

THE
PRINCETON REVIEW.

APRIL 1840.

No. I.

Chas. L. ...
ART. I.—*Davies's State of Religion among the Dissenters
in Virginia.*

AMONG the papers communicated to the Rev. Dr Green, as chairman of the committee appointed many years ago to prepare a history of the Presbyterian church, there are several relating to the settlement and difficulties of the Rev. Mr. Davies in Virginia. They consist principally of a correspondence between Mr. Davies and the bishop of London, and Drs. Doddridge and Avery in England. Some of these letters are so much injured by having long since been exposed to moisture, as to be in a great measure illegible. Others of them however are in good preservation. The most important is a long communication from Mr. Davies to the bishop of London, which we propose to print entire. In order however to understand it, it is necessary to recollect that the Episcopal church was by law established in Virginia, and non-attendance upon its services made a penal offence. To make provision however for dissenters, the legislature had adopted the English Act of Toleration, and given it the force of law in that colony. It was on this ground that Mr. Davies recognized that act, and appealed to it for protection. This he states distinctly in a letter dated May 21st, 1752, and addressed to Dr. Avery. He there says, "I am fully satisfied,

informations or personal knowledge upon which your lordship has characterized a great part of the clergy in Virginia, may afford you equal concern with my character of them. I dare avow a more noble spirit than to catch at it with a malignant satisfaction as a confirmation of mine: and therefore I humbly request, nay, demand, as a piece of justice, that your lordship would not look on my remark on it as the language of such a disposition. I only remind you of it for my own defence, and it shall never be officiously propagated by me. If, as your lordship observes, 'of those that come from England,' (and the most of them come from thence), '*a great part are of the Scotch or Irish, who can get no employment at home, and enter into service more out of necessity than choice;*' if 'others go abroad to retrieve either lost fortunes, or lost characters;' how can it be expected, my lord, that persons who enter into holy orders, or come to Virginia, from such sordid views as these, should deserve a better character than I gave of them, to the Dr. more than I have now given your lordship? But I forbear, your lordship will forgive the inaccuracies of this postscript, as I have written it in unavoidable haste."

Samuel Wilkinson

ART. II.—*A concise History of the Commencement, Progress, and Present Condition of the American Colonies, in Liberia.* By Samuel Wilkinson. Washington, Madisonian Office. 1839. pp. 88.

THE subject of African Colonization was at first considered by many a scheme so impracticable and visionary, that they gave it no serious attention. But now, when the practicability of the thing is no longer a problem, but a matter of fact, the subject begins to assume an importance in the eyes of all; and as the scheme advances, both friends and enemies became more animated; the former in its support and advancement, the latter in virulent hostility, viewing it as conceived and prosecuted with the design of perpetuating slavery where it exists, and rendering the slaves more profitable by a removal of all free persons of colour from among them. Now it is reasonable to believe, that different persons may have had different means and motives, in promoting this enterprise.

Some of these may be purer and nobler than others: this is the undisputed fact in regard to most things in which men engage. Even the profession of the Christian religion, and zeal for its support, proceed from different motives in different persons. Every undertaking or institution should be judged of, not by the motives of some who may engage in its prosecution, but by its own merits. The scheme for colonizing the western coast of Africa, by the free people of colour, was commenced in Great Britain, by men whom none will suspect of a design to perpetuate slavery. They were the very men whose zeal in seeking the abolition of the slave trade had inclined them to devote their lives, their influence and their talents to this one object. Before colonization was thought of in the United States, the colony of Sierra Leone was firmly established and in a flourishing condition. And before any society was formed in America for this object, the business of conveying free coloured persons to Africa was commenced by a single individual, himself a coloured man of New England. As early as the year 1815, *Paul Cuffee*, whose name will be indelible in the annals of the free republic rising now in Africa, carried out emigrants from New England to the colony of Sierra Leone. This remarkable man was born at New Bedford, Mass., in 1759. He was descended from the two races of people who have been so deeply injured by Europeans and their American descendants; for while his father was an African, his mother was one of the aboriginal tribes of this country. His early years were spent in poverty and obscurity, but possessing a religious mind, by industry and perseverance, guided by practical good sense, he rose to wealth and respectability. He was largely engaged in navigation, and in many voyages to foreign countries commanded his own vessel. His desire to raise his coloured brethren of this country to civil and religious liberty, in the land of their forefathers, induced him to offer some of the free people of colour a passage to the western coast of Africa. About forty embarked with him at Boston, and landed at Sierra Leone, where they were kindly received.

