

The Colored American.

NEW YORK, SATURDAY, MARCH 28, 1840.

UNION CHURCH is a frame building, owned by the congregation, and having been built about three years, located in Fifteenth street, a growing part of the city, and near to which, most of the members and congregation reside. The exact number of communicants attached to it we do not know; we presume they number more than a hundred, and they are a plain and exemplary people. A branch of this church is also located in Yorkville, three miles distant, where they have a small frame building, and both are under the pastoral care of the worthy and benevolent Rev. James Barney, as Elder. They are an *independent sect of Methodists*, the main body of which is located in the State of Delaware, in the city of Wilmington, and vicinity. Rev. Peter Spence of the latter place, is general superintendent of the sect.

do any thing, if he would only bring them back again. The Capt. said his heart pitied the poor creatures,—he was overwhelmed with grief and indignation at their sufferings, and the deception imposed upon them; but he could not relieve them. They could not return until they had paid a certain sum to the government for the house and land allotted them and had lingered there one year. They also were destitute of means to pay their passage back. The Capt., though he stayed but one night on the shore, took the fever, and was sick more than a year after he returned. The night he stayed, was with the Governor, who supplied him—as he retired to sleep in the gerret, on the floor, rolled up in a blanket—with pistols, a gun and cutlass, and told him if he heard a gun in the night, to arm himself immediately for self-defence, for the natives frequently committed nightly depredations on them, to steal, rob, and plunder. This information so excited his fears, that he slept none during the night.—Capt. H— says that he would not go another voyage for them, for any sum whatever. He said that Mr. Harrington, the agent who went out with him, as well as himself, was indignant and outrageous at the base and wicked deception practised upon the poor ignorant colored people, by the colonizationists, and at the treatment they received after they arrived in the colony; and they both resolved to expose their whole system of cruelty and wickedness, when they arrived in this country. But on their return, they were told in New York, by merchants and colonizationists, that it would not do to say any thing there—they would be in danger if they did—they must keep still about it, &c.; and thus they were intimidated into silence. But Mr. Harrington declared that if ever he arrived at home, in the valley of the Mississippi, he would make the whole country ring, by exposing the iniquitous and murderous operations of the Colonization scheme, &c. But where is Mr. Harrington? Has he been intimidated or bridled into silence? Or has he proclaimed with a trumpet-voice, from the house-top, in the cars of the nation, the deception and cruelty of that heaven-daring, man-destroying benevolent (!) organization, called the AMERICAN COLONIZATION SOCIETY. How much better than wholesale murderers are those who gag and choke humanity, by threats and bribes, or otherwise, when her voice is raised to its bloody horrors, and warn the Christian, the philanthropist, and the benevolent part of the community against contributing to its support. They are deceived and gullied by the mask put on to conceal its haggard and ugly features. New York merchants and colonizationists said, tacitly, to this Capt. and Agent, "Don't unmask her, let us still continue to gull the benevolent, deceive and entrap the colored man, and fill up our Liberator's grave-yard till it can hold no more, with these 'excrescences of society.'" May the Lord have mercy on them!

At the request of Capt. H—'s father, I have withheld his name, and the name of the brig.
Yours for the oppressed,
H. COMMINGS.

Barnstable, Jan. 29, 1840.
For the Colored American,
THE REFLECTOR.

MR. EDITOR: With the topic treated of in my last, namely, attention, I still proceed. I regard it to be a clear proposition, that there devolves upon every individual mind, an indispensable agency in rendering subjects and things interesting to itself. And a legitimate inference from this is, that in proportion as any mind is destitute of a disposition or ability thus to render things and subjects interesting to itself, it is deficient.

Unfortunately, our people are not wanting in this deficiency from indisposition to direct their minds properly to subjects, &c. There is a laxity which betokens any thing but that directness of mental feeling, whose train helps the student to the summit of science. But, to avoid vague sayings, and loose allegations, let us note instances and facts in our history.

During the years of '31, '32, '33, and '34, our people were gradually uniting in a measure which was proposed by some of the wisest heads among us, and which I am bold to say, has not been successfully controverted; I mean the convention system. But in '34 we beheld this system suddenly abandoned, and the people were off in a flight, catching at a sheet of white paper held out to them from another quarter! I do not hesitate to say, that the fever of 1834, which so suddenly turned our people from their noble work of improvement, and set them in chase after shadows fleeing in the wind, has thrown us twenty-five years in the rear.

