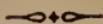


A PLEA FOR AFRICA.



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SEP 26 1817

# SERMON

PREACHED OCTOBER 26, 1817,

IN THE FIRST PRESBYTERIAN CHURCH

IN THE CITY OF NEW-YORK,

BEFORE THE

SYNOD OF NEW-YORK AND NEW-JERSEY,

AT THE REQUEST OF

THE BOARD OF DIRECTORS

OF

## THE AFRICAN SCHOOL

ESTABLISHED BY

## THE SYNOD.



BY EDWARD D. GRIFFIN, D. D.

PASTOR OF THE SECOND PRESBYTERIAN CHURCH

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their language which signify to *burn* and the *countenance*,\* and means *burnt-face*. No term of similar import is found in the Hebrew Bible. There the people whom the LXX. called Αἰθιοπες, or Ethiopians, are uniformly denominated Cush or Cushites; and this was the name by which they were known over all Asia where the Greek language was not spoken. They were the descendants of Cush, the son of Ham,† and as was common among the Asiatics, took their father's name. They settled first between the Euphrates and Tigris, in a region which was styled the country of the Chusdim, but by the western nations Chaldea, and in Scripture, sometimes, the land of Shinar.‡ Here Nimrod, the son of Cush, erected the first kingdom.¶ At an early period branches of the same family spread themselves throughout all the southern parts of Arabia,

\* Αἰθω and ωψ. *Parkhurst's Greek Lexicon.*

† *Gen. x. 6.*

‡ *Rees' Cyclopædia, under Cush.*

|| *Gen. x. 8—10.*—It is thought that a part of the family crossed the Tigris and took possession of Susiana, which is still called Kuzestan or Chusistan, the land of Chus or Cush. (*Rees under Cush.*) Brown, who is of this opinion, believes that the Cuthites who were transplanted into Samaria were descendants of Cush, and that the Cuthah from which they came, (*2 Kings, xvii. 24.*) was no other than Susiana. (*Brown's Dictionary of the Bible, under Cush.*) Calmet believes that a colony of Cushites settled in the northern part of Assyria, on the Araxes, (the present Aras, Araz, or Arash,) a river which rises near the source of Euphrates and falls into the Caspian Sea; and he supposes that this province was the Cuthah mentioned above. (*Calmet's Dictionary of the Bible, under Cush, Cuthah, Cuthites, and Araxes.*)

from Euphrates and the Persian Gulph to the Red Sea, and even to the border of Egypt. Accordingly by Cush is frequently in Scripture meant some country or people in Asia. In the time of Moses a country was called by this name which had been washed by one of the rivers of Eden.\* The Arabian whom he himself married was a Cushite.† The Midian from which she sprung was comprehended in Cushan or the land of Cush.‡ Egypt is described as extending “from the tower of Syene,” (which stood on the southern extremity,) “even unto the border of Cush.”§ The Arabians who dwelt in the neighbourhood of the Philistines, “were near the Cushites.”§ Accordingly ancient authors frequently applied the name of Ethiopia to Arabia, as they did also to Chaldea, and even to Assyria and Persia,¶

\* *Gen.* ii. 13. † *Num.* xii. 1. ‡ *Hab.* iii. 7. || *Ezek.* xxix. 10.

§ *2 Chron.* xxi. 16. See also *Job* xxviii. 19. On the latter Calmet remarks, “Job speaks of the topaz of Cush: now the topaz is found only in an island of the Red Sea near Arabia.” (*Dict. of Bib. under Chus.*)

¶ *Rees under Ethiopia.*—If, as Calmet says, the Cushites peopled a northern province of Assyria and called it Cuthah, it is no wonder that the Greeks applied the name of Ethiopia to a part of Assyria, and sometimes to Assyria indefinitely. And when it is considered that they gave the same name to all the country washed by the southern or Indian ocean, and of course to that lying on the Persian Gulph, it is no wonder that they sometimes applied it to Persia. Strabo maintains that the ancients gave this name to the whole southern sea-coast of Asia and Africa from the rising to the setting sun. He tells us that some had divided the world into four parts, assigning the north to the Scythians, the east to the Indians, the

though the two latter are plainly distinguished from Cush in the Scriptures.\*

In process of time a colony of Cushites crossed the Red Sea and settled in that tract of Africa which lies on the south of Egypt, which has since been called Ethiopia proper.† Eusebius says that this migration took place in the days of Moses.‡ Josephus asserts that these Ethiopians were descendants of Cush, and that in his time they were still called Cushites by themselves and by all the inhabitants of Asia.¶ To this country the following pas-

south to the Ethiopians, and the west to the Celts; and that they had a saying that Ethiopia was greater than Scythia. (*Strabo's Geography*, p. 21—24.)

\* *Isai.* xi. 11.

† *Bibliotheca of Ravanellus*, under *Cush*. *Brown* under *Cush*. *Supplement to Calmet's Dictionary of the Bible*, p. 27. *Charlestown Ed.*—According to Bruce, who travelled in Africa, the Abyssinians have among them a tradition, handed down from time immemorial, not only that Cush was their father, but that he actually settled in that country. (*Rees* under *Cush*.) Rollin incautiously says that he settled there. (*Ancient History*, vol. 1. p. 146. *Hartford Ed.*) Homer divides the Ethiopians into two parts, and Strabo maintains at large that the division line to which he alluded was the Red Sea. (*Strabo's Geography*, p. 21—24.)

‡ Brown has followed this opinion, and thinks the time might be about 2470 A. M. which fell in the early part of Moses' life. (*Brown* under *Cush*.) But Josephus represents the Ethiopians as established on the ground in Moses' day, and gives an account, which is generally considered fabulous, of the wars which he conducted against them. (*Antiq. of the Jews*, B. i. Chap. vi. Sec. 2. *Whiston's Translation*.)

¶ *Antiq. of the Jews*, B. i. Chap. 6.

sages seem plainly to refer. “Wo to the land shadowing with wings, which is beyond the rivers of Cush.” “From beyond the rivers of Cush my supplicants, even the daughter of my dispersed, shall bring my offering.” “Ahasuerus—reigned from India even unto Cush.” “Can the Cushite change his skin, or the leopard his spots?”\* This would hardly have been said of the inhabitants of Chaldea or Arabia, judging from the present complexion of their successors. In those numerous instances in which Cush is coupled with Egypt, the African Ethiopia is generally understood to be meant. One of these instances occurs in the text: “Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.”

The Cushites in Asia became gradually lost in other names and nations, while the African branch, remaining pure, and becoming powerful, by degrees engrossed the appellation, and for many centuries have stood forth the chief representatives of the Cushite or Ethiopic race.† This then is the branch to which a prophecy to be fulfilled in Gospel days

\* *Esth.* i. 1. and viii. 9. *Isai.* xviii. 1. *Jer.* xiii. 23. *Zeph.* iii. 10.—Brown insists that these and other passages ought to be applied to the African branch. (*Under Cush.*) On the propriety of this application of *Isai.* xviii. 1. see Calmet’s *Dict. of the Bible*, vol. 3. p. 409—420.

† In the days of Strabo and Josephus, both of whom were contemporary with the Ethiopian eunuch mentioned *Acts* viii. 26, the name was confined to the African region, and had been so restricted for a long time. (*Strabo’s Geog.* p. 21—24. *Antiq. of the Jews*, B. i. Chap. 6.)

ought to be referred. And to them it has been referred by the great body of the Christian Church. It was considered by the fathers as incipiently fulfilled in the conversion of the Ethiopian eunuch, and the introduction of Christianity into Nubia and Abyssinia.\* But it would be contrary to all analogy to limit a general prediction of Gospel blessings to the first age. Prophetic annunciations of what Christ was to achieve for particular nations and for the world at large, though primarily fulfilled in the commencement of the Christian era, looked forward to a more glorious accomplishment under his triumphant reign on earth. This could be shown in a thousand instances; and that no exception is to be made against the descendants of Cush, is plain from the descriptions which are given of the universality of Messiah's kingdom.

II. The next question is, how far the African Cush or Ethiopia is to be considered in the text as the representative of the great negro world. On this point I observe,

(1.) There is reason to believe that the mass of the negroes in Africa are really of this stock. Africa was certainly peopled by three of the four sons of Ham. Canaan, you know, settled in Asia, in the country which was afterwards possessed by Israel.† Most of his posterity became extinct. Some of them however, it is thought, fled from Joshua to the north of Africa, a part of whom, it is supposed, settled near where Tunis now stands. On that spot, 550 years

\* Eusebius' Ecclesiastical Hist. B. ii. Chap. 1. † Gen. x. 15—19.

afterwards, a colony of Canaanites from Tyre, under the direction of Dido, founded Carthage, which in time extended her dominion over what are now the Barbary States, and disputed even with Rome the empire of the world.\* With these few exceptions the posterity of Canaan never entered Africa. Of the other three sons of Ham, Mizraim settled in Egypt, which in the Hebrew Scriptures is generally called after his name. His posterity, under the name of Philistines, (from his grandson Philistim,†) Lubimæ or Libyans, (from his son Lehabim,‡) and Ludim or Lud, (from his son Ludim,‡) spread themselves along the sea coast, of Syria on the east, and of Libya on the west of Egypt. Phut peopled the country now occupied by the Barbary powers.|| Cush, as has been observed, settled himself in Asia, but a strong colony of his descendants afterwards took possession of the country on the south of Egypt, since called Ethiopia proper.

Thus the children of Mizraim and Phut occupied all the north coast of Africa. And here they were in a measure shut in. On the south of Egypt lay the Cushites, who presented a barrier to all emigration in that direction. On the west of Egypt, stretching away to the south, lay the immense Libyan desert. West of that commenced the great desert of Saara, which extended across the continent to the Atlantic ocean, a distance of 1600 miles, separating the whole country of Phut from the body of Africa by an ocean of sand 300 miles in breadth. Ages

\* *Rees under Carthage.* † *Gen. x. 14.* ‡ *ver. 13.* || *Note A,*

would probably pass away before human feet would cross that almost impassable barrier. The only highway to the south was blocked up by the Cushites, who themselves had nothing to prevent them from spreading into all the regions now occupied by the negro race. This family, as it was the oldest, appears to have been the most numerous of the four : and we have reason to believe that they extended their settlements to Mozambique and the Cape of Good Hope on the south, and to Congo and the Senegal on the west. They are said to have “traversed a great part of Africa;”\* and it is certain that almost the whole country south of the desert took the name of Ethiopia.†

To those who ascribe the negro complexion and features, not to climate, but to native variety at first, perpetuated by intermarriages among the same race,‡ it will appear still more probable that the negroes all descended from Cush; for this prevents the necessity of supposing a greater number of these anomalies or sports of nature. The Cushites, we know, were black in the days of Jeremiah,|| and if we are to credit the Arabian testimonies, many ages before.§ And I know of no evidence, except some disputed assertions respecting the Égyptians, that any other branch of Ham’s posterity were of this complexion.¶

\* *Rees under Cush.*

† *Rees under Ethiopia.*

‡ Just as a part of the same brood are white and the rest black, and each sort may be perpetuated, as naturalists tell us, by pairing together those of the same colour.

|| *Jer. xiii. 23.* § *Biog. Dict. under Lokman.* ¶ *Note B.*

(2.) But whether the Cushites comprehend the entire negro world or not, they may fairly be considered as put for the representatives of the whole. The Jewish prophets were acquainted with no nation of Africa except those which lay on the Mediterranean and Red seas. With a single exception, which when explained is no exception,\* those which have been enumerated appear to be the only nations of Africa mentioned in the Old Testament. None of these are known to have been negroes but the Cushites. These, next to the Egyptians, were the most conspicuous portion of the African population. While the northern tribes were separated from the rest of Africa by the great desert, this immense nation of negroes presented themselves to view on the shores of the Red Sea, and hid their extended ranks in unknown regions to the south and west. They stood there the *face* of the whole negro world. And it was the manner of the prophets, as might be shown in numerous instances, to select a nation which stood in their eye for the representative of all the nations beyond it. I hear then our text declare, *that under the reign of Christ the whole negro race shall be converted to the true worship of God.* But where is this race to be found? Not in Africa alone; they are scattered in the four quarters of the globe. Let us,

\* I allude to the Sukkiims, who as they came "out of Egypt" with the Egyptians, Lubims, and Cushites, against Rehoboam, (2 Chron. xii. 3.) were probably a tribe of Libya, and descendants of Mizraim, unless, as some suppose, they lived in Arabia near the entrance of Egypt.

III. Attempt to collect them together into one field of vision.

It is asserted that the Cushites early "obtained footing in India," and "occupied various parts" of that country, and even penetrated "into China and Japan."\* And it is affirmed that the present inhabitants of the mountains in different parts of India, "have almost the same colour, form, and species of hair" as the Africans, and "that the most ancient statues of Indian divinities" represent "the figure of negroes." "These considerations," says the celebrated Gregoire, "give support to the opinion that this race formerly bore sway over almost all Asia."† Remains of them, at least of a similar people, are still to be found in many islands in the Indian and Pacific oceans, scattered through the space from China to New-Holland. In some islands they have been driven to the mountains by the more recent Malay race; in others, including some of vast extent, they still possess the whole soil. In some the characteristics of the negro form are entire and strongly marked, in others a little less intense, but in all sufficiently distinct to class them with this race.‡ Whether these are descendants of transported Africans, or of the Cushites of India, I shall not undertake to determine.

But Africa itself has been spoiled and scattered by many nations from a very early period. It has been asserted, though not on authority absolutely decisive, that Ethiopian slaves were sold to the He-

\* *Rees under Cush.* † *Gregoire*, p. 17, 18. ‡ *Note C.*

brews as early as the days of David.\* Josephus supposed, but incorrectly, that the fleet of Solomon brought home Ethiopians in its return from Ophir.†

\* *Biog. Dict.* and *Rees under Lokman.* Greg. p. 19, 20.

