

Mr. President – I care not for the prevalence of Colonization Societies; but I care for the prevalence of their principles. I hoped that these principles had been driven away by the sun of immediate emancipation. But I find they exist still, and efforts are making to extend them throughout the land. If there be any thing that bodes evil to the colored people it is the prevalence of these principles. An effort is about to be made in the principle places throughout the North to revive colonization. And even, here, in the county of Oneida, a call has just been circulated, inviting the friends of colonization to meet in Utica, for the purpose of forming a County Colonization Society. I fear there has been a [selling] off our watchfulness, a coming down from the mountain top, a relaxing of our efforts, thinking that the strife is nearly over. O there are many persons in this community who would not have been colonizationists, but for closing their eyes against the truth! They keep repudiating the principle of abolition, and they want something to lull their consciences to sleep, so they embrace colonization.

Colonization is the more dangerous as she comes to us in the garb of Piety. She comes with tears, wailing on account of the benighted condition of Africa. She appeals to our benevolence and sympathy, and cries out, what will become of Africa! Poor, benighted Africa! But her principles are wrong; they foster prejudice and hatred against the colored race. If the hand of tyranny were taken from the slaves of the South, and the beams of Christianity poured in their dark and benighted souls, would not multitudes yearn to carry the gospel to Africa? But [nothing] as they are kept in chains and darkness their colored brethren who are free feel bound to labor for their deliver-

THEODORE S. WRIGHT. Mr. President—I care not for the prevalence of Colonization Societies; but I care for the prevalence of their principles. I hoped that these principles had been driven away by the sun of immediate emancipation. But I find they exist still, and efforts are making to extend them throughout the land. If there be any thing that bodes evil to the colored people, it is the prevalence of these principles. An effort is about to be made in the principal places throughout the North to revive colonization. And even, here, in the county of Oneida, a call has just been circulated, inviting the friends of colonization to meet in Utica, for the purpose of forming a County Colonization Society. I fear there has been a selling off our watchfulness, a coming down from the mountain top, a relaxing of our efforts, thinking that the strife is nearly over. O there are many persons in this community who would not have been colonizationists, but for closing their eyes against the truth! They keep repudiating the principle of abolition, and they want something to lull their consciences to sleep, so they embrace colonization.

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ance.

Some have been led to look favorably upon this scheme [because] a great many good men have been engaged in it. [But] good men err; men are the same that they ever [were,] finite and fallible; and bad principles are very frequently found among good men. So the good men that are engaged in colonization cannot justify it. Many men of philanthropy and piety were led into it, honestly supposing [it] was the best thing for benefiting Africa, and they were not aware, too, that the colored people opposed it. They [erred] in not consulting those whom they wished to remove to Africa. Had they done this, many of them, I doubt not would have scrutinized the principles of the society, and [seen] their criminality and sophistry. Dr. Cox was a colonizationist until he crossed the Atlantic, and while here he never knew that the colored people were opposed to colonization. The papers, the organs of the society, never brought this subject in their columns — never published the resolutions of the various meetings of the colored people throughout the free states. Hence he could not know except by accident. While in England his faith in colonization was shaken. The anti-slavery atmosphere there was too strong for him to be unaffected by it. He there learned that we were opposed to the society. It was so new to him that when he returned, he went to Samuel E. Cornish, now editor of the *Colored American*, and asked him if it was true that the colored people were opposed to the Colonization Society. He then wrote a letter to the secretary of the Colonization Society, requesting his name to be erased from its list of members, and state, as one reason, that he could not, conscientiously, belong to it, because the colored people were opposed to it. And many more, like Dr. Cox,

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have forsaken it.

Notwithstanding colonization has been tested, and the principles upon which it is founded shown to be unsound, [it] still exists. It appears to the people under every variety, [and] form. It changes its hues like the chameleon. At the [ ... ] its advocates say, "we don't mean to trouble your in- [ ... ] tions. This society never contemplated emancipation." [ ... ] [the] North it is the only means to ultimately remove [ ... ] ry. But the Colonization Society is inadequate to the [ ... ] it has undertaken. It is impossible to colonize the [colored] people of America on the shore of Africa. It can- [not] be done. You might as well think of draining the o- [cean] with a tea-spoon. The society increased to the high- [est]ate of efficiency possible cannot remove the increase [alone]. O how absurd the idea, and foolish – I might say "[*fanatical*]" – the attempt to remove 3,000,000 of human [beings] to the other side of the ocean. We say to Christ- [ians] beware how you make up your mind to join this cru- [sade] against the colored people. God looks at your con- [science]. You will have to meet the colored man at the [Judge]ment! Christ will say, as ye did it unto the least of [these] little ones, ye did unto me.

