

Paul Cuffe

Daring Seafarer and Early Abolitionist

c. 1759 - 1817

- Mariner
- Entrepreneur
- Philanthropist
- Abolitionist
- Pioneer



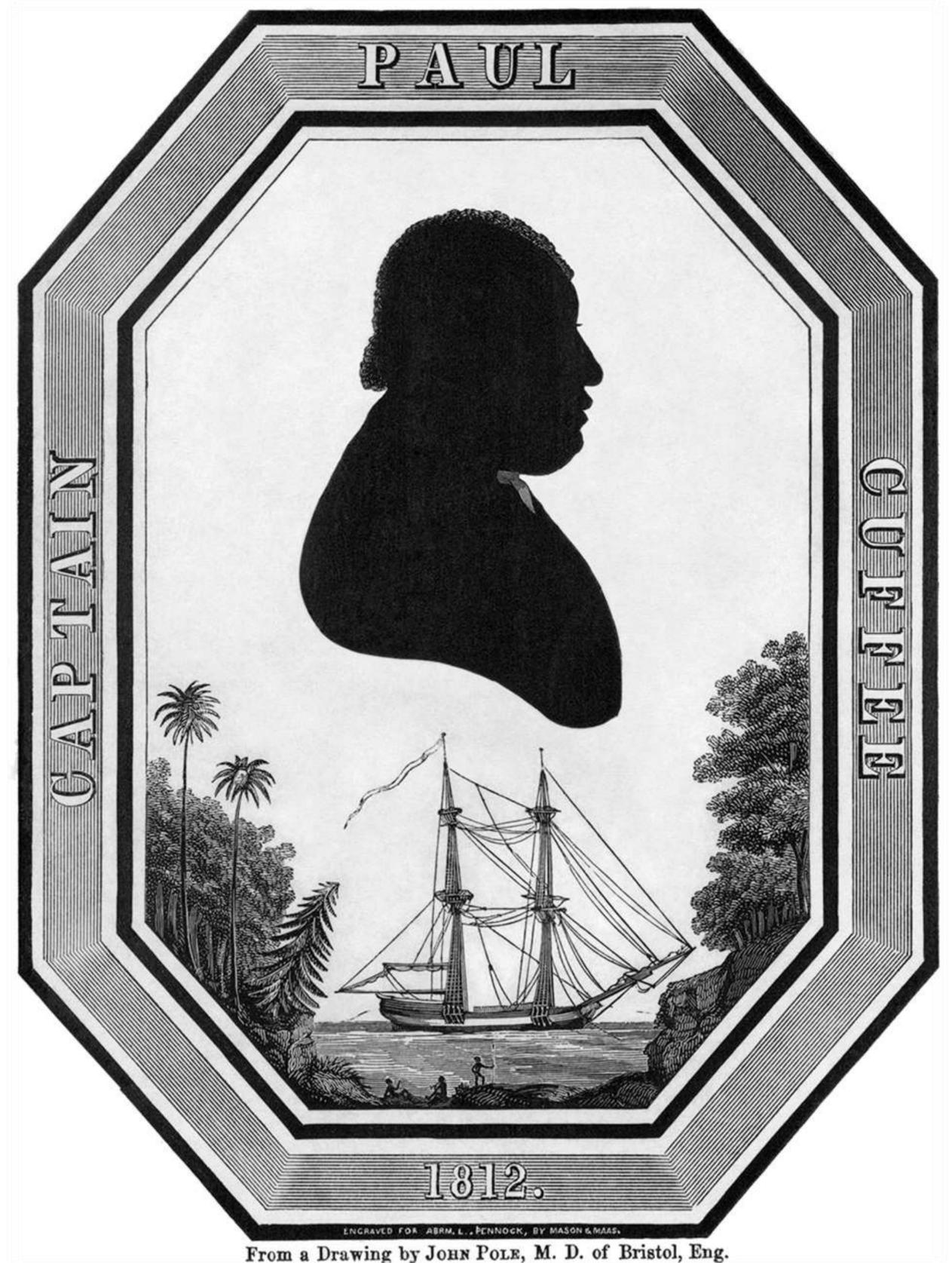
This oil-on-canvas painting once sold as an image of Captain Paul Cuffe – but we do not know where the painting came from or if it is actually Cuffe.

Life Achievements

Paul Cuffe was a sea captain, entrepreneur, and philanthropist who lived during early development of the United States.

In the early 1800s, he was perhaps the wealthiest Black man in the country, well known and respected for his business sense and moral character.

This engraving of Paul Cuffe by Mason & Maas is in the Library of Congress.

