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strange scenes," said Mr. Smith, "The first preacher among the negroes was a man named Sorrocks—a runaway slave. During the old-time revivals the colored congregations went fairly crazy under the spell of this man's passionate eloquence. Some of the people even tried to climb up the church walls on the way to heaven. The last night of the old year was a time of special importance with them. On that night the service was kept up all night long."

Did Not Put Him Out.

White people occasionally attended these watch-night services, and sometimes they did not behave any too well. On one occasion three young men from Crown Hill, who had been celebrating the new year in advance, appeared at the service and caused annoyance by their conduct.

"Bro. Eddy," said the preacher, a negro from Toronto, "since these men do not know how to conduct themselves, you had better put them out."

Bro. Eddy marched boldly towards the three whites for the purpose of carrying out the preacher's orders. But when he got within a few feet of them, one of the disturbers, a man of powerful frame, rose up to his full height.

"Going to put me out," said the intruder.

"No," said the dusky brother, as he took in the full size of his challenger, "I don't think I am. Give me a chew of tobacco."

The weed settled it, and there was peace for the rest of the night.

One Lone Baptist.

The negroes were mainly "British Methodists," as they called themselves, but one was a Baptist. This was a man named Jackson. But he had no followers among the people of his own color, his congregation—a very small one—being made up of whites. An old graveyard surrounds the place where he used to preach.

"When there was sickness in one of the negro families," says Mr. Smith "visitors of their own color came from miles around. Mrs. Eddy, the last of the ex-slaves, died this spring. Before her death as many as 20 people were there at one time. The visitors had a double object in their visit—to wait on the sick and share in the provisions they knew the whites would furnish on such occasions. In the early days one old woman, a Mrs. Banks, was exceedingly skillful in the use of herbs; she was the doctor for the settlement."

Anglican Minister—Methodist Flock.

The Rev. J. H. Harris, now of Brooklyn, Ont., was in the early days, so I was informed by G. H. Hale, of the Orillia Packet, a missionary to these negroes. He was, it appears, sent there by the New England Missionary Society, a society with headquarters in England, and which was organized before the revolution, for the spiritual care of negroes and Indians. Mr. Harris, although an Anglican clergyman, thus had the spiritual charge of a Methodist body. The reverend gentleman is, unfortunately, very ill just now, or I should have had some particulars from him relative to his charge.

"Although Orillia was so near this old negro settlement," said Mr. Hale, "a negro was a curiosity with us in the early days. Most of them did their business in Barrie."

There are more negroes in Orillia now. Some 300 people from the Southern States—200 of them from New Orleans alone—are spending the summer there, and many have brought their negro servants along. This, by the way, is another thing that an energetic Board of Trade has done for Orillia—it has developed the tourist trade.

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