Rev. Dr. Alexander on Colonization.

The following letter, on the subject of African Colonization, was read at the annual meeting of the New-York Colonization Society in May last. Dr. Alexander has devoted much attention to the subject of Colonization, and understands thoroughly its principles and magnitude.

The Doctor says truly, and we do wish that our friends generally in the United States entertained the same just views with respect to our present position,—that "Liberia will long need the fostering care of the society, by whose efforts it has been brought into existence as an independent free republic. The resources for many years must be inadequate to the support and advancement of the nation."

Without some pecuniary assistance from the society, or other sources, the advancement of Liberia must necessarily be slow, and the progress of African civilization seriously retarded

PRINCETON, May 1, 1850.

REV. DR. PINNEY:

Dear Sir—Your obliging letter, inviting me to attend the anniversary meeting of the New-York Colonization Society, came duly to hand; and in answer, I would say, that I consider myself too old to make a speech on any public occasion; but if it were not so, my official engagements at that time, would render it impracticable for me to attend. But I wish you and the friends of African colonization to understand, that my "ardent devotion" to this good cause is undiminished. Indeed, I see much reason to think more favorable of this benevolent enterprise than ever before; because it has pleased a benign Providence to crown it with such extraordinary success. I have watched the progress of the Colonization Society from its commencement until this day; and though always favorable to the scheme of providing an asylum and a home for the free people of color, whose situation in this country is so unfavorable, yet, for a long time, I entertained no sanguine expectation of success in planting a colony on the coast of Africa with the feeble means possessed by the Society. But the design, I believe, was from God, and he has given efficacy to exertions which most men predicted must prove abortive. I have laid it down as a rule for myself, never to oppose any scheme of benevolence where the end was good, the means lawful and the motives pure: and, in regard to the Colonization Society, I am constrained to declare, that I have never known any enterprise in which selfish motives had so little opportunity for exercise; and in which disinterested benevolence has been more clearly manifested. In the prosecution of the plan, also, God has raised up men of extraordinary talents and heroic courage, who were willing to sacrifice their lives in the promotion of the object which they had so much at heart. And, indeed, the cause has been, as it were, consecrated by the martyrdom of such men as Ashmun, Bacon, Buchanan, and Lot Carey. And, at this time, there is not upon earth a more wonderful phenomenon than the little republic of Liberia; governed, as it is, by men of as sound wisdom as can be found in the councils of any country; and what renders this fact so truly remarkable is, that these men have grown up in Africa, and received their training in a country where only until lately the most ferocious savages had their residence!

In future ages, when the impartial historian surveys the events of the first half of the nineteenth century, he will be apt to fix on the planting of this colony, and the establishment of this republic, by a Society, unaided by government, as the most remarkable achievement of the whole period. Perhaps it is one without a parallel in history. I would therefore, congratulate the friends of colonization on the extraordinary success which has attended their exertions. Whatever may be the destiny of the colony which they have planted in Africa, it must be admitted by all candid persons that they have achieved a glorious work. But the praise is not due to men, but to God, who has crowned their labors with success. But, in this little republic, I am of opinion that we behold the germ of a great nation. Those who come after us, will, I believe, see results from this small beginning, which, if they could be placed before our minds now, would astonish us all.

The British nation will probably be soon convinced of the inefficacy of their ships of war, as a means of suppressing the slave-trade, and will be constrained at length to do justice to American colonization by imitating our example: by bringing colored men from the West Indies and planting them on the African coast.

While we rejoice and are thankful on account of what has already been accomplished, we should not consider the work as done, but only partly begun. Liberia will long need the fostering care of the Society, by whose efforts it has been brought into existence as an independent, free republic. Her resources for many years must be inadequate to the support and advancement of the nation; and especially the aid of the Society will be constantly needed to defray the expenses of emigrants to that country. And if we are not mistaken in the interpretation of the signs of the times, those who have hitherto gone from the United States to Liberia, will be found to be no more than the first fruits of an abundant harvest. Some now living may see the day when the rush of the colored race to Africa, will resemble that of the Hibernian race to our shores during a few of the years just past.

