

At the Methodist prayer-meetings, they are permitted to move round rapidly in a ring, joining hands in token of brotherly love, presenting first the right hand and then the left, in which manœuvre, I am told, they sometimes contrive to take enough exercise to serve as a substitute for the dance, it being, in fact, a kind of spiritual *boulanger*, while the singing of psalms, in and out of chapel, compensates in no small degree for the songs they have been required to renounce.

However much we may feel inclined to smile at some of these outward tokens of conversion, and however crude may be the notions of the Deity which the poor African at first exchanges for his belief in the evil eye and other superstitious fears, it is nevertheless an immense step in his progress toward civilization that he should join some Christian sect. Before he has time to acquire high conceptions of his Creator, or to comprehend his own probationary state on earth, and his moral and religious duties, it is no small gain that he should simply become a member of the same church with his master, and should be taught that the white and colored man are equal before God, a doctrine calculated to raise him in his own opinion, and in that of the dominant race.

Until lately the humblest slave who joined the Methodist or Baptist denomination could feel that he was one of a powerful association of Christians, which numbered hundreds of thousands of brethren in the northern as well as in the southern states. He could claim many schools and colleges of high repute in New England as belonging to his own sect, and feel proud of many celebrated writers whom they have educated. Unfortunately, a recent separation, commonly called "the north and south split," has severed these bonds of fellowship and fraternity, and for the sake of renouncing brotherhood with slave-owners, the northern churches have repudiated all communion with the great body of their negro fellow Christians. What effect can such estrangement have on the mind, whether of master or slave, favorable to the cause of emancipation? The slight thrown on the aristocracy of planters has no tendency to conciliate them, or lead them to assimilate their sentiments to those of their brethren in the