













POETRY

From the Hartford Republican.

LAW AND GOSPEL. A MODERN BALLAD, SHOWING HOW THE AMERICAN UNION WAS BORN.

Millard Love loved Mary Gospel, Not, I ween, with love sincere, But his heart was set on 'union'— Farthermore, doth not appear.

So he in a fashion wou'd her, And the Priest pronounced them one; But the nuptial tie was broken Ere the setting of the sun.

Millard Law was stern and haughty, Mary Gospel mild and meek; He a blow for blow would render, She would turn the other cheek.

Yoked in union so unequal, Soon they had a falling out; Listen while the tale I tell you How the parting came about.

Sitting by their glowing fireside, Late upon their wedding-day, While, without, the wind was driving Snow and sleet in wild array;

Suddenly their ears were startled By a low and lengthened moan; Millard said, 'The wind is wailing,' Mary said, 'It is the groan'

Of some chilled and suffering wanderer, Lost amid the drifting snow, Needing aid and friendly succor. He replied, 'It may be so.'

Mary to the door was hastening, Saying, 'I will let him in.' 'Stay, be prudent,' cried on Millard, 'Ask the color of his skin.'

But the noisy storm was louder Than his gruff and surly tone; Back the bolt was drawn, and open Wide the outer door was thrown.

Thirty clad, and shivering, shivering, Half with cold and half with fright, Stood a woman on the door-step, Begging shelter for the night.

Dress and voice and dark complexion Told she came from Southern land— 'Welcome, fugitive from bondage!' Mary said, with outstretched hand.

'Enter, sister, you are welcome, Here are shelter, warmth and food; Think no more of toils and sorrows, We will try to do you good.'

'Never!' growled a voice behind her; 'Whis! our glorious Union stands Firmly based on human chattels, Shall we aid to break their bonds.'

Let the safe bank or parish, No do about her make, Tell me not of deeds of mercy When the Union is at stake.'

Stopping out amid the tempest, My sister, 'I'll perish too, And around her trembling sister Longly her arms she threw.

'Perish, Mary Gospel, perish!' Millard shouts, and bolts the door; 'Perish, Mary Gospel, perish!' He repeats it o'er and o'er.

'Let our Union brief be broken, But our Union still endure!' 'Glorious Union, still endure!' He repeats it o'er and o'er.

So he leaves them to the darkness, Driving wind and pelting sleet, While the night grows cold and colder, And their pulses feebly beat.

Heavenward Mary's eyes are lifted, And a halo crowns her brow; Blessed angels! are ye coming To redeem your loved ones now?

Angry voices softly answer— 'Listen ye to what they say: For I, not fear, not! God is with you! Morning cometh, and the day!

From the Nantucket Mirror. SONG OF FREEDOM. BY A FUGITIVE LADY.

TUNE—Hail, Columbia. Hail! for Freedom's sacred cause! Hail! for Freedom's righteous laws,

Which shall around the wide world ring, Which shall around the wide world ring, Till heaven and earth, and sky and sea, Send back the shout, our soil is free;

Thou'rt dearest shadow veil the sky, And thou'rt night's gleam around us lie, Let us shrink not from the task, While life and hope and truth shall last.

Sound the tramp from shore to shore, Slavery's curse shall be no more; And the anthem of the free Raise aloud for Liberty!

Strike for violated rights! Shrink not till each heart aches, And kneels around our God-built shrine, And kneels around our God-built shrine,

Which, based upon the broadest plan, Shall bind the brotherhood of man; What though the world dance madly on, The victory shall yet be won,

And deal on our shout shall be, Columbia, land of liberty! Sound the tramp from shore to shore, Slavery's curse shall be no more;

And the anthem of the free Raise aloud for Liberty!

PROTECTION TO THE FUGITIVE. The true and brave Will hunt no slave, For law or priest, for friends or men?

While waters run, While shines the sun, They send no freed ones back again.

Though hirelings be, And statesmen sneer, The Higher Law shall still remain;

When falsehoods old Shall lose their hold, Sing for joy! this Law shall reign.