On the point whether the whole of the descendants of Africa will in time be translated to the land of their fathers, we need not speculate. The value of the Colonization scheme is, that every step taken, every family removed, so much gained, whatever may be the event in regard to others. And this gain respects not only the individuals who go, but the whole native population of that dark continent. Already a light has been kindled on the Western coast, the rays of which begin to penetrate far into the interior. Potent kings, whose habitations are marked with the most horrid cruelties, are calling for the lights of civilization and religion. Already recaptured slaves converted to Christianity, have carried the glad tidings of salvation to their native lands, where the foot of white men had never trod. Go on, then, ye who are the true friends of the negro; go on, and never cease your labors, until unhappy Africa shall be redeemed from her degrading superstitions and ferocious cruelties, and be enlightened by divine revelation

I am, very respectfully, yours, &c.,

A. ALEXANDER

Mesmeric Influence.—The following very extraordinary circumstances respecting the arrival at Peterhead, on the 3rd instant, of the Hamilton Ross, whaler, early in the season, is beyond any former precedent. She has made the voyage out and in, in two months and three days, being the quickest ever made, and brings 153 tuns of blubber. This remarkable event was distinctly and positively announced by a boy under mesmeric influence in Peterhead. He stated lately, in presence of a large audience, that the Hamilton Ross would be the first vessel to arrive, on the 5th of May, 14,000 seals (about 150 tuns). The boy was asked what he saw on board the Hamilton Ross at the time he was speaking, and replied that he saw the captain and doctor in the cabin hanging over the mate, who had got his hand hurt, a circumstance which proves to have been true at the exact date mentioned. At the same time the boy stated Sir John Franklin was quite well, but looking thin, and would return safe. The above-mentioned circumstances have thrown the inhabitants of Peterhead into a state of great excitement—*Morning Chronicle.*

How to Make an Englishman.—Among the shipping detained by Sir W. Parker's squadron is a Maltese vessel, which, probably to secure the advantages of nationality in the ports of Greece, had procured Greek papers, and therefore, though really British as to ownership and crew, became liable to the consequences of the blockade. The master had married a young person of this town, and the time for the appearance of the first-born arrived during their detention. The parents could not bear the thought of their little one being a Greek, and as the lady was staying on shore at the Piræus, a union jack was landed, and substituted for the counterpane of the bed. In spite of the locality, therefore, it was undeniable that the child was born *under the British flay.—Cornwall Gazette.*

HAYTI.

The following curious account of the Emperor Soulouque is given in a letter from Hayti published by the *Ordre:*—

