

his house, because a man with a black skin happened to be coming next door. One morning I went to seek a colored family, and a house was pointed out to me as the one in which they lived. I knocked at the door, and a respectable white woman answered it. "Is there a colored family living in this house?" "No, Sir; sure the master o' this house would not let a colored man come through the gate!" They are generally served the same way in hotels, when travelling; and the landlord says: "If I admit colored people, whites will not come." The cause of this is sometimes color, sometimes condition, and some are merely guided by the example of others. One day this week a woman said to me, "I am very glad you come to see me; I like to hear you read and speak. I formerly attended your church." "Why did you not continue to go?" "I'll tell you plainly. I tried to go decent, and to behave myself as well as other people; but I was snarled at, so I said it is because of my dark skin,—and I joined the Episcopal Methodists."

The effects of slavery on the mind are very depressing. A man who has been a slave during the best part of his life cannot remove all features of it from himself. The word "slave-hunter" would frighten some even in a land of freedom. A woman the other day told me how she would like to be revenged on the slaveholders who now have her relations in bondage. I reminded her of Heb. x. 30: "Vengeance belongeth unto me, I will recompense, saith the Lord." But the worst effect is extreme selfishness. They have seen it in their masters, for it is the essence of slavery, and cannot understand how we can labor amongst them without a similar motive.

The state of religion amongst these people is by no means healthy: much of it is nothing more than excitement. A man is said to have "got religion," in the same careless way as if it were a child with a new toy, and to be laid aside as easily when it no longer suits his purpose, or when he cools down a little. Very few attend the same places of worship with the whites; and, perhaps, not more than three-sevenths go anywhere. People in England think the fugitives will rush around the missionary, but it is a delusion. The strongholds of Satan are as impregnable here as in a heathen land; they must be fetched out of the highways and hedges.

Both fugitives and people from the Free States are coming here weekly, now the winter is breaking up. I have known thirty arrivals the last three weeks, and many may have come that I have not seen. I seek to find all new comers, and take them by the hand immediately; for while strangers, their attention is most easily called to their spiritual interests. A colored man lately told me he knew a thousand families would find their way into Canada this year. But to see them come to be refused a house by their white brethren, and turned away from respectable lodgings, is very painful, and only shows how far man is gone from the image of love in which he was first created.

*April 21, 1855.*—I am in much better health now than when in Newfoundland. My walking exercise has, doubtless, produced it, under God's providence. Seven or eight miles a-day, along