We have then a practical illustration of the manner in which three hundred thousand free negroes may be removed from among us, and planted in comfort and security in the land of their ancestors. Almost the entire voice of the country proclaims that object to be worthy of our highest efforts, whether we consider what is due from a christian nation to the victims of its own avarice and oppression, or what is necessary in a wise people towards providing for their own security, and the peace of their offspring.

If I were to attempt to draw a picture of the sufferings and degradation of this multitude of beings, reduced to that condition by our own policy and social state, I should only repeat in your hearing what has been often said. If I should set out to develope the ample means, and competent legal authority residing in our different governments, state and national, to redress evils which exceed by far the most forcible descriptions of them which have fallen under my notice, I should have to recapitulate to you, those views and arguments which are already familiar to the public. On none of these points will I detain you; but leaving them to rest on the able expositions from a great variety of sources, which are accessible to every one who desires such information, I will pass on to other considerations, which grow out of the operations of the society. Although they may not have entered largely into its original design, some of them have a higher interest than the direct, primary object for which it was organized. He who has considered the removal of our free blacks to Africa, as the ultimate point of this noble enterprise, has taken a very inadequate view of a subject of singular interest and almost unlimited extent. The blessings to Africa, to America, and to the whole world, which will follow the accomplishment of the simple and practicable scheme of the society, cannot now be grasped by any human intelligence; but enough can be foreseen to commend it to our earnest and zealous support.

The first of what may be called the collateral effects, attending the fulfilment in some good degree, of the national hopes, to which the successful operations of this society have given life and vigour, to which I will direct your notice, is the political and intellectual regeneration of Africa. One of the most uniform and curious facts in the history of man, is his constant propensity to migrate. Hardly one example can be found, of a nation locating the permanent seat of its empire in the native land of its inhabitants. Every people of which we have any account has been a nation of wanderers; some by peaceful acquisition of unoccupied regions, some by purchase, most by the power of their victorious bands. Driven out by the wants of too dense a population; fleeing from the various calamities by which every region has at some period been visited; persecuted children of God; opposed disciples of liberty; incited by the love of gold, and the still more unappeasable lust of conquest; every motive, in short, has operated to make men wanderers, and all nations colonists. With the tribes that have gone out in all ages, have gone out also the manners, the social institutions, the tastes, the literature, and the knowledge of their country. Behold the overruling providence of God! America, the freest, the wisest, the most practical of nations, is pouring back her streams of liberty and knowledge, upon the most degraded of them all. Behold the noble retribution! She received slaves—she returns freemen! They came savages—they return laden with the fruits of civilization. And though they earned in tears, and anguish the more intense that it found no utterance, every boon they can carry back to their afflicted country; yet, in the day of her regeneration, will Africa forget the wrongs inflicted on her for centuries together, in gratitude for the distant, but sacred, recompense. We can look back through buried ages, to the monuments of her power and grandeur, to the triumph of her renowned

captains, to the early cultivation of her people, and the rich contributions of her sons to the stores of ancient knowledge in all its multiplied departments; and we can well imagine the rapture with which her awakened sons will dwell on the tale of her departed glories, and rekindle in her breast that sacred flame which ages of wo had extinguished. We can look onward, as upon our own country, and see the lessons of wisdom, and liberty, and public strength, and social order, speaking forth in the acts of living men; and we can adequately conceive how confusion, and imbecility, and civil darkness, will flee away from the land into which the knowledge and the practice of such institutions shall be transplanted. These things we can foresee. But we cannot tell how deeply the seed we are planting may shoot its roots into a kindly soil. We know not how lofty may be its trunk at the meridian of its perfect strength. We cannot tell how many children of affliction may gather round it, and be secure. We see not how far its shadow may extend over nations that we now know of only by their crimes. But we know that we are acting well, and that the issues are in the hands of Him who is mighty to redeem.

I do not doubt that one of the surest, and certainly the most important, effects of the colonization of Africa, on the proposed plan, will be the conversion of its inhabitants to christianity. From the tropic of Cancer to the Cape of Good Hope, that country is possessed by pagans. The Mahomedans occupy Egypt and the Barbary coast. The people of Abyssinia, or Upper Ethiopia, are called christians, but they retain many pagan and Jewish rites. In the north of Africa are a few Jews, who manage what trade that region is possessed of; and in the south of Africa there is a small colony of French Huguenots, planted nearly a century and a half ago. There is a moral fitness in the thought, and it is deeply solemn also, that we, who have contributed so largely to the degradation of Africa, and aided so fully in heaping upon her sons the direst calamities to which flesh is heir, should also be the instruments of bestowing on her the costliest gifts and richest blessings our nature can receive. The christian public cannot fail to perceive, in all these operations, the hand of that presiding Providence, which, having permitted the wretched African to be enslaved, that he might be christianized, now demands his restoration that he may christianize his brethren. The time is fast approaching when the earth and all the fulness of it shall become the large inheritance of those, to whom it appertains by the promise of the eternal God. The reign of his own glorious kingdom is almost at hand; and when his people saw, even after, the approach of its hallowed dawn, a new spirit fell upon them. They have arisen to do their Master's work, and to possess what is their own. You see them in the islands of the most distant seas. Their feet are in the midst of the pathless wilderness. In the great city, amid the busy haunts of men, and in the desolate abodes of wretchedness and squalid want, you behold the traces of their ardent labours. The Arab in the desert hears his unwritten dialect made the vehicle of salvation. The wandering hordes, whose names civilization is not able to recount, find their tents become the abode of those who are worthy to have been the associates of the apostles. The Brahmin by the Ganges throws aside the chain of his accursed casts. The savage of our own wilderness forgets the wrongs which the fierce white man heaps upon his smitten race, and listens to the still small voice, which directs him to a higher and surer hope. The mariner, in his trackless wanderings, rears above his perilous home, the unwonted banner, the emblem of his return to God. The way of the Kings of the East is drying up apace; and the scattered and afflicted seed of Abraham turn their longing hearts again towards the mount of Olivet and the city of the Great King. Nine millions of copies of the

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