This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ **Make non-commercial use of the files** We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ **Refrain from automated querying** Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ **Maintain attribution** The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ **Keep it legal** Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
THE

WORKS

OF

SAMUEL HOPKINS, D. D.,

FIRST PASTOR OF

THE CHURCH IN GREAT BARRINGTON, MASS.,

AFTERWARDS PASTOR OF

THE FIRST CONGREGATIONAL CHURCH IN NEWPORT, R. I.

WITH

A MEMOIR OF HIS LIFE AND CHARACTER.

IN THREE VOLUMES.

VOL. I.

BOSTON:

DOCTRINAL TRACT AND BOOK SOCIETY.

1852.
perhaps to the Ivory Coast, with a proper cargo to trade there for ivory, &c.; and that some proper persons might go and treat with the princes or nations there for land, on which those who are disposed to return might settle. I think there would be a prospect of their gaining, rather than their losing money by such an undertaking, beside their promoting such a good design. I thank you for your letter of January, 1786, and the pamphlets enclosed with it. I have dispersed most of them, where I thought they might be of the most service. I have seen the piece, upon the slave trade, which obtained the highest prize in the University of Cambridge, in the year 1785, which you mentioned, and hope it will do much good. I conclude you have seen it. I have not been able to effect the design toward which you generously offered to give twenty dollars, as I have been much confined at home the year past. You have doubtless been informed that a gold medal was offered by the Society in New York for Liberating the Africans, for the best piece against the slave trade, to be produced at the last commencement in the college there. I have not heard anything further of it.—Any further intelligence from Britain, or any other quarter, which you shall be able to communicate, respecting the slave trade, and the resettlement of blacks in Africa, will be thankfully received by your respectful friend,

S. Hopkins.”

Nearly two years after the preceding epistle, we find its resolute author addressing Granville Sharp, the eminent colonizationist of Great Britain. The letter is inserted, with some abridgment, in Prince Hoare’s Memoir of Mr. Sharp, pp. 340–342; but the whole of it is now published for the first time.

“Newport, January 15, 1789. Sir: As I am an utter stranger to you, I presume to introduce myself by the following narrative: I am the pastor of the First Congregational Church in Newport, on Rhode Island. I spent the former part of my life a hundred and fifty miles from this place; have lived here near twenty years. When I removed to this town, my attention was soon turned to the slave trade, which had been long carried on here, and was still continued. It appeared to me wholly unjustifiable and exceeding inhuman and cruel; and I thought I was obliged, in duty, to condemn it in public and preach against it. I had better success than I expected, and most of my hearers were convinced that it was a very wrong and wicked practice. But this procured to me many enemies in the town, which were increased and more irritated when I proceeded, as I soon did, to condemn the holding these Africans in perpetual slavery, who were brought here by the iniquitous slave trade. I was, so far as I then knew, almost alone in my opposition to the slave trade and the slavery of the Africans; but since, [I] have read, with great satisfaction, your writings on that subject, some of which, I believe, were published before the time above mentioned, and the writings of others. And I have had the pleasure of finding a conviction of the evil of this practice to spread and prevail in America. And two respectable and numerous societies are formed, one in New York and the other in Philadelphia, with a view to promote the abolition of the slavery of the Africans, and protect and assist those who have obtained their freedom; of which you have doubtless been fully informed; of both which societies I have the honor to be a corresponding member.

“In Massachusetts, all the Africans are made free by their Constitution, and many have obtained their freedom in this State. But their circumstances are, in many respects, unhappy, while they live here among the whites; the latter looking down upon them, and being disposed to treat them as under-

* An allusion to the Prize Essay which was mentioned in the letter of February 10, 1786, to Dr. Hart, and which was suggested to Mr. Brown by the Prize Essay of Clarkson, noticed by Hopkins a few lines above.
lens, and denying them the advantages of education and employment, &c., which tends to depress their minds and prevent their obtaining a comfortable living, &c.