Only eight of these were able to pay their passage; the whole of the expense of the remainder amounted to a sum a little less than four thousand dollars. Here was an example of philanthropy which has never been exceeded in this or any other country. Here was a single coloured man, born in obscurity and poverty, who undertook, without aid or encouragement from any society, or as far as appears, from any

individual, to transport thirty-two persons to the western coast of Africa, at his own expense! And this was but the commencement of a colonization enterprise, which he would have prosecuted to a far greater extent, had not his life been cut short. His death occurred the following year, in which year the secret resolution was passed in the Virginia legislature requesting Mr. Jefferson, to endeavour to obtain, through the general government, a territory on the coast of Africa or elsewhere, for the colonization of the free negroes of Virginia. In the close of this year the Rev. Dr. Finley went to Washington, and by the aid of several friends, who entered warmly into his views, instituted "The American Colonization Society," which dates from December, 1816. It appears then that the scheme of colonizing the free people of colour did not originate among the slave holders in the south, as ex-president Adams has published to the world to be the fact, but was commenced in his own state by a man who deserves to be as much honoured for his noble, elevated and disinterested views as any man, to whom the Bay State ever gave birth. Yes; posterity shall know that *Paul Cuffee* is of right the father of the noble scheme of American colonization: and we verily believe, that the name of this humble but noble-minded man, will stand out in bold relief in the history of colonization, when many other names, once celebrated, shall be covered with the rust of oblivion.

And it will be here proper to remark, that we have good reason for believing, that it was the noble and disinterested enterprise of Paul Cuffee, which suggested to the Rev. Dr. Finley of Baskingridge, New Jersey, the idea of forming a society for colonizing the free people of colour; and not any knowledge which he had obtained of the secret resolution of the Virginia legislature. For besides, that this was secret and had not transpired, so as to come to his ears, before he had his mind occupied with this object, it was by no means probable that he should feel disposed to interfere with a plan devised by the legislature of a large slave holding state which was yet in its infancy. We feel that we have a right to speak of the views and motives of Dr. Finley, in relation to this matter; as during the time that he was engaged in meditating this benevolent scheme, we were in habits of intimate intercourse with him, and have heard him repeatedly expound his accurate views of the benefits to be derived from the successful prosecution of this enterprise; and although many of his friends were of opinion that he was en-

thusiastic, and that his projected plan never could be realized; yet they were and are now unanimous in believing, that his motives were of the purest and noblest kind. Few men have possessed the confidence of all their friends in a higher degree than Dr. Finley. Possessing good talents, and having received a finished education, he entered the sacred ministry, and became one of the most powerful and successful preachers that we have known. He was also an eminent instructor of youth; for when he settled as a pastor, finding that a good classical school was needed in Baskingridge, he engaged in the enterprise of erecting an academy, which he superintended for many years with unrivalled skill and success. Many of his pupils, are among the first men of the country for solid learning and well disciplined minds. Among these it will not be considered invidious to mention a Frelinghuysen, a Southard, and a Lindsly. We recollect to have heard Dr. Finley speak in the warmest terms of admiration, of the benevolent enterprise of Paul Cuffee, but never heard him mention the secret resolution of the Virginia legislature, which was a thing then utterly unknown to us, though in frequent correspondence with many persons residing in Virginia. We conclude then, that the true father of American colonization was *Paul Cuffee*; and the proper founder of the American Colonization Society, was the Rev. *Robert Finley*, D.D. After the gentleman last named had conversed freely and fully with his brethren and friends, respecting this project, which had taken complete possession of his mind, he appointed a public meeting in this place, which was held in the Presbyterian church, at which some of us attended, and assisted him in explaining to the people who had assembled, the benefits which might be expected from the success of such a plan. Among those who attended, we well remember that there were a number of respectable and intelligent Quakers, of the neighbourhood. The benefits expected from this scheme were, first, the melioration of the condition of the free people of colour, by removing them from a country in which they could never rise to respectability, or equality with the whites, to the country of their forefathers, where, by the blessing of a kind providence, they might enjoy all the privileges of freemen; and where they would be no longer pressed down by feelings and prejudices, from the effect of which they cannot escape while they remain in this country. The second benefit expected from this plan of colonization, by its founder, related to Africa.

It was confidently expected by him, that the successful establishment of a colony on the western coast of Africa, would be the means of introducing the gospel, and, consequently, civilization into that dark continent. It was also believed that colonies along the coast would have a salutary effect, as far as they should acquire strength, in checking the nefarious traffic in slaves along the whole extent of the western coast of Africa. As to slavery, it was the deliberate purpose of Dr. Finley not to meddle with the subject, nor to have it in any measure implicated with the plan of colonization, which related solely to the free people of colour. No doubt, he foresaw that one effect would follow the success of this enterprise as it relates to slavery; namely, that such persons as were prevented from manumitting their slaves, only by the want of a place to which they could send them, would be able, when this plan was carried into operation, to accomplish their wishes, or to relieve their consciences. It was well known that many slave-holders were in this situation, and they have evinced the sincerity of their professions by availing themselves of the opportunity which this society has offered of emancipating their slaves and sending them to Liberia. Still the American Colonization Society has nothing to do with slavery; for it cannot recognise any persons as properly within the constitutional sphere of its operation, until they are free. Yet it is true, and we do not wish to conceal it, that many of the friends of the society greatly rejoice in this collateral effect of the institution. And who can possibly find fault with the society on this account? Who is there, that would wish to prevent those who, from principles of benevolence, or from conscientious motives, wish to liberate their own slaves, from having an opportunity of doing so in a way satisfactory to their own minds? As to any other effect which the institution of this society would have on slavery, such as has been ascribed to its organization, it certainly never entered into the benevolent mind of Dr. Finley. He had no desire to see slavery perpetuated in this, or any other country. With all enlightened patriots and politicians, he lamented it as an evil, for the removal of which Providence had not yet opened any safe way.