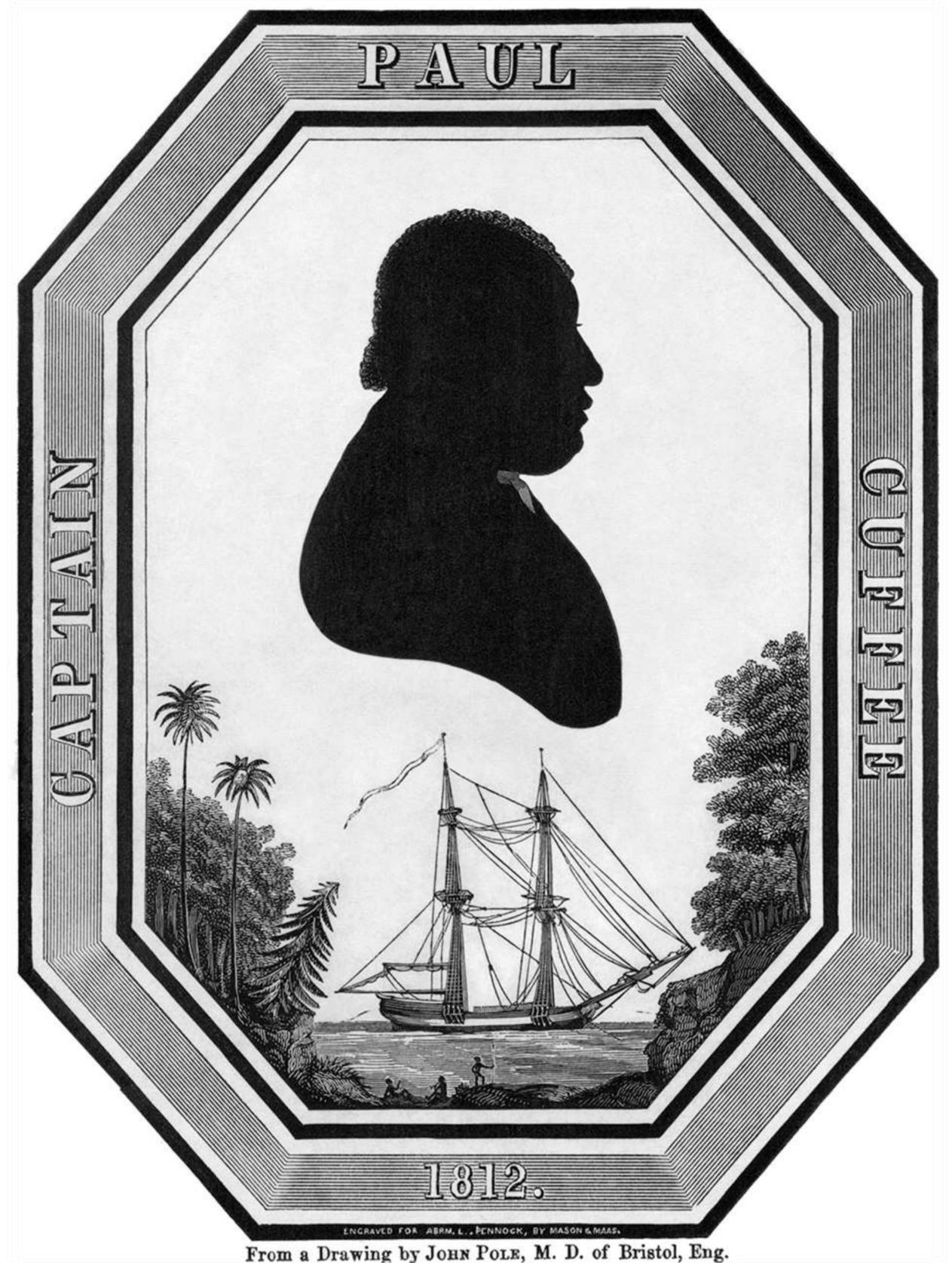


Life Achievements

Cuffe used his wealth and influence to advocate for the abolition of slavery, advance the cause of racial equality, and promote unity among all people of African ancestry.

Cuffe pioneered one of the first racially integrated schools in America and was the first man of color to visit the White House, where he met with President James Madison in 1812.

This engraving of Paul Cuffe by Mason & Maas is in the Library of Congress.



Ancestry



Paul Cuffe's father was a man from the Ashanti tribe (likely born in modern-day Ghana) named Koffi, who had been kidnapped and sold into slavery as a boy. Koffi became a skilled carpenter and was freed by his owner, Jacob Slocum, in 1745.

Koffi took his enslaver's last name and married a Wampanoag Indian woman, Ruth Moses; together they settled on a farm and had seven children.

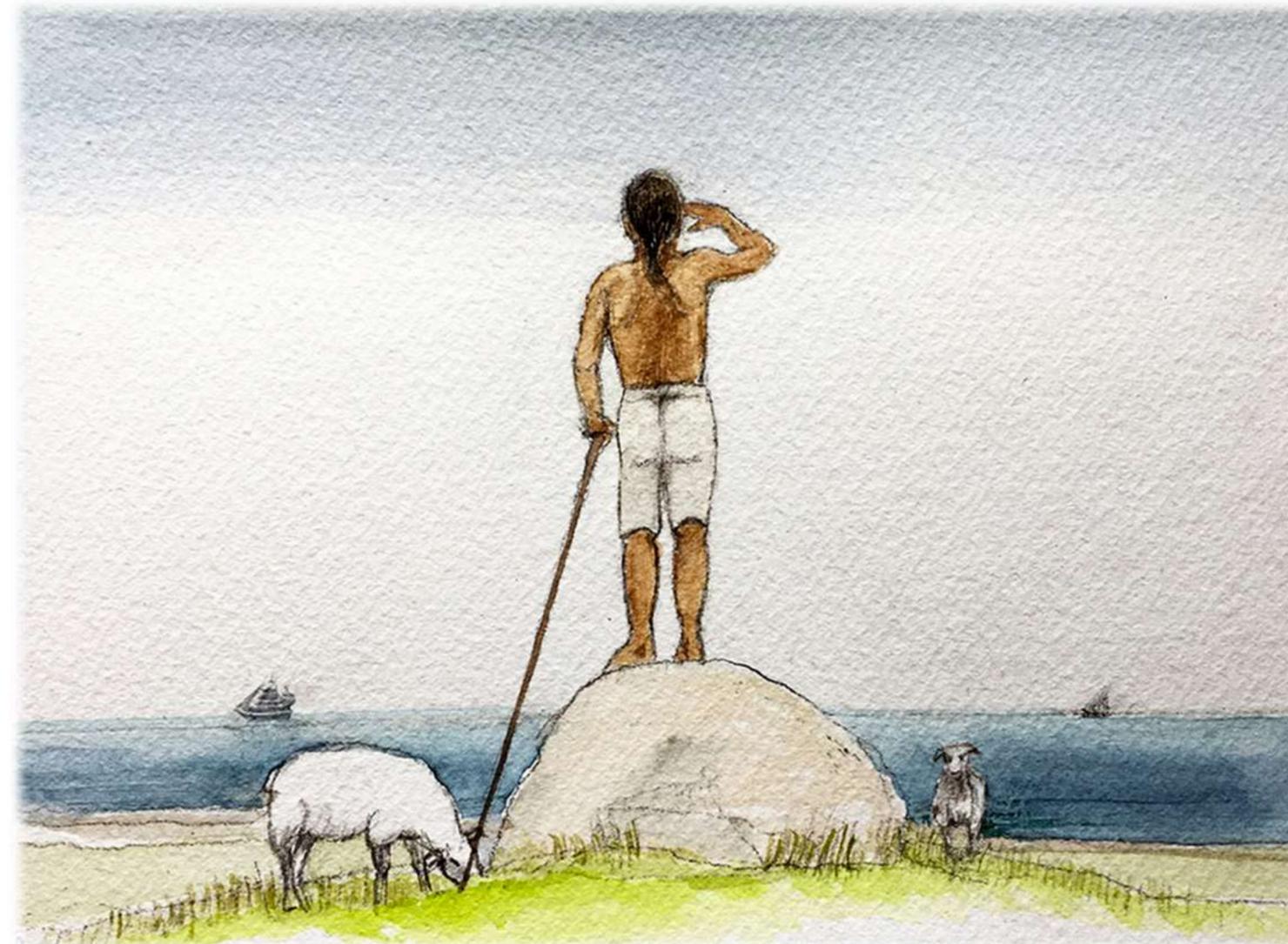
Paul Cuffe was born Paul Slocum on Cuttyhunk Island, Massachusetts in 1759.

