

The speaker said he would not attempt a description of the life or customs of Liberia, with which most of his hearers were doubtless already familiar; but would rather give the testimony of eleven year's residence in the country to the great good which the Colonization Society had done and was doing in Africa. He was convinced that if the work were thoroughly understood by all the white and black men of this land, it would engage their deepest attention and enlist their warmest interest.

It may be thought that the growth of Liberia has been slow. Numerically it has been so; but in substantial[,] solid growth in all those elements which are necessary in laying the foundation of a nation, and in building up an empire, the growth has been remarkably encouraging. Those who cast upon the supporters of this Society the odium of hostility to the race, and give the credit of great sympathy with them to a set of men who are only partial and temporary in their benevolence, ignore the principle that results, in the moral as in the physical world, of great and permanent importance are generally of tardy development. The founders of Liberia looked upon the negro as a man, needing for his healthful growth all the encouragement of social and political equality. They provided him such a home in his fatherland; and while a partial and narrow sympathy was pouring out complaint and invective, they planted the seeds of African nationality, and reared on barbarous shores the spectacle of a thriving, well-conditioned, and independent negro State.

Many of the advocates of the abolition of slavery do not desire to see the negroes form themselves into an independent commonalty; they believe them fitted only for a subordinate position. They expect them, when the country is delivered from slavery, to find their way among the free laborers, there to remain, pitied and patronized, held up—not allowed to stand alone. They do not realize that the words *Nationality* and *Independence* possess a charm and music for the negro as for them. The upholders of this Society show a truer appreciation of humanity in striving to deliver the race from this overshadowing, dwarfing patronage, in giving them a field of action where they have the whole battle to wage for themselves.

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papers. They can never be expressed. The sense of responsibility that comes upon him when he finds himself surrounded by his own people, taking the lead in every enterprise, assuming the high attitude of an actor—arouses his manliness, enlarges his mind, ennobles his soul. Many hope that the growth of free institutions and the progress of Christian sentiment will eradicate the intolerant prejudice against them that forbids their attaining in this country the distinction of true manhood. They may have that effect; but by that time the negro will have passed away, victimized and absorbed by the Caucasian.

There is everything in the condition of the negro, and the lessons which the European daily imbibes, to perpetuate the bitter prejudice, and to produce the conviction that it is destined to be permanent.

Reviewing some of the heavy disabilities under which the black man suffers in this country, the speaker asked, "And now, is it common sense, is it philanthropy to advise him to remain here and fight it out? What has he to fight with?" He did not blame white men for advising so, for they could not thoroughly enter into the case, but it grieved him to hear colored men take up the cry against Africa. But he would say that he had not yet found in this land one black man of standing and intelligence who opposed colonization. All the bitter and unrelenting opposition comes from the half-white men.

The speaker said he saw no other solution of the negro question in the United States than that proposed by the Colonization Society—of transferring these people back to Africa, and building up an African empire of respectability and power. For supposing it were possible for black men to rise to the greatest eminence in the country, yet so long as there was no negro power of respectability in Africa, and that country remained in her present degradation, she would reflect unfavorably upon them. Africa is the appropriate home of the black man, and he cannot rise above her. If a negro state of respectability be built up in Africa, no negro government permanently established, then prejudice will make its obstinate stand against all the wealth, and genius, and skill that may be exhibited by negroes in North or South America. He did not deny the greatness and arduousness of this task. He briefly enumerated the main fea-

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tures of the work.

But to the Christian the secular aspects of the work of the Colonization Society are but a small part of the glory of the enterprise. Social and political influence is not the end of Christian labor, though a necessary accompaniment. The great and crowning reason which justifies the Society is the regeneration of that continent. The speaker said he had a strong belief that the evangelization of Africa is to be rapid and sudden, and that it is to be brought about through the influence of Christian colonists. No other means of all that have been tried during the last four or five centuries have proved so efficient in the work of African civilization as colonization. The seventeen thousand Christian colored men in Liberia influence, through schools, churches, commerce, and agriculture, over a hundred thousand heathen, while two hundred thousand are subject to their laws. The Africans are not, as some imagine, incorrigible, but are very easily influenced.

The closing paragraph of the address we give in full, in the words of the speaker:

"This is a noble work in which this Society is engaged. It is one of the grandest philanthropic efforts of the age. I believe there are many connected with the colonization cause who do not appreciate its far-reaching and wide-spreading results,—who look upon it only as a political measure, as a social purifying of the country. But the Almighty has more intimately connected the civilization and evangelization of Africa with negro slavery and degradation in America than men generally are disposed to admit. Slowly but surely He is making the wrath of man to praise Him. He is never in a hurry. He inhabiteth eternity. He can afford to wait. A thousand years with Him are as one day, and one day as a thousand years. We, in our finite sphere of operation, are impatient, and anxious for immediate results. When urged to undertake enterprises of great benevolence, we hesitate because we fancy that nothing remarkable will be effected in our lifetime. But we must 'learn to labor and to wait.' I look for the day when black men in this country, roused to a sense of their condition here, and of their duty to Africa, will rush to those shores to bless that benighted continent. Ethiopia shall soon stretch forth

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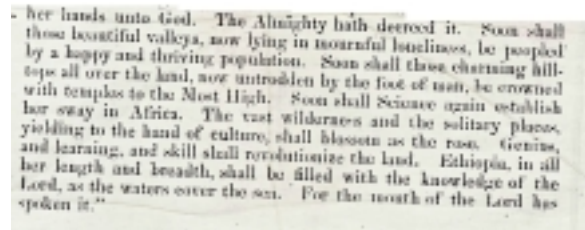
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