"Faustin Soulouque is completely black, but his features have nothing of the grossness marked in the African type. He is now 64 years of age, and scarcely looks 50. Of middling stature, his corpulence causes him to appear undersized. He looks well on horseback. He has been accused of not knowing how either to read or write. The truth is, that he signs his name legibly, can even write a letter, if necessary, and reads every evening the new *History of Haytı*, which a native of merit has just published. The caricatures and jokes of the Paris press wound him deeply; in that respect he is exceedingly susceptible. He was originally a slave on the plantation of M. Viallet, who now resides at Port-au-Prince. Soulouque, having lately met him, said—'Emperor for every body else, I cannot help still looking on you as my master.' 'And I, Sire, look on myself as your subject,' was the reply—a strange dialogue, exemplifying the changes in human destinies. On the evacuation of the French, the slave becoming free, entered the army. Under Petion, he fought against Christophe, and at last became colonel at the moment of Boyer's fall. He was named general of division under Etcher, and owed his elect to the Presidency to the chance which caused his name to be pronounced in the Senate, where the votes were divided between two candidates. Soulouque was about two years President when, to the immense surprise of Europe, he was proclaimed Emperor. It is generally allowed that he did not seek for that dignity. Entering at once into the spirit of his imperial position, he soon created orders and titles of nobility. There are two orders established at present; one the military, one St. Faustin, and the other the civil one of the Legion of Honour. The titles are princes, dukes, counts, barons, and knights, the persons for each being chosen according to their military rank. An assimilation has also been made in this respect between the military rank and the high civil functions. The women, independently of the titles of their husbands, bear the title of Marchioness. A first ordinance created 4 princes and 57 dukes. The princes are Generals Pierrot, Lazane, Soutrant, and Bobo. The dukes take the name of some locality, and hence the denominations which have amused the European press. General Jeffrard is Duke de la Table, General Linding Duke de la Marmelade, General Alerte Duke de Limonade, &c. But all these names are down in the old geography of the country. Christophe employed them for the same purpose as Soulouque, and used to say, 'The French, when they jeer at my Marmalade and Limonades, forget that they have themselves their Bouillons and Poix.' Another ordinance created ninety-one counts. The princes and dukes are all Grand Crosses of the Order of St. Faustin and Grand-cordons of the Legion of Honour. All the counts are commanders of the first order, and officers of the second. Louis XIV., in the midst of his splendour, never imagined so many honorary charges as Faustin I. He has his grand almoner, grand marshal of the palace, gentlemen of honor, governors of the royal residences, masters of ceremonies, &c. The Empress has also her household, consisting of two ladies of honour, 56 ladies of the palace, 22 ladies of the chapel, chamberlains, squires, &c. The Imperial Princess, Madame Olive Faustin, has also a brilliant household, her *governante* being Madame de Bourheur. The costume of the nobility has been carefully regulated. The princes, dukes, and counts are to wear a white dress, the barons a red one, and the knights a blue one. In addition, the princes wear nine feathers in their hats, the dukes seven, the counts five, the barons three, and the knights two. The etiquette of the Court enjoins the men to appear in uniform, and the ladies in their hair. The nobles are to guard their sword, the ordinance says, as their best ornament."

'THE "UNCO GUID."

Some of these persons, whom Burns quizzes so well, must have instructed Campbell to present on Monday night the petition in which they "pray for such an alteration in criminal trials as will do away with the necessity of asking a prisoner whether he is guilty or not guilty, substituting in its place the question whether the prisoner wishes to go to trial or will at once confess his guilt." This is one of the pleasant absurdities of the particularly pious. They pretend that for a man to say he is not guilty may be to tell a lie, and therefore it ought to be abolished. Now "not guilty" means no more than this "the law will not pronounce me guilty," or "you cannot prove a state of facts which would make the law pronounce me guilty." No one believes the plea alone to be an assertion of innocence. It is a form which puts the prosecutor on proving the prisoner's guilt, and nothing more. It is not half so false as the "dear sir" or "obedient servant," "or" yours faithfully," which these petitioners in all likelihood use in their letters, when the person addressed is not at all dear to them, nor are they his obedient servants nor his friends. These phrases are not a legal form, nor affect to be a true expos tion of feeling, and therefore they may mislead. The "not guilty" never misleads. The hearers know that it is a defiance of a trial which defiance the prisoner hopes to make good by the default of his prosecutor's proof, or the inaccuracy of his prosecutor's legal forms of proceeding, much more often than by anything else. That which misleads nobody cannot be false, whatever is the form of expression it assumes. Boys, in one of their games, say "I am the king of the castle." Would these puritans abolish the phrase because the boy who utters it is not a king, and because the mound of earth he stands on when he utters it is not a castle? Perhaps so—they are silly enough for anything. With much more reason they might seek to abolish all the phrases of social life, which are deceptive because in some instances they may be true, and because they only acquire a value in ordinary usage from the possibility of their being true. It would have been more rational to petition for the abolition of the dear, obedient, and faithful; and it would not be unamusing to know how often these petitioners misuse these words, and commit a much more heinous sin than that against which they have petitioned.

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
B. Liberia Herald

February 1842(XI,4)--February 18,1857(n.s. VII,4)

1850

NEW SERIES NO 2