[The] Colonization Society fastens and strengthens the [prejudice] against colored people. This prejudice falls like [a mountain] weight upon the poor colored man wherever he [goes] – in these tages, the steamboat, and railroad car – in the [public] assembly, and even in the house of God. It crush- [es him] down to the dust and the grave! It bars him from [equitable] and useful employment, and shuts him from the [temple] of science. The colored man cannot even get a [license] to drive a carman's cart in the city of New York. [This is] crushing and killing to the colored man! I have

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felt it myself. And that prejudice is increasing among many who once were nearly free from it – many pious men. Why, if some of the ministers with whom I studied at Princeton, with whom I prayed and worshipped, should come up to me, and seize me by the hand, and say, “brother Wright, how do you do?” and take my arm, and walk with me to his house, and seat me at me at his table, and talk with me, why it would be “*amalgation!*” “*amalgation!*” Yet this has been the case, before the increase of prejudice had become so great. These brethren do not do it now – it would be “*amalgamation*” I can not exactly see how colonizationists can raise the cry of amalgamation. If a colored man goes round advocating *colonization* he is treated well, and is introduced on the platform at their meetings – there is no amalgamation here! O amalgamation! amalgamation! A colored brother who has fallen into the snare of colonization, and who lectures on that subject, goes round among the whites, but does not go among his colored brethren – yet we do not hear of amalgamation! I have conversed with this brother – have prayed and entreated him to abandon his scheme! I told him the colored people were opposed to it *en masse* – but all without avail. Yet while promoting his agency he does not go among them! If I were an anti-slavery agent and should pursue the same course, “amalgamation!” “amalgamation!” would ring wherever I went.

The colonizationists say to the colored people, “you can’t rise here, among the whites. This is not your home. It is Africa.” Yes, it *is* Africa! sickly and barbarous Africa! Where is our home if it be not the place where we were born, brought up, and where we now reside? Africa is *not* our home; no more than England, Scotland, Germany and

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Switzerland, are the homes of the Americans. Why, a gentleman a short time since said to me, do you suppose the colored people can rise? Why sir, said I, this is no longer a problem to be solved. It is worked out in the West Indies and in Hayti. It is proved there that a dark skin does not prevent a man from rising in mental and moral excellence. He can there enjoy his rights. The prejudice that once galled him so, is fast wearing away. Stations of usefulness and honor are now open to him. O, sir, when I am among colonizationists I do not feel myself among friends – I do not feel happy: but among abolitionists I feel happy – I feel that I am among my friends; and the reason I appear among you and speak is, because I know you are my friends! Yes sir, here are my friends, and I feel safe (tremendous cheering). And I exhort you to go on; and in a little while longer, with the blessings of God, you will secure the objects for which you are laboring – the elevation of the colored man not only from slavery, but from prejudice and hate! Your opponents will call you fanatics, but they know you are men. They may call you visionary and foolish, but they know you have mind. They may deride you, but their conscience testifies that you are right. Their conflict with conscience makes them often so bitter and irascible. You have a hold on the conscience, and the common sense of mankind, and prejudice must fall before you.

There are many who are afraid that if colonization goes down Africa will suffer. And one good old gentleman lamented very much the opposition to the society. “O! (said he) think of the banner of salvation waving over Africa. think of the cross among the millions of heathen there. O! shall we abandon this project? We cannot!”

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I feel for Africa – for the millions in error and darkness there. O how I plead that they may be evangelized! But the influence of colonization on the nation has been bad. The colonists are the representatives of Christianity, and their conduct has been prejudicial. When a man there cheats the natives, and overreaches in business, it is all laid to the account of the Christian religion. The introduction and sale of ardent spirits, gun-powder and knives, has done much mischief. Why, one of the greatest obstacles the missionary on a foreign shore finds to his progress in christianizing the heathen is, the presence of American seamen. They are the representatives of the religion they teach. Some uphold it as a Missionary Society. Who ever heard before of this plan of missionary operations? It is different from all others? In no portion of the world have they went to work in this way to evangelize the heathen. To form a settlement, and open trade with the natives; and have wars and disputes about territories, and spend “balls in masses of human flesh;” this will never promote christianity, but erects a barrier which future missionaries must surmount before Africa can be converted. This is the reason why I do deprecate colonization: “What way shall we take to spread the gospel in Africa.” Take God’s way. With the Bible in your hand, see if you can reconcile the principles of colonization with the principles of Christianity. Does God require you to do wrong that good may come? Just look at the colonists, and see their condition. Read the letters of the missionaries to the Society. See the mortality that has prevailed there. The fevers and disease incident to that region. – Why you have almost colonized them out of the world. Prejudice against the colored people is wicked. God will

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October 17, 1838  
Wright, Theodore S.  
*Friend of Man*

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