It is true, that at the meeting of a number of distinguished men in Washington, to form this society, there were some things said by some of the distinguished speakers, of which a great advantage has been taken by the assailants of the so-

ciety; as though these sentiments had been the common opinions of all concerned in the institution; whereas they were the peculiar views of the persons who uttered them. It would, indeed, be a hard case, if every society was responsible for every word which its advocates may say in its defence, either in their speeches or writings. But really, when the offensive sentiments uttered on that occasion come to be weighed and analyzed, there is very little in them which ought to give offence. It was argued that the removal of the free people of colour from among the slaves, would render the latter more valuable, and so be a benefit to the slave-holder himself. But how? In no other way than by removing a powerful temptation to theft and robbery out of his way, and rendering him more contented with his condition. The very same objection might be made to preaching the gospel to the slaves; for it is an acknowledged fact, even among infidel masters, that those slaves who are truly religious make the best servants: and how can it be otherwise if they obey the plain precepts of the gospel? Instructing the slaves in the doctrines of the Christian religion, may be said, with as much reason, to have the effect of rendering slavery perpetual, because it tends to make them better servants, as the Colonization Society, which cannot possibly have the effect charged upon it in any other way than by making the slaves better men, and so better servants than they are when mingled with the free people of colour.

While we have accorded the honour of originating colonization in these United States to Paul Cuffee, and the plan of the American Colonization Society to Dr. Finley, a native of our own town, and an alumnus of our own college, of which he was a faithful trustee for many years, we feel constrained by a regard to truth and justice, to bring to public notice the plans and exertions of another excellent man in favour of the African race: and although he did not actually form a colonization society, he did form the plan of a missionary society, to send back to Africa several natives of that continent, who had been brought here, and sold as slaves in this country. The person to whom we allude, is the late Rev. Samuel Hopkins, D. D. of Newport, Rhode-Island, a man as much distinguished for his philanthropy as for his piety and theological knowledge. We have been surprised that the facts which we are about to relate, have never been brought before the public, in any of the Colonization papers which have been published; especially, as they are contain-

ed in the history of this eminent man's life, published in New England, by John Ferguson, ten years ago. For some parts of the following narrative, however, we are indebted to the "Life of Mrs. Osborne," by Dr. Hopkins himself.

Newport, Rhode Island, where Dr. Hopkins resided, was the centre of that trade by which so many unfortunate Africans were brought to this country. Before coming to this place, he never had his attention turned to the iniquity of this traffic in human beings. But having the subject now daily obtruded on his notice, he began seriously to reflect on the injustice and cruelty of the trade; and the result was a deep and abiding conviction of the enormity of its guilt. This conviction set his benevolent mind to work to devise some method of checking the evil, and, as far as possible, of repairing the injury inflicted on unhappy Africa. In a sermon addressed to his own congregation, and delivered before the war of the revolution, he undertook to expose the iniquity of the slave-trade. This was at that time a bold undertaking; for this traffic was then the source of wealth to the state of Rhode Island; and his own congregation, as well as the whole town, were deeply engaged in it. But though at first he hesitated, yet after carefully studying the subject, and viewing it on all sides, he resolved to follow the dictates of his conscience, and, in dependence on the strength of the Lord, to make a decided and consistent stand. Contrary to all his fears and expectations, instead of the bitter opposition which he had anticipated, his first sermon only excited wonder in the majority of his hearers that they had never seen the subject in the same light before. His arguments produced a clear conviction of the evil which they had been so long ignorantly practising, and their future conduct was regulated in accordance with their new views; for his church soon after this, passed the following resolution: "Resolved, That the slave-trade, and the slavery of the Africans, as it has existed among us, is a gross violation of the righteousness and benevolence which are so much inculcated in the gospel, and, therefore, we will not tolerate it in the church." Whether Dr. Hopkins was not the very first man, on either side of the Atlantic, who openly denounced the injustice and cruelty of the slave trade, we are not able positively to determine. But if he was not the first witness against this crying sin, he was undoubtedly among the earliest.

But Dr. Hopkins's views were not restricted to the point of inducing men to cease from doing this great evil; but

were extended to the devising some plan for repairing the injury which had been done, as far as this was possible. He therefore conceived the design of educating and qualifying some pious Africans to return to their own country as missionaries. Accordingly, a missionary society was formed for this object; and when a collection was taken for its support, this conscientious man contributed the exact sum which he had received for a slave which he sold when resident at Great Barrington, Conn. In the town of Newport were several Africans, who had become truly pious since their arrival in this country. These Dr. Hopkins was exceedingly desirous to educate and send back to Africa, as missionaries to their countrymen. For the money necessary to redeem one of these young men, he became personally responsible; though always a very poor man. He also made a vigorous effort to procure the freedom, and provide for the education of three more. To interest benevolent men in this enterprise, he wrote letters to the society in Scotland for promoting Christian knowledge, and to several gentlemen in England of known benevolence. One of these was Granville Sharpe, Esq. who was so much distinguished as the friend of Africa. Dr. Hopkins also endeavoured to engage his own countrymen in the scheme which he had formed; and made an earnest appeal to the public for pecuniary aid, to enable the society to obtain the emancipation of such persons as it would be desirable to send to Africa; and to educate them at some literary institution. As this paper, dated August 31, 1773, is preserved, and is exceedingly interesting, we cannot but lay it entire before our readers. It is proper, however, to observe, that the Rev. Doctor Stiles, then also the pastor of a congregational church in Newport, but afterwards president of Yale College, united cordially with Dr. Hopkins in this enterprise; and we find his name subscribed to the subjoined circular.