This image from the PaulCuffe.org website depicts the parents of Paul Cuffe.

Ancestry

Paul was only 12 when his father died in 1772. He and his older brother John inherited the family's 116-acre farm.

Some years later, as young men, the brothers dropped "Slocum" and adopted the last name "Cuffe," an Anglicized version of their father's African name, as a tribute to him.



This image from the PaulCuffe.org website depicts Paul as a boy on Cuttyhunk tending sheep and watching passing ships.

Taking to Sea

At age fourteen, young Paul left the farm for a life on the sea. He signed on to a whaling ship, and voyaged to the West Indies in 1773.

During a voyage in 1776, he was imprisoned by the British Navy in New York harbor.

The exact charges are unknown, but they were almost certainly connected to the outbreak of the Revolutionary War throughout the colonies.



This image from the PaulCuffe.org website depicts Cuffe on a whaling expedition.

Daring Smuggler!

During the Revolutionary War, the British blockade kept ships from bringing goods to the colonies. This was especially a problem for island communities. Once released, Cuffe used his skills as a sailor to take much-needed supplies past the British blockade to his neighbors in Nantucket and on Martha's Vineyard.



This was extremely dangerous work. In addition to outwitting the most powerful navy on earth, Cuffe had to deal with pirates and the natural dangers of navigating the Atlantic coast at night. While smuggling goods to people along the shore, he formed relationships with important families who relied on the smugglers to survive.

This image from the PaulCuffe.org website depicts Cuffe and a friend nearing Nantucket at dawn.

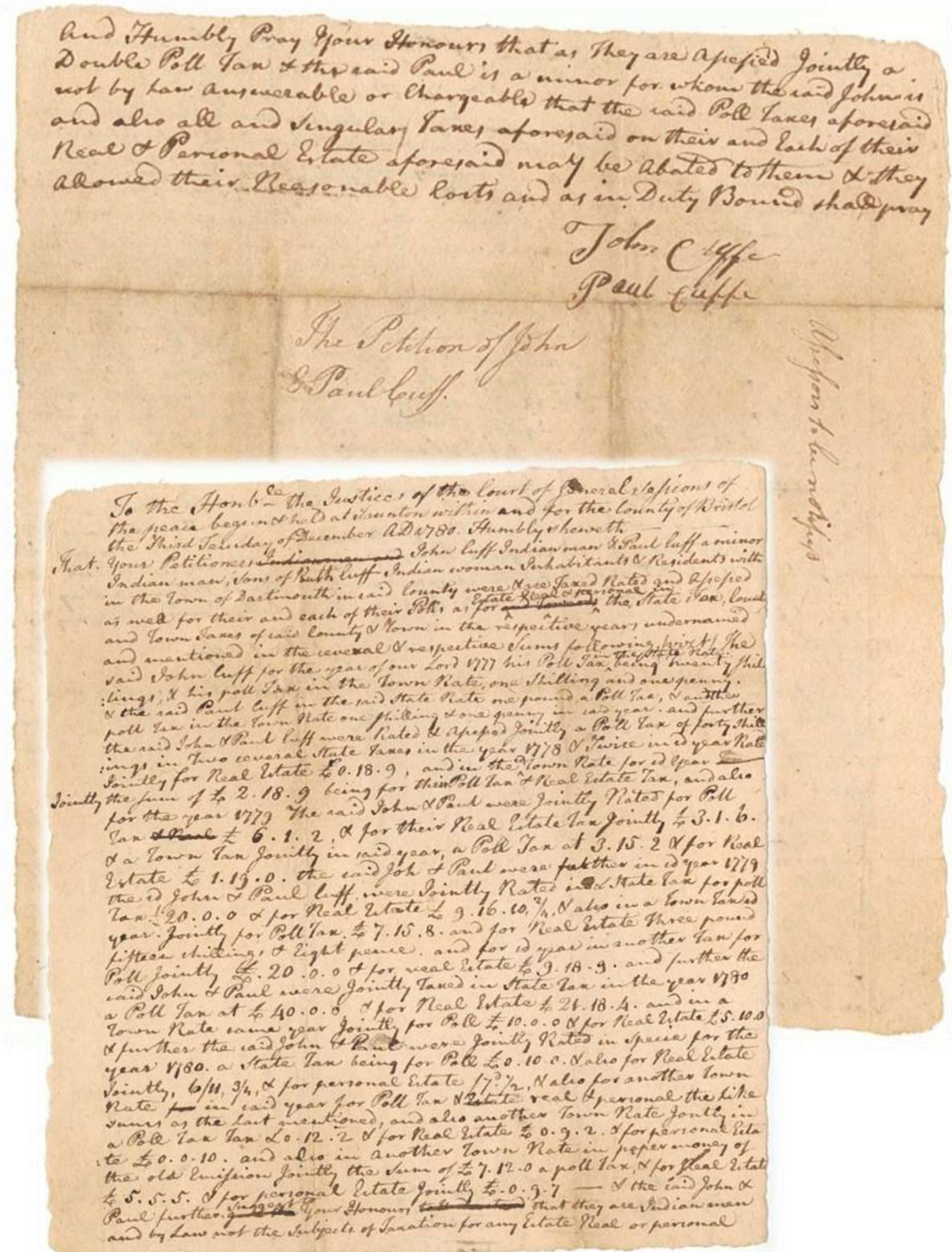
Tax Protests

Paul Cuffe fought for the values of the American Revolution on land and sea – even if that meant opposing the patriot leadership.