This and other considerations have led many of them to desire to return to Africa, and settle there among their brethren, and in a country and climate more natural to them than this. Particularly, there are a number of religious blacks, with whom I am acquainted, who wish to be formed into a distinct church or religious society, and to have a black appointed as their pastor, (and there is one, at least, who is thought qualified for that office,) and then to go, with all the blacks who shall be willing to move with them, to Africa, and settle on lands which they think may be obtained of some of the nations there, from whom some of them were taken, and whose language they retain; and there maintain the profession and practice of Christianity, and spread the knowledge of it among the Africans, as far as they shall have opportunity; at the same time cultivating their lands, and introducing into that hitherto uncivilized country the arts of husbandry, building mills and houses, and other mechanic arts, and raising cotton, coffee, &c., for exportation, as well as for their own use. This plan I have had in view for some time, and have wished and attempted to promote. But no way has yet been opened in America to carry it into execution; there being no means yet found to defray the charge of sending a vessel to Africa with a number of blacks, to find out and procure the most convenient place for such a settlement.

"In the mean time, we have, to our great joy, been informed, that such a plan was projected and executed in England, in which the society of which you are a member, had a great, if not a chief hand. We were assured that several ships, with a considerable number of blacks, sailed from England for Africa, in February, 1787, with a design to make a settlement on the Windward Coast. We have been earnestly waiting for an authentic information of the success of this expedition, and the place and circumstances of the proposed settlement, but have received none to this day. It is indeed mentioned by the Dean of Middleton, in his letter to the treasurer of our society, (p. 14, note,) that a settlement is already established at Sierra Leone; and he intimates that there is room for more settlers. And it is reported from Africa, that those blacks have arrived there from England, and that a tract of land twenty miles square had been procured for them, near the mouth of the river Sierra Leone, and that the settlement is going on. But we have contradictory reports of the success of it.

"I have thought, as do the most intelligent whites and blacks with whom I am acquainted, that if such a tract of land is procured, there is much more of it than can be occupied by the blacks which went from England, and therefore the design might be forwarded by giving a part of it to the blacks in America, who are disposed to go and settle there. We have a considerable number of freed blacks, in New England, who have been educated and habituated to industry and labor, either on lands, or as mechanics, and are hereby prepared to bring forward such a settlement, better than any other blacks, I believe, that can be found.

"All this, sir, is a lengthy introduction to the following request: that you would please to inform me, whether such a tract of land is procured, and on what conditions; whether the blacks, who settle on it, have the fee of the land; under what government they are; whether British, or their own by a particular civil constitution, formed for them, to be executed by themselves, or some English gentlemen who are for that end to reside among them; whether there is any provision made to maintain and propagate religious knowledge among them and others who may live in their neighborhood; whether the settlers have behaved well, and prospered, since they began, and what progress they have made; finally, whether the blacks in America, who are disposed to go, can have any part of these lands to settle themselves upon, and on what terms; and what encouragement and assistance might they probably have.

"If you are pleased to be at the trouble of writing me on this subject, a letter sent to any of the members of either of the societies above mentioned,
MEMOIR.

will come safe to me. I take leave to enclose to you some of my anonymous writings on the slave trade and the slavery of the Africans; and am, with great esteem and respect, your humble servant, Samuel Hopkins."

Light will be reflected on the movements of Mr. Hopkins, by inserting here the reply which he received from Mr. Sharp:

"Leadenhall Street, July 25, 1789. Reverend Sir: Some little time after your letter came to my hands, I received an account respecting the new settlement at Sierra Leone, so very discouraging that I began to be doubtful whether I ought to communicate to you the same invitation for the blacks in America to go to Sierra Leone which I had sent some time before to Philadelphia and New York. I received such alarming intelligence of a conspiracy, stirred up by the slave traders to cut off the settlement, that I began to give it up for lost. It is but a few days ago, (the twenty-second instant,) that these fears have been removed, by the arrival of one of the settlers, with letters from the Governor and several other persons in the settlement.

"The messenger was sent on purpose with these letters, and had no other means of coming hither than by going in a slave ship round by the West Indies. By these letters I find that, contrary to my fears, their enemies have not dared to meddle with the settlers, and that they are very well united, and had punished two different captains of slave ships for ill behavior, by fine and imprisonment, which occasioned the late combination against them. But their numbers did not exceed one hundred and twenty people, men, women, and children, altogether. However, I am informed that since those letters were written, some more of the settlers, who had been dispersed in the neighborhood, were returned, and that they are in all about two hundred people.

"All the white people whom I sent out last year, to assist in supporting the settlement, have been wicked enough to go into the service of the slave trade at the neighboring factories, having been enticed away, I suppose, by high wages; but the people who remained in the settlement have carefully adhered to their promise, not to permit the iniquity of slave dealing in the Province of Freedom; so that, though they have not kept up strictly to other Regulations which I proposed for them, yet, in this most essential point, they deserve commendation. I shall send you, by the first ship, copies of the Regulations which I wished to establish there.