The history of this affair demonstrates the deficiency I have named. From 1834, to 1836, abolition was somewhat popular with our people, but soon it was worn out, and now it possesses no more interest than can be given it by some extraordinary occasion. To what is this shameful fact attributable? Why, to the habitual disinclination to put the mind down faithfully to what is worthy of our attention.

Is it true, sir, that two and a half millions of our kinsmen in these United States are bleeding in bondage, and yet that only about one in ten of the five hundred thousand free colored Americans are abolitionists? And many of these only feel like abolitionists when the subject is, by the highest touches of oratory, forced upon their feelings? Slavery, whose enormities written or told in the most ordinary style, no tender-hearted person can read or hear without emotion, are heard with very little interest, unless told in a finished oration by some great champion, and seldom read at all, written in any style!

And why this? Because, I answer, the faculty of attention is abused, and neglected.

And I do not conceive that any possible excuse can be forcible for a deficiency so voluntary and ruinous. Witness the "Amistad" affair. In the short period of a few months, God has, in the history of this matter, presented us a theme of reflection more commanding than the history of the slave trade has furnished since the days of Wilberforce; and yet I hazard the prediction, that this case will go through our courts, and that our people will fall through sheer inattention to record in their minds a correct outline, even of the facts.

I have taken some care to ascertain whether the attention of our people has to any extent been wrought

upon by this very affecting case, and I am convinced that the negative is the fact.

Mr. Editor, this number ought to be reviewed, and handed to you in better style, but as my time is exceedingly limited, I must let it pass just as it is, and subscribe myself
LONG ISLAND SCRIBE.
Newtown, December 2, 1839.

The Colored American.

NEW YORK, SATURDAY, MARCH 28, 1840.

Remittances by Mail.—"A postmaster may enclose the money in a letter to the Publisher of a newspaper to pay the subscription of a third person, and frank the letter, if written by himself; but if the letter be written by any other person, the postmaster cannot frank it.
AMOS KENDALL."

The office of this paper is removed from 161 Duane-st., to 9 Spruce-street, 3d story.

COLORED CHURCHES IN THIS CITY.

The caption of this article, taken in its broadest sense, may subject it to criticism on the one hand, and to certain objection on the other; in reference to the latter we would say, we take things as we find them, and make the best use of them—to reform what is wrong.

In presenting to the public the different churches in this city, in which our people worship, and under their control, the different denominations to which they stand related, their several pastors, and appending a few remarks thereto, we have more than one object to accomplish.

Mankind generally act towards a people, as they feel towards them, and feel in accordance with their views of them, and the views they entertain are measured by what they know or do not know of their character, their virtues or their vices. We are convinced that the greatest amount of the prejudice in our country, which exists against our people, has its foundation in wrong views of them, and that such views are predicated upon ignorance, or upon what the people do not know of what is meritorious, and virtuous, and consistent among them; and that contact by our people, in every possible way, will be a very efficient method to change the views and the feelings of the public, and the course they pursue towards us; because, it will develop the whole people, and the whole character of the people. We know of no better way to effect this, than to develop through the press, the mind of the people, and those institutions existing among them, which of themselves are an index to the moral character and condition of any people. In referring to the different churches, we begin with those farthest up, in the suburbs of the city.

UNION CHURCH is a frame building, owned by the congregation, and having been built about three years, located in Fifteenth street, a growing part of the city, and near to which, most of the members and congregation reside. The exact number of communicants attached to it we do not know; we presume they number more than a hundred, and they are a plain and exemplary people. A branch of this church is also located in Yorkville, three miles distant, where they have a small frame building, and both are under the pastoral care of the worthy and benevolent Rev. James Barney, as Elder. They are an independent sect of Methodists, the main body of which is located in the State of Delaware, in the city of Wilmington, and vicinity. Rev. Peter Spence of the latter place, is general superintendent of the sect.