† “The king had many ships which lay upon the sea of Tarsus: these he commanded to carry out all sorts of merchandise unto the remotest nations, by the sale of which silver and gold were brought to the king, and a great quantity of ivory, and Ethiopians, and apes: and they finished their voyage, going and returning, in three years’ time.” (*Antiq. B.* viii. Chap. 7. Sect. 2.) When this sentence was penned the historian had his eye on 1 Kings, x. 22. and the parallel passage in 2 Chron. ix. 21. In our translation the former stands thus: “The king had at sea a navy of Tarshish with the navy of Hiram. Once in three years came the navy of Tarshish bringing gold and silver, ivory, apes, and peacocks.” The enumeration in both cases is the same except in a single article. The Hebrew word which Josephus rendered Ethiopians, our translators render peacocks, and in the margin, parrots. The word in 1 Kings, x. 22. is תניִים, and in 2 Chron. ix. 21. תוניִים. As it is the name of something imported from abroad, it is supposed to be a foreign word; and it is found no where but in these two passages. (*Taylor’s Hebrew Concordance under תנה.* *Parkhurst’s Hebrew Lexicon under תך.*) As this single word was manifestly Josephus’ sole authority, the only question is, what is its meaning? The LXX, according to the Alexandrian MS. (as Parkhurst informs us,) render it *πασωνων*, peacocks. The Vulgate, says the same author, renders it in both passages *pavos*, peacocks; and so, I add, does Montanus. Taylor in both places renders it *pavones*, which means the same. So do Tremellius and Junius; but they add in the margin to 1 Kings, x. 22. “*vel psitacos*,” or parrots. Parkhurst renders it peacocks, and so, as Taylor tells us, does Bochart. But whatever is its meaning the word is not נוֹשִׁים or נוֹשִׁיִם. Ethiopians. If it is a national name it should be rendered *Tekims* or *Tukiims*. That there ever was a tribe of Ethiopians

Whitaker pretends that the Arabians from time immemorial purchased slaves even on the coast of Guinea. In every part of middle and southern Africa, the natives have made slaves of their brethren taken in war from our earliest acquaintance with the country. For many ages they have been brought from the interior and sold in Egypt and on the Barbary coast. The Alexandrians were early employed in the commerce of negroes. The Greeks had negro slaves.\* The Romans too had slaves. But the northern nations who subverted the Roman empire abolished slavery. In the fourteenth century the Portuguese began to make descents upon Africa and to kidnap the natives. This piratical example was followed by most of the maritime powers of Europe.† Since then a great many of the wretched negroes have been transported to Persia, to Goa, and other parts of the East Indies;‡ to Macassar, Batavia, and other Dutch colonies.¶ Negro slaves are found in Malacca and Manilla.§ Great numbers have been carried from Madagascar and Mozambique to the isles of France and Bourbon. The population of the latter island, which contains 150,000 inhabitants, mostly consists of negro slaves.¶

thus denominated, I know not that we have any evidence. If there was not, it is difficult to account for this mistake of Josephus but by supposing an error of transcribers, either in the Hebrew MS. which he used, or in the passage which he wrote.

\* *Gregoire* p. 19, 20. † *Clarkson on the Slavery and Commerce of the Human Species*, p. 42, 43. Philadelphia Ed. ‡ *Rees*. || *Christian Observer*, vol. 13, p. 351. Boston Ed. Greg. p. 51. § *Id.* p. 130. ¶ *Panoplist* vol. xi. p. 322.

Some have been sent to Constantinople.\* So late as the year 1814, slaves were still brought from the interior to the north of Africa, and thence conveyed to the islands and opposite continent of Europe.† They have been sent to work in the mines of Mexico and Peru.‡ Forty thousand negro slaves are found in Demarara and Essequibo;|| a considerable number in other parts of Dutch Guiana,§ and in almost every district of South America.¶ But the great receptacles of this unhappy race have been the West Indies and—the United States! In our own free country a million and a half are supposed to exist! In the West Indies probably two millions.\*\*

“It is calculated that Africa has been drained annually of no less than 150,000 of its natives.”†† What prodigious arrears are due to that ill-fated country! What an immense labour to collect together into the Christian Church all her scattered sons! But,

IV. Against this attempt it is objected, that the negroes are doomed by the sentence of Noah to perpetual slavery, and are so inferior by nature to the rest of mankind as to afford no encouragement to any exertions in their favour. ‘Barre St. Venant’ gravely ‘assures us, “that the negroes, incapable of advancing a single step towards civilization, will be after 20,000 centuries, what they were 20,000 centuries ago,” the disgrace and misfortune of the human race.’‡‡ The cranium or skull, too, of the

\* *Rees.* † *Christ. Ob. Vol. xiii. p. 853.* ‡ *Rees.* || *Morse's Geography.* § *Id.* ¶ *Note D.* \*\* *Note E.* †† *Rees.* ‡‡ *Greg. p. 152.*

negro has been examined, to prove that it recedes from the human species towards that of the ape.

Now all this is sufficiently cruel. As to the sentence of Noah, what has Africa to do with that? It altogether fell on Canaan, whose descendants we have seen, (except a few who fled to the Barbary coast, not to the negro region,) never entered Africa. "Cursed be Canaan: a servant of servants shall he be unto his brethren.—Blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."\* This was recorded while Israel were on their way to the land of Canaan, and on purpose to encourage them to take possession of the country; and it was fulfilled, partly when the remains of the Canaanites became servants to those who had been servants in Egypt, and ultimately, (so far as the present subject is concerned,) when Tyre and Sidon, and all the residue of the Canaanites in Syria were conquered by the Greeks and Romans, the descendants of Japheth, and when Carthage herself submitted to the Roman sway. But what has this to do with the negro race? Or if we expand the curse so as to cover all the posterity of Ham, must it necessarily last forever? Could it not be repealed by Him who came to relieve all woes and to reverse all anathemas? Must so large a portion of the human race still sink under the wrath of God amidst the splendours of His reign to whom all nations are promised?

\* *Gen. ix. 25—27.*

As to the alleged inferiority of their nature, I remark,

(1.) The early history of the Cushites does not warrant the idea of any *original* deficiency of intellect. For a thousand years they were, except in the matter of religion, the most elevated and distinguished race on earth. Among them "the first kingdom upon earth was formed, and the most early police instituted."\* They were the astronomers and literati of Chaldea, the first abode of the arts and sciences; and the colonies which they sent forth enlightened other countries. Wherever they went they were superior to the natives, and carried knowledge and the arts with them. "All the Cushite family were renowned for their wisdom," and "were in all places celebrated for science." A colony of them, under the name of royal shepherds, invaded and conquered Egypt, and held it in subjection near three centuries.† They found the children of Miz-

\* *Gen. x. 8-10. Rees under Cush.*

† The time of this invasion is fixed by archbishop Usher, (in which, as in other parts of his chronology, he is followed by Rollin,) at 1920 A. M. which is computed to be "88 years before the birth of Abraham;" by bishop Cumberland, at 1937 A. M. by Bryant, not long before 2038 A. M. at which time Abraham was about 30 years old. Rollin and Bryant both say that they held possession 260 years. According to all these accounts they were in power when Abraham visited Egypt, but were expelled before Jacob arrived in 2298 A. M. According to Rollin they were banished in the year 2180 A. M. in the days of Isaac: according to Bryant they were ejected not long before Jacob's arrival, and he was permitted to dwell in Cushan, (Goshen,) which they had deserted. Manetho mentions two

rain barbarous, and imparted to them their science, their mythology, and their religious rites. From them originally came "all the wisdom of the Egyptians." When banished from Egypt some of them fled to Syria, where, under the name of Cadmians, Phenicians, and the like, they kindled up the light of science, and thence introduced letters into Greece.\* They originated the worship of departed heroes, and were the first authors of all that machinery of gods and goddesses, which, with many new additions and modifications, has come down to us in classic story.†

colonies of shepherds who came to Egypt, and expressly affirms that the latter, who were enslaved, were suffered to dwell in the place from which the other had been banished. All this was probably before the Cushites took possession of Ethiopia. (*Rollin's Ancient Hist. Vol. i. p. 147. Rees under Aurite, Cush, Dispersion of Mankind, Egypt, and Shepherds.*)

\* It is added that these emigrants founded many cities in Syria and Phenicia, which country was hence called *Ethiopia*; that they settled in different parts of the Pontic region, on the south shore of the Black Sea; at Colchis, the present Mingrelia, at the east end of that sea, which likewise was called *Ethiopia*, as were also *Eubœa* and *Samothrace*, two islands in the Grecian archipelago; in Hellas, the central part of Thessaly in Greece; in Sicily, of which they are thought to have been the first inhabitants; in Etruria, the present Tuscany in Italy, but more extensive; in Iberia, the eastern, or perhaps north-eastern part of Spain; upon the river Bœtis, where Cadiz now stands; and on the opposite coast of Morocco, near the Atlantic. (*Rees under Cush.*) The name of *Ethiopia*, given to the places where these emigrants settled, is a new proof that the shepherds of Egypt were Cushites.

† Homer "travelled into Egypt, from whence he brought into Greece the names of their gods, and the chief ceremonies of their worship." (*Biog. Dict. under Homer.*) Bryant thinks

“They also occupied various parts of India; and the same people who imported their religious rites and science into Egypt, carried the same to the Indus and Ganges, and still further into China and Japan.”\* This is the people whose posterity have been denied

that the disappointment of the Cushites at the tower of Babel, their subsequent expulsion from Babylonia by the sons of Shem, and their flight to Egypt, gave rise to many of the ancient fables, and that they were the giants and Titans of the first ages (*Rees under Cush.*)

\* *Rees under Cush* — This will account for the similarity between the mythology of India and that of Egypt, and for the fact, if indeed it be a fact, that some parts of the Grecian mythology were founded on events which occurred in India.

I cannot follow Bryant through all his course. He imagines that he can trace the Cushites from India into Independent Tartary (to “Sogdiana and the regions upon the Iaxertes,” the present Sihon which falls into the sea of Aral;) and thence across “the upper part of China” “quite to the ocean,” and even into Japan, which he thinks “was probably in some degree peopled by them.” He fancies that many of the Tartar tribes are their descendants, and goes so far as to say that the Scythians in general were Cushites. (*Rees under Cush.*) Others have attempted to derive *Scythian* from the Chaldaic form of *Cush*. Calmet believes “that by *Cush* on the river Gihon, (*Gen.* ii. 13.) is meant the ancient country of the Scythians on the Araxes,” and the *Cuthah* of 2 *Kin.* xvii. 24. which he says, was settled by a colony of Cushites; “that *Cuthah* and *Scythia* are the same place;” and that the *Cuthites* who were transplanted into Samaria “came from the land of *Cush*, or *Cutha*, on the *Araxes*.” But whether he believes that the *Scythians* and *Cushites* were the same, or that one of these nations drove out the other, it is impossible to determine. (*Dict. of the Bible under Cush, Cuthah and Cuthites.*) But *Strabo* plainly distinguishes *Scythia* from *Ethiopia*, and sets the two in direct opposition. (*Ancient Geog.* p. 23.) *Josephus* affirms that the *Scy-*

a rank among the human race, and been degraded into a species of talking baboons!\*

(2.) What will the deniers of all capacity to Africans say, when they are told that in the opinion of many of the learned the ancient Egyptians themselves were negroes? This opinion is chiefly founded on the testimony of Herodotus, who says, "For my part I believe the Colchi to be a colony of Egyptians, because like them they have black skins and frizzled hair." Volney is fully of this opinion, and exclaims, "How are we astonished when we behold the present barbarism and ignorance of the Copts, descended from the profound genius of the Egyptians, and the brilliant imagination of the Greeks; when we reflect that to the race of negroes, at present our slaves, and the objects of our extreme contempt, we owe our arts, sciences, and even the very use of speech; and when we recollect that in the midst of those nations who call themselves the friends of liberty and humanity, the most barbarous of slaveries is justified, and that it is even a problem whether the understanding of negroes be of the same species with that of white men."†

(3.) The present depressed state of the African mind may be accounted for without supposing any original

thians descended from Magog, the son of Japheth: (*Antiq. B. i: Chap. 6.*) and this is the commonly received opinion.

\* The Cushites continued to hold a respectable station long after they ceased to take the lead among the nations. The queen of Sheba, whose fame is perpetuated in sacred history, was of this race, and many believe from Africa itself.

† *Rees under Cophti. Note F.*

or permanent inferiority. To say nothing of climate, much may be ascribed to education, to peculiar habits and customs, to diet, and to the laws and forms of government under which the nations of Africa live. Add to this, that for thirty centuries they have been the common spoil of the world, and treated as though they were made only for slaves. And as to those who are found in other countries, what could be expected of creatures so circumstanced?—torn from their native soil in a state of nature,—kept in the profoundest ignorance, with every obstacle opposed to their improvement,—depressed by the most cruel treatment, by a series of wrongs enough to extinguish the last spark of genius,—and with no hope, no incentive to exertion.

From the paralyzing influence of slavery the ancient slaves of all nations, whatever their complexion, were considered inferior in intellect.\* Yet what was benumbed was not destroyed. Out of the stagnant pool of slavery arose a Servius Tullius, the sixth king of Rome; an Æsop, one of the wise men of Greece; a Phædrus, who wrote fables in Iambic verse; an Alcman, a lyric poet; an Epictetus, the celebrated stoic philosopher; and a Terence, a distinguished dramatic writer among the Romans. The latter was an African, a native of Carthage.†

\* This is noticed by Homer :

“ For half his senses Jove conveys away,  
Whom once he dooms to see the servile day.”

(Clarkson, p. 32. Greg. p. 51.)

† Greg. p. 45, 169, 174. *Biog. Dict. under the several names.*  
*Rees. Clarkson.*

(4.) There are many Africans who have discovered marks of genius and an elevated character, sufficient to redeem their race from the charge which I am now considering. There would have been many more had circumstances favoured.

“ Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear;  
Full many a flow'r is born to blush unseen,  
And waste its sweetness on the desert air.”

“ In all countries,” says one, “ genius is a spark concealed in the bosom of a flint, which bursts forth at the stroke of the steel.” Passing by many ancient Ethiopians to whom I have only seen a reference,\* and some instances of energy and prowess in the field,† I have arranged the names of more than fifty negroes and mulattoes which are worthy to be preserved from oblivion. Among these I could show you a handsome portrait painter, a distinguished physician, skilful navigators, and useful ministers of religion. I could show you those who could repeat from memory the koran, and those who, without rules or figures, could perform the most difficult calculations with the rapidity of thought. I could show you those who were skilled in Latin, Greek, and Hebrew, and in an instance or two I might add, Arabic and Chaldaic. I could show you teachers of the Latin language, a teacher of the mathematics, and a publisher of almanacs. I could show you poets, authors of letters, histories, memoirs, essays, petitions to legislative bodies, and Latin verses and

\* *Greg.* p. 169, 170.

