

Ontario, 5,984 in Nova Scotia, 1,368 in New Brunswick, and only 532 in British Columbia, and 280 in Quebec.¹

A few of the refugees followed the blacksmith and carpenter trades, fewer still kept small stores, and some accumulated real estate and a degree of wealth. Many of them owned small neat homes, though sometimes the unthrift inherited from slavery days was seen in the unkempt and dilapidated premises. Dr. Howe considered their state better than that of the foreign immigrants in the same regions. Sunday schools were early established in the negro settlements, the Bible was read with interest in many humble homes, not a few learning to read and write after reaching adult years.

The tendency of the negroes to association was shown in the organization of what were known as "True Bands," a sort of mutual improvement clubs; one at Chatham had a membership of 375, and one at Malden a membership of about 600. Religious organizations were formed among them, chiefly of the Methodist and Baptist persuasion, perpetuating the modes of worship of these churches in the Southern States. Most of the meeting places were devoid of architectural pretensions and were sometimes rude and almost primitive. The worship was largely of an emotional character, marked by the vigour and often the eloquence of the address and the beauty of the singing, which were not infrequently accompanied by hand clapping and other physical demonstration.

Among their ministers were some very devout and pious men, some of them possessing much ability and persuasive eloquence. Of these we may mention the Revs. Wm. Mitchell, Josiah Henson, Elder Hawkins, and Bishop Disney of the Methodist Episcopal Church. (The latter three were born slaves.) They accomplished much good among the coloured race in Canada. A few of the negroes joined white churches, but for the most part they worshipped together. The franchise was freely given them on the payment of the same amount of taxes as was paid by the white people.

As may well be imagined many touching scenes took place as each band of fugitives reached the land of liberty. Many families long separated were re-united. "Each new band of pilgrims as it came ashore at some Canadian port was scanned by little groups of

¹ The negro population seems to be continuously decreasing in the Dominion. The census of 1871 reports a total of 21,496, not including Prince Edward Island, Manitoba, British Columbia and the Territories, which were not then in the Dominion. Of these, 13,425 were in Ontario, 6,212 in Nova Scotia, 1,701 in New Brunswick, and 148 in Quebec. In 1881 the negro population in the whole Dominion was 21,394, of whom 12,097 were in Ontario, 7,062 in Nova Scotia, 1,638 in New Brunswick, 274 in British Columbia, 155 in Prince Edward Island, 141 in Quebec, 25 in Manitoba, and 2 in the Territories.