

Leone,¹ declared that the black people were considered in Nova Scotia "in no better light than beasts," many facts preserved in parish records show that they were not by any means excluded from the ordinances of religion. An interesting incident in the history of St. Paul's Church, Halifax, is the baptism there, on February 11th, 1784, of twenty-one negroes, slaves of John Wentworth, Esq., later Sir John Wentworth, whom that gentlemen was about to send to Surinam, to labor on a plantation there in which he was interested. It is possible that in some quarters there may have been a certain disregard of the forms of marriage in cases where the slaves marrying were the property of different owners, but several marriages of slaves, as such, are recorded in old parish registers. One may read in that of St. Mark's, Niagara, Ont.: "Married, 1797, February 5th, Moses and I'ha'be, negro slaves of Mr. Secretary Jarvis;" and in that of St. George's, Sydney, C. B.: "Cæsar Augustus, a slave, and Darius Snider, black folks, married 4th September, 1788." An occasional record of slave burial also appears in similar old registers. Nor were the ministers of the several churches of that day unmindful of their duty to these bondmen, in some cases at the cost of severe rebukes. The attack of the Rev. James McGregor upon the Rev. Daniel Cock, a slave-holding minister at Truro, and his self-denial to enable him to purchase the freedom of a slave at Pictou, have been well described by the Rev. Dr. Patterson in his memoir of Dr. McGregor.

The causes of the early extinction of slavery in Canada furnish an interesting study. In 1793, through the influence of Lieutenant-Governor Simcoe, a steady opponent of slavery, a bill was passed by the legislature of Upper Canada, providing that from the date of the passage of the Act no one brought into the province should be subject to the condition of a slave; and giving freedom at the age of twenty-five to every child born after the date of the Act of a negro mother. Through the early manumission of some, and the application of the provisions of the Act to others, only a very few were under the necessity of taking advantage of the Imperial Act of 1833. In the Maritime Provinces several causes combined to bring about the rapid

¹ On January 15th, 1792, Lieut. John Clarkson, a brother of Thomas Clarkson, the well-known English philanthropist, sailed from Halifax for Sierra Leone with a fleet of fifteen vessels, having on board 1,180 negroes, from various parts of Nova Scotia and New Brunswick.