† *Id.* p. 93, 94.

dissertations. I could show you a man “of great wisdom and profound knowledge,” several who were truly learned, and one who gave private lectures on philosophy at a university. I could show you members of the universities of Cambridge, Leyden, and Wittemberg. I could show you one who took the degree of doctor of philosophy, and was raised to the chair of a professor, in one of the first universities in Europe; another who was a corresponding member of the French Academy of sciences; and a third who was an associate of the National Institute of France. I could show you one who for many ages has been surnamed in Arabia the *Wise*, and whose authority Mahomet himself frequently appealed to in the koran in support of his own opinions. I could show you men of wealth and active benevolence: here a noble Howard spending his life in visiting prisons, to relieve and reclaim the wretched tenants, and consecrating all his property to charitable uses; there another founding a hospital for poor negroes and mulattoes, and devoting his life and fortune to their comfort for more than forty years; in another place a third, making distant and expensive voyages to promote the improvement of his brethren and the colonization of Africa. I could show you those who, with distinguished talents and reputation, have signalized themselves in the cabinet and in the field; who have been officers of artillery in the different armies of Europe, generals in St. Domingo, lieutenant-generals in the Russian service, and one who rose to the rank of general of division in the armies of France. I could show you, on one

island, the president of a free republic, and the king of an independent nation, who have burst their way to liberty by their own vigour.\*

(5.) Besides these particular cases I will lay before you some general testimonies. The ordination of negroes to the sacred office is “among the Spaniards, and still more among the Portuguese, a common occurrence. The history of Congo gives an account of a black bishop who studied at Rome. The son of a king, and many young people of quality, of the same country, sent into Portugal in the time of king Immanuel, were distinguished at the universities, and many of them were promoted to the priesthood.” For more than a century “a catholic negro clergy” have existed in the isles of Cape Verd.† “Several negroes.” says a resident in Portugal, “have been learned lawyers, preachers, and professors; and at Lisbon, Rio-Janeiro, and in other Portuguese possessions, have been signalized by their talents.”‡ “Michaud the elder told me,” says Gregoire, “that he had seen them in different parts of the Persian Gulph, heads of great commercial houses, receiving orders and expediting vessels to all parts of the Indian coast.”||

The revolution in St. Domingo has formed a new epoch in the history of the African race. “The spasms of infuriated man” struggling for liberty, have seldom been more violent. We have nothing to do with the *moral* features exhibited in the contest; but let those who doubt the *energy* of the African cha-

\* Note G. † Greg. p. 84-86. ‡ Id. p. 157, 158. || Id. p. 159.

acter, pass over those encrimsoned fields, or perched on some cliff, contemplate a republic and a kingdom of independent negroes, completely organized, cultivating the arts of peace, pursuing commerce, establishing schools and churches, and with a vigour scarcely surpassed in the French revolution, rising up to a standing among the enlightened and polished nations of Europe and America.

The capacity of the blacks has been fairly tested in the schools which have been established for their use. “Wilberforce, in conjunction with many members of the society occupied with the education of Africans, has established for them a kind of college at Clapham, which is about four leagues distant from London. The first placed there were twenty-one young negroes sent by the governour of Sierra-Leone. I visited this establishment in 1802,” says Gregoire, “to examine the progress of the scholars: and I found that between them and European children there existed no difference but that of colour.”\* In the college of La Marche at Paris, a number of young Africans have been receiving an education. Their progress has been examined by many members of the National Institute, and the result is the same as that obtained at Clapham.† A few years ago an African school at Boston, consisting of 400 children, was examined by the French consul at that place, and the result was still the same.‡ The venerable Antony Benezet some years ago established a free African school in Philadelphia, and de-

\* *Greg.* p. 155. † *id.* p. 155, 156. ‡ *id.* p. 156.

voted a considerable part of his time to the instruction of the blacks. This man, who had the best opportunity of judging, constantly and solemnly affirmed that he could never find any difference between them and other people; that they were as capable of reasoning, and of making the highest attainments, and needed nothing but cultivation to afford specimens of the finest productions.\* The African seminary lately established in the same city, has brought forward new proof. Gentlemen of respectability who have examined the progress of the pupils, speak of it in terms of high commendation.† The African school established by this Synod has added to evidence already sufficient. The two young men under our care have given specimens of talents and proficiency not at all inferior to what might be expected from our brothers and sons.‡

(6.) The objection which we are considering proves too much. If it has any meaning, it implies that Africans are incapable of being christianized; and then it ought to be shown that they are not immortal. But was not the eunuch immortal to whom an inspired evangelist was directed by the Holy Ghost?|| Is the glory of the Ethiopian Church forgotten, from which thousands have been translated to heaven? Not immortal! Have we not seen many of them converted by the Spirit of God? Are they not members of our churches, and even preachers of religion? Grant that they are not as great as some other varieties of the human species, yet if they are

\* *Greg.* p. 156, 244. *Clarkson*, p. 113. † *Note H.* ‡ *Note I.*  
|| *Acts viii.* 26, &c.

capable of becoming Christians, and of being raised from hell to heaven, that is enough. Our commission does not direct us to a few of the most intellectual nations, but commands us to go "into all the world and preach the Gospel to every creature."

(7.) The elevation of the Africans is evidently a part of the new order of things which belongs to this new and wonderful period. To those who have observed the signs of the times, it cannot be doubtful that a new and splendid era was introduced about five and twenty years ago. In the year 1792 three series of events commenced, which need not a fourth to fill the earth with the knowledge of the glory of the Lord. First, the series of missionary and charitable efforts. The first missionary society in modern times was established that year at Kittering in England; and all the missionary efforts which have since agitated the four quarters of the globe, and all the Missionary, Bible, and Charitable Institutions which cover the whole face of Christendom, have followed in its train. Secondly, the series of revivals of religion. The first in this continuous succession commenced that very year. I had the privilege of witnessing it myself, and know assuredly that no intermission has occurred from that day to this. Thirdly, the series of judgments, intended to destroy the nations which had given "their power and strength to the beast."\* The blood began to flow in Europe that very year. These three series have been widening and rising higher during every year

\* *Rev. xvii. 13.*

of the twenty-five, with the single exception of the present truce in Europe, which every thing in prophecy and providence proclaims will be but temporary.\* I might add that evangelical truth, which began visibly to advance about the same time, has been making its way with astonishing rapidity in the Christian world, and especially in these States, through the whole period. In large districts of our country a complete revolution has been accomplished in several important respects. In short no era since the advent of Christ has been so strongly marked, not even excepting the Reformation itself.

The question now arises, is there any thing in providence which denotes that the relief and elevation of the African race belong to this new order of things? There is, and the evidence is truly astonishing. Precisely at the commencement of the new era, this work began on a grand scale in different parts of the world, and has kept pace with the other series of events ever since. The new era was ushered in by two great occurrences deeply affecting the negro world, and presaging their deliverance; one full of hope to those who desire their salvation, the other full of terror to those who oppress them. I allude to the establishment of the colony of Sierra-Leone, and the revolution in St. Domingo. The former was intended as a door through which christianity and civilization should be conveyed into the heart of Africa; the latter threw

\* There was a former truce not recollected when this was written.

upon the world two organized and independent states of negroes, (a sight never before witnessed,) and that too by an awful eruption in the centre of that part of the world which is most deeply laden with sins against Africa. This revolution commenced in 1791; the colony of Sierra-Leone was fully established in 1792. An unsuccessful beginning had been made five or six years before; but in 1791 a company was incorporated upon new and better principles, and in 1792 the colony was confirmed by more than a thousand blacks transported from Nova-Scotia.\*

With these most interesting beginnings the new era commenced: and what has been the progress since? Such as to fill the mind with amazement. The full developement of all the zeal and energies of the friends of Africa in England,—the appearance of many able advocates for oppressed humanity on the continent,—the abolition of the slave-trade by every civilized nation in the world but two,—various bands of missionaries sent into the heart of Africa,—others dispersed among the slaves in the West-Indies and South America,—the African college at Clapham,—the African seminary at Philadelphia,—the African school under the care of this Synod,—the dissolving state of the prejudice against the instruction of negroes,—and lastly, the great Colonization Society, established at the seat of our government, under the first influence in our country, with four powerful auxiliaries already formed, and

\* *Note K.*

another soon to be organized, I hope, in this city; and two young men, under that high patronage, just embarking for Europe, to concert measures with the friends of emancipation in England, to explore the African coast, and bring back a chart of the fittest situations for colonies.\* These are events so splendid, and passing in such rapid succession, that in contemplating them we are like men that dream. Surely the future glory of Africa is struggling in its birth. It can no longer be made a question whether the elevation of the African race is a part of the new order of things. The providence of God has declared it. The Almighty Deliverer is already on his march to relieve the woes of Africa. Her resurrection is already stamped with the broad seal of heaven. Let all the nations behold the sign and bow to the mandate of God.

(8.) But without further reasoning *our text* forever settles the question. Ethiopia, the representative of the whole negro world, shall stretch out her hands to God. Let cruel and unbelieving minds raise up as many jeers and objections as they may, the thing *will* proceed, “for the mouth of the Lord hath spoken it.”

We have now arrived at the conclusion that a brighter day is arising on Africa. Already I seem to see her chains dissolved,—her desert plains turned into a fruitful field,—her Congo and her Senegal the seats of science and religion, reflecting the glory of the rising sun from the spires of their church-

\* *Note I.*

es and universities,—her Gambia and Niger whitened with her floating commerce,—her crowded cities sending forth the hum of business,—her poets and orators standing on the same shelf with Milton and Burke,—and all her sons employed in the songs of salvation. And when that day shall come, I am sure posterity will see the names of Clarkson, Sharp, Wilberforce, Thornton, and Gregoire, recorded on the cities and monuments of a grateful continent.

V. Let us consider the duty of the American people in reference to this subject.

The great work of bringing forward these events plainly belongs to us. There is no nation under heaven so deeply laden with obligations to the African race, or who have so many facilities to accomplish their restoration. While few of this people are found in Europe, fifteen hundred thousand live among ourselves. They have tilled our soil, and watered it with their tears. Our luxuries have been extracted from the sweat of their brow and their broken hearts. We owe a greater atonement than any other nation to bleeding Africa. And it is more in our power to make it than in that of any other people. We have an immense population of the sable race at our door, and under our control, whom we could enlighten, and elevate, and convert into instruments of salvation to the millions of Africa. No other nation has this advantage; of no other nation is this so loudly required. Let us no longer look to Europe for the redemption of Africans: the work is laid on ourselves by the plain direction of heaven. Let the American people com-

*bine* to lead on those exalted destinies which are preparing for Ethiopia, and strive to raise up the character which they have so largely helped to degrade. Let every man exert himself in his particular sphere.—Among the various measures which present themselves to view, there are two points of duty on which I wish to insist; the instruction of our own black population, and the preparation of ministers and school-masters for the African race at large.

(1.) The instruction of our own black population. Is it known that there are fifteen hundred thousand souls scattered among the people of these States, who must live forever in heaven or hell, and who for the most part are posting on to judgment in the grossest ignorance and vice, directly under the eye of Christian churches? And do our charities and missionary zeal wander abroad to other lands, and overlook this part of our own countrymen? What sort of zeal is that which can only see objects at a distance, and is blind, and deaf, and hardened against those who are pleading for mercy at our door?

Do you tell me that masters will not suffer their slaves to be instructed for fear of consequences? And has it come to this, that the rational offspring of God are placed, and are to be held, in a condition in which it is not safe for them to read the Bible! Be it recorded and remembered,—be it known to every part of our country,—God *will not* suffer a million and a half of his creatures, in the midst of a Christian land, to go through the millennium, or to live much longer, without being able to read his word.

They *certainly will* be instructed, or consequences will result which I tremble to name. Had I a voice to reach the Ohio and St. Mary's, I would invoke the whole population of the south, as they value the favour of God or their own tranquillity, to teach their slaves to read the Holy Scriptures. And I would say to them in tones of solemn warning, "If you altogether hold your peace, then shall enlargement and deliverance arise from another place, but you and your father's house shall be destroyed."

It is even reported that some will not permit their slaves to *pray*. But the sorrows of an oppressed and broken heart *will* find vent, in spite of all the laws of tyrants or the vigilance of centinels. Not many years ago, (as is stated in a late letter from the south,) a man of family, fortune, and education had a pious slave, who was in the habit of collecting his brethren, on fit occasions, for prayer and reading the Scriptures. The master ordered him to be severely beaten, and forbade him to repeat the offence. Coming home one evening soon after, he passed the cabin where this slave was engaged in prayer with his companions. He dismounted in a rage, and with whip in hand approached the door, determined to execute his fierce displeasure. He paused. The voice within was earnestly praying for *him*: "God forgive my master, even as *I* forgive him." The words reached his heart. The whip fell from his hand. He trembled, he sunk upon his knees, and mingled his voice with that of the astonished negroes in cries for mercy. He is now a zealous minister of Christ, and in a late convention of the Episcopal clergy so distinguished himself by his zeal

and eloquence, that he was pronounced a Paul in his present character, as he had been in his former wickedness.\*

How comes it to pass that servants born in our house or bought with our money, are so generally excluded from the seal of God's covenant? If we violate the great Abrahamic charter, how shall we so readily support infant baptism? If we abide by that charter, pious masters will dedicate their infant slaves equally with their children. These ought to be placed under the care of the church, and by all the bonds of the covenant secured a religious education.

(2.) It is another special duty devolved on the American people to raise up preachers and teachers for the African race at large. It is much easier to provide such characters in this than in any other country, and there is a greater call for them here than any where else. If our black population is to be instructed, it must be chiefly done by men of their own colour. If colonies are to be sent abroad, they must be supplied with ministers and school-masters, or they will relapse into heathenism, and instead of advancing will retard the improvement of Africa.

