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THE COLONY AND COLONIZATION.

THE news from the Colony, brought by the Louisiana and given in the present number of the African Repository, is in one particular most distressing, but in other respects gratifying. It contains the afflicting fact, that an infant settlement within the Liberian territory, founded by a colonizing association auxiliary to the parent institution, and under the immediate direction of its founders, has been invaded by one of the native Kings, and made a victim to the horrors of savage warfare. But it shows, on the other hand, that the confidence which has ever been felt by the advocates of colonization in the beneficent, Christian, and elevating character of the system, was not misplaced. No sooner were the citizens of the older settlements informed of the catastrophe at Bassa Cove, than with one voice and one hand they rose to aid and to relieve the surviving sufferers, and to prepare for defence against the extension of hostilities to themselves. The kindness to the distressed, the sagacity and the promptitude, which were manifested on this occasion, would do honor to any community, wherever established and of whatever color; and they constitute an answer to a thousand denunciations, which precludes a reply.

Several circumstances are rumored to have contributed to the attack of King Joe Harris on the Bassa Cove colonists; but which, or whether any of the rumors, and in what degree, is correct, cannot be known with certainty till an investigation, which is understood to be in progress, shall have been closed. It is however, admitted on all hands, that the entire want of the means of military defence among the settlers, was at once an inducement to the assault, and a cause of its success. It will be recollected that some two or three years ago, one of the counts in Mr. A. Tappan's indictment against the parent Society was, that "powder and ball" had been admitted into the colony.— On that occasion, he was reminded of the crisis, when a hand-

DR. PROUDFIT'S LETTER TO GEORGE THOMPSON.

COLONIZATION ROOM, NEW YORK, }
 July 1, 1835. }

To Mr. George Thompson :

Sir : At a meeting of the Anti-Slavery Society recently held in the city of Boston, the following resolution, as appears in the public prints, was proposed and supported by you.

Resolved, "That the principles and measures of the American Colonization Society and its Auxiliaries are clearly shown to be at war with the best interests of Africa; opposed to the feelings of the colored population of this country; a fraud upon the ignorance and an outrage upon the intelligence and humanity of the community, and demanding the strongest public reprobation."

Now, Sir, as I have long been a member of the Colonization Society, and am at present occupying a humble office in the New York Auxiliary, I must be considered as implicated, among others, with the commission of all the enormity of crim- charged upon us in your resolution, and therefore I feel obligated from considerations of self-respect, and of respect for my associates, and above all, from a respect for the truth, to examine for a few moments, the relevancy of your indictment. Let us dispassionately compare the import of your resolution with the avowed intention of the Society, and with the uniform tenor of its transactions. It is a fundamental article of our constitution "to provide for civilizing and christianizing Africa, through the direct instrumentality of colored emigrants from the United States," and in the execution of this design, are we making "war on the best interests" of that continent? If any reliance can be placed on the pretensions of this Society, their object is not only "to benefit the free colored population of this country, by transplanting them to a soil more congenial to their natures," but through these colonies as the channel, to send forth the waters of life for refreshing the moral wastes of Africa, and causing her long parched "deserts to blossom as the rose;" or to hasten on that period predicted with such rapture by the prophets, "when Ethiopia shall stretch out her hand unto God." By these exertions to extend to her uncultivated tribes the arts of civilized life, and especially to give them that Gospel "which makes wise unto salvation," are we "making war on the best interests of Africa?" The tribute of thanksgiving to the sovereign ruler of the world is offered on a thousand domestic altars every day in the week, and on the Sabbath in the public sanctuary, for the enjoyment of these privileges in our own country, for our free institutions, for our seminaries of learning in all their diversified grades, and as the richest boon of the divine benignity, that our land is irradiated with the light of celestial truth, and yet the Colonization Society in her efforts for the diffusion of these very blessings through Africa, is reprobated by you as making "war upon her best interests." How marvellous is the fact that, while you are declaiming on the equality, and the identity of the African race with ourselves, which we will readily acknowledge, and you, or some of your associates, are even proposing their amalgamation with the whites, yet the same privileges which to the white man are deemed an unutterable blessing, would, according to your resolution, be at "war with the best interests" of the colored man; then we must be making war with our own population by supporting with so much solicitude and expense our infant schools, our Sabbath Schools, our district Schools, and all that complicated machinery which is designed to subserve their improvement, intellectual, and moral and spiritual; and even Paul might have been impeached for making "war upon the interests" of Colosse, and Corinth, and Athens, and Ephesus, and Rome, when he was preaching to them, although "with tears, the unsearchable riches of Christ," because the same Gospel which he propagated with such earnestness through these idolatrous cities, it is our object to spread among the deluded, idolatrous inhabitants of Africa.