By Freedom freed, Of shame grown tired, Tired of the rule of Priest and King,

Man asks to be Heroic, free, He asks to drink from Truth's clear spring.

NO WORK THE HARDEST WORK. No! all who labor—all who strive— To yield a lofty power; Do with your might, do with your strength, Fill every golden hour!

THE LIBERATOR.

THE COLORED PEOPLE IN CANADA—DO THEY NEED HELP?

MR. GARRISON: The incomparable letter of Rev. C. C. Foote has been given to your readers; but, as truth is mighty and will prevail, there is no reason to fear that the real friends of the colored race will be slow to award their due to those 'tall beggars,' who live by misrepresenting the condition of fugitives, after this matter shall have been thoroughly sifted, and the glaring falsehoods and sophistry resorted to, to sustain a rotten institution, fairly set forth.

I can claim no consideration from you on the score of personal acquaintance, whatever; but as the authorized representative of a large body of fugitives, some of whose names I herewith send, I trust that you will open your columns, that something may be said in answer to the letter referred to.

The article in THE LIBERATOR of November 22, 1852, is truthful in every particular enumerated, and, moreover, Rev. C. C. Foote's letter does not disprove anything therein contained; but, with wonderful ingenuity, a strange medley of false statements, curious comparisons, stale recommendations of the Fugitives' Home by gentlemen who have never examined the scheme in working order, and, Uncle Tom's Cabin, is made to pass muster before an intelligent community. Did Mr. Foote learn of the 'small faction of colored persons' who are about Windsor, (most of whom have never been slaves,) from personal observation, or from the 'Voice of the Fugitive'? The entire statement is false, as the author of it knows, if he knows anything of the population and state of things here; but as he speaks without qualification, he must take the award the public will give him. It would be a difficult matter to find twenty families originally free in this township; and at the meeting here, not five were represented; but there was a crowd of fugitives. The assertion that the resolutions express the voice of nine-tenths, could not be contradicted by a single meeting; if it could, will Rev. Mr. Foote please tell at what time it was contradicted, and where the meeting was held? Since the formation of the Refugees' Home Society, there has not been a meeting held in its favor in Canada.

How does Mr. Foote know that the 'new comers' are not, by their own industry, enabled in a short time to help others? Does he know any thing of the value of labor in this country, and the ease with which it may be had? It is so equitable with the facts, then his attempt to make the truth appear ridiculous, is ridiculous enough, surely. It is well known here that the emigration of fugitives by families is the exception, not the rule, and, as a consequence, there are more persons able to work. But I will give authority on this point that, may be, Rev. C. C. Foote will not despise.

'Work can be had by all who are willing to work, and the day deserve not encouragement in their labors.'—'Globe' of Toronto.

I attended a large meeting, and was pleased to see and hear so many ministers and people express themselves very decidedly in detestation of the (begging) scheme. At a public meeting in New Canada, there was a unanimous voice in condemnation of the whole system.—Rev. G. Thompson.

I have travelled from New York to Florida, and I have seen no land here to get a living as well as here. We cannot hope to have a living as well as here, until this begging system is stopped. It causes more ill-felling and division than anything else. Every time you see a man, you see a man who has a good land, but you will do yourself any good, buy your own land, settle down, and make homes for yourselves.—Reported by Rev. G. Thompson.

Does it look reasonable that this speech would have been made, if these things cannot be done? Who helped that flourishing community of fugitives? They distinctly say this begging has been a curse instead of a blessing. 'Numbers of men have got rich on it, and above work.' The beggars did not help themselves; they were a curse; then they must have helped themselves, assisted at first by friends around them, and at times, too, when it was more difficult for fugitives to get employment than now. Fugitives, at one time, were known to go back to slavery from this country, because it was found difficult to get either shelter or work, at first; but who has heard of a recent case of the kind? At this season, as many passengers of the underground railroad as can come, can get a day-out, from seven shillings to one dollar a day, or from ten to fourteen dollars per month, along the entire frontier.