BETHEL CHURCH—a commodious brick building, owned by the congregation, four years old, located in Second street, near the East River, a very favorable location, it being contiguous to a large number of our people residing in that part of the city, and who need to be brought under the influence of the Church and of the Sabbath School, and who live quite removed from any place in which our people worship. It has some hundred communicants, and a respectable congregation, and is now under the pastoral charge of the Rev. Mr. Robinson, with whom we are not acquainted, though we hear him spoken of as a very worthy man. This church stands connected with another sect of Methodists, denominated the first African Methodist E. Church in the United States. They were the first of our people, who seceded from the Methodist E. Church in Philadelphia, with the Rev. Richard Allen as their leader, who was afterwards bishop of the connection until his death. This denomination embraces four conferences, over which the Rev. Morris Brown, of Philadelphia, presides as bishop.

St. MATTHEW'S FREE CHURCH, Protestant Episcopal, is a commodious brick building, capable of holding more than fifteen hundred people, and is located in the upper part of Watt street. Its relative location to other churches is good, it being sufficiently distant to make it a desirable spot for a place of worship for our people. The building is not owned by the congregation, but leased; the church is in its infancy, having been organized but a few years. A few of the communicants were formerly members of another church, but, to extend the Redeemer's kingdom, withdrew to build up another branch of the Church in this city. The congregation is respectable; the number of communicants we do not know. It is now under the pastoral charge of our talented and learned brother, the Rev. I. G. De Grasse, whose ministrations are of a high order.

St. PHILIP'S CHURCH, also Protestant Episcopal—is a neat brick building, owned by the congregation, and capable of holding two thousand people; and is located about midway in Centre street, which since having been improved, is one of the most pleasant streets in the city. The location is a good one, it being contiguous to our people, in all directions. It has a plain exterior appearance, but the interior, though not having all the modern improvements, is exceedingly neat and comfortable. It has a large congregation, and about 350 communicants, to whom the liturgy is read most pathetically, and responded to most orderly and harmoniously. It is under the pastoral charge of the meek Rev. Peter Williams, all of whose ministrations are inviting and affecting.

ABYSSINIAN BAPTIST CHURCH, of the Calvinistic close communion order, is a frame building, and located in Anthony street, west of Broadway, formerly owned by the congregation, now having passed into other hands, in consequence of a mortgage and heavy assessment. It is now leased, an effort will probably be made to buy it back.—The location of this church is not so pleasant as many others, yet it is very convenient to a large body of our people. It is capable of holding fifteen hundred persons, and has in its communion about three hundred members,

and attached to it a large congregation. It has now no settled minister; the pulpit is supplied by a licentiate, a white gentleman.

ZION BAPTIST CHURCH, is of the same order. This is a frame building, sufficiently large to hold at least twelve hundred people, and formerly belonged to the Swedenborgians sect; it is now leased by this congregation. It is located in Pearl street, near Chatham, not so desirable a location for the church and congregation as though it were in another part of the city. This is a branch originally from the Abyssinian Church, which withdrew a few years since. It now has about one hundred and fifty communicants, who with a respectable congregation, do more to sustain the temporalities of their church, than any other congregation of our people in the city, and probably as much as any congregation, of any people, of the same number, and with similar means. It was until recently under the pastoral charge of our worthy brother the Rev. J. T. Raymond; now it has no settled minister.

FIRST COLORED PRESBYTERIAN CHURCH. This is a substantial and commodious stone building, owned by the congregation, and capable of accommodating at least fifteen hundred persons. It is located in Frankfort street, corner of William. The exterior of this church has nothing about it very inviting. The interior is plain and neat, and in the evening, when lighted up, is probably the most pleasant of any of the churches. The location of this church is not so good now as formerly, it being too far down town for the congregation. The rush of all classes of the people up town, for a few years past, has carried with it many of the people belonging to, and worshipping in this church, so that the congregation is not on all the services of the day so large as formerly. It is however well attended, and numbers about four hundred communicants. It is now, as it ever has been, under the pastoral charge of the pious and devoted Rev. Theodore S. Wright, whose ministrations are plain, pointed and faithful. There is another Presbyterian congregation of our people, but we believe no organized church, who worship in a convenient hall in Spring street, near Hudson, a very desirable location for a congregation of our people, being some distance, in another direction, from any of the other churches. It is under the spiritual direction of the Rev. William Mansfield Lively.