The Synod of New-York and New-Jersey have made a beginning in this great work. They have established a school under the care of a pious and able preceptor. They have already admitted two

\* This account is contained in a letter from a young gentleman in Virginia to his friends in Providence, R. I. which was published in the newspapers a few months ago.

young men of respectable talents, destined for the ministry, who are pursuing their studies with encouraging success.\* Several more from different parts of the country have made application, and are preparing to enter the school. There is no reason to doubt that pupils will offer in sufficient numbers to exhaust all the funds which we can raise. Our exertions will be bounded by nothing but our pecuniary means. Every cent that is bestowed will help forward with the sanctification of Africa,—will assist in opening some benighted eye to the light of life, and penetrating some aching heart with the joy of salvation. We come to you this evening with our hands stretched out in supplication for Africa, which, though dark her skin, is one of our own mother's children. We beseech you by that mercy which you hope to find, that you do not reject our suit. We beseech you by the tears which were once shed for you, that you aid us in wiping the tears of an oppressed race. I have no intention to practise on your feelings. I know too well the piety and liberality of this metropolis. I only wish to spread the object before you in its own native forms,—to lay open every wounded and aching part. I am sorry that I have not been able to do this with more success. Your goodness will supply the rest. You *will* furnish the Synod with means to prosecute their benevolent designs.

Beloved brethren, to live in such a world and age as this brings with it immense obligations ;—the

\* Note M.

world of all others which the Son of God redeemed with blood;—the age selected from all ages to be the season of his highest triumph and reward;—the spot and time, among all worlds and periods, most interesting to the eyes of heaven. To exist in such a day, is a privilege which kings and prophets desired, but were not permitted to enjoy. If ever the servants of God were “a flame of fire,” this is the time to exhibit themselves such. You stand, my beloved brethren, under an opening heaven. You stand by the tomb of a world rising from death. Be not stupid in such a day. Be not half awake. Let your souls stand erect, looking out for the approaching God. Let every nerve be strung to action. Great is the human effort which the day calls for; great will be the triumph which faith and patience will achieve. It is but “a little while, and he that shall come will come and will not tarry.” For my part I would rather be one to follow the wheels of his victorious chariot, than to enjoy the triumphs of a Cesar. Let a prostrate world prepare to sing, “Hosanna to the Son of David! blessed is he that cometh in the name of the Lord; hosanna in the highest!” Amen and Amen.

## NOTES.



### A.

HAM himself is supposed to have settled in Egypt, together with his son Mizraim. Plutarch says that the country by its ancient inhabitants was called Chemia, the land of Chem or Ham. (*Rollin's Ancient Hist. Vol. i. p. 146. Rees under Egypt.*) It is sometimes called the land of Ham in the Old Testament. (*Ps. cv. 23, 27.*) But its proper name in the Hebrew Scriptures is Mizraim. The Greeks afterwards called it Egypt. (*Rees under Egypt.*) The Jupiter Ammon to whose honour a temple was erected in Libya, is generally believed to have been no other than Ham. (*Wells' Ancient Geography, Vol. i. p. 93, 94. Oxford Ed. 1801.*)

Lehabim, one of the sons of Mizraim, was father of the Lubim, the two words being the same in Hebrew with the alteration of a single vowel. And לוֹנִים, (Lubim,) by the LXX is translated Λιβυες, Libyans. (*2 Chron. xii. 3. and xvi. 8. Nah. iii. 9.*) Thus the Greek name Libya, which was given to the country west of Egypt, was evidently derived from Lehabim, the father of the Lubims. Accordingly Josephus says, "Lubim—dwelt in Libya and named the country from himself." (*Antiq. B. i. Chap. 6.*) These Lubims are often in Scripture found associated with the Cushites and other nations of Africa. They came "out of Egypt" against Rehoboam, in company with the Cushites, Sukkiims, and Egyptians; (*2 Chron. xii. 3.*) and against Asa in company with the Cushites. (*2 Chron. xvi. 8. with xiv. 9—15.*)

The Ludim, as they are called in *Jer. xlvi. 9.* but who are generally denominated Lud, (*Isai. lxvi. 19. Ezek. xxvii. 10. and xxx. 5.*) and once plainly Lubims or Libyans, (*Nah. iii. 9. with Jer. xlvi. 9. and Ezek. xxx. 5.*) dwelt so near the Egyptians as frequently to assist them in their wars, and doubtless inhabited

some part of the extensive region of Libya. As they had so much intercourse with Tyre as to be employed in her armies, (*Ezek.* xxvii. 10.) and are mentioned among the maritime nations to which the remnant of the last invaders will be sent to bring back the children of Israel, (*Isai.* lxvi. 19.) they probably occupied the sea coast.

Shuckford supposes that Phut settled in the eastern part of Arabia; but this opinion arose from the name's being repeatedly mentioned in connexion with Cush, which that learned author mistook for the Asiatic Cush. The LXX uniformly render Phut *Libyans*, and thus mark them as a nation of Africa: but unless Libya be taken in the larger sense, as including all the northern part of Africa west of Egypt, the version is incorrect. Some have limited this nation to the country now comprehended in the kingdoms of Tripoli and Tunis; others to that which at present constitutes the kingdom of Morocco: but it is far more natural to suppose, (as they seem to have had no rival west of Libya proper,) that they filled the whole country from Libya to the Atlantic, and from the Mediterranean to the great desert. From their being repeatedly associated with Cush, and Lud, and Egypt, it is certain that they were a nation of Africa, and near enough to the Egyptians to assist them in their more pressing wars: and after we have assigned Ethiopia to the Cushites, and Libya proper to the descendants of Mizraim, we can find no other place for this family but the Barbary coast. In the great struggle of Egypt against Nebuchadnezzar, they, with the Libyans and Ethiopians, (Lud and Cush,) were called in to defend Africa against the power of Asia. (*Jer.* xlvi. 9. *Ezek.* xxx. 5. *Nah.* iii. 9.) They evidently occupied the Mediterranean coast, as they are found with the Ludim in the armies of Tyre. (*Ezek.* xxvii. 10.) The inhabitants of the same country, together with the Libyans, Egyptians, and Ethiopians, will be arrayed under the banners of Gog, (which I take to be the Turks,) in the last invasion of the Jews. (*Ezek.* xxxviii. 5. *as it is in the Hebrew.*—*Dan.* xi. 42, 43.) And how natural it will be for the States of Barbary, subject as they are to the Turkish empire, attached as they are known to be to the koran, and containing as they do near

half a million of Jews, to join the great Mahometan league, and the standard of the Grand Seignior, against the fugitives who will have escaped with immense treasures from that very country.

Wells in his *Ancient Geography* tells us, "The first settlement of this [family] is with good reason supposed to be in the parts of the Libyan or African continent which join on next to those possessed by the descendants of Mizraim, that is, in the parts adjoining westward to Cyrenaica, and so to have spread more westward into Mauritania. [That is, from Libya proper to the Atlantic ocean.] For in Africa properly so called, [that is, the present kingdom of Tunis,] below Adrumetum, was a city named Putea, mentioned by Pliny; and in Mauritania, [the present Morocco,] there is a river mentioned by Ptolemy, called Phut. St. Jerome is very full to the point, telling us that there is a river in Mauritania which was till his own time called Phut, and from which the adjacent country was called *Regio-Phytensis, the country of Phut.*" (*Vol. i. p. 101, 102.*) Josephus says that Phut peopled Libya, (which word he seems to use in the larger sense,) and adds, "There is also a river in the country of the Moors which bears--the appellation of Phut." (*Antiq. B. i. Chap. 6.*) Rollin, without discrimination, assigns to Phut the country west of Egypt. (*Vol. i. p. 146.*)

## B.

WHETHER any other branch of Ham's posterity were black. The present inhabitants of the countries where they settled certainly are not; but then the blood of different nations is mixed in their veins. Jeremiah seems to select the Cushites from all other nations as being of this complexion. (*Chap. xiii. 23.*) Why should he pass over the Egyptians, the Lubim, the Ludim, and Phut, and fix upon a more remote people, if all were equally black? If you say he means the *Arabian* Cushites, you admit that the Arabians were black, as they are not now; which would prove that the negro peculiarities are not ascribable to climate, but to native variety, and would go far towards supporting the hypothesis that *all*

the descendants of Cush were negroes. But Jeremiah may be allowed to mean the *African* Cushites without any decisive proof of the whiteness of the nearer nations of Africa. Long before his time the African Ethiopians are said to have been sold to the Hebrews for slaves. (*Biog. Dict. and Rees under Lokman. Gregoire on the Intellectual and Moral Faculties and Literature of Negroes*, p. 19, 20. *Brooklyn Ed.*) Certain it is that some of them lived among the Jews in his day. (*Jer. xxxviii. 7.*) This circumstance was enough to fix the attention of the prophet upon Ethiopians rather than Egyptians. Again another argument may be derived from the testimony of the Greeks, as implied in the names which they gave to the different branches of Ham's posterity. They called none *burnt-face* but the Cushites. But on the other hand, the name which they gave to Egypt is by some derived from the blackness of its inhabitants and its river, "such a blackish colour being called by the Greeks *gyptios*, from *gyps* and *gyptis*, a vulture, which is a bird of that hue." (*Rees under Egypt.*) Others assign a very different origin to the name, and derive *Αἴγυπτος* from *אי כפתור* (*the country of Caphtor*, or the land of the Copts,) which occurs *Jer. xlvii. 4.* (*Wells' Geography*, vol. 1. p. 101.)

### C.

THE islands in which the aborigines have been driven to the mountains, are Formosa, the Philippines or Manillas, Borneo and the Moluccas. One of the Philippines, containing about 3000 inhabitants, is called the Island of Negroes. On this there are two distinct nations of blacks, between whom there is no intercourse; one occupying the coast, and the other the mountains. The latter have "curled hair."

The islands in which the negroes still have full possession are New-Holland, and others lying at the distance of from 250 to 1000 miles to the north, east, and south; viz. New Guinea, New-Britain, New-Ireland, Van Diemen's Land, Mallicollo and Tanna, [two of the New-Hebrides,] and New-Caledonia.

Of the tribes who inhabit the mountains in the former class of islands, we know nothing but that they are black, with friz-

zled hair. Of those who possess entire islands and are more easily examined by navigators, some approach and others equal the blackness and other peculiarities of the negro. The statements of navigators differ however, on account, it would seem, of varieties in the same island, produced artificially or by a mixture of blood. But taking the more general outline, we may divide these islands into three classes, according to the different degrees in which they exhibit the negro characteristics.

1. *New-Guinea and New-Britain.* The negro form entire. The colour a shining black, flat nose, thick lips, and woolly hair.

2. *New-Holland, Van Diemen's Land, and New-Ireland.* The characteristics somewhat weakened. The colour a dull black, woolly or matted hair, nose not flat, but broad and full, wide mouth, lips full, but not so thick as those of the African.

3. *New-Caledonia and the New-Hebrides.* The marks still weaker. The colour not quite so dark as in the second class, the features much the same, except some variations apparently produced by art, and the hair rather less soft and woolly than that of the African, and perhaps than that of the New-Hollander. (*Rees under Man, and under the several names above mentioned.*)

The island of Andaman, in the gulph of Bengal, is peopled by a race of perfect negroes. (*Gregoire p. 17.*) But Morse says that these are descendants of Africans cast away in a Portuguese ship upon the island at that time uninhabited.

## D.

THERE are comparatively few negro slaves in Mexico, the Indians being in most instances their substitutes. (*Ker's Travels p. 254.*) The same may be said of Peru and other parts of Spanish America. There appear to be more slaves in the north of Brasil than further down the coast. The slave-trade in that kingdom is still carried on with great activity, but the condition of the negroes is happier in Brasil than in any other country where slavery is tolerated. (*Quarterly Review No. xxxii. p. 373, 384—6. N. York Ed.*) The revolution in South

America will ultimately put a stop to this horrid traffic. Already the government of Buenos Ayres has declared all children free who are born after the beginning of the year 1813. (*Christ. Ob.* Vol. xiii. p. 353.)

## E.

It was computed in 1816 that the English West-Indies contained "seven or eight hundred thousand;" and in another place in the same volume it is more formally stated, "The British slave-colonies contain, on a moderate computation, little short of one million of the natives of Africa or their descendants." (*Christ. Ob.* Vol. xv. p. 43, 479.) By "slave-colonies" here can be understood nothing else than the West-Indies; for besides that the whole paper is directed to that point, the English had no other slave colonies in 1816. In 1811 parliament made a law prohibiting the buying or selling of slaves in any part of the world except the West-Indies. (*Christ. Ob.* Vol. x. p. 328.)

If there are a million of negroes and mulattoes in the West-India colonies belonging to Great Britain, it cannot be extravagant to reckon another million for all the other islands.

The following very incomplete statement is taken chiefly from Rees' Cyclopædia and Morse's Geography. Many islands are omitted in this table.

### ENGLISH ISLANDS.

*Jamaica.* 250,000 slaves, 10,000 free people of colour, 1,400 Maroons, or *wild* negroes who have regained their liberty and live in the mountains.

*Barbadoes.* 100,000 blacks in 1670, says Bryan Edwards. Hughes reduces the number of *negroes* to 70,000, which number, says the Quarterly Review has been kept up to this time (*Quart. Review*, No. ii. p. 230, 231.) 62,000 slaves in 1786, says Morse. 120,000 negroes and creoles, says Gregoire, p. 119.

<i>Antigua,</i>	38,000 slaves.	} No account of free people of colour.
<i>St. Croix,</i>	30,000.	
<i>St. Christopher,</i>	26,000.	
<i>Grenada,</i>	24,000 in 1785.	
<i>Dominica,</i>	15,000 in 1788.	
<i>The Bermudas,</i>	12,000.	
<i>St. Vincent,</i>	11,000.	
<i>Nevis,</i>	10,000.	

## OTHER ISLANDS.

*St. Domingo.* 600,000 slaves, and 44,000 free people of colour, in the French part of the island before the revolution.

*Martinico.* 70,553 slaves, 1,814 free people of colour, 443 fugitive negroes, in 1770, says Morse. Rees gives a different account: 71,142 slaves, 2,524 free people of colour, in 1770; 73,416 slaves, 4,851 free mulattoes, in 1788; making an increase of 4,601 in eighteen years.

*Cuba.* 25,000 slaves on the beautiful plains of Havanna. All the other inhabitants of the island, which mostly lies in a state of nature, amount only to 30,000.

<i>St. Eustatia,</i>	15,000 slaves.	} No account of free people of colour.
<i>Porto-Rico,</i>	7,000.	

