

whole travels gave me a higher idea of the capabilities of the negroes, than the actual progress which they have made, even in a part of a slave state, where they outnumber the whites, than this Baptist meeting. To see a body of African origin, who had joined one of the denominations of Christians, and built a church for themselves—who had elected a pastor of their own race, and secured him an annual salary, from whom they were listening to a good sermon, scarcely, if at all, below the average standard of the compositions of white ministers—to hear the whole service respectably, and the singing admirably performed, surely marks an astonishing step in civilization.

The pews were well fitted up, and the church well ventilated, and there was no disagreeable odor in either meeting-house. It was the winter season, no doubt, but the room was warm and the numbers great. The late Mr. Sydney Smith, when he had endeavored in vain to obtain from an American of liberal views, some explanation of his strong objection to confer political and social equality on the blacks, drew from him at length the reluctant confession that the idea of any approach to future amalgamation was insufferable to any man of refinement, unless he had lost the use of his olfactory nerves. On hearing which Mr. Smith exclaimed—

“ ‘Et si non alium latè jactaret odorem
Civis erat!’ *

And such, then, are the qualifications by which the rights of suffrage and citizenship are to be determined !”

A Baptist missionary, with whom I conversed on the capacity of the negro race, told me that he was once present when one of their preachers delivered a prayer, composed by himself, for the ordination of a minister of his sect, which, said he, was admirable in its conception, although the sentences were so ungrammatical, that they would pass, with a stranger, for mere gibberish. The prayer ran thus :—

“ Make he good, like he say,
Make he say, like he good,
Make he say, make he good, like he God.”

* Virgil, Georg. ii. 133.