ASBURY CHURCH—a respectable frame building, capable of holding from twelve to fifteen hundred people, and located in Elizabeth street, in a healthy and desirable part of the city. The building is owned by the congregation—the lot, we believe, by a former member of the church, now a respectable minister of the denomination. It has now about three hundred communicants, and a respectable congregation, and is under the pastoral charge of the amiable and faithful Rev. Jacob D. Richardson, whose ministrations are of the latter trait in his character. It is of the Methodist order, of which we shall have occasion to speak more fully, in connection with another church.

ZION CHURCH. This though last, is by no means least; it may be said to be the mother church of all the rest. There is perhaps no one, of all the churches, though of other sects, in which may not be found some one or more, who has been either a member of this church or of the congregation. Upon the site where the present one now building stands, we believe was erected the first building dedicated to religious service, and opened as a place of worship exclusively for our people in this city.

Whether the first building was burned down or not, we are not now able to say; we know it was displaced by a large stone building, which seated more people than any of the above mentioned churches. This was destroyed by fire in August last. They now have upon the same site, quite in progress, a still larger brick building, nearly finished, to be opened in a few weeks, with nearly all the modern improvements in church building. It is nearly three stories high, the first story being divided into class rooms, school rooms for Sabbath schools, and a commodious lecture room. The main body of the church is above this, and the spacious galleries, of course, still above.—The exterior of the building does not strike the eye so favorably, but the interior, spacious as it is, is being fitted up in excellent plain taste, blending with it all that is modern in the interior arrangements of churches. We doubt not the services to be performed there will be as much improved from formerly, as the present church is more "glorious" than the former.

The location of this church is in Church street, corner of Leonard, a pleasant part of the city, and very central to the main body of our people. It numbers about eight hundred or more communicants, with a congregation ordinarily of from two hundred to two thousand people, and is now under the pastoral charge of the zealous Rev. Timothy Eato, whose ministrations are like this trait in his character.

This church is the head of another denomination of Methodists in this country, denominated the African Methodist E. Zion Church, standing independent of every other sect of Methodists, embracing two conferences, presided over by our worthy and venerable father, Rev. Christopher Rush, of this city, in the character of Superintendent. They seceded some years since, from the Methodist E. Church of this city. Asbury church above mentioned, holds its relation to this ecclesiastical body.

The above are the ten places of religious worship of our people in this city, and they are more spacious, more costly, and more tasteful than the churches belonging to our people in any other city, or any other place, at least in the free States, we have had ample opportunity to know. We have appended more remarks in enumerating the different churches, than we at first anticipated, but perhaps we could not better occupy our columns, for once, than by doing so; they will be before the public, and our people in this city will be represented by them, to be judged of for good or for evil, as they may appear, either favorably or unfavorably, in the view of the public. They will also furnish the public with an index to our heathenism, or to our religious character, and moral condition, and they will be stereotyped, as a matter of history, though imperfect.

We commence this week, sending bills to subscribers, who are in arrears, some for one year, and some for more. To those who owe for six months or thereabouts, we make out the bill for one year; the bills are made out for the actual number of papers sent, exclusive of suspensions. Friends, we want the money very much—it is our money; we are under heavy expenses, and cannot get along without it. We are not now asking you for money in advance; if you will pay each your bill, it will enable

us to trust you a short time on the advance, though we shall trust our country subscribers less than we have done. You can send us the amount of your bill free of charge to yourself or yourself, by requesting the P. M. to forward it. If there should be any error in the bill, please inform us, free of postage; we believe they are correct.

To some of those subscribers, who have returned their papers, or requested Post Masters to have them stopped, we wish to say, that should the paper continue to come to you, it will be because you owe us more than we are able to give you, and we shall send it six months, or until you have paid us one dollar. We hope that Post Masters, who see this, will inform the subscribers accordingly.

MARCH 21, 1840.