## F.

DR. JOHNSON thought that this question might be decided by an examination of the mummies: and "Blumenbach has observed in the craniums of mummies that which characterizes the negro race." Others have not found this conformity. Volney saw the figure of a sphynx, (an ancient monster of Egypt,) and found the features exactly those of a negro. The present Copts, descended from the ancient Egyptians, mixed with the Persians, and still more with the Greeks, have appeared to some perfect mulattoes. But Browne, a late traveller, could see in them "no resemblance" to "the negro features or form," and affirms that their "dusky brown," and no darker colour, is found in the paintings in the tombs of Thebes, and that "the ancient monuments, paintings, and statues," generally, exhibit the visage, not of negroes, but of

the modern Copts. But Gregoire and many others still adhere to the opinion of Volney and Blumenbach. (*Rees under Cophti. Gregoire*, p. 20—25. *Boswell's Life of Johnson*, vol. iii. p. 243. *Boston Ed.*)

As to the cranium of negroes, it is not indeed so strong in its outlines as the Grecian models, which however were ideal forms of perfection that never existed in nature: but if the same form of skull is found in the Egyptian mummies, as Blumenbach asserts, and once contained, as Volney says, "the profound genius of the Egyptians," this objection ought to be dismissed. "It can be proved most clearly that there is no circumstance of bodily structure so peculiar to the negro as not to be found also in other far distant nations; no character which does not run into those of other races by the same insensible gradations as those which connect together all the varieties of mankind. We cannot but admire the reasoning and humanity of those, who, after tearing the African from his native soil, carrying him to the West-Indies, and dooming him there to perpetual labour, complain that his understanding shows no signs of improvement, and that his temper and disposition are incorrigibly perverse." (*Rees under Man.*)

## G.

1. *Lokman*, a black, thick-lipped Ethiopian slave, was sold, as the Mussulman doctors say, among the Israelites in the days of David, and was buried near Jerusalem. He wrote some fables which are yet extant, and has considerable celebrity among the eastern nations. He is surnamed in Arabia the *Wise*, and is believed by the Mahometans to have been a prophet. To his opinions Mahomet frequently appeals in the koran in support of his own. (*Rees and Biog. Dict. under Lokman. Greg.* p. 169.)

2. *Benoit* of Palermo, named the *holy black*, was a negro slave. His memory is highly revered by the Romish Church. He died at Palermo, A. D. 1589. (*Greg.* p. 82—84.)

3. *Henry Diaz*, who is extolled in all the histories of Brasil, was a negro, and once a slave. He was colonel of a regi-

ment of foot soldiers of his own colour, which still exists, and is called after his name. He was a commander of talents, sagacity, and consummate experience. In 1637 and at other times he performed prodigies of valour against the Hollanders. (*Greg.* p. 94—96.)

4. *Hannibal*, an African negro, who had received a good education, rose to the rank of lieutenant-general and director of artillery under Peter the great of Russia, in the beginning of the last century. (*Greg.* p. 173.)

5. *The son of Hannibal*, above mentioned, a mulatto, was lieutenant-general in the Russian corps of artillery. (*Greg.* p. 173.)

6. *Don Juan Latino*, a negro, was in 1717 a teacher of the Latin language at Seville in Spain. (*Greg.* 157, 158.)

7. *Kislar-Aga*, a negro, was in 1730 chief of the black eunuchs of the grand seignior at Constantinople. He was a man of "great wisdom and profound knowledge." (*Greg.* p. 160.)

8. "*Higiemonde* or *Higiemondo*, commonly named *the negro*," was a distinguished painter. His likeness, "engraved by Kilian," is "inserted in the two works of Sandrart." (*Greg.* p. 171, 172.)

9. *Francis Williams*, a negro, was born in Jamaica about the close of the 17th century. He was sent to England and there entered the university of Cambridge. After his return to Jamaica he opened a school and taught Latin and the mathematics. He wrote many pieces in Latin verse in which he discovered considerable talents. (*Greg.* p. 207—219.)

10. *Joseph Rachel*, a free negro of Barbadoes, was another Howard. Having become rich by commerce he devoted all his property to charitable uses, and spent much of his time in visiting prisons to relieve and reclaim the wretched tenants. He died at Bridgetown in 1758. (*Greg.* p. 121, 122.)

11. *Jasmin Thouzazeau* was born in Africa in 1714, and sold at St. Domingo in 1736. Having obtained his freedom he in 1756 established a hospital at the Cape for poor negroes and mulattoes, and during more than forty years he, assisted by his wife, devoted his time and fortune to their comfort. (*Greg.* p. 122.)

12, *Antony William Amo* was born in Guinea, and brought to Europe when very young, Under the patronage of the princess of Brunswick, he pursued his studies at Halle in Saxony, and at Wittemberg, where he greatly distinguished himself by his talents and good conduct. In 1734 he "took the degree of doctor in philosophy at the university of Wittemberg." "Skilled in the knowledge of the Greek and Latin languages," and "having examined the system of ancients and moderns," he delivered "private lectures on philosophy" with great acceptance. "In 1744 he supported a thesis at Wittemberg, and published a dissertation, on the absence of sensation in the soul, and its presence in the human body." He was "appointed professor," and the same year supported a thesis "on the distinction which ought to be made between the operations of mind and those of sense." Gregoire highly commends these "two dissertations," as evincive of a mind "exercised in reflection" and addicted to "abstruse discussions." In the opinion of Blumenbach they "exhibit much well digested knowledge of the best physiological works of the time." In a memoir of Amo "published at the time by the academic council, his integrity, talents, industry, and erudition are very highly commended." Gregoire was unable to discover what became of him afterwards. (*Greg.* p. 173—176. *Rees under Man.*)

13. *Job Ben Solomon*, son of the Mahometan king of Bunda on the Gambia, was taken in 1730 and sold in Maryland. He afterwards found his way to England, where his talents, dignified air, and amenity of character procured him friends, and among the rest Sir Hans Sloane, for whom he translated several Arabic manuscripts. After being received with distinction at the court of St. James, he was sent back to Bunda. The letters which he afterwards wrote to his friends in England and America were published and perused with interest. This man is said to have been able to repeat the koran from memory. (*Greg.* p. 160, 161.)

14. *A negro* whom Stedman knew was also able to repeat the koran from memory. (*Greg.* p. 160.)

15. *James Eliza John Capitein* was born in Africa. At the

age of eight he was purchased on the river St. Andre by a slave-dealer, who made a present of him to one of his friends. By the latter he was carried to Holland, where he employed himself in painting, and acquired the elements of the Latin, Greek, Hebrew, and Chaldaic languages. He afterwards went to the university of Leyden, where he devoted himself to the study of theology. "Having studied four years he took his degrees, and in 1742 was sent as a Calvinistic minister to—Guinea." What became of him was never known. While in Holland he published an elegy in Latin verse, two Latin dissertations, (one on the calling of the Gentiles, and the other on slavery,) and a small volume of sermons. (*Greg.* p. 196—207.)

16. *Ignatius Sancho* was born on board a slave ship on her passage to Carthagenia in South America. Before he was two years old he was carried to England, where in the course of his life he distinguished himself as a literary character. He died in England in 1780. After his death an edition of his letters was published in two octavo volumes, which were well received by the public. (*Greg.* p. 227—234. *Rees under Man.*)

17, *Thomas Fuller*, a native of Africa, and a resident near Alexandria in the district of Columbia, though unable to read or write, excited surprise by the facility with which he performed the most difficult calculations. Being asked one day how many seconds a person had lived who was seventy years, seven months, and seven days old, he answered in a minute and a half. On reckoning it up after him a different result was obtained. "Have you not forgotten the leap years?" says the negro. This omission was supplied, and the number then agreed with his answer. When this account was given by the late Dr. Rush, Fuller was seventy years old. (*Greg.* p. 183—185. *Rees under Man.*)

"There are examples of other negroes who performed the most difficult calculations by memory, for the execution of which Europeans were obliged to have recourse to the rules of arithmetic." (*Greg.* p. 185.)

18. *Belinda* was brought from Africa at the age of twelve, and sold in Massachusetts. After being a slave to one man

forty years, she addressed to the legislature of that state, in 1782 an eloquent petition for the freedom of herself and daughter, which has been preserved in one of the volumes of the American Museum. (*Greg.* p. 167, 168.)

19. A negro in 1765 received ordination from the bishop of Exeter. (*Greg.* p. 84, 85.)

20. A negro, by the name of *Madocks*, was a Methodist preacher in England. (*Rees under Man.*)

21. *Othello* published at Baltimore in 1788 an essay against the slavery of negroes. "Few works can be compared with this for force of reasoning and fire of eloquence." (*Greg.* p. 185—187.)

22. *Cesar*, a negro of North-Carolina, was the "author of different pieces of printed poetry which have become popular." (*Greg.* p. 168.)

23. *Ottobah Cugoano* was born on the coast of Fantin in Africa. He was dragged from his country and carried to the island of Grenada. Having obtained his freedom he went to England, where he was in 1788. *Piatoli*, a distinguished Italian, was for a long time acquainted with him in London, "and speaks in strong terms of his piety, his mild character and modesty, his integrity and talents." Cugoano published a work on the slave trade and the slavery of negroes, which discovered a sound and vigorous mind, and which has been translated into French. (*Greg.* p. 188—196.)

24. *Gustavus Vasa*, whose African name was Olandad Equiano, was born in the kingdom of Benin in 1746. At the age of twelve he was torn from his country and carried to Barbadoes. After passing into various hands and making several voyages to Europe, he at last obtained his freedom, and in 1781 established himself in London. There he "published his *Memoirs*, which have been several times reprinted in both hemispheres" and read with great interest. "Vasa published a poem containing 112 verses;" and in 1789 he presented to the British parliament a petition for the suppression of the slave-trade. His life and works are familiarly known in England. (*Greg.* p. 219—227. *Rees under Man.*)

25. The son of Vasa, above-mentioned, "versed in biblio-

graphy," was "assistant-librarian to Sir Joseph Banks," and "secretary to the committee for vaccination." (*Greg.* p. 226, 227.)

26. *Phillis Wheatley*, born in Africa in 1753, was torn from her country at the age of seven, and sold in 1761 to John Wheatley of Boston. Allowed to employ herself in study, she "rapidly attained a knowledge of the Latin language." In 1772, at the age of nineteen, and still a slave, she published a little volume "of religious and moral poetry, which contains thirty-nine pieces," and "has run through several editions in England and the United States." She obtained her freedom in 1775, and died in 1780. (*Greg.* p. 234—241.)

27. *Benjamin Bannaker*, a negro of Maryland, applied himself to astronomy with so much success, that he published almanacs in Philadelphia for the years 1794 and 1795. (*Greg.* p. 187, 188.)

28. *The son of Nimbana*, or Naimbanna, "king of the region of Sierra-Leone," who "ceded a portion of his territory for the use of the colony," (*New-York Spectator*, No. 2019.) "came to England to study." He rapidly acquired different sciences, "and in a very short time was so well acquainted with the Hebrew as to be able to read the Bible in the original. This young man who gave such promising hopes, died a short time after his return to Africa." (*Greg.* p. 161, 162.)

29. *James Derham*, born in 1767, was formerly a slave in Philadelphia. "In 1788, at the age of twenty-one, he became the most distinguished physician at New-Orleans." "I conversed with him on medicine," says Dr. Rush, "and found him very learned. I thought I could give him information concerning the treatment of diseases, but I learned more from him than he could expect from me." (*Greg.* p. 182, 183.)

THE revolution in St. Domingo brought to light many distinguished negroes and mulattoes, a few of whose names I will here record.

30. *Dessalines*, who declared himself emperor of Hayti, was the first negro sovereign of that island. (*Rees under St. Domingo.* *Morse's Geog.*)

31. *Toussaint Louverture*, general of St. Domingo, was a negro, and once a slave. He was a man of "prodigious memory," brave, active, indefatigable, and really great. (*Greg.* p. 102—105.)

32. *Christophe*, the present negro king of Hayti, has risen from slavery to a throne, and has displayed great energy of character.

33. *Mentor* was a negro, born at Martinico in 1771. While on his way to England as a prisoner, he rose upon the commander and took possession of the vessel. "We have seen him," says Gregoire, "occupy the legislative seat at the side of the estimable Tomany." He was killed at St. Domingo. "To a noble physiognomy he united an amenity of character, and a mind improved by culture." (*Greg.* p. 102.)

34. *John Kina* was a negro of St. Domingo. "His valour gained him the most flattering reception in London." In 1800 "the British government confided to him the command of a company of men of colour, destined to protect the remote quarters of the colony of Surinam." (*Greg.* p. 101.)

#### MULATTOES.

35. *Oge*, of St. Domingo, was a free mulatto. In 1791 he returned from France to that island, to demand the execution of the decree of the constituent assembly of the 15th of May in favour of his mulatto brethren and free negroes. He lost his life at the commencement of the revolution. Gregoire, who appears to have known him, speaks of him with respect, and calls him "the unfortunate Oge worthy of a better fate." (*Greg.* p. 96—98.)

36. *Michael Mina* was a mulatto of St. Domingo and an author. (*Greg.* p. 167.)

37. *Rigaud*, the competitor of Toussaint Louverture, and a mulatto general of St. Domingo, was a man of bravery and talents. (*Greg.* p. 102.)

38. *Julien Raymond* was "associated with the class of moral and political sciences for the section of legislation," and had a chief hand in forming "a democratic constitution for

St. Domingo." He "published many works, of which the greatest part relate to the history" of that island. Gregoire particularly praises "the energy with which he defended men of colour and free negroes." He was an "associate of the National Institute" of France. (*Greg.* p. 102, 167.)

39. *Petion*, the present head of the republic in that island, is a man of talents, moderation, and wisdom.

40. *St. George*, a very extraordinary mulatto who fought in the armies of the French republic, "was considered the best swordsman of his time," and "called the Voltaire of equitation, fencing, and instrumental music." Arndt pronounced him "the finest, strongest, and most amiable of his contemporaries." He was idolized by the fashionable circles of Paris, that is, by the gay and frivolous who delighted in the amusements which he furnished; and was considered by them "an accomplished man." "When St. George was to fence, or to exhibit his musical talents, the newspaper announced it to the idle of the capital. His bow and his foil set all Paris in motion." Gregoire pronounces him "generous, a good citizen, and a good friend." (*Greg.* p. 98—100.)

41. *Castaing*, a mulatto, "exhibited poetical genius," and "his pieces ornament different editions of poetry." (*Greg.* p. 167.)

42. *Barbaud-Royer Boisrond* was a mulatto and an author. (*Cneg.* p. 167.)