"As the settlement has been lately repurchased of King Naimbanna, the settlers, I think, must now submit to receive and accommodate all new comers with equal lots of land, gratis, until they amount at least to six hundred householders, notwithstanding the limitation of time in the Regulations; so that I hope I may venture to assert, that whatever people from America will engage to submit to the terms of the Regulations and the English government, (which must be perfectly free, whilst frank-pledge and a universal militia are maintained,) will be admitted to free lots, even if they amount to more than double that number, provided that they go all at one time, and show this letter, or a copy of it, to the Governor and Assembly of Settlers in the Province of Freedom.

"In addition to the accounts which I had before received, the settlers, who brought me the last letters, inform me that the land is very good, and the neighboring natives very civil; and that King Naimbanna, a very reverend old man, whose town is just beyond the borders of the settlement, is particularly kind to them. These accounts are corroborated by three other settlers, who have been here some time, and are all very anxious to get back again as soon as they can. But I am sorry to inform you, that all my expense and endeavors to procure a live stock of cattle have been rendered abortive by the imprudence of the captain with whom I contracted to procure it; for, instead of delivering the cattle at the settlement, as he ought to have done, he only gave goods to the value of a certain number of cattle, and obtained a certificate from the settlers that they had received the value of so much cattle
MEMOIR.

though they have no means of transporting any to the settlement; and, therefore, if any people are sent from America, it will be right to make some little reserve of goods, or dollars, to purchase a few lean, breeding cattle on the African coast, for their live stock, as they will very soon increase, because there is plenty of grass, and cattle thrive exceedingly well in most parts of the African coast, where any attention is paid to them. I am, with sincere esteem and respect, reverend sir,” &c., &c.

How many other letters our Newport divine wrote, on this theme, to persons of wealth and influence, it is impossible to determine. Two houses, in which were probably many communications from his pen, were consumed by fire, with all their contents, several years after his death. It is certain, however, that he had a lengthened correspondence on the subject with Dr. John Erskine, of Edinburgh, the friend of President Edwards. One letter from Hopkins to Erskine is here published for the first time.

“January 14, 1789. Dear Sir: I feel myself delinquent, when I find I have not written you since January 1, 1788. This has been owing chiefly to my not having any thing of importance to communicate or transmit to you. I have, since that, received two letters with packets from you. The first was dated October 29, 1787, which did not come till May 11, 1788. The last, April 3, 1788, which came to hand the eleventh of August last, for which I am much indebted to you. There have been no publications here of late, which have come within my reach, which are worthy of your particular notice. There has not been any revival of religion that I have heard of in the year past, except what has taken place at Dartmouth College, and in some towns west of that in Vermont, which, I have been informed, has been considerable, but do not know particulars. Infidelity, Universalism, irreligion, and worldliness generally prevail. Dr. Bellamy yet lives in much the same state of body and mind in which he has been above two years; utterly helpless, and in a considerable degree insane, especially at times. Last September, Dr. Stiles transmitted to me a letter which he had received from you, respecting the blacks, by whom it has been proposed to propagate Christian knowledge in Africa; in which you propose, if we think proper, that Drs. Stiles, Wales, Edwards and I should jointly address the Society in Scotland for Propagating Christian Knowledge, on that head, representing the state and circumstances of that affair, and the prospects there were of answering some important good by encouraging and prosecuting it; and that it was likely, that society would advance something considerable in order to promote such a design. The matter has been considered, and it does not appear best to apply to the society at present. There is a number of Christian blacks who stand ready to unite in a church state, and have a pastor set over them, (and there is one at least who is thought fit for that office,) and go to Africa and settle there among their brethren, and maintain the profession and practice of Christianity, and propagate Christian knowledge in that heathen land, as they shall have opportunity. But no way has yet opened to send some persons to Africa to find out and procure the most convenient place for such a settlement. If this were done, the way would be open to prosecute the design, and it would, doubtless, meet with encouragement in America, and the assistance of your society would answer important ends.

“A settlement of blacks has, within these two years, been made from England, at Sierra Leone, in Africa, and it is said that a purchase of land twenty miles square has been made for them. We hope to know soon on what conditions this land may be settled, and whether the blacks which would go from America may have any of this tract to settle upon. If it should be found that they may, the way would be opened to prosecute our plan, and then we