To the Editor of the Colored American:

SIR—I am sorry to learn from Rev. Mr. De Grasse, that the article which lately appeared in the Churchman, and which is referred to in your paper of the 14th instant, has excited against him the odium of his people. This is very unjust to Mr. De Grasse. His only object was to excite an interest for his people among the white population. He stated to me in general terms, that there were about 12,000 of his people spiritually destitute, needing the instructions of the Gospel, or something to that effect; and this is all he had to do with the article in the Churchman. The expression that these 12,000 heathens at our doors, was my language, and not Mr. De Grasse's. Nothing invidious or unkind was meant by it towards the colored people, who have from me all due sympathies and regard. I should have said, and have often said the same thing of any number of whites, who are in like manner spiritually destitute; for I fear there are a great many wicked or ignorant white people as well as colored people who are virtually heathen.

I make this statement to free Mr. De Grasse from the blame which, I am sorry to hear, he has incurred from his people, by the very means which he took to do them good.
I am, &c.,
S. SEABURY.

The above letter from Dr. Seabury, is an additional testimony to the article in our paper of the 14th inst., in vindication of brother De Grasse, from the statements made in the Churchman of February 29th, and to which we then referred.

We knew, as soon as we saw the article in the Churchman, that it would be of bad tendency amongst some of our people. We thought it ought to be noticed by us, but we hesitated, because we did not wish to bring Mr. De Grasse's name before the public, in connection with the article, as we should have to. But when a few days had passed, and we had seen the excitement it had produced, and that, too, among Churchmen, we felt driven to say what we did, to defend brother DE GRASSE from the sentiments it contained, as well as to take exceptions to the general character of the article. We cannot see how any thing we said, can be so construed, as to implicate our brother in the least, or regarded in any other light, than in his defence, and we are as happy to learn, that our remarks have not been so construed, as we were to have an opportunity to defend him from blame. We have no comments to make upon the above letter, it is honorable to Dr. SEABURY, and just to Mr. DE GRASSE, and we cannot see how any but evil minded persons, who would be glad to have it so, can hereafter lay any charge to the worthy brother.

In our last, we stated that we had one charge against our friend of the LIBERATOR, and which we should prefer in this number. It was in relation to some things said and done, in the matter between him and brother Beman, and which, as we thought, involved a principle, we least expected from that quarter; but as we perceive the whole affair is so identified with the EASTERN troubles, and to touch the matter, might have a tendency to draw us into that unhappy affair, to keep out of which, we conceive to be our duty, and upon a "second sober thought," especially after having borrowed the last LIBERATOR, and seen how far that matter has unhappily gone, we think the best, until we can see our friend, and make it a private matter between him and ourselves, and talk over a few things plainly.

PROFESSOR BRONSON gives his next series of recitations at the Tabernacle, on Wednesday evening, April 1st, and his gratuitous exhibition of biblical readings, &c., at the same place, (this) Saturday evening, 28th inst.

We are happy to announce to the public, that our indefatigable and worthy friend, W. P. JOHNSON, has accepted the General Agency of this paper. He will operate for the present in this city, where he needs no recommendation to commend him to our people, or their friends. He is operating already with success; brethren, be ready for him.

We hope our readers will excuse the length of our article upon the Churches; we could hardly crowd it into a smaller compass. We do not intend to give you many such long articles.

A. G. B. is very acceptable; hand them over still, friend A. G. B. Where is Augustine? has the smoky city no clear sky? Brother J. B. V. received—very acceptable; glad to hear from you and yours.

Notice of the Connecticut State Total Abstinence Society, was unintentionally overlooked last week by the printer.

We apologize to Long Island Scribe for the delay of his article—it has been twice overlooked, last by the printer.

We promise our readers something next week upon the Immigration question, movements in England upon this subject, &c.

We call the attention of our readers to the excellent Eulogy, on our first page, upon the life and character of our esteemed friend, Dr. John Brown.

For the Colored American.

DEAR RAY,—I was almost overjoyed to receive the "Colored American" again, as it was a few days since put into my hands. It has not been dead, then, but only slept—took a nap—which I hope was a sweet one; and that it has now arisen—in full immortal prime,—strong and vigorous. During its slumbers I perceive that, through the exertions and efficiency of its friends, it is enabled to come forth very much improved. We want, and must have, such a paper. Deep and burning shame ought to mantle the face of every colored American in the free States, if we do not have a paper of our own. Stand aloof, and think what