43. *Alexander Dumas*, a mulatto, for a long time commanded under Bonaparte a legion of horse, composed of blacks and mulattoes, "who were the terror of their enemies." His exploits, both in Europe and Africa, (for he belonged to the Egyptian expedition,) have been greatly celebrated. He rose to the rank of general of division in the armies of France, and was "named by Bonaparte the Horatius Cocles of the Tyrol." He died in 1807. (*Greg.* p. 100, 101.)

44. *L'Islet Geoffroy* is a mulatto of the Isle of France. On the 23d of August 1783 he was named a corresponding member of the French Academy of sciences, and has "regularly transmitted" to that learned society "meteorological observations, and sometimes hydrographical journals." Among the

latter is a memoir of a voyage which he made to the island of Madagascar, accompanied with a map of the coast. That memoir, which showed a man "versed in botany, natural philosophy, geology, and astronomy," was presented to the National Institute, who were expected to publish it. "His map of the isles of France and Reunion, delineated according to astronomical observations," was published in France in 1797 "by order of the minister of marine." "A new edition, corrected from drawings transmitted by the author, was published in 1802." Lislet has established a scientific society in the Isle of France; and as late as the year 1806 he was an officer of artillery and guardian of the depot of maps and plans of the island. (*Greg.* p. 179—182. *Rees under Man.*)

45. *Paul Cuffee* was born on one of the Elizabeth Islands near New-Bedford, in the county of Bristol and state of Massachusetts, in 1759. His father was a native of Africa, and once a slave; his mother was one of the aborigines of America. By industry and enterprise, guided by an uncommon share of "plain sense and practical wisdom," he arose from poverty to opulence. He was largely concerned in navigation, and in many voyages, particularly to Russia, England, Africa, the West Indies, and the southern States, commanded his own vessel. A man of sterling integrity and active benevolence, of modest and dignified manners, he was known and honoured by persons of the first respectability in England and the United States. Few, it has been said, could remain long in his presence without forgetting their prejudice against colour, and feeling their hearts expand with juster sentiments towards the most injured portion of the human family.

For the last twenty years his mind was chiefly occupied with the interests of his African brethren. With a view to their improvement he made a voyage to Africa and England in 1811, in a vessel of his own, commanded by his nephew Thomas Wainer. In 1815 he carried out to Sierra-Leone nine African families, consisting of thirty-eight persons, at an expense to himself of more than three thousand dollars. He died Sept. 7, 1817, leaving an estate valued at \$20,000.

He left three brothers in Massachusetts, all "independent

farmers ;” and three sisters, who “ preside over their families with propriety and reputation.” [*Memoir of Paul Cuffee, published in the New-York Spectator for Oct. 10, 1817. Rev. Peter Williams’ Discourse on the death of Capt. Paul Cuffee.*]

DISTINGUISHED AFRICANS AND MULATTOES NOW LIVING IN THE  
UNITED STATES.

46. *Absalom Jones*, minister of an African church in Philadelphia connected with the Church of England.

47. *John Gloucester*, minister of an African church in Philadelphia connected with the General Assembly.

48. *Richard Scott*, minister of an African church in Philadelphia in the Baptist connexion.

49. *Peter Williams*, minister of an African church in the city of New-York connected with the Church of England, and son of Peter Williams, sen. a respectable tobacconist in that city. Mr. Williams’ discourse on the death of Capt. Paul Cuffee, though in a few expressions it betrays an imperfect education, is on the whole a specimen of talents and taste by no means inferior to what is generally heard from the pulpit. Take the following samples. “ His countenance was serious, but mild ; his speech and habit plain and unostentatious ; his deportment dignified and prepossessing, blending gravity with modesty and sweetness, and firmness with gentleness and humility. His whole exterior indicated a man of respectability and piety.” “ He rose like the sun, diffusing wider and wider the rays of his beneficence ; until, having attained his zenith, even the nations beyond the seas were made to rejoice in his beams.” “ Such was his public character. Such was the warmth of his benevolence, the activity of his zeal, and the extent of his labours, in behalf of the African race. Indeed his whole life may be said to have been spent in their service. To their benefit he devoted the acquisitions of his youth, the time of his later years, and even the thoughts of his dying pillow.” “ His voyages are all over : he has made his last, and it was to the haven of eternal repose.” “ Draw near, but let it be with respectful steps. That grave is peculiarly consecrated to sor-

now. Over it Europe and America mourn ; and Africa, unhappy, bereaved Africa, pours a deluge of tears."

50. *Thomas Paul*, minister of an African church in Boston in the Baptist connexion.

51. A black man, whose name is not known, is minister of a very large African church in Savannah, Georgia.

52. *Mr. Chavis*, a man of education, has been employed for several years as a missionary by the General Assembly of the Presbyterian Church in the United States.

53. *Mr. Miller*. The following account of a funeral which occurred at Alexandria, in the county of Huntington, Pennsylvania, Nov. 5, 1817, with the accompanying remarks, appeared in the newspapers immediately after. "A very interesting, eloquent, and appropriate sermon was yesterday preached on the occasion to a large audience, by the Rev. Mr. Miller, a black man. The style and manner of this sermon show the preacher to be a man of extensive information and of great strength of mind. He is another evidence that talent and genius are confined to no particular colour ; that our boasted superiority arises more from education than from nature. Mr. Miller, it is said, is a regular member of the Presbyterian Church."

54. *Prince Saunders*, though not at present living in the United States, may properly be introduced here. After receiving a liberal education in New-England, and keeping a school for some time in Boston, (where he was in 1812,) he went to St. Domingo to promote the education of the blacks in that island. With a view to further this object he made a voyage to England, where he was received with the most flattering courtesy by the friends of Africa. He attended the meeting of the Bible Society in May 1816, and afterwards made a speech before the Managers, in which he gave a very interesting account of his reception in St. Domingo, the anxious desire of king Henry to establish schools and promote education among his subjects, and his wish to change the religion of his kingdom from the Catholic to that of the Church of England. A gentleman who was present assured me that Saunders spoke with great propriety of language and good sense,

and that his speech was much applauded. He received a present of Bibles from the Managers, and returned to St. Domingo to introduce the Lancastrian system of education. What a glorious day is rising on St. Domingo ! on two emancipated and independent nations of negroes ! The Almighty God succeed the noble attempt, and exhibit on that island a spectacle that shall wipe off the disgrace of Africa, and convince the world that negroes still are men.

This catalogue might doubtless be enlarged, but is it not enough ? Blumenbach boldly affirms “ that entire and large provinces of Europe might be named in which it would be difficult to meet with such good writers, poets, philosophers, and correspondents of the French Academy ; and on the other hand, that there is no savage people who have distinguished themselves by such examples of perfectibility, and even capacity for scientific cultivation.” (*Recs under Man.*)

## II.

In the foregoing enumeration there was unhappily an omission of the *New-York African Free-School*, thought to be “ the oldest and most efficient establishment of the kind in the United States.” The author regrets the omission, and is much indebted to the benevolence of Isaac M. Ely, Esq. for the means of laying before the public the following account of this interesting institution.

‘ The school was established by the New-York Manumission Society in 1786. It laboured under many embarrassments for several years, and was supported exclusively by the Society and private subscriptions. It finally succeeded in gaining the attention of the city corporation, who generously aided its funds by some donations, and also presented the institution with two lots of ground in a central part of the city, on which the Manumission Society have erected a school-house sufficiently large to accommodate 300 pupils. Legacies to the amount of \$1000 have also been bequeathed ; and the liberal appropriation by the state legislature of a portion of the common school fund, has placed the institution on a permanent

footing. The following extract from the report of the trustees, made in January last, will show the state of the school and their opinion of its utility.

“The Lancastrian system of education, with some modifications, has been introduced into the school with great advantage. More than 250 children, [‘there are now 303.’] of both sexes, and of various ages from six to fifteen, are now daily taught spelling, reading, writing, arithmetic, and geography; and the trustees have it in contemplation to provide for the instruction of the female scholars in the useful branches of needle-work. Nearly three thousand children have shared in its advantages, and procured an education, which, though limited in extent, has been more or less useful to them.—Numbers have had the ambition and ability to pursue various honest and honourable avocations; their morals and manners have been improved, and they are now esteemed useful members of the community. Neither are instances wanting of persons educated at this school who have exhibited specimens of original composition highly creditable to their talents and acquirements; one of whom has now the charge of a school on Long-Island, which he conducts with propriety and reputation. From the success which has attended the institution, and the improvements made by the pupils, they think may fairly be inferred the benefit and importance of education to the descendants of Africa.”

## I.

“THE African,” says Sir James Yeo (who has for a considerable time been stationed on the coast of Africa,) “is very superior in intellect and capacity to the generality of Indians in North America. They are more social and friendly to strangers; and except in the vicinity of European settlements, are of a fine and noble race of men.” (*Sir James Lucas Yeo’s Letter to John Wilson Crocker, Esq. published in the New-York Spectator for November 7, 1817.*)

Many authors have supported the opinion “that the intellectual faculties of negroes are susceptible of the same deve-

lopement as those of the whites," and some in their zeal have even gone so far as to yield to the blacks a superiority. (*Greg.* p. 157.) Travellers who have visited different parts of Africa, have "found negroes with a keen and penetrating mind, a sound judgment, taste, and delicacy." (*id.* p. 158.) "In general they have a very retentive memory." (*id.* p. 160.) "They possess the mimic art to such a degree that they can rival our modern Garricks." "They are naturally eloquent," and travellers have been "often astonished with specimens of this talent." (*id.* p. 162.) "Their abilities in music are such as to have been generally noticed. They play frequently upon a variety of instruments without any other assistance than their own ingenuity." (*Clarkson*, p. 109.) Stedman "enumerates their wind and stringed instruments, which amount to eighteen;" to which may be added "the famous balafou, formed of twenty pieces of hard wood, which emit a sound similar to that of a small organ." (*Greg.* p. 162, 163.) "They have also tunes of their own composition," some of which have been imported into England, and "admired for their sprightliness and ease." "Neither are their talents for poetry less conspicuous. Every occurrence, if their spirits are not too greatly depressed, is turned into a song," which affords "as high a proof of their poetical powers as the works of the most acknowledged poets." (*Clarkson*, p. 109, 110.) Travellers tell us of the ingenuity of the natives of Africa in many branches of manufactures, in tanning and dying leather, in making indigo, cordage, pottery-ware, instruments of agriculture, and curious works in gold, silver, and steel. They "extract ore from minerals," and among them are found jewellers and watchmakers. (*Greg.* p. 127—131.) "The fabric and colours of the Guinea cloths are proofs of their native ingenuity." (*Rees under Man.*) In the heart of Africa there are "great towns where different arts flourish." (*Greg.* p. 140.) And when the slaves in other countries "are put to the mechanical arts, they do not discover any want of ingenuity. They attain them in as short a time as the Europeans, and arrive at a degree of excellence equal to that of their teachers. This is a fact almost uni-

versally known." (*Clarkson*, p. 109.) "That they are capable of learning all kinds of the more delicate manual labours, is proved by the fact that nine-tenths of the artificers in the West-Indies are negroes: many are expert carpenters, and some watchmakers. The drawings and busts executed by the wild Boshman in the neighbourhood of the Cape [of Good Hope,] are praised by Barrow for their accuracy of outline and correctness of proportion." Among the inhabitants of Africa "several have been known as very dexterous surgeons." (*Rees under Man.*) In the kingdom of Benin the physicians draw blood by means of cupping-glasses, and excel in healing wounds and overcoming the effects of poison. In some parts of Africa they have schools, and advocates to defend their slaves when brought before the tribunals. (*Greg.* p. 139, 224.)

The Maroons of the West-Indies and South America have displayed great energy and prowess. These are a class of blacks who have regained their liberty, and concealed in forests and marshes, or entrenched in mountains, lead a wandering life, and are chiefly employed in seeking nourishment and defending themselves against the whites. In the 17th century, when Jamaica was still under the dominion of Spain, a party of slaves regained their independence, and increasing in numbers became formidable under a "brave, skilful, and enterprising" chief. In 1730 they established "a confederation among all the Maroon tribes," and compelled the English to acknowledge their independence and cede forever to them the mountainous parts of the island. Fourteen hundred of them still remain.\* In 1726 the Maroons of Surinam

\* According to Dallas and Cutting the Maroons did not exist in Jamaica while the Spanish had possession. Their account of the origin of this people is as follows. When the English conquered the island in 1655, many of the Spaniards with their slaves fled to the northern woods. In 1658, Arnaldo, the former governor, made a descent on the island from Cuba with a large force, but was repelled. Shortly after he returned and put himself at the head of the Spaniards and slaves who had secreted themselves in the woods, but was again defeated, and all the Spaniards were forced to leave the island. Before they embarked, many of the slaves, unwilling to follow their masters, fled to the mountains. (Dallas' History of the Maroons, vol. 1. p. 22—25. Cutting's History of Jamaica, prefixed to the former, p. 29—39.) They arose the Maroons, a name which has been said to mean "wild" people, but by Dallas, "hog-hunters," (vol. I. p. 26.) their chief employment being to hunt the wild boar. (p. 61, 87, 102, 133.)

Dallas proceeds. In 1690 there was an insurrection of slaves in the parish of Clarendon, and the insurgents found shelter in the southern mountains, where from time to time they were joined by refugees from

obtained their liberty with the sword, and forced their oppressors to a treaty. The Maroons of Jacmel have for near a century been the terror of St. Domingo. (*Greg.* p. 92, 93, 107, 108, 141. *Rees under Jamaica.*)

“If other examples of African genius should be required, suffice it to say that they can be produced in abundance, and that if we were allowed to enumerate instances of African gratitude, patience, fidelity, honour, as so many instances of good sense and a sound understanding, we fear that thousands of the enlightened Europeans would have occasion to blush.” (*Clarkson*, p. 112.)

This introduces the subject of the disposition of Africans. On this point the testimonies are clear and decisive. “We see no reason,” says one, “to doubt that the negroes, taken altogether, are not inferior to any variety of the human race in natural goodness of heart.” (*Rees under Man.*) “All unprejudiced authors who speak of negroes,” says another, “do justice to their natural disposition and virtues.” (*Greg.* p. 110.) The philanthropic Gregoire, member of the Conservative Senate and of the National Institute of France, has recorded many instances of their fidelity, mildness, affection, and generosity. (p. 107—124.) “The gratitude of the blacks is such that they often expose their life to serve that of their benefactor.” (*id.* p. 119.) Even in Africa they are “humane, obliging, and hospitable.” Among them are found “men of probity, models of filial, conjugal, and paternal affection, who know all the energies and refinements of virtue.” (*Greg.* p. 114, 115.)

