

ment which protects their rights. The present condition of all these colonists, as compared with their former one, is remarkable. The settlement is a perfect success. Here are men who were bred in slavery, who came here and purchased land at the government price, cleared it, bought their own implements, built their own houses after a model and have supported themselves in all material circumstances and now support their schools in part. I consider that this settlement has done as well as a white settlement would have done under the same circumstances."²⁶

Interchange of effort between the abolitionists of Canada and those of the United States was noticeable all through the course of the movement. The Canadian negroes did their part, of course, chiefly by going south and helping relatives and friends to escape to freedom. In this they were given the active assistance of a few white Canadians, Dr. Alex Milton Ross being the most noteworthy example of this daring kind of work. From the United States there came in workers on behalf of the fugitives whose efforts deserve every tribute that has ever been paid to them. Hiram Wilson and Isaac Rice, missionaries to the negroes, are names that should never be forgotten by the coloured race and like tribute might be paid to the work of such black men as Rev. S. R. Ward, Austin Steward, Rev. J. W. Loguen, Fred Douglass and Henry Bibb. Bibb was a worker on both sides of the line, putting in several years as a speaker for the anti-slavery forces in Michigan before coming to Canada to attempt a colonization venture in what is now Essex County. Benjamin Lundy, the most prominent of the pioneer abolitionists, was an early visitor to Canada and wrote an account of his trip in *The Genius of Universal Emancipation*. Noticeable, too, is the fact that the American abolitionists took deep interest in the condition of the fugitives in Canada. Men like Levi Coffin, and more particularly Benjamin Drew, made careful investigations of the results that had attended emancipation by coming to Canada.

Abolition was a common cause for Canadians and their neighbours. Boundary lines did not separate in this fight for the freedom of a race that went on during half a century. The Anti-Slavery Society of Canada entered into working relations with the American Anti-Slavery Society at its inception. Newspaper comment interpreted the movement in the United States to Canadian readers and few American editors had a surer grasp of the direction in which events were heading after 1850 than did George Brown of *The Globe*. His paper not only reported the activities of the Canadian abolitionists but as well kept them in close touch with what was going on across the line. Perusal of *Globe* files, particularly in the fifties, shows that newspaper always aggressive in the support of the cause of the slave. It is quite true that not all the Canadian press was of like mind, but a pro-slavery attitude, or scornful indifference, was never quite so marked as Brown's ceaseless anti-slavery agitation through the columns of his newspaper. The actual attitude of the Canadian parties was quite clearly indicated by their newspapers. The Tory press was usually scornful of the abolitionist movement in the United States and treated the Canadian effort with more or less contempt. The Reformer in Canada naturally fitted abolition into his programme and gave to it some of the same enthusiasm that he directed to the curing of distinctly Canadian

²⁶ For a fuller account of the Buxton Colony, see Landon: *The Buxton Settlement in Canada*, *Journal of Negro History*, vol. III, No. 4, October, 1918, pp. 360-367. An unpublished history of the colony, based on the papers of Rev. William King, is by Mrs. Annie Straith Jamieson, of Montreal.