In the spirit of the famous motto “No taxation without representation,” in 1780 Paul, his brother John, and some other men of color appealed to the Massachusetts state house that since men of African ancestry were unable to vote they should not be taxed.

Young Paul’s wartime experiences on land and sea strengthened both his commercial ambitions and his resolve to fight for his rights.

Actual petition signed by John and Paul Cuffe regarding taxation from the [National Museum of African American History and Culture](#)



Going into Business

In his twenties, Paul Cuffe was hard at work building a family and a successful trading business. In 1783, he married widow Alice Pequet (like his mother, a Wampanoag Indian woman) and went into business with his brother-in-law, Michael Wainer, who had married his sister Mary a few years earlier.

Michael and Mary's sons grew up to serve on the ships that Paul and Michael built. Paul and Alice had seven children.

Paul Cuffe's son, also named Paul, went into the family business and published his *Narrative of the Life and Adventures of Paul Cuffe* in 1839, a tale of life at sea in the early 1800s that includes memories of sailing with his father as a boy.



Building the Traveller, painting by Ray Shaw.

Business Success

Imagine what it must have been like sailing across the Atlantic ocean during this era!



The Traveller, painting by Ray Shaw.

How long do you think the trip would have taken?

How dangerous do you think it was?

What hazards would it involve?

“Back to Africa” Colonization

In London, where he stayed many times during his voyages, Cuffe formed close ties with many in the abolitionist movement. Impressed by this African American entrepreneur and his deep religious convictions, British abolitionists asked Cuffe to sail to a newer British colony—Sierra Leone—created as a settlement for former American slaves who had run away from their masters and joined the British during the Revolutionary War.

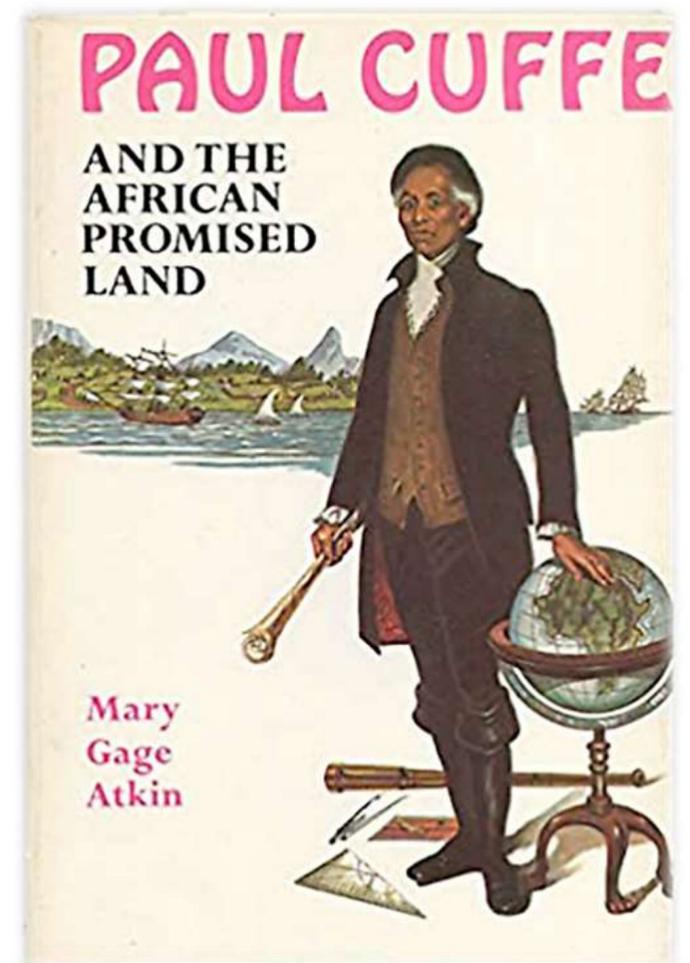
Why would the British be interested in resettling people who had supported them during the Revolutionary War?

Have you heard of the “Back to Africa” movement?

Why would people have supported it?

Why might other people be opposed to it?

A biography of Paul Cuffe and his quest to attract freed Blacks from America to the colony of Sierra Leone, by Mary Gage Atkin, 1977.



“Back to Africa” Colonization

In 1810, Cuffe spoke in Philadelphia to a large group of men sympathetic to the cause of colonization; in December, he set sail for Freetown, Sierra Leone, on his brig, Traveller, with a crew of eight Black men and one White apprentice seaman. For Cuffe, this was not just a business venture - he believed he had been called by God to uplift all his fellow men of African descent.

Cuffe docked at Freetown in the spring of 1811. He was encouraged by much of what he saw — functioning courts, churches, and schools surrounded by abundant natural resources.

He founded the “Friendly Society of Sierra Leone” after meeting with local leaders in Freetown.

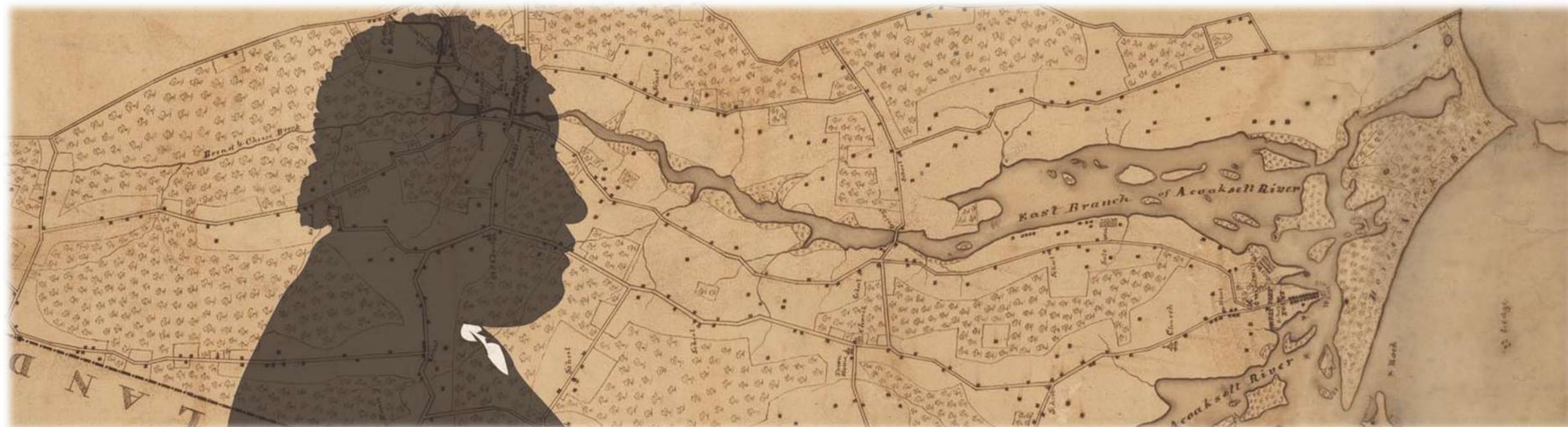


Sierra Leone is located on the
West Coast of the African Continent

“Back to Africa” Colonization

Having stayed in Sierra Leone a few months, Cuffe next sailed for Liverpool, England, where he was now famous. Crowds of Englishmen hoping to get a look at the famed captain greeted the Traveller.

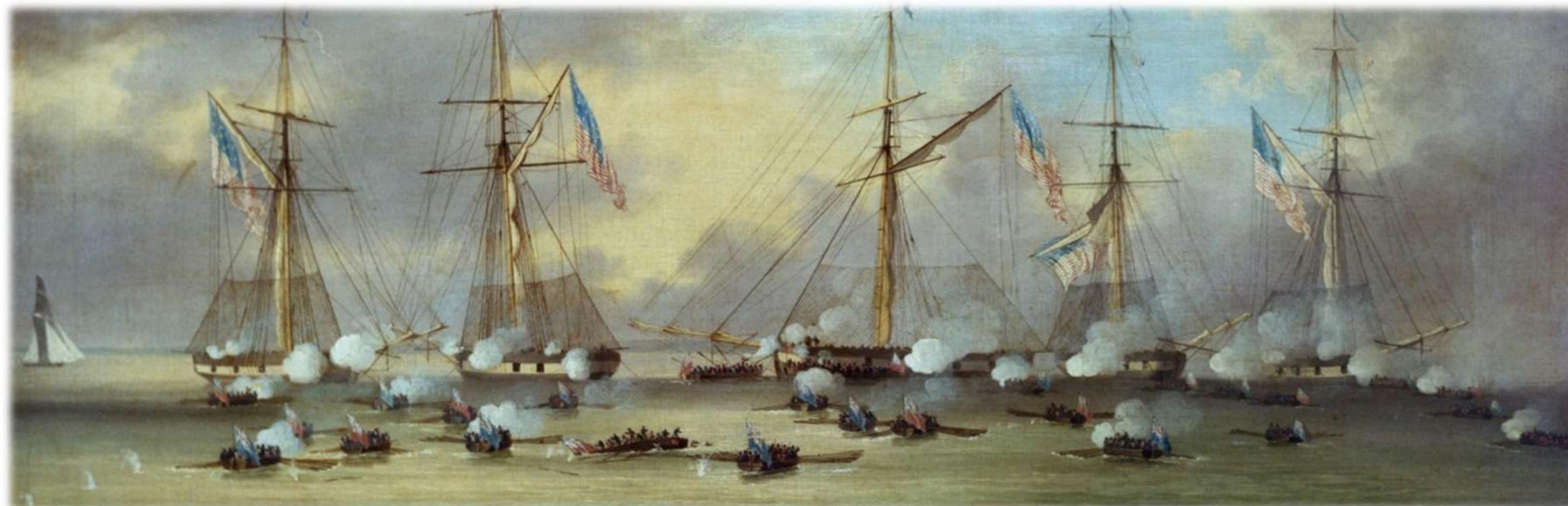
British writers reported on Cuffe’s daily activities as he and fellow abolitionists toured London to raise funds for the Friendly Society and formalize its status. During this time, the supporters made plans for the recruitment of settlers and the colony’s material development.



War of 1812

When Cuffe returned to the United States, the War of 1812 between America and Great Britain had broken out. Given that the Traveller was carrying goods from Sierra Leone, a British colony, Cuffe's ship and cargo were seized.

But Cuffe had never been afraid to stand up for his rights. He appealed to some of his Quaker friends to arrange a meeting with President James Madison, whom Cuffe hoped to persuade that the situation was only the result of bad timing, not a deliberate attempt to break the blockade.



Visiting The White House

Cuffe rode the stagecoach from Massachusetts to Washington and became the first Black American to visit the White House, where he met President James Madison.

Cuffe was, by all accounts, greeted warmly by the President and his advisors, and Madison ordered that Cuffe's ship and cargo be released. He wanted to hear about Cuffe's travels in Sierra Leone and Cuffe's assessment of its chances for success.

Madison had a strong interest in colonization and would become a member of the American Colonization Society (ACS) — an effort to colonize Africa with Black American freedmen led mostly by White Southerners (including slave owners) and Presbyterian churchmen. This project which would eventually lead to the creation of Liberia.



Statue of James Madison by Walker K. Hancock, Library of Congress James Madison Building, Washington, D.C.

America: His True Home

Though later in life Cuffe did provide advice to the ACS, he was suspicious of their intentions and repelled by the prejudices held by many of its leaders.

Cuffe believed Christianity, commerce, and democracy could help build in Africa a dramatic example of racial equality. The ACS, on the other hand, saw free Blacks as unequal and viewed colonization as a way to “repatriate” them from America to Africa.

Still, though proud of his African ancestry, Cuffe always saw America (especially the Massachusetts coast) as his home.

American Colonization Society membership certification for Jonathan Crane, signed by “James Madison, President,” c. 1830s. In this context the title refers to his leadership of the ACS later in life.

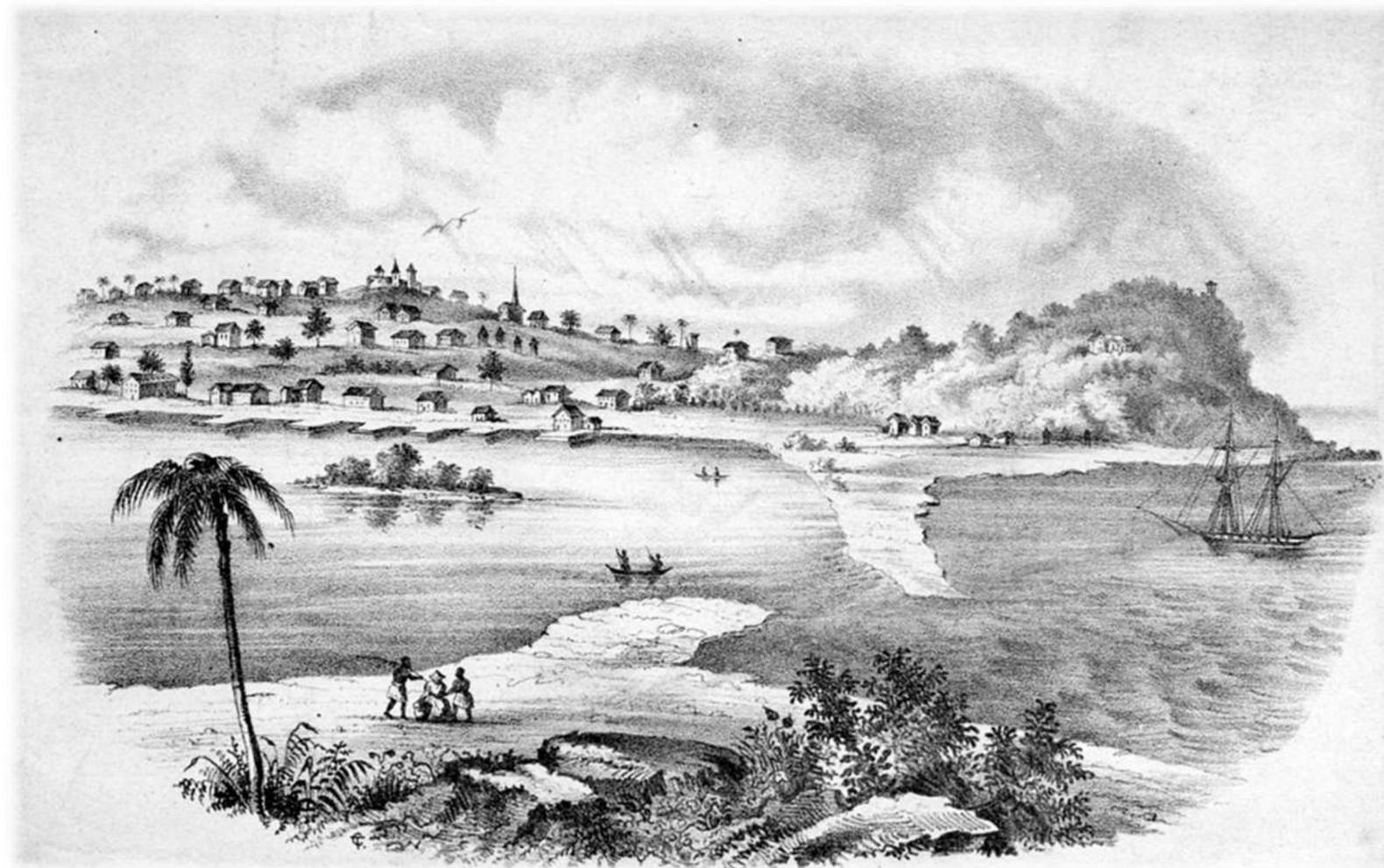


Last Voyage

Cuffe's final voyage to Sierra Leone in 1815 brought 38 African Americans to Freetown.

It seems that Cuffe had been promised funding by his abolitionist friends in Britain to support this venture, but the money never materialized.

Cuffe brought this small number of settlers across the Atlantic at an enormous expense to himself, and lost much of his fortune.



Final Days

Just two years later on September 7, 1817, Paul Cuffee died at his home in Westport.

Cuffe's last words to his family – “let me pass quietly away” – reflects the noble, reserved character for which he was respected and admired in his lifetime.

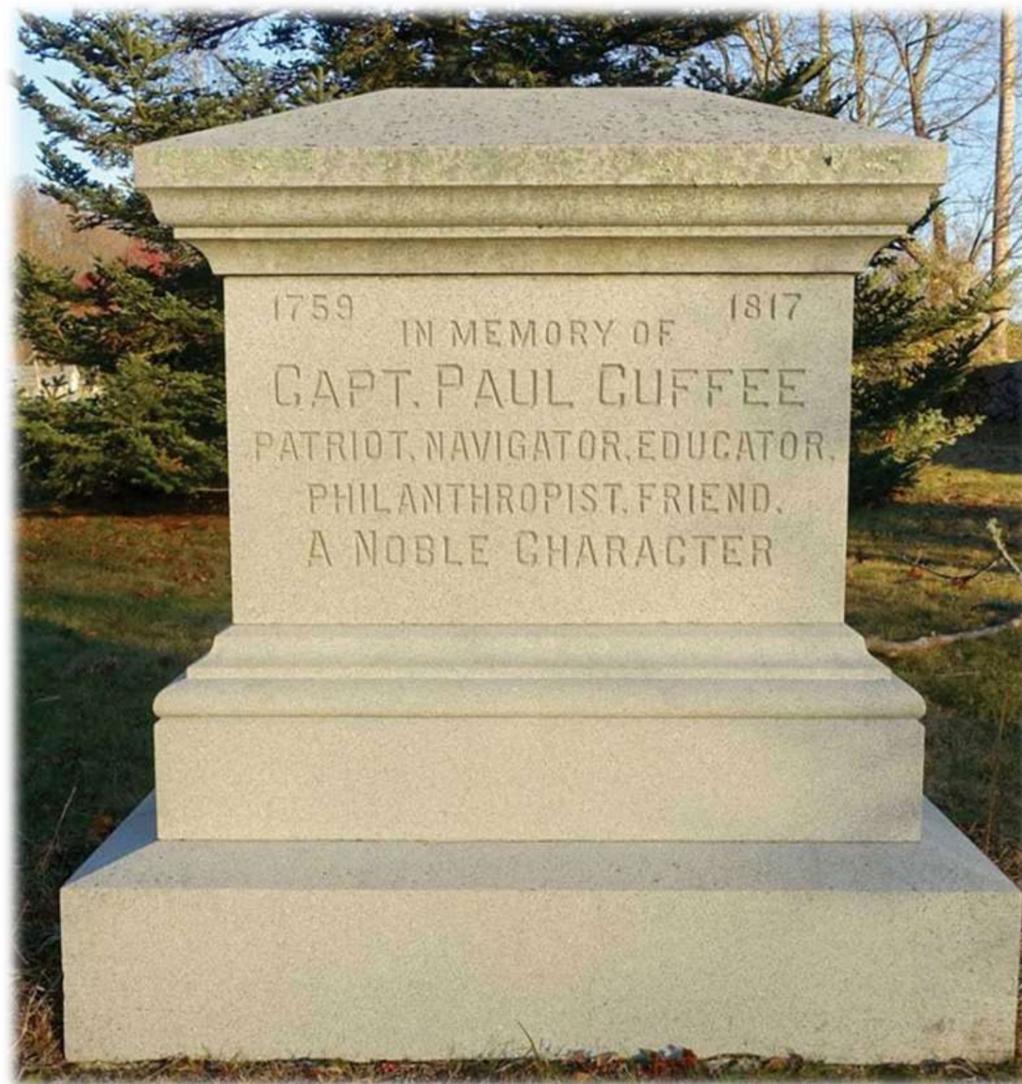
He was buried in the Westport Friends Meeting House cemetery in Massachusetts.



Gravestones commemorating Paul Cuffee (1759-1817) and his wife Alice Abel Cuffee (1755-1819) are located in the cemetery behind the Friends Meeting House at 930 Main Road, Westport, MA.

Cuffe Remembered

Today, Paul Cuffe is widely memorialized and celebrated, especially on the south coast of Massachusetts, where many of his descendants still live.



Cuffe has been called a “Pan-Africanist” and a father of the “Back-to-Africa” movement by later interpreters. In some ways, this is true; Cuffe saw a Black-led colonization movement as a path towards the destruction of the slave trade and the liberation of the African diaspora. But in other ways, his attitudes aligned with those of White 19th century colonialists.

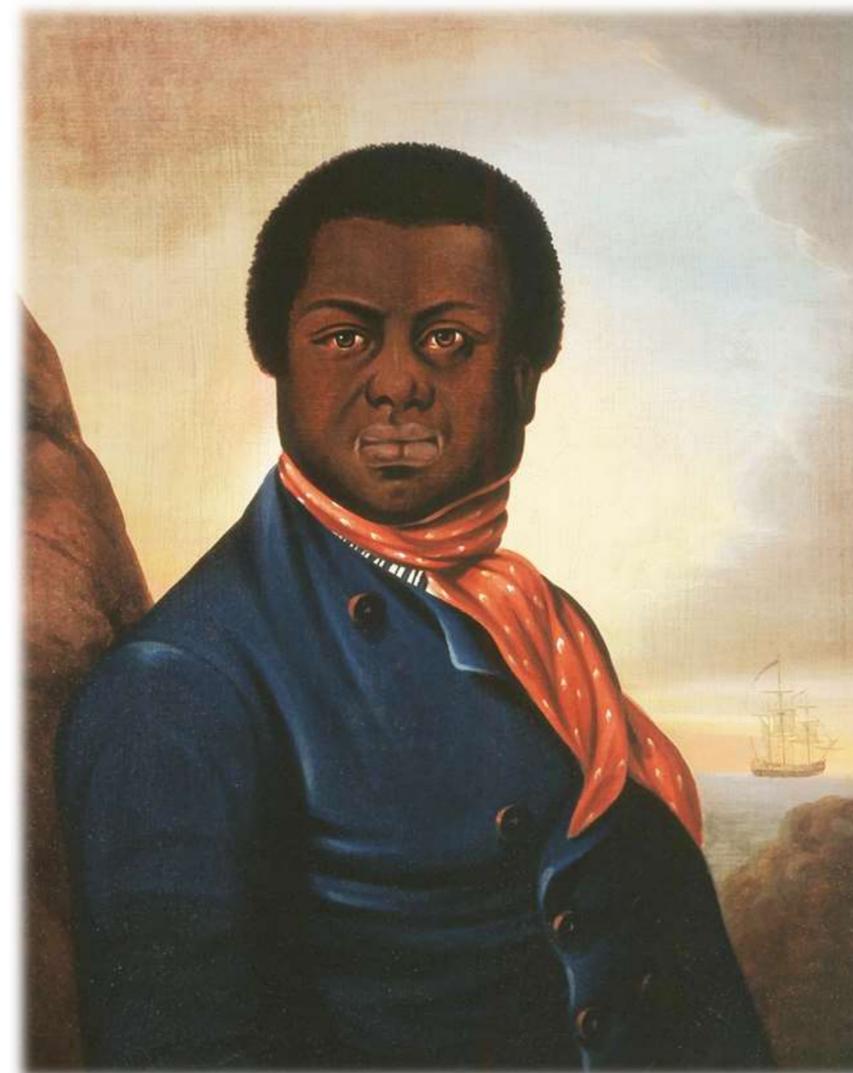
Monument located at Westport, MA Quaker Meeting House.