The fortitude and patience of the blacks have been particu-

the plantations. At length being hard pressed by the whites, they chose the brave and enterprising Cudjoe for their leader. It was about the year 1730, after Cudjoe had become powerful, that this tribe was first included under the common name of Maroons. By 1733 Cudjoe had formed a connexion with the eastern Maroons, and had united all the tribes on the island in a common interest. (p. 26—36, 46.) Concealed among the cockpits and fastnesses of the mountains, they kept the whole country in alarm, and at last compelled the English to acknowledge their freedom and cede to them certain districts in their neighbourhood. The treaty with the western Maroons was made in 1738, and 1500 acres were granted to them. A similar treaty was made with the eastern Maroons the year following. (p. 47—65, 75, 76.) At that time there were only 600 of this people on the island; in 1770 there were 895; in 1773, 1028; in 1773, 1400. (p. 120.) The principal tribe has since been transported to Sierra-Leone: but Rees, who took his account from the estimate of 1778, reckons still the number at 1400. And there is little doubt that the increase in 40 years has been sufficient to repair that loss.

larly noticed. "They know how to support pain with a courage truly heroic. History is full of traits of their intrepidity. Punishments of the most horrid description, multiplied by the cruelty of the whites, have afforded proofs of this." (*Greg.* p. 91, 92 )

We cannot expect to find the same industry in warm countries, as in those where the inhabitants are braced by a colder sky, and draw the fruits with greater difficulty from the earth ; much less can we look for the love of labour in a state of bondage. But the charge of indolence against the Africans has been exaggerated. The inhabitants of Benin, principally occupied in agriculture, "are very industrious ;" those of Axiam on the Gold Coast "are laborious ;" those of Boulam are "inured to industry ;" those of Senegal "work with ardour ;" those of Jagro are "celebrated for an activity which enriches their country ;" those of Cabomonte and Fido or Juido, are "indefatigable cultivators." "Economical of their soil, they scarcely leave a foot-path to form a communication between the different possessions. They reap one day and the next sow the same earth." (*Greg.* p. 90, 91, 223.) "The natives at Accra, ["or Accarah," which is situated on the Gold Coast,] are very superior in civilization, appearance, and manners to any others on the coast. Their town is clean and neat, and in their houses they have all the useful and necessary household utensils, arranged with as much order as in a cottage in England. This is to be attributed to their having had for many years a free intercourse with the Ashantees and other nations of the interior, and to their being naturally more industrious and fond of agriculture." (*Sir James Lucas Yeo's Letter to John Wilson Crocker, Esq.*)

## K.

GRANDVILLE SHARP, in conjunction with the London Society, had formed a scheme "for the relief of poor blacks." Thornton had projected a plan for "transporting emancipated negroes from America to Africa." "Doctor Smeatham selected Sierra-Leone." "After a residence of four years in Africa,"

he "returned to Europe to concert measures relative to his plan of free colonies. He died in 1786." "Wilberforce, Clarkson, and others, assisted with money, writings, and counsels." "A few thousand pounds" were subscribed. "Government engaged to defray the expense of the transportation of the Africans, and to provide for their sustenance for a few months. Naimbanna, king of the region of Sierra-Leone, ceded a portion of his territory for the use of the colony." "The first embarkation" took place "in 1786." The company consisted of "some whites necessary for the direction of the establishment, and 400 negroes," who had been "wandering in the streets of London, without property and without friends," and "generally ignorant." "The vessel was delayed in her voyage" and did not arrive till early the next year. On the very spot where the English had made their first depredations upon Africa in 1562, there, unconscious of the coincidence, they "in 1787" deposited the first cargo of her restored sons. "The passengers arrived in feeble health," and before they had time to erect many cottages "the rainy season set in," which continues in that climate from "the end of April to the middle of October." "Exposure to the rains," together with "imprudence," and in some instances "intemperance," "swept away one quarter of their number in a few months." The next year, 1788, "Grandville Sharp, at his own expense, sent a vessel of 180 tons with succours" for the infant settlement. "He had previously published his plan of a constitution and of legislation for the colonies." But every effort proved abortive. "In 1790 the crew of a British slave-vessel set fire to a town in the vicinity of the colony. The natives in revenging the wrong involved the colony in the consequences of the dispute. The colonists—were entirely dispersed, and their little establishment broken up." So true it is that the first experiment "met with very little success until it was aided by another," undertaken "upon better principles."

In this state of things a number of gentlemen in 1791 obtained an act of incorporation under the name of the "Sierra-Leone Company." They lost no time. The very same year

their agent collected the scattered colonists and made a new beginning upon improved principles. The next year, 1792, 1131 blacks, who had formerly been slaves in the United States, and had fought in the British ranks during the revolutionary war, were at their own request transported from Nova-Scotia to Sierra-Leone. "The same year about a hundred whites" were added to their number, "nearly half" of whom "were the company's agents or artificers," and the rest were "soldiers or settlers with their wives and children." The want of houses to shelter so many during the rainy season, caused a second sweeping mortality. Yet the colony from that moment "began to assume a more regular form. They cleared the land with eagerness, laid out the streets for a village, and erected temporary huts." The village they called Freetown. Another has since arisen at a little distance which they have named Granville-Town, after the eminent philanthropist to whom they have been so much indebted.

In 1794 Freetown contained 400 houses with a garden to each; and they counted in their schools about 300 children, of whom 40 were natives. But their prosperity was soon to be overcast. That year a French squadron, aided by two unprincipled Americans, wantonly attacked the town, "dispersed the inhabitants, plundered the warehouses, burned the church," together with "most of the dwelling-houses, several stores, and the small vessels in the river; killed the poultry and stock, scattered and defaced the library, broke in pieces the mathematical and astronomical instruments of the surveyor, destroyed or threw into confusion the collections, drawings, and curiosities of the botanist, demolished the copying and printing presses,—and converted a rising village into a heap of ruins." The company's largest ship, at that moment approaching the harbour with a valuable cargo, fell into their hands. The whole loss was estimated at £400,000, or \$1,776,000. The part which the company sustained was reckoned at £40,000, or \$177,600, exclusive of buildings which had cost £15,000, or \$66,600, making in the whole £55,000, or \$244,200. The colonists were left with inadequate supplies of provisions, without medicines, and without shelter

from the weather. Before cottages could be erected the rainy season commenced, and a great mortality ensued. The governor made great exertions to obtain provisions from the neighbouring country, and the Board of Directors made the earliest possible returns from England.

All means were employed to repair the disaster, and they were not employed in vain. "The colony survived the storm. The people became more industrious and submissive to authority. The lands were better cultivated, and the tribes in the vicinity gave stronger testimonies of their attachment. Ever since the colony has been increasing in stability, population, and resources."

In October 1800 the settlement was enlarged by a company of Maroons from Jamaica.\* Before the 9th of May 1814, "5925 negro-captives had been taken from slave-ships," "more than half" of whom became "permanent settlers" in the colony. In 1815 Captain Paul Cuffee carried out from the United States nine black families, consisting of eighteen adults and twenty children; some of whom wrote back to their friends a very animating account of Sierra-Leone. "The present population is between four and five thousands."

The climate becomes "more favourable in proportion as

\* After the peace of 1738 and 39 the Maroons of Jamaica remained quiet till the year 1795, when the principal tribe, that of Trelawney town, rebelled. (Dallas' Hist. of Maroons, vol. I. p. 120--122.) The English were so alarmed that after many fruitless attempts to reduce them, they were induced to import from Cuba a hundred dogs, with forty Spanish chasseurs, to hunt them through the mountains like beasts of prey. This brought the poor creatures to terms. In the months of January, February, and March, 1796, they came in one after another, to the number of 425, (besides women and children, if I understand the historian,) and submitted to general Walpole, on the faith of a treaty made by him and ratified by the governor, engaging that they should not be sent out of the island. (vol. II. p. 116--163.) This article the Council and Assembly afterwards refused to execute; and to the great mortification of the general, who in consequence resigned his commission in disgust, and refused a sword which the legislature had voted him, resolved forthwith to banish the Maroons to North America. (p. 172--183.) The poor negroes with their families sailed for Nova Scotia June 6, 1796, and after losing seventeen of their number on the passage, arrived at Halifax in different vessels on the 21st and 23d of July. (p. 203, 4) The whole company then amounted to about 550. (p. 243, 272, note) Finding themselves unable to endure the severity of the climate, they earnestly entreated to be conveyed to some warmer region. (p. 234--238, 252--256.) At length after four tedious winters, the expense of supporting them proved so great that they were sent off to Sierra-Leone in the autumn of 1800, and arrived in the month of October. Upon their arrival they had an immediate opportunity to shew what the colony had gained by the accession. Some of the Nova-Scotians as they were called, (those who had been transported from Nova-Scotia eight years before,) were in a state of insurrection, and the Maroons readily lent their aid to quell the insurgents. They have since been of essential service in keeping the mutinous in awe, and have proved among the best materials of which the colony is composed. (p. 224--236.)

the land is cleared." The soil in the immediate vicinity is not strong, but "well rewards the labour of cultivation." The principal exports are "rice, cotton, gold, and ivory."

The progress of the colony towards civilization, as well as its influence on the neighbouring country, has been checked by the bad materials partially employed in its composition, and no less by the disastrous effects of the slave-trade. Yet both have on the whole been such as to afford encouragement to the friends of African improvement. Sir James Lucas Yeo, indeed, who seems out of temper with every thing in Africa that is English, and determined that no colonies shall exist but on the Gold Coast, falls foul of the people of Sierra-Leone because they have not civilized Africa in a day. In his impatient eye the colony "is still in a most deplorable state:" and though he affects to praise the present governour, Colonel M'Carthy, he more than hints at the existence of "great abuses and mismanagements," with an obvious willingness that the colonial department should overhear. But other witnesses view things in a different light. The yearly reports of the Sierra-Leone Company, as condensed by Gregoire, inform us that the negroes in general are "pious, sober, correct, good husbands, and good fathers;" that "they give numberless proofs of their honest sentiments," and "enjoy all the advantages of a social state;" that they "exercise civil functions, and among others those of jurymen, with firmness, mildness, and justice;" that the Nova-Scotians, who were mostly Methodists and Baptists, worship regularly in their "meeting-houses," and are kept in order by "the inspection of five or six black preachers." One who has had access to the best authorities, says, "Civil laws are obeyed, the children are carefully instructed in the schools, and the people regularly assemble on the sabbath in different places for the worship of God.—The internal state of the colony improves every year, and its future prospects greatly brighten."

Nor has its influence upon the surrounding country been inconsiderable. Besides its successful exertions in opposing the slave-trade, it "has done much to introduce agriculture and some of the arts among the native tribes." The latter

“show an increasing disposition to cultivate their lands, and to adopt European habits of dress and living. The children of the princes and others have been educated in the colonial schools,” and many of the natives are employed in the colony as labourers. The confidence of the tribes is secured, and the word of God is scattered among them in the English and Susoo languages. (*Greg.* p. 147—151. *Morse’s Geog. Memoir of Paul Cuffee.* *Sir James Lucas Yeo’s Letter.* *Three Numbers on African Colonization, published in the New-York Spectator for October 21, 24, 27, 1817.*)

## L.

THE American Colonization Society was formed in the city of Washington on the first day of the present year. The honourable Bushrod Washington is president. The Auxiliary Societies, in the order of their formation, are those of New-Jersey, Maryland, Philadelphia, and Frederick County, Virginia; to which I may now add the Society of New-York, organized the beginning of November. A sixth Auxiliary Society has been formed in the state of Ohio.

Under the patronage of the parent Society, the Reverend Samuel John Mills and Mr. Ebenezer Burgess sailed from Philadelphia for England about the middle of November. It is their object, after conferring with the English philanthropists, to visit different parts of the African coast, and gain all possible information respecting the fittest places for colonies, and the best manner of establishing and conducting them.

## M.

### AN ACCOUNT OF THE AFRICAN SCHOOL.

AT a meeting of the Synod of New-York and New-Jersey in the city of New-York, October 1816, “an overture was laid before the Synod by the Committee of Overtures, on the subject of establishing an African School,—for the purpose of

educating young men of colour, to be employed as teachers and preachers among the people of colour in these States and elsewhere." The business was referred to a committee, who reported in favour of the measure ; after which the following minute was adopted.

"The Synod will annually appoint by ballot a Board of twelve Directors, consisting of six ministers and six laymen, who shall be empowered, under the direction of the Synod, to fix the place for the School, to collect funds, to employ a teacher or teachers, to visit the School, to dismiss or reprove as circumstances may require, and to superintend all the concerns of the establishment.

The Board shall appoint their own officers, including a treasurer, and shall make their own by-laws, which, together with their minutes and a general report of their proceedings, they shall annually submit to Synod. [It has been since ordered that five shall constitute a quorum.]

Those who are admitted into the School must come well recommended, afford evidence of talents, discretion, and piety, and be able to read and write."

The Board was then elected ; and in the course of the year adopted the following regulations and plan of the School, which the Synod have since approved.

#### REGULATIONS.

*I.* The officers of the Board shall consist of a President, a Vice-President, a Secretary, and a Treasurer, to be chosen by ballot for the year.

*II.* The President, or in his absence the Vice-President, by the advice of two of the members, may call special meetings of the Board.

*III.* The Secretary, besides keeping the records, shall conduct the correspondence of the Board, and give each member notice of the time and place of meeting.

*IV.* No monies shall be drawn from the treasury without a written order of the President or Vice-President, authorized by the Board.

*V.* It shall be the duty of the Treasurer, at the last stated meeting in the year, to present his accounts for examination.

*VI.* A Standing Committee of three persons or more shall be chosen for the year, whose business it shall be to examine those who apply for admission into the School in the intervals of the meetings of the Board, to receive them at discretion upon probation, and provide for them till the next meeting of the Directors. [It has been since ordered that two members of the Committee shall constitute a quorum.]

*VII.* There shall be two stated meetings of the Board in a year; one on the first Tuesday in May at Newark, at 11 o'clock, A. M. the other at the same hour on the day preceding the meeting of Synod, and at the place of its meeting.

*VIII.* All the meetings of the Board shall be opened and closed with prayer.

