	37	
by ditto at Storestown.	1	50	—
			12 87
Proceeds of loan at Bank			989 33
Adonijah Bidwell, Hillsdale, N. Y. his annual subscription			10
C Butler, Geneva, N. Y. to pay the passage of an emigrant			30
collection by Rev William Tuttal, in Congregational ch			
East White Hall, per E. Lord, of South Hartford, N. Y.			6
collection in Religious Society in Enfield, Massachusetts,			
of which Rev. S. G. Clapp is Pastor, per E Jones, P. M.			20
Rev. Henry F. Baldwin, in Baptist church and Society, in			
Hartford, N. Y. and two other Societies in said town			7
collection by Rev J Nourse, of Kiscoquilla Valley, Pa			10
collection at Nelson's camp-meeting, Washington county,			
Tennessee, per J F Deaderick			9
collection by Rev J Snodgrass, West Hanover, Pa.			6 25
Rev W. Nesbit, in his cong. New Bedford, Mercer co. Pa			5
Robert Kennedy, Hagerstown, Md. as follows—			
in West Run congregation, Franklin county, Pa	8	71	
Great Cove do Bedford county, Pa	7	81	
Mrs. Isabella Johaston, of Hancock, Maryland,	5		
Robert Kennedy, of Hagerstown, do	5		—
			26 52
collection by Rev J N Danforth, in Mass \$727 39; of which			
this sum only was received, including his account for			
salary and expenses*			726 68
contribution by the inhabitants of Hudson, Portage coun-			
ty, Ohio, per Hon. E. Whittlesey			31 44
collection by Rev. Herbert C. Thompson, per John Mitch-			
ell, Agent of the American Bible Society, New York,			50
from Rev Robert Burch, as follows—			
donation from Mr. Newman	5		
collection by Rev. Joseph Pearsell, in Metho-			
dist Episcopal church, Johnson's settlement	6		

* The list of these donations will be given in our next number.

by W. Hosmer, Kennedyville, Steuben co NY	1 12½	
coll by Rev. Robert Burch, at Painted Post,	5 87½	
donation by a gentleman	12½	
	<hr/>	
	\$18 12½	
deduct expenses,	2 12½	— 16
collection by Rev. B. Hoff, Bridgetown, N. J. as follows—		
from citizens of Bridgetown,	17	
Presbyterian congregation.....	8	— 26
T. Buffington, Guyandott, Va. pay't on plan of G. Smith,		100
collections by Samuel Stocking, Agent at Utica, N. Y. viz:		
Congregational Soc'y. Burlington, Rev. Mr. Lumbard		3 39
Presbyterian and Baptist Societies, Whitesboro ...		9 40
collected in Florence, by Rev Mr Sweezy ...		2
donation of Miss Burnham, Madison ...		1
Temperance Society, Parishville, per Mr Miller, Sec.		2 25
donation of several friends in Burns and Almond,		3 13
Presbyterian Society, Camden, per Rev. J. Barton		7
W J Bacon, Utica (on subscription)		10
Sab. and Infant School celebration, Utica, 4th July ..		30 80
collection in Presbyterian and Baptist Societies, Au-		
gusta, per Rev Mr Hall, and Elder J Brown ...		29 05
collection in Presbyterian Soc. Camden, Rev J Barton		6 13
Presbyterian Society, New Hartford, per Rev N Coe		17 39
Baptist and Congregational Societies in Pitcher.....		5 63
First Pres. Society, Utica, Rev. S. C. Aikin		34 82
collection in De Kalb, (last year) per Col. S Pomroy		2
collection in Presbyterian Society, Fairfield		8 25
Second Pres. Society, Utica, Rev. D. C. Lansing		6 40
Baptist Society, Cato Four Corners, Rev. J F Tolman		5
Reformed Dutch church, Utica, Rev. G. W. Bethune		15
in Presbyterian Society, Adams, Rev. D. A. Clark....		12
Congregational Society, Marshall, Rev. D. L. Barton,		5 35
Sabbath School, Hanover, H. Burchard, Superintend't		3
1st Congregational Soc. Sherburne, Rev Mr Sprague		11 76
donation of E S Ely, Kingston, Upper Canada		2
coll. in Presbyterian Society, Vernon, Rev A Garrison		18
coll. in First Baptist Society, Newport, Rev Z Eaton		7 35
collection in Presbyterian and Baptist Societies, Nor-		
way, by Rev D B Butts and Rev R S Smith		7 77
First Baptist Society, Fort Covington, Rev Mr Safford		5
collection at Elmira, by Rev M L Farnsworth		16
Presbyterian Society, Oswego, Rev C White		40
collection at Antwerp, by Rev A L Crandall,		2 50
collection in Baptist Society, Lowville, by Rev G Lyle		6
Homer, by Rev A Bennet		8 7½
Ellicotville, Rev A Vining		7
collection in Presbyterian and Baptist Societies, Rich-		
land, by Rev R Robinson and Rev J Elliot		15 67
donation of Abner French, Richland,		3
coll'n in Baptist Society, Hamilton (and 2 gold rings)		7 90
Congregational Society, Verona, Rev Mr Brainard ...		6
collection in Baptist Soc. Fabius, per Judge Pettit ...		3 25
		<hr/>
		<hr/>
Total,		\$2644 03

Date Due

OC 25 '50

For use in Library only

I-7 v.8

African Repository and Colonial Journal

Princeton Theological Seminary-Speer Library



1 1012 00307 2008