

companionship. I have no doubt that if I remained here for some years I should imbibe the same feelings, and sympathise with what now appears to me an almost incomprehensible prejudice. If the repugnance arose from any physical causes, any natural antipathy of race, we should not see the rich Southerners employing black slaves to wait on their persons, prepare their food, nurse and suckle their white children, and live with them as mistresses. We should never see the black lady's maid sitting in the same carriage with her mistress, and supporting her when fatigued, and last, though not least, we should not meet with a numerous mixed breed springing up every where from the union of the two races.

We must seek then for other causes of so general and powerful a nature as to be capable of influencing almost equally the opinions of thirteen millions of men. We well know that the abolition of villeinage and serfdom has never enabled the immediate descendants of freed-men, however rich, talented, and individually meritorious, to intermarry and be received on a footing of perfect equality with the best families of their country, or with that class on which their fathers were recently dependent. If in Europe there had been some indelible mark of ancestral degradation, some livery, handed down indefinitely from one generation to another, like the colour of the African, there is no saying how long the most galling disabilities of the villein would have survived the total abolition by law of personal servitude. But, fortunately, in Western Europe, the slaves belonged to the same race as their masters, whereas, in the United States, the negro cannot throw