'Let us compare the following settlements with the whites: Colchester, New Canada, Malden, Gosfield, Sandwich, Queen's Bush, Dawn, Chatham, and Raleigh, which is called the Elgin settlement. In all of the above, we know that our people are owners and tillers of the soil, many of whom possess from ten to two hundred acres of land, and whose money roots grow every year, for the support of government, &c. In addition to this, they are supporting schools, churches and temperance societies, quite as numerously as our 'decent white brethren' and 'respectable' of these persons are refugees from Southern slavery, who commenced here in the first, without a cent of capital with which to help themselves.—H. Bibb's review of the Liberator's letter, Feb. 26, 1851.

In commenting on the proceedings of a meeting held in Ann Arbor, Michigan, the Voice of May 20, 1852, says, among other things— 'The man (Wm. Linsay) has recently taken an agency for the latter, to help the poor, starving fugitives in Canada. ... All of the enlightened portion of the colored population of Canada West have uttered their protest against it, (the begging.) No people ever was or will be respected or elevated, who do not respect themselves more than to become public beggars, or who will even consent to live on the charity of others, who scorn to work for their living.' ... In cautioning the public against these men, we had occasion to say, that 'there was no suffering among this people,' or that all who would work could make a good living, and we now re-affirm the same thing.—H. Bibb.

But to the inquiry, 'Does slavery better qualify people for successful labor than freedom?' the fugitives answer: No, sir; therefore, in refusing your homes, they prefer British Liberty to a degrading serfdom under the Refugees' Home Society.

The comparison of the sufferers by fire in Montreal, and the allusion to hundreds of white families, seem like straining a point; the cause is in a sad plight that requires such a far-fetched effort. Mr. Bibb says— 'But these beggars, who, like drowning men, are ever ready to catch at straws, seized upon this part of the sentence, (referring to the absence of suffering,) and made a false construction upon it. Show us a community where there is a very considerable number of laboring white men, who are white or black, in this Province or the States, and we will show some of the number who have not all the necessities of life, and yet they have generally too much self-respect to send out beggars.'

Then may the destitute and starving of the large cities of the United States not be deprived of comfort, or the cause of the Southern slave hindered, by the unnecessary and unrighteous diversion of thousands of dollars into the coffers of the Refugees' Home Society, as the foregoing testimony of its Corresponding Secretary conclusively shows they would be. Singular people are these begging 'brothers of ours, surely!'

Of the appeals made by almoners, it may be said that the 'doctors do not agree,' when at home, as to their necessity. The honesty of nearly every prominent almoner in Canada has been questioned by Henry Bibb and wife, when talking of them, among whom are Revd's Hiram Wilson, Wm. P. Newman, Isaac J. Rice, E. E. Kirkland, D. Hodgkins, and a host of smaller names I do not remember. Mrs. Bibb gave one dollar for a copy of I. J. Rice's miserable circular, in order that what she designated his 'lies about destitution' might be exposed. That children have been sent long distances for books and clothes, there is no doubt; persons who have lived in the country twenty years—owners of well-cultivated farms, have asked for clothes after having heard they were here, and should they send their little ones, the children would find the journey more comfortable and less dangerous, if made through the forest, than on an open road. However, persons who do know of our forests, doubt this new version of 'The

Babies in the Woods.' Had Mr. Foote looked at the November issue carefully, he would see, that quotations he makes do not agree with the original exactly, but he can have the full benefit of his construction, for fugitives think that it is not that many almoners have not deserved the penitentiary, that they have not been sent there. The Rev. gentleman's testimony as to the money sent, and also to the poor fugitive boxes being sent away to this cold country in their own care only, is matter of especial thanks. He cannot find fugitives in this section of Canada, who ever got any of the money sent. Mr. Bibb says to them, he never received 'a cent' from them for the States; and of the boxes, our merchants say, that as the boxes come directed to him, they keep them in their storerooms until called for by him, except those he brings over. It is true that boxes consigned to almoners have been stopped by other almoners, but the result has been, they 'got by the ears'; hence quarrels among the missionaries. It is not true, however, that no one is at fault for 'the waste.' I will tell the story out now, and the Rev. C. C. Foote may disprove it, if he can. The moulted clothes in this region are those kept in Henry Bibb's stable, consisting of new shirts, good coats, new caps, and other good and bad articles, for men, women and children. The chickens have roosted on them, his horses have walked on them, and some are kept there wet and frozen in boxes. Is no one at fault? Mr. Bibb says the friends give him full power to give or not. What greater power has a Commissioner? Should he think a man applying is not a fugitive, though he be destitute, should the fugitive say he drinks on his arrival, he need not give. As some destitute persons have the misfortune to have been free, and as not one fugitive in twenty knew any thing about a Temperance Society before starting North, and as there is no inconvenience in having boxes of valuable clothing, etc., come—but, over all, as almoners of that class are irresponsible, the lower animals may use them, but 'poor humanity' may not. Mr. Thomas Henning, of Toronto, intimates, in a published letter, that 'persons of whatever complexion' need aid at times. This does not mean white and black, and the intermediate shades of complexion, by our almoners; it does mean horses and chickens?