TO THE PUBLIC.

“ There has been a design formed, and some attempts have lately been made, to send the gospel to Guinea, by encouraging and furnishing two men to go and preach the gospel to their brethren there. A memorial was drawn up about three years since with this view; and a number of copies were circulated. It is now offered to the public.

“ To all who are desirous to promote the kingdom of Christ on earth, in the salvation of sinners, the following narrative

and proposal are offered, to excite and solicit their charity and prayers.

“There are two coloured men, members of the first congregational church* in Newport, on Rhode Island, named *Bristol Yamma*, and *John Quamine*, who were hopefully converted some years ago: and have from that time sustained a good character as Christians, and have made good proficiency in Christian knowledge. The latter is the son of a rich man in Annamboe, and was sent to this place by his father, for an education among the English, and then to return home. All this the person to whom he was committed engaged to perform, for a good reward. But instead of being faithful to his trust, he sold him as a slave for life. But God in his providence has put it into the power of both of them to obtain their freedom. The former is, however, fifty dollars in debt, as he could not purchase his freedom under two hundred dollars; which he must procure by his labour, unless relieved by the charity of others.

“These persons, thus acquainted with Christianity, and apparently devoted to the service of Christ, are about thirty years old: have good natural abilities; are apt, steady, and judicious, and speak their native language—the language of a numerous, potent nation in Guinea, to which they both belong. They are not only *willing* but *very desirous* to quit all worldly prospects and risk their lives in attempting to open a door for the propagation of Christianity among their poor, ignorant, perishing, heathen brethren. The convenience of all these things has led to set on foot a proposal to send them to Africa, to preach the gospel there, if upon trial they shall appear in any good measure qualified for this business. In order to this they must be put to school, and taught to read and write better than they now can, and be instructed more fully in divinity, &c. And if upon trial, they appear to make good proficiency, and shall be thought by competent judges to be fit for such a mission, it is not doubted that many may be procured, sufficient to carry the design into execution.

“What is now wanted and asked, is money to pay the debt mentioned, and to support them at school, to make the trial, whether they may be fitted for the proposed mission.

“As God has in his providence so far opened the way to

* Dr. Hopkins was the pastor of this church.

this, by raising up these persons, and ordering the remarkable concurring circumstances and events which have been mentioned, and there is most probably no other instance in America, where so many things conspire to point out a mission of this kind, with such encouragement to pursue it; may it not be hoped it will have the patronage of the pious and benevolent?

“ And it is humbly proposed to those who are convinced of the iniquity of the *slave trade*, and are sensible of the great inhumanity and cruelty of enslaving so many thousands of our fellow men every year, with all the dreadful and horrid attendants; and are ready to bear testimony against it, in all proper ways, and do their utmost to put a stop to it; whether they have not a good opportunity of doing this, by cheerfully contributing, according to their ability, to promote the mission proposed; and whether this is not the best compensation we are able to make the poor Africans, for the injuries they are receiving constantly by this unrighteous practice, and all its attendants.

“ But aside from this consideration, may it not be hoped, that all who are heartily praying, ‘*thy kingdom come,*’ will liberally contribute to forward this attempt to send the glorious gospel of the blessed God, to the nations who now worship false gods, and dwell in the habitations of cruelty, and the land of the shadow of death; especially since the King of Zion has promised that whosoever parts with any thing in this world ‘for the kingdom of God’s sake, shall receive manifold more in this present time, and in the world to come life everlasting.

“EZRA STILES.

“SAMUEL HOPKINS.

“*Newport, R. I., Aug. 31, 1773.*”

The effect of the above sensible, sober, and pious circular, was, that contributions, to the amount of more than a hundred pounds, New England money, were sent in; of which fifty-five pounds were collected in New England; thirty pounds were granted by the society in Scotland for promoting Christian knowledge; and five pounds, sterling, were the donation of a gentleman in London.

Several ecclesiastical bodies expressed their cordial approbation of the enterprise; particularly, the presbytery of New York, and several of the associations of Connecticut.

The answer to the circular from the society in Scotland,

by Mr. Forrest their clerk, deserves to be preserved. It is as follows, "The perusal of this memorial, gave great satisfaction to the directors, while it excited their admiration at the various secret, and seemingly most unlikely means, whereby an all-wise Providence sees meet to accomplish his gracious purposes. At the same time, they rejoiced at the fair prospect now afforded, to extend their Mediator's kingdom, to those nations, who dwell at present in the habitations of cruelty, and in the land of the shadow of death. After saying so much, it is almost unnecessary to add, that the plan suggested in your memorial received the warmest approbation of the directors of the society; and that they highly applauded your pious zeal in this matter, which they earnestly wish and hope may be crowned with success!"

We were, from the first notice which we observed of these two Africans, greatly interested in them, and the pious enterprise connected with their proposed return to their native country; but when in the sequel of the story we read, that they had spent a year at this very spot, under the tuition of Dr. Witherspoon, we felt a thrill of surprise; and the thought immediately occurred, how little do we know of what was contemplated and transacted by those who have gone before us, and often in the very place where we reside! How few men in New England have been aware, that more than sixty years ago, a missionary society was formed in Newport Rhode Island, to send the gospel to Africa, to be preached by natives of the country? Here truly we have the original germ of the Colonization Society; and although the pious enterprise which so warmly engaged the zeal, and for so many years, called forth the exertions of Dr. Hopkins, was not permitted to be carried into effect; yet who knows but there may be discovered a secret connexion between this incipient effort, and the plans of colonization which have been more successfully put into execution of late? If we mistake not, such a connexion may with some probability be traced, as we shall endeavour to show hereafter. At present we feel as if this zeal for colonization should be revived in Princeton, where Yamma and Quamine, the first missionaries designed and educated for Africa, studied; and where doubtless they offered up many fervent prayers for their wretched and benighted countrymen.

But our readers will be anxious to learn what was the result of this promising scheme, and what became of these two African men? With regret we learn, that when they had

completed such an education as was thought necessary, and were ready to take their departure to Africa, the coming on of the war of the revolution raised an insurmountable obstruction in the way of sending them. Alas! how often have wars prevented the propagation of the gospel! O that the time were come when men should learn war no more, but shall beat their swords into plough-shares, and their spears into pruning hooks! There was also a deficiency of funds for carrying the enterprise into effect.

Dr. Hopkins, having learned that there was, at Cape Coast Castle, a native of Guinea, who was not only converted from paganism to Christianity, but was a preacher of the gospel, and acted as a missionary, under "The Society in London for the Propagation of the Gospel," wrote to him, to make inquiry respecting the family of John Quamine; and at the same time, informed him of the circumstances of this man's being sold into slavery, and described particularly the several members of his family whom he had left behind, as he had received the account from Quamine himself. Philip Quaque, for that was the name of the missionary, upon the reception of this letter, made all the inquiries which he was requested to make, and with complete success. His letter, addressed, we presume, to Dr. Hopkins, is so interesting that we cannot deny ourselves the pleasure of laying a copy of it before our readers:

"It is with inexpressible pleasure and satisfaction, that I acquaint you that my inquiries after the friends and relations of that gentleman have met with the desired success. The minute account he entertained you with, of his family and kindred, is just. For, by inquiring, I find his father's name to be the same which you mention, who has been dead many years. His mother's name is as you have written it, who is still alive, and whom I had the pleasure of seeing. But the bowels of maternal affection—in truth do I declare it—seem ready to burst, and break forth in tears of joy, like Jacob, when he heard that his beloved son Joseph was yet alive. The joy it kindled, on the occasion, in expectation of seeing once more the fruit of her loins, before she, with her grey hairs, goes down to the grave, throws her into ecstasies resembling Jacob's; and in raptures she breaks forth, and says, 'It is enough! my son is yet alive—I hope, by God's blessing, to see him before I die.' His uncle is called by the same name mentioned in your favour. In short, every cir-

cumstance is agreeable to the description given in your letter.

“A great personage in his family, whose name is Oforee, and now enjoys his father’s estate, desires, with great importunity, that I should certainly petition you that he may be returned to them, as soon as may be; and promises that nothing shall be wanting to make him and all about him, comfortable and happy among his own kindred. And the whole family join in requesting me to render you all the grateful acknowledgments and thanks they are able to return, for your paternal care and affection exercised towards him; and beg me to tell you that it is not in their power to requite you for all your trouble; they, therefore, hope that the good God of heaven will recompense you hereafter for your labour of love bestowed on him.”

In another letter, this same person writes:

“The mother is still looking with impatience for the return of her son, once dead and lost. She, and the principal cousin, who possesses the estate of his father, join in earnestly entreating you would, in your Christian love and charity to them, send the lad again, that he may receive their cordial embraces—looking upon themselves sufficient to support him.

“I received the charitable proposals, and sincerely thank you therefor. And I am joyful to hear there are Africans with you who partake of the blessings of the gospel, and in time, may be the means of promoting the greatest and best interests of Africans here. I wish to God for its speedy accomplishment, when the nation who are now not called the children of Jehovah, shall become the prophets of the Lord, and the children of the living God.

“May the benediction of the Almighty prosper all their undertakings to the saving of many souls!”

It will be cheering to the friends of colonization on the coast of Africa, and to the friends of African missions, to learn, that before they were born, there lived, and preached, and prayed, on the coast of Guinea, such a man as Philip Quaque, a coloured man, and a native of the country. His prayers and labours are now coming into remembrance before God, who is turning the hearts of many of his servants towards that dark and desolate region; and some have already taken their lives in their hands, and gone thither to instruct the ignorant and miserable children of Africa. Let no man’s heart be discouraged in regard to Africa, on account of the disastrous result of some of our missions. God is putting the faith of his people to the trial; but he will

arise and cause his light to shine upon this dark region. The time is drawing near, when "Ethiopia shall stretch forth her hands unto God." And we trust, that it will not be long before Guinea—much injured and greatly degraded Guinea—shall rise from the dust, and take her stand among Christian nations. Let the pious reader not cease to pray for Africa, that the time of her redemption may draw nigh.

Some time after this information, respecting the family of John Quamine, was received, a native of Annamboe, and a relation of his family, arrived at Newport, and confirmed all the accounts above given. He appeared to be a sensible, inquisitive man, and of good moral character. He expressed a desire to learn to read, and to be instructed in the Christian religion. He appeared sensible that his countrymen were destitute of the knowledge of the true method of pleasing God, and obtaining his favour; and said, that he had heard that Christians were in possession of a revelation from him; and he desired to become acquainted with its contents. He moreover said that there were many young men in his country, who had a strong desire to learn to read and write, and would even come to America, to be educated, if they were not afraid of being deceived and sold, as was Quamine. He appeared to be much pleased when informed that there was a plan in contemplation for sending back some of the African race, to teach the people.

Besides the two already mentioned, who were now ready to go on their mission as soon as the way should appear to be opened, there was a third, named Salmar Nuba, a member of the Second Congregational Church of Newport, then under the pastoral care of the Rev. Ezra Stiles, D. D., a promising young man, of about twenty years of age, possessing good talents, and apparently ardently pious. This young man had his freedom given to him, and was greatly desirous of attempting in some way to promote the spread of the gospel among the Africans. It was desired to prepare this promising youth to be a school master, or a missionary among the native Africans; but the funds which the society had been able to collect were inadequate, and an application was made to the Christian public for further aid, and another circular addressed to them, containing the fore-mentioned facts. There is an expression of so much encouragement and confidence in part of this address, and it is so seasonable in the present circumstances, that we will again trespass on the patience of the reader by transcribing it.

“Since it has pleased God so far to succeed this design in his providence, and in such a remarkable manner to open the way from step to step, and give such hopeful prospects, and good encouragement to pursue it, we think it our duty still to prosecute it, and we ask the benefactions of all who shall be willing to promote an undertaking in itself so benevolent; and which, though small in its beginning, may hopefully issue in something very great, and open the way to the happiness and salvation of multitudes; yea, of many nations, who are now in the most miserable state, ready to perish in the darkness of heathenism.

“We beg leave also to observe that the present state of our public affairs is so far from being a reason for neglecting this proposal, that it seems rather to afford strong reasons to encourage it. For, while we are struggling for our civil and religious liberties, it will be peculiarly becoming and laudable, to exert ourselves to obtain the same blessings for others, as far as it is in our power. And when God is so remarkably interposing, and ordering such a series of events in our favour, in this time of general distress, is there not a special call to pay this tribute to him, according as he has prospered us, as one likely method to obtain the continuance of his favour and protection?”

This circular, addressed to the public, was subscribed, as was the former one, with the names of Ezra Stiles and Samuel Hopkins, and bore date April 10, 1776, at Newport, Rhode Island. Soon after this, the war fell heavily on the town of Newport, and upon Dr. Hopkins's church and people. He, and most of his flock, were driven from their homes, and his pious Africans from their studies. In addition to all these discouraging circumstances, one of the designated missionaries died before a peace was concluded; and by the disasters of the war, not only all opportunity of sending missionaries to Africa was cut off, but the pecuniary resources of the society were exhausted, and the members scattered. Thus this very promising enterprise of piety and benevolence appeared to be frustrated: but the effect produced on the public mind by this unusual effort, was considerable, both in Great Britain and America, and has had a real, but unnoticed influence on the benevolent plans of missions and colonization of the present day. But we intimated, that there existed some probable evidence of a more particular connexion between Dr. Hopkins's exertions, and the more modern schemes of colonization. The circumstances are briefly these. It is an ascertained fact, that Dr. Hopkins

corresponded with Granville Sharp, Esq. on the subject of sending these missionaries back to Africa, and that this distinguished friend of the African race highly approved the plan. It is also well known, that this gentleman acted a leading part in forming and executing the plan of a colony at Sierra Leone; and that the original settlers in this colony had been slaves in the United States, who joined the British army on a promise of liberty. Now, we say it is probable that the idea of planting a colony of these people on the coast of Africa, was suggested to Mr. Sharp, by the correspondence of Dr. Hopkins. Such at least is our conjecture.

After the British had evacuated Rhode Island, and Dr. Hopkins was permitted to return to Newport, he still retained his zeal for the African cause. Besides publishing a pamphlet to show that it was the interest and duty of the American states to emancipate their African slaves, he continued to foster the society which he had instituted before the war. And, indeed, his liberality was so unbounded that he found it expedient to keep some of his principal benefactions secret. At the close of the war, his resources were much exhausted; but "when in his old age he received nine hundred dollars for the copy right of his *System of Divinity*, he contributed one hundred from the amount to the objects of that society."

In Dr. Hopkins's life of Mrs. Susanna Osborn, we find him still encouraging himself and his friends to proceed in their benevolent enterprise. "The way," says he, "to the proposed mission yet lies open, and the encouragements to it are as great as ever. All that is wanting is money, exertion, and missionaries to undertake it. There are religious blacks to be found who understand the language of the nations in those parts; who might be employed, if they were properly encouraged. And if they were brought to embrace Christianity, and to be civilized, it would put a stop to the slave-trade, and render them happy. And it would open a door for trade, which would be to the temporal interest of both Americans and Africans. As attention to spreading the gospel appears to be now spreading and increasing in America, it is hoped that the eyes of many will be opened to see the peculiar obligations they are under to attempt to send the gospel to the Africans, whom we have injured and abused so greatly: even more than any other people under heaven; it being the best and only compensation which we can make them."

But although Dr. Hopkins was disappointed in his plan of sending Yamma and Quamine as missionaries to Africa, it is a remarkable fact that two of those young men of the African race, instructed by him, have gone, in extreme old age, to the colony at Liberia; one of these is the man known in New England, and especially in Boston, by the appellation of Deacon Gardner. The history of this man is not only remarkable, but somewhat romantic. He was a native of Africa, and brought as a slave to this country, in 1760, when only fourteen years old. He very soon manifested uncommon talents, and learned to read by his own unaided efforts, after receiving a few elementary lessons. In the same way he learned music, in which art he became such an adept, that he composed a large number of tunes, some of which have been highly approved by good judges, and was a highly popular teacher of vocal music in Newport, where many resorted to his school for improvement in this delightful accomplishment.

But the most extraordinary thing of the kind, which we have ever heard of, was that though only a boy of fourteen when he was brought from Africa, he could, at the age of thirty, speak his native language with fluency. His uncommon powers of mind attracted the attention of Dr. Hopkins; and his ardent piety gained his love and esteem. He therefore marked him out as a suitable person to be sent as a missionary to Africa, originated a plan for obtaining his freedom, and aided and encouraged him in its prosecution. There is a fact connected with this subject, the mention of which will to some, perhaps, appear to savour of enthusiasm; but it shall be related, and every one may interpret it as it pleases him. Deacon Gardner was the slave of Captain I. Gardner, of Newport, Rhode Island, and by the indulgence of his master, was allowed to labour for his own profit, whatever time he could save by diligence. All that he thus gained was devoted to the object of obtaining his own and his family's freedom. A deacon of Dr. Hopkins's church advised him to try the efficacy of fasting and prayer, and see if he would not get along further than by labour alone. Accordingly, having gained a day, he determined to spend it in fasting and prayer, and communicated his purpose to none but Dr. Hopkins, and a few pious friends. His master, totally ignorant of his slave's occupation, sent for him about four o'clock, in the afternoon; but was told that Gardner was engaged about his own business, this being his gained day. "No matter, call him," said his master; when the slave ap-

peared, he put into his hand a paper on which was written, "I, James Gardner, of Newport, Rhode Island, do this day manumit, and release forever, Newport Gardner, his wife and children," &c. &c. Some conditions were annexed which could be easily performed. Deacon Gardner of course felt and expressed warm gratitude to his earthly master, who had now become his benefactor, but still greater gratitude to his Father in heaven, who had so signally answered his prayer for freedom, even before he had finished his supplication.

During his whole life this man had his heart turned towards Africa, and when the opportunity of returning occurred, he joyfully embraced it, although he was now advanced to the eightieth year of his age. With a view to his going to Liberia, he and several others were in Boston, constituted into a Christian church, of which he was immediately ordained a deacon, together with Salmar Nubia, another of Dr. Hopkins's promising young men, of whom mention has already been made.

The solemn exercises connected with the constitution of this church, were conducted by the Rev. Dr. Jenks, Dr. Wisner, Dr. Edwards, and Dr. S. E. Dwight. The service was closed by an anthem composed by deacon Gardner, and set to words selected from various passages in the Bible, and exceedingly appropriate to the occasion. On the 7th of January, 1826, he set sail in company with the Rev. Horace Sessions for Liberia, in Africa. This undertaking at his advanced years, was not the effect of a sudden impulse; it was only the breaking out of that flame of love to Christ, and to his kinsmen according to the flesh, which had been enkindled by the fire-side of Dr. Hopkins's study, fifty years before.

Thus, after an absence of more than threescore years, this patriarchal man went back to his native shores, to assist in laying the foundation of an infant colony, which we trust will be the first step towards a series of efforts in this country for the redemption of Africa from her deeply degraded and wretched state; and also of opening a comfortable asylum for thousands of the African race in this land, who, though free, are without a country which they can call their own, and without a standing in society proportioned to their intelligence and moral worth.

What was the close of this venerable man's career, or whether he is still living, we have not been informed. In all probability, however, he has long since finished his pil-

grimage; and has left his bones in Liberia, a kind of sacred pledge that the God of all flesh has a purpose of mercy, soon to be accomplished towards this extended region of darkness.

There also lie the bones of Prince Abdulrahman, whose history is as remarkable as that of Deacon Gardner. No doubt a gracious God is about soon to bless Africa, and only waits for the believing prayers of his people. Considering the short time which has elapsed since the discovery of America, and its distance from Africa, it is a remarkable fact that there are now resident on this continent and the West India islands four or five millions of the African race, none of whom came to this country by their own consent. It is an extraordinary instance of the inconsistency of the most benevolent men—if the account is true—that the slave-trade was suggested and recommended by one of the most distinguished philanthropists of the sixteenth century. We refer to the amiable Las Casas, who devoted his life and all his energies to promote the welfare of the aborigines of America. The common testimony of historians is, that to preserve his beloved Indians from slavery and oppression by the Spaniards, he proposed that Africans should be imported to perform the more laborious works of agriculture. The fact, however, has of late been called in question, and even positively denied; but as we are not informed on what authority the denial rests, we shall follow the common current of history; at the same time, expressing our sincere wish, that it may be discovered, that the character of this philanthropist has been unjustly loaded with this obloquy. The short account of Las Casas, which we shall now give is abridged from the article, *Las Casas*, in the *American Encyclopædia*.

This friend of the Indian race was born at Senilla, in the year 1474. When only nineteen years of age he went to America with his father, who was one of the companions of Columbus, in his first voyage. After a residence of five years in America, he returned to Spain and entered into holy orders, and then accompanied Columbus in his second voyage to America. After the conquest of Cuba he took up his residence in that island, where he distinguished himself by his humane conduct to the natives, of whom he became, in a manner, the patron. When upon a division of the conquered country, a certain number of the Indians fell under his power, he gave them all their liberty; and so much was he interested in their behalf, that he took another voyage to Spain, to plead their cause at the court of king Ferdinand;

but the death of that prince having occurred before his arrival, he was disappointed in his design.

Cardinal Ximenes the regent, however, appointed a commission to examine into circumstances on the spot, and to determine in the case accordingly, Las Casas was directed to accompany them, and received from the regent, the honourable title of Protector of the Indians. The commissioners, upon their arrival in Cuba, found it impossible to obtain the liberation of the natives: they therefore, directed their attention to the means of securing to them more humane treatment. Las Casas, however, continued to remonstrate earnestly against enslaving these unoffending people, and the planters became so incensed against him, that for personal safety he was obliged to take refuge in a convent. Upon the accession of Charles V. he again returned to Spain, and endeavoured to obtain the liberty, and secure the privileges of his beloved Indians. And it is said that his zeal for the liberties of the aborigines of America, led him now to suggest and advise the transportation of Africans, to bear the heat and burden of agricultural labour in that warm region.

Another plan which he adopted for the improvement of the natives was to plant a colony of select persons in the midst of them, by whose example and instructions they might be civilized and evangelized. That is, he undertook to do for the Indians what the Colonization Society are endeavouring to do for the Africans. This scheme he not only advised, but carried into effect; for when he returned to America, he took with him about two hundred colonists, whom he settled in the midst of the native population. His benevolent purpose was, however, soon frustrated; for he and his Spaniards had scarcely arrived before a body of invaders appeared, who ravaged the tract of country selected by him, and carried off the natives to be slaves in Hispaniola; and while he, accompanied by some others, was gone thither to seek redress and obtain a reinforcement to his colony, the natives rose up against the colonists, and so completely destroyed them, that there was not a Spaniard left in all that region. Las Casas was so much discouraged by the total failure of this favourite project, that he took up his residence in a Dominican convent, and assumed the dress of the order. Being sent by them on an embassy to Spain in 1542, he again undertook to plead the cause of the natives, about which time he published a work containing a narrative of the cruel oppression exercised towards the Indians, by which

the race was in danger of extirpation. The title of this work was *A Brief Relation of the Destruction of the Indians*. His efforts were not altogether fruitless, for he obtained a new set of regulations for the treatment and government of the Indians. He was now made bishop of Chiapa, and in 1544 returned to America. But he did not continue long there, for in 1551 he returned again to Spain, where he spent the remainder of his life. He died at Madrid in 1556, in the 92d year of his age. This brief account deserves to be inserted here, because Las Casas was in his day connected both with slavery and colonization.

We have said nothing respecting Judge Wilkeson's History. It is doubtless drawn from the most authentic sources, and contains information greatly needed by many of the friends of Colonization, who have remained ignorant of the origin, progress, and present condition of this interesting enterprise. The only fault which we have to find with this work is, that it enters too little into detail, and is more like a table of contents than a history. It seems to have been suddenly produced to meet the urgent demand for information, which is heard from all quarters. But a "History of African Colonization" is still a desideratum; and from our knowledge of the facts, we are persuaded that there are materials for filling an octavo volume, and that the incidents are of such a character as could not but create a deep and lively interest in every philanthropic bosom. But until this is done, Judge Wilkeson's performance will serve an excellent purpose, by furnishing immediate information.

Las Casas

ART. III.—*Allgemeine Geschichte der christlichen Religion und Kirche.* Von Dr. August Neander. Vierter Band. Achter Theil des ganzen Werks, Hamburg, bei Friedrich Perthes. 1836. 8vo. pp. 506.

THIS is what would be called in England or America the *eighth* volume of Neander's great work, though, from the peculiar manner in which they manage these things in Germany, it is numbered only as the fourth. The period to which it is devoted falls between the death of Charlemagne and Pope Gregory the Seventh, or from 814 to 1073. We