#### PLAN OF THE SCHOOL.

*I.* The School shall be under the immediate care of a chief instructor, who shall be called the Principal. Other instructors may be employed as occasion may require.

*II.* The usual term of study shall be at least four years, and longer if the Board deem it expedient.

The first year shall be devoted, as the Principal may find necessary, to Reading, Writing, Spelling, and learning the definition of English words, but chiefly to English Grammar, Arithmetic, and Geography; the second to the elementary principles of Rhetoric, Mathematics, Natural Philosophy, and Astronomy; the third to Theology; the fourth to Theology, the elements of Ecclesiastical History, the more practical principles of Church Government, and the Composition of Sermons.

The exercises of public Speaking and Composition shall be kept up through the whole course.

*III.* It shall be the duty of the Principal, from the commencement of the course, to attend with special care to the religious improvement of the pupils, to converse with them

frequently on the state of their minds, to give them familiar instruction on the various branches of Christian and ministerial duty, and to form them by practice to habits of devotion and usefulness.

IV. The ordinary time of entrance shall be at the close of the fall vacation. There shall be two vacations in a year, of five weeks each; one beginning the day before the fourth Tuesday in April, the other the day before the first Tuesday in October. There shall be one public examination in a year, which shall be held in the presence of the Directors and others, on the second Tuesday in July, at 10 o'clock, A. M.

V. The Standing Committee shall have the charge of providing clothing, books, stationery, and all necessary articles for the pupils, of disposing of them in vacations, and of putting them to labour as far as shall be expedient and practicable. They may employ the Principal to execute any part of this trust. They are authorized to discharge the regular quarter-bills. They shall keep minutes of their proceedings, and submit them to the Board at every stated meeting.

*At the meeting of the Synod in October 1817, the following minute was formed:*

“ Resolved, that a sermon for the benefit of the African School be preached annually, on the second evening after the opening of Synod, and that the Board appoint the preacher for that evening.

Resolved, that it be recommended to the congregations under the care of this Synod to form societies to support the African School.”

On the 25th of March 1817 the Standing Committee, after careful and solemn examination, received upon probation two young men who had come well recommended from a number of gentlemen in Philadelphia; viz. Jeremiah Gloucester, son of the Rev. John Gloucester of that city, and William Pennington; whom they placed under the care of the Rev. John Ford of Parsipany, Morris County, New Jersey. These young men were re-examined by the Board in May following, and

taken permanently under their care. They still remain with Mr. Ford, and by their conduct and progress give flattering hopes of future usefulness. By permission of Mr. Ford they have held a weekly meeting for prayer with people of their own colour, to whom they have become much endeared.

Several other young men have been offered to the Board from different parts of the United States; but as they were not able to read and write, their reception was delayed till they could obtain these necessary qualifications. The Board wish their friends in every part of the country to understand that they are prepared, and very desirous, to receive several more. They hope not to be obliged to turn any away who possess the necessary qualifications. Will there not be an effort made by the friends of religion and humanity in every district of the Union to look out for suitable young men, and to provide the means of fitting them to enter the School? Will not Auxiliary Societies be formed wherever there are a few who partake of the compassions of Christ, and feel for the sorrows of Africa? The field is great and almost immeasurable, and requires the combined powers of all the Christians in the United States through a long and patient exertion.

The Board have not been inactive. Last autumn they appointed the Rev. Samuel John Mills to solicit donations for the School in the middle States. They have since authorized him and Mr. Burgess to lay the object before the benevolent in England. They have written to the professors of the Theological Seminaries of Princeton and Andover, requesting the co-operation of the young men, at least in vacations. Two of the students at Andover, Mr. Edward W. Hooker and Mr. Hutchens Taylor, have accepted commissions to obtain donations and form Auxiliary Societies in any part of the country which they may visit. No others have offered. The Board have appointed the Rev. Messrs. J. F. Huntington, Ezra Fisk, and Henry R. Weed to perform the same duties within the bounds of the Presbyteries of Newton, Jersey, and Hudson, and on Long-Island; and they have empowered a committee to designate agents for the city of New-York. The object of

these appointments is not so much to obtain donations, as to form Societies for permanent aid. And although the Board are desirous to see such Societies established among people of colour, as a means of grace and elevation to them, they can rely for support on nothing short of efficient combinations among the whites.

Considerable aid however may be obtained from the blacks themselves. Of the Societies which are beginning to be formed among them, there is one which deserves to be set forth as a public example. "The African Association of New-Brunswick" was organized on the first day of the present year, for the sole purpose of aiding the operations of the Synod. Every free person of colour pays 50 cents at entrance, and one dollar annually. Every slave must bring a written permission from his master, and pay 25 cents a year. Females are admitted, but do not vote.

This interesting Society have already paid into the treasury of the Board \$44 55, besides their part of the collection which was taken up when the sermon was preached before them, which, with the addition of 50 cents sent in next morning by a young female slave, amounted to \$4 15; making in the whole \$48 70 which the coloured people of a single town have given in one year.

I conversed with Peter Upshur the Moderator of this Society, and found him a man of sense and apparent piety. He is about 48 years of age, with an intelligent eye, a large and prominent forehead, and a general physiognomy indicative of vigorous intellect. He is a member of the Rev. Mr. Huntington's church, prays regularly in his family, is much respected by the whites, and exerts a benign influence over his coloured brethren. He was once a slave in Northampton county, Maryland. In 1737, when about 17 years of age, he ran away from his master and came into the state of New-Jersey. He was soon taken up, and having no papers to show, was cast into prison. For \$16, the cost of the process, he was bought out and held a slave for nine years. In this time, by working at night, he supported the expense of learning to read. At length by the interference of some benevolent per-

sons his old master was brought on from Maryland, who upon receiving \$100 gave him his freedom, Dec. 1, 1796. Besides serving nine years, Upshur had to refund the \$16, and four more which had been expended in an attempt to detain him. He was obliged to pay \$112 50 for the freedom of his wife, and bought his two children at the price of \$37 50. In twelve months he refunded the \$100 which his friends had advanced for him; and in the course of 21 years has not only extinguished all the above debts, but has acquired property worth several thousand dollars.

The influence of this Society, combined with other means, has produced a great effect upon the coloured people of New Brunswick. In none of our towns does the African character stand so high. Mr. Huntington, a man of an excellent spirit, is setting an example to all his brethren of faithfulness to this neglected people. He preaches weekly to two or three hundred of them, who hang upon his lips and look up to him as a father. He intends soon to give them, in a series of discourses, a familiar exposition of the Shorter Catechism. To see their order, their union, their regular and decent attendance in the house of God, and their judicious management of the concerns of their Association, is consoling to a mind that waits for the redemption of Africa.

## MEMBERS OF THE BOARD.

## MINISTERS.

REV. DR. JAMES RICHARDS,  
 REV. DR. JOHN B. ROMEYN,  
 REV. DR. EDWARD D. GRIFFIN,  
 REV. JOHN M'DOWELL,  
 REV. GARDINER SPRING  
 REV. LEVERETT J. F. HUNTINGTON,

## LAYMEN.

COL. JOHN NEILSON,  
 COL. HIRAM SMITH.  
 JOSEPH C. HORNBLOWER, ESQ.  
 MR. JOHN E. CALDWELL,  
 MR. ZECHARIAH LEWIS,  
 MR. RENSSELAER HAVENS.

## OFFICERS OF THE BOARD.

DR. RICHARDS, *President.*      DR. GRIFFIN, *Secretary.*  
 DR. ROMEYN, *Vice-President.*      MR. HORNBLOWER, *Treasurer.*

## STANDING COMMITTEE.

THE PRESIDENT,      THE TREASURER,  
 THE SECRETARY,      REV. MR. M'DOWELL.

The Rev. Dr. Romeyn is appointed to preach the next annual sermon, and in case of his failure, the Rev. Dr. Richards.

## POSTSCRIPT.

The sermon has been so long delayed in the press, that I have an opportunity to subjoin a notice of the *African Society of Newark*. This association was formed on the 23d of February 1818. Eighty-eight names were recorded the first evening, including a few which had been given in before. The following Constitution was then adopted.

I. This institution shall be known by the name of the *African Society of Newark*.

II. The sole object of the Society shall be to aid the funds of the African School established by the Synod of New-York and New-Jersey.

III. Every free person of colour who consents to have his or her name enrolled, shall be a member of the Society, upon paying fifty cents at entrance, and the same sum annually. Every slave who brings a written permission from his or her master or mistress, shall be a member, upon paying twenty-five cents at entrance, and the same sum annually. If any member shall neglect to pay for two years in succession, he or she shall be liable to be struck off from the list of the Society by the Standing Committee, and to be considered no longer a member.

IV. None but male members shall vote on any subject, nor any under the age of sixteen; and none shall vote for officers till they have paid up their arrears.

V. The officers of the Society, to be annually chosen by ballot and by a general ticket, shall be a President, a Vice-President, a Secretary, a Treasurer, and eight Assistants; who together shall constitute the Standing Committee.

The President, or in his absence the Vice-President, shall preside at the annual meetings, preserve order, state and put questions, silence those who do not address the chair, determine who shall speak first when two rise at once, keep the speaker to the subject, allow none to speak sitting, or more than twice on a motion without obtaining special leave from the chair, prevent every thing personal or indecorous in debate, reject unconstitutional motions, (subject however to an appeal to the house,) and give a casting voice in every equal

division. He, or in his absence the Vice-President, shall preside also in all the meetings of the Standing Committee.

The Secretary shall keep a record of the transactions of the Society, first taken down in their presence, read to them, and approved by them. He shall prepare and submit to the Committee the annual report, and give notice of the time and place of the annual meeting. He shall also record in a separate book the transactions of the Standing Committee, first taken down in their presence, read to them, and approved by them.

The Treasurer, before entering on his office, shall give security to the Standing Committee in double the amount of the annual rates. He shall receive all monies, either directly from the members, or through the medium of a Collector, (in which latter case he shall give receipts,) and shall pay them over immediately to the Treasurer of the African School, (taking his receipts therefor,) except when he receives a written order from the President or Vice-President, authorized by the Committee, for sums to cover incidental expenses. He shall keep a general account of receipts and disbursements and shall open a particular account of debt and credit with every member; all which, with his vouchers, he shall submit to the Society at every annual meeting, and to the Standing Committee as often as they require it.

The Standing Committee shall have power to meet at the call of the President and on their own adjournments, to make their own by-laws, and to fill their own vacancies. Five shall constitute a quorum. They shall have the charge of obtaining new members by going from house to house, of collecting the rates of the members, (for which purpose they may appoint a Collector, but not allow him any compensation,) of procuring books for the records of the Society and Committee, and for the Treasurer's accounts, and of printing the Constitution and their own by-laws; and they may draw on the Treasurer for sums sufficient to cover the necessary incidental expenses, specifying in their order the precise object of the expense. They shall inspect the Treasurer's accounts at least once a quarter, and as much oftener as they think proper; shall fix and publish the hour and place of the annual meeting, appoint the orator, invite whom they please to open and close the meeting with prayer, and do every thing, not contrary to this Constitution, which they may deem necessary to promote the designs of the association.

VI. The annual meeting of the Society shall be held in the evening of the second Monday in April, at such place and hour as the Standing Committee, by notices from the several pulpits, shall appoint. Ten male members shall constitute

a quorum. The meeting shall be opened with prayer. A committee shall then be appointed to examine the Treasurer's accounts and vouchers, who shall report at the same meeting. The Secretary shall next read the report of the Standing Committee, detailing the number of members, the changes which have taken place in that number in the course of the year, the amount of monies received, of incidental expenses, (specifying the objects,) and of payments made to the treasury of the African School, within the year, and generally what the Committee have done since the last report. The annual rates of those members who have not already paid to the Collector, shall then be received. The Treasurer shall next publicly read the names of those who have not paid, both male and female; and the males on that list shall not be allowed to vote for officers. The officers for the year shall then be chosen. After this an oration shall be delivered by some member previously appointed by the Standing Committee; and the meeting shall be concluded with prayer.

VII. No alteration shall be made in this Constitution but at the suggestion of the Standing Committee, and by the vote of two-thirds of the male members present at an annual meeting.

#### OFFICERS FOR THE FIRST YEAR.

ADAM RAY, <i>President,</i>		THOMAS GUMMAUGH, <i>Secretary,</i>
DAVID RAY, <i>Vice-President,</i>		PETER PETIT, <i>Treasurer.</i>

#### ASSISTANTS.

HENRY COOK,		LEWIS THOMPSON,
JOHN O'FAKE,		POMPEY VERNALL,
WILLIAM DAY,		BENJAMIN FRELEN,
SIMON VAN BLANKER,		ROBERT M. RICHARDSON.

The Standing Committee met on the 25th of February, and adopted the following *by-laws*.

1. The Committee will stately meet on the first Tuesday evening in every month, at 3 o'clock after the first of April, and at 7 o'clock after the first of November.

2. The meeting shall be opened and closed with prayer whenever a professor of religion is present.

3. Members who are tardy shall assign their reasons. The names of the present and absent shall be recorded as such, and absentees shall render their excuse at the next meeting.

4. At the opening of each session the minutes of the last

meeting shall be read, to bring up whatever business was laid over; and a docket shall be made of the subjects which require attention.

5. All business shall be brought before the Committee by a regular motion made and seconded. There shall be no discussion without a motion, and every motion must be seconded.

6. A motion shall be reduced to writing whenever the presiding officer requires it.

7. When a motion is made and seconded, it must be disposed of before any thing else is done, unless an amendment, a postponement, or an adjournment is moved.

8. A motion for amendment must be decided before the original question is further discussed. When it is carried, the question returns on the article as thus amended.

9. A motion for postponement yields to nothing but a motion for adjournment.

10. A motion for adjournment arrests all other business, and must be decided without debate.

11. No person shall speak more than twice on any motion without special leave from the chair.

12. The officer who fills that seat must yield it to another while he speaks, or take no part in the discussion, further than to state the point at issue, and keep the speakers to the subject.

13. Every question shall be decided by yeas and nays.

14. The presiding officer has only a casting vote.

15. When a question has been once decided, it shall not be brought up again at the same meeting, except by a motion for re-consideration, which must be carried by two thirds of the members present. And such a motion shall not be made after any one who voted with the majority has retired.

16. No person shall leave the meeting without permission from the chair.

17. These by-laws, together with the Constitution, shall be read before the Committee at least once a quarter.