

the great relief he felt at being no longer liable to be called upon to sign permits for the importing of slaves.

This remained the position till 1833, when the Imperial Act removed all remains of the system. Before the passage of the Act of July, 1793, some of the States of the Union had passed similar Acts, *e.g.* Rhode Island and Pennsylvania. New York followed in 1799 with a provision for gradual emancipation, which was followed by complete abolition in that State, 4th July, 1827. Mr. Hamilton cited several cases of slave advertisements, notably that of the Administrator, Hon. Peter Russell, who at York, on 19th February, 1800, offered Peggy, aged 40, and Jupiter, aged 15, for sale, the woman for \$150 and the boy for \$200, "payable in three years secured by bond, but one-fourth less would be taken for ready money." Mr. Russell's sister, Miss Elizabeth, had a pure negress named Amy Pompadour, who attended her mistress dressed in a red turban. Miss Russell made her a present to Mrs. Captain Denison, of York, who was the great-grandmother of several of Toronto's well-known citizens. Amy had a son, born during a visit of the Duke of Manchester to the town, who was named in memory of the duke and Mrs. Denison, Duke Denison, and lived to the middle of the century.

In the *Niagara Herald* several advertisements are found relating to slaves; so in the *Gazette and Oracle* early in the century—one refers to an Indian slave or *Pani*. Mr. Charles Field, in the *Herald* of 25th August, 1802, forbids all persons harbouring his "Indian slave Sal." Messrs. W. & J. Crooks, of West Niagara, in October 1797, advertised in the *Gazette and Oracle* "that they wanted to purchase a negro girl of good disposition from 7 to 12 years of age." It is interesting to note that these beautiful grounds of the Chautauqua Assembly were the old Crooks farm. On it still, within sight of the amphitheatre where we are now assembled, is the frame buff-painted family farm-house or homestead. Among the records in the register of St. Mark's parish church, Niagara, is the following certificate:—

"Married, 1797, Feb'y 5, Moses and Phœbe, negro slaves of Mr. Secretary Jarvis."

Another noted Niagara citizen, Colonel Thomas Butler, advertised in the *U. C. Gazette* of July 4, 1793, offering \$5 reward for his "negro man servant named John."

An account was given of Solicitor-General Gray and his slaves, Dorinda Baker and her children, Simon and John. Mr. Gray lost his life on the schooner *Speedy*, a Government vessel wrecked on Lake Ontario,

7th October, 1804, and with him died his body servant, Simon Baker. Simon's brother John lived till 1871, and died in Cornwall, Ont. But he, and all Mr. Gray's other slaves were freed by his will, which is proved in the Surrogate Court at Toronto. Lieut.-Governor Sir A. Campbell favored the reader with a note as to slaves in Kingston, stating his interest in the subject, and concluding:—"I had personally known two slaves in Canada; one belonged to the Cartwright and the other to the Forsyth family. When I remember them in their old age, each had a cottage, surrounded by many comforts, on the family property of his master, and was the envy of all the old people in the neighborhood."

Sir Adam Wilson also informed the reader of two young slaves, "Hank" and "Sukey," whom he met at the residence of Mrs. O'Reilly, mother of the venerable Miles O'Reilly, Q.C., in Halton County about 1830. They took freedom under the Act of 1833, and were perhaps the last slaves in the Province.

NEGRO SLAVES ON OGDEN ISLAND.

A description was given of Ogden Island in New York State, in the St. Lawrence River, opposite Morrisburg, Ontario, a beautiful place of 1,000 acres, where about 1810 Judge David A. Ogden built a mansion, and resided in patriarchal state, having 25 negro slaves, part of the dowry of his wife, a North Carolina Lady. They were happy and contented, and though free to go and come to the Canada shore, none ever deserted. At the rear of this house and in the yard may be seen the "negro quarters." Some of these servants were voluntarily set free by Judge Ogden. One of them, an intelligent, amiable man, was known as "Old Uncle Kit" on both banks of the St. Lawrence. He became a clergyman of the African Episcopal Methodist Church, and pastor of the old Leonard street and now Bleeker street colored church, New York City, and passed among his colored brethren, till his death about 1880, as Rev. Christopher Rush.

It is pleasant now to look back three score and ten years and see these contented servants moving about the grounds, or in company with white masters, and guests of this old and honorable family, pulling out to fish, among the green islands, or with bows and firearms seeking game, then abundant in the neighborhood.

Nova Scotian Slavery was referred to. The system was never there abolished by Parliament, but was unsuited to the climate, and fell into desuetude. The like was the case in the other Maritime Provinces.

Two references to slavery there were given, one in a deed registered in Truro in 1779, in which one Harris conveyed to Matthew Archibald his interest in a twelve-year-old negro boy called Abram for 50 pounds cy. The other is an advertisement dated 23rd June, 1800, of sale of "a stout negro girl, aged 18 years, good-natured, fond of children, and accustomed to both town and country work. For particulars, apply at the Old Parsonage, Dutch Town."

The reader concluded with references to Africans held as slaves to Indians. He showed that while such slavery was common among the southern Indians, Creeks, Choctaws, and Cherokees, it did not obtain among Canadian tribes. This was owing to their nomadic habits and to the climate. The famous Mohawk, Captain Brant or Thayendenaga, is by some thought to have been a slaveholder. It was shown by reference to history and to enquiry now made of living descendants of Brant that such was not the case. He had large estates at Burlington Bay and on the Grand River. Here many runaway negroes from the States had come, were treated hospitably, and remained working and living with the Indians, often adopting their customs and mode of living. Several descendants of such fugitives are now living on the Six Nation reserve near Brantford.

Notwithstanding severe preventive laws passed by the Choctaw and other Southern Indian nations, mixture of blood obtained to a marked degree, the negroes, free and slave, intermarrying the Indians, becoming part of the nation. There is also a considerable intermixture of such blood in Ontario on certain of the reserves. Though the word *Panis* in the records referred to seems to have special reference to Indian slaves, it is sometimes used by old Canadian writers to signify all persons in servitude without regard to color. It is of Algonquin origin. Slavery in Canada was of a mild patriarchal type. Slaves could not be sold under compulsory process of law, nor members of families separated without the owner's consent. Marriage and ties of kindred seem to have been observed and regarded kindly.

It does not appear that Canadian owners participated in receiving any part of the £20,000,000 appropriated under the Imperial Acts for the indemnity of masters. The passing of our Act of 1793 was wise and opportune, and left the Province free to work in harmony with the Northern States of the Union and the other colonies which had already adopted, or which were soon to adopt, similar measures. When the harsh system of the Southern States drove many refugees to the Northern States, and, owing to the feeling and laws of exclusion there, the blacks went across the border they found in Canada a home. Here for half a

century they came as to a Goshen or land of refuge, until at the outbreak of the late war between the North and South fully 30,000 had been sheltered, and to a great extent educated and prepared, under our municipal and benevolent institutions, for the proper exercise and enjoyment of the rights and duties of free men.

To the end of time Africa will bless Canada for the refuge and home given to her children in that period of their trouble and trial.

The figures shown are taken from the Lower Canada *Gazette* of June, 1802. The first, of the Pawnee, is used in connection with a French advertisement for a runaway apprentice; the other from a like notice in English. These cuts had been used formerly in advertisements for slaves.

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