Cuffe's Beliefs

As historian Jeffrey A. Fortin wrote in his study of Cuffe's Sierra Leone venture:

“Scholars have often described Paul Cuffe as an early Black nationalist who brought with him the first shipload of colonists to Africa in 1815. Cuffe probably would have endorsed that view. At the same time, he would not have been at all reticent about explaining his determination to export Christian, entrepreneurial, moral, or American, values to Africa.”

But very few free Black Americans had any interest in leaving the country in which they had lived all their lives. Those who did preferred to settle in the new Black republic of Haiti. However difficult their situation, most believed that the battle for freedom was here, in America, their home.



Portrait of a Black Sailor, possibly Paul Cuffe. Oil on canvas circa 1880. Unknown Artist. (Los Angeles County Museum of Art)

Cuffe's Beliefs

Liberia is a West African nation founded by Black American colonists in the 1820's. It replicated the social structures of the American South, where most American settlers originated, both in terms of its folkways and form of government. The settlers mostly married among themselves, and until 1980, a minority of "Americo-Liberians" controlled the country even though native Africans were in the majority.



Colonization of Monrovia in Liberia.

Cuffe himself seems never to have abandoned his colonial dream. A century later, when race relations in America were at their worst, Black leaders like Marcus Garvey would embrace (though for quite different reasons) a similar vision of building a Pan-African nation as a path to freedom and racial equality.

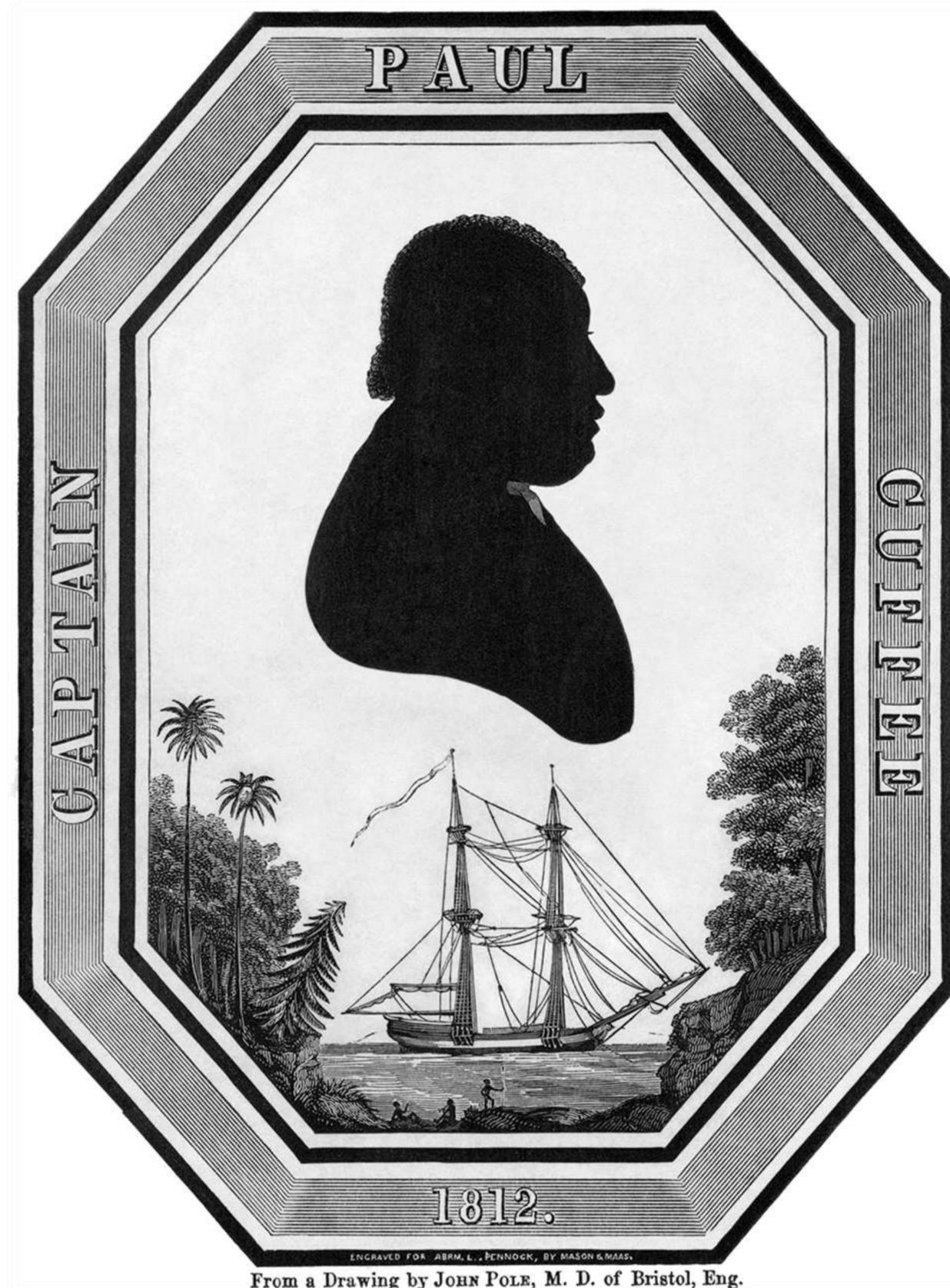
A Leader in His Time

How were Paul Cuffe's beliefs shaped by the times in which he lived?

Are your beliefs shaped by the times in which you live? How so?

How might your beliefs be different if you were living in the 19th century? The 20th?

What about the 22nd century?



From a Drawing by JOHN POLE, M. D. of Bristol, Eng.

Vocabulary

Abolition

Abundant

Advocate

Align

Anglicized

Brig

Colonization

Diaspora

Entrepreneur

Mariner

Philanthropist

Prejudice

Repatriate

Scrounging





WOODSON
CENTER

BLACK *History*
and **EXCELLENCE**