We have been contemplating a leading article in the constitution of this Society, let us now occupy a few moments in reviewing its subsequent transactions. Our colored emigrants who are embarking for Africa, have been admonished with the utmost affection and solemnity, "*never, never* to take advantage of their ignorance or credulity; to be guilty of no action which might tend to shake their confidence in us as their sincere friends; to assure these poor natives that we sympathize with them in all the cruelties which they may have suffered from unprincipled white men by having their relations torn from their embraces, and sold as slaves in foreign lands; that by the establishment of colonies along their coast, we hope to put an end to this inhuman traffic; that we wish to repair, as much as possible, the injuries

they have thus sustained, by extending to them the means of salvation and the various arts of civilized life, to improve every opportunity for communicating to them the tidings of great joy, that for them and us a *Saviour is born, even Christ the Lord*; that he is a propitiation for the sins of the whole world, and that whosoever, of any nation, feareth God, and worketh righteousness, is accepted of him." These are the same doctrines which were taught, and the same duties which were enforced by a Brainerd, an Elliott, a Swartz, and a Vanderkemp, among the heathen on different continents, whom they respectively addressed. For their zeal in this holy enterprise, their names are embalmed in the affections of millions, and inscribed on monuments more enduring than brass; and yet when we are imitating their example and emulating their zeal in giving the gospel to Africa, our conduct is represented by you as worthy "of public reprobation."

Who, that makes any pretensions to the candor of an honest man, can thus make "war" with the truth by knowingly and wilfully defaming a society which, I believe, originated in benevolence as pure as ever expanded the bosom of an uninspired man; a society which has been sanctioned in their judicial capacity by some of the largest denominations of Christians in our country, and recommended to the patronage of the churches under their care; the principles and operations of which are characterised by nothing but patriotism, and piety, and philanthropy; a society which has already emancipated from their chains, and restored to the land of their fathers so many of the African race; placing them in a region where they are inhaling the atmosphere of liberty, walking unfettered, and erect in all the majesty of freedom, civil and mental, and moral; where they may repose at their pleasure beneath the "shadow of their own vine," worshipping their God and our God in the week or on the Sabbath, with none to disturb them? Sir, I ask you in the presence of that awful being, before whose bar you and I must shortly be arraigned for judgment, if you dare persevere in your present attempts to paralyze the efforts of an institution which is designed to promote alike the temporal and the eternal interests of man; which is now making every practicable exertion to pour the light of immortality on a region "covered with darkness," more dense than Egyptian, and to give the Son of God as Mediator, another portion "of the heathen for his inheritance." We hold a commission from our Master TO TEACH ALL NATIONS; TO GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE, and yet when we, in obedience to his command, are sending into Africa "Evangelists, and pastors, and teachers," and thus endeavoring to execute the high commission; you, Sir, are going around from settlement to settlement, attempting to persuade the Christian community that "our measures are at war with the best interests of Africa, and demanding the public reprobation." Pause a moment, I beseech you, until your excitement has subsided, and before the tribunal of your conscience and your God, coolly compare our intentions and actions with your repeated misrepresentations.

You assert in the same resolution that our "measures are diametrically opposite to the feelings of the colored population of this country." What, Sir, are those measures which can be so repugnant to the feelings of our colored people? Our society recently received a letter from a young gentleman of a reputable family, of large patrimony, of liberal learning, and of approved piety, with the following assurances: "For four years, I hope, I have wrestled with the Lord, and asked him to show me the path of duty; if I know my heart, I wish to spend and be spent in his service and taking my own feelings as the guide, I would labor in the Colonization cause. I was born in a slave state, and from my youth have been impressed with a sense of the black man's wrongs, and a desire to meliorate his condition. Could I be of any service to the expedition which is shortly to sail for Bassa Cove?" This applicant was readily taken into employment by the Society, and has embarked for the colony after receiving the following directions:—"During your passage over the Atlantic be familiar with the emigrants by occasionally visiting their apartments in the vessel; pray with them, at least, morning and evening, and teach them to pray as John the Baptist and our Master taught their disciples; read and expound to them through the day, as opportunity offers, the Holy Scriptures, and thus endeavor to convince them by every expression of kindness that you feel towards them as a brother, as a child of the same family, and are willing at any expense to promote their real interest. When, in the good providence of God, you may reach your port of destination, exercise over them a fatherly care, cautioning them against any exposure which might endanger their health, and also provide as much as possible for their comfortable accommo-

