

abuses. Prof. A. B. Hart has drawn attention to the fact that the thirties and forties in the United States were a period in which religious life had as its characteristic the sincere effort to make religion effective, "to make individual and community correspond to the principles of Christianity." This ideal led to the organization of various reform movements, "causes," each of which took the form of a national society, with newspaper organs, frequent meetings and appeals to the public. Some of this same spirit was manifest in Canada at the same period and the anti-slavery cause gathered to its support a few people who practically devoted their whole lives to its ends, while many others contributed of their time and money as opportunity afforded. The anti-slavery movement had about it an atmosphere of crusade that gave it a spiritual power with many people. Nor must it be overlooked that to some Canadians of the time, there was a secret pleasure in striking a blow at the institution that seemed to be the chief power at Washington. Not that the average Canadian loved the northerner or despised the southern slaver. The opposite would be nearer the truth, but, when the north permitted its laws to be used to arrest runaways in the streets of northern cities and to drag them back to slavery, the Canadian of the time was not far out when he associated the north with south in the guilt of slavery. That belief was nurtured by the constant attempts at compromise, and it was not until towards the end of the fifties that there was a clear understanding in Canada as to where sympathies should lie. To Thomas D'Arcy McGee is due in part the credit for setting Canadian opinion aright in this respect. He saw and described the southern Confederacy as a "pagan oligarchy" and strongly championed the cause of the north.

John Quincy Adams wrote in his diary in 1820: "If slavery be the destined sword in the hand of the destroying angel, which is to sever the ties of this Union, the same sword will cut in sunder the bonds of slavery itself." It took forty years for that prophetic utterance to be fulfilled, and there were many agencies at work during that long period working to the one end of destroying the system of human bondage that had been planted in the new lands of the western hemisphere, and that sapped its life for so many years. Not all these agencies working for the destruction of slavery were apparent on the surface. A contrast of conditions as between 1830 and 1860 might have seemed to indicate that the future of the Negro was darker than ever before on the eve of the Civil war. The area given up to slavery in 1860 was larger than at any previous time, the slaves were more numerous and the slave codes and Fugitive Slave Law the most rigorous the country had ever known. Steps were even being taken to revive the African slave trade.

All this existed after 30 years of debate on the issue. It is doubtful if either side made converts to its own particular views. Indeed, by 1860, the South had reached the point where denunciation of slavery had ceased, when no further efforts were being made to ameliorate the slave's condition, when justification of slavery had become praise of the system, and to speak ill of the institution was regarded as treason. Naturally, the South desired to see the area of slave territory increased and never ceased its demands for expansion; but as individuals, the slave-holders were more powerfully affected by two other considerations, both related to their property, namely, the constant fear that the slaves would rise up and murder them, and the constant loss suffered by the slaves running away or being spirited away. In a sense the Civil War began when the first Negro slave was abducted, and every loss added to the steadily growing division in the country. The climax came when the people