

ted soon becomes corrupted by the evil practices of the free companion, and the master is compelled to dispose of him, or he runs away by the aid of the free negro in combination with abolitionists. In either event the slave is gone, but the free negro remains.

All our past legislation respecting our free negro population, seems to have been based on the hypothesis of their fitness for civilization, Christianity, and the great problem of autonomy. And notwithstanding the repeated failures that have attended the efforts of Great Britain, France and the United States, in this respect, there are still very many whose missionary zeal blinds them to this fact. The history of the West Indies, and that of colonization in Africa, bear sad, yet ample testimony to the incapacity of the negro race for attainments befitting a civilized people. The language of Hayti and Jamaica, Sierra Leone and Liberia, all speak the same truths and drive us to the same conclusions. Slavery is their normal condition, and for wise and beneficent purposes, Deity marked them out as a distinct and servile race, and adapted their habitudes to the uses and necessities of civilized and christian nations. "Hath not the potter power over the clay to make one vessel unto honor and another unto dishonor?" Yet most men war against this striking phase in the economy of God. Preferring their own views of the fitness of things, they assume equality for the human family, and torture themselves with inventions to overturn God's arrangements. Such has been the history of colonization in Africa; and such the basis of Abolitionism in this country.

The Rev. J. Leighton Wilson, a distinguished Missionary in Africa for the last eighteen years, tells us that "the whole of Western Africa is tending towards disorganization."—Page 189. And this too the principal field of Missionary efforts for the last two centuries. The same author, while speaking of the colony in Liberia, says: "The want of disposition to cultivate the soil is, perhaps the most discouraging feature in the prospects of Liberia. Mercantile pursuits are followed with zeal and energy, but comparatively few are willing to till the ground for means of subsistence."—Page 407. From the same author, and others, we have repeated proofs of the proneness of our free negroes to go back into heathenism, when sent into Africa. Millions upon millions of dollars have been raised since 1817, in aid of the American Colonization Society, and yet only 8,000 negroes have been sent there since that time; and most of those were slaves set free upon condition of their going—the free negro seldom goes. The anniversary meetings of that society furnish occasions for oratorical displays of nicely rounded sentences well spoken, scanning in the distance good times ahead, never to be realized.