dation." Surely, sir, if such measures, breathing these sentiments of civility and christian kindness, are, "diametrically opposite to the feelings of the colored man," his feelings must be diametrically opposite to those of every other kindred of the human kind. Besides, if our "measures are so opposite to the feelings of the colored people," how does it happen that more of them, ten fold, are willing to embark under the patronage of the Society than we, at present, have the means of conveying?

In the same resolution, we are impeached with committing "a fraud on the ignorance, and an outrage on the intelligence and humanity of the community." Without consuming time, by inquiring into the validity of this charge, I would respectfully examine who are the authors and abettors of these misdemeanors? James Madison, an Ex-president of the United States; one who wielded, with equal zeal and success, his powerful pen, in recommending the adoption of that civil constitution under the auspices of which our prosperity as a nation is without a parallel in the history of the world, and who, on two occasions has received from ten millions of freemen the highest office which they had the power of giving him. Another culprit for the commission of this "fraud" appears—John Marshall, Chief Justice of the American People, who, during the period of nearly forty years, has filled this station with equal honor to himself and benefit to his country. These two personages, alike illustrious for their talents and public virtues, have not only written in favor of colonization, but have become patrons of the Society, each by the donation of a thousand dollars. On the catalogue of criminals, under your charge of "fraud" must be arranged also the chancellor of this State, and our Chief Justice who is President of the State Colonization Society; and by their side must appear, with few exceptions, the Governors of the various States in the Union; the Presidents of the Universities and Colleges; the Professors in our Seminaries of sacred learning; our Ministers of religion, and with them, at least, a large proportion of those, in private life and public, whose names are enrolled on the records of all the institutions, benevolent and religious, which adorn our country, and who, by their prayers and property, have caused the sound of Salvation to be heard on every continent, and almost every isle on our globe. All these, as prominent members in the colonization cause, are represented by you as guilty of "fraud on the ignorance and an outrage on the intelligence and humanity of the community, and demanding the strongest public reprobation." Many others might be found in the ranks of the colonization cause whom their country "has delighted to honor;" whose names, as patriots, as jurists, as philanthropists and as christians, will go down through all coming ages encircled with the halo of glory, while either patriotism, or learning, or liberty, or religion, is left with a solitary admirer in our degenerate world; and yet, by one sweeping resolution, you have consigned them to "public reprobation."

Now, Sir, permit me to propose to you an interrogatory which, perhaps, to some may appear rather delicate in its nature. As you are an alien, the subject of a foreign sovereign, with your destinies; of course, more immediately linked with the fortunes of the country to which you legitimately belong, comparatively a stranger among us, having never touched, until within a few months, the shores of our continent, necessarily ignorant in a great degree of our relations, civil, religious and political—is it becoming you, under these circumstances; does it correspond with that courtesy, or even modesty, which might be expected from a stranger, to rise up in a popular assembly, and charge with the commission of crimes the most flagrant, all the friends of colonization, among whom may be found some from the youth in our elementary schools, through all the intermediate grades of society, to the chief magistrate of our nation, whose virtues shed a lustre not merely on their own country, but on the character of man?

I have already exceeded the limits prescribed for this letter, and will only detain you by adding, that if you have resolved to persevere in your present unprovoked and unreasonable opposition against all that formidable array of intellectual strength and literary acquirement, and moral worth, and personal respectability, official influence, and acknowledged philanthropy, and of piety enlightened, ardent and uniform, which the Colonization Society presents before you, your nerves must be composed of no ordinary materials; their stamina must be neither of brass, nor of iron, but of adamant. That we all, in relation to Africa and the countless millions in other regions who "are perishing without vision," may be enabled so to occupy our talent that at last "we may give in our account with joy, and not with grief," is the sincere wish of

Yours, very respectfully,

ALEX. PROUDFIT,

Gen. Agent, and Cor. Sec. of the N. Y. Col. Soc.