If the Home Society cannot furnish homes faster than the people receive them, or can be persuaded into settling on their lots, the more need that Mr. Foote and the other gentlemen begging for it should stop their operations. I visited the Refugees' Home recently; I know who are settled there—how many there are, and what they think of it. From them I learned that the Constitution of the Society had been read to them by 'quite respectable people in Detroit' as it is not—rather, was not read to them as it is. Had they understood it, the few men of good character connected with it would not have meddled with it. Where are the points of comparison between this abortion and Mr. King's settlement of respectable persons, promiscuously free and slaves?

Would the benevolent believe, that of the twenty-one months the Society has had authorized agents out on its mission, but sees families have settled on the land; and so eager are they to get lots, that the Voice of the Fugitive has actually advertised lots as ready, although but twelve persons have been ejected into taking lots at all; and some of these have declared they will give them up!

I repeat, that at the public meeting which authorized this, fugitives from of the 'Home' and from different parts of the county were present, all of whom expressed themselves as opposed to the 'Home,' and as relieved from all doubts as to the evils inseparable from this begging, when such a resort may be had to further that object by such means as the letter under consideration. The most of those whose names appear below are but a small portion of those who attended the meeting, but who left before the proposition to take names was made. Very respectfully, sir,

MARY A. SHADD. WINDSOR, C. W., Jan. 12, 1853.

MINUTES. A MASS meeting of the colored people was held in this place, (Windsor, C. W.) on the evening of January 11th, 1853, to express more fully their views of the Refugees' Home, and to consider, especially, the recent letter of Rev. C. C. Foote, an agent of the Refugees' Home Society. Samuel Green, of the Refugees' Home, was appointed Chairman, George Williams, Assistant, and Wm. P. Francis, Secretary.

The object of the meeting having been stated, Messrs. Jacob Jones, Coleman Freeman, Samuel Green, George Wilson of the R. H. S., Robinson Bush, Rev. Talbot of Amherstburg, D. Johnson, and others, expressed themselves, forcibly, against the Refugees' Home Scheme, and Mr. Foote's letter, and the following resolutions and motions were carried without a dissenting voice—

Whereas, the Rev. C. C. Foote, an agent of the Refugees' Home Society, has, in talking exception to an authorized statement made by persons here, uttered foul slanders against us, by representing us as in leading-strings to Henry Bibb and wife, and as eager to settle on the Refugees' Home; therefore,

Resolved, That as we have heretofore done, we will use all honest means to prevent our brethren from being deceived in regard to the Home, and ask that the friends of our 'race' will discontinue Mr. Foote's operations, because not tending to our benefit, or wanted by us.

Voted, That Mary A. Shadd reply to said letter in behalf of the people. Voted, That we hold meetings often, and otherwise be vigilant to prevent the success of the species of oppression shadowed forth in the Refugees' Home Scheme.

The most of the following names were then given as evidence that there was no 'clique' of free persons; and it was a late stage of the meeting, many having retired, it was

Voted, to increase the list hereafter. Samuel Green, R. H. S. George Williams, Leonard Stranahan, Wm. Nelson, Thomas Jones, Jacob Jones, free, Deliah Jones, Amelia Gasaway, J. T. Jackson, James Watson, Charles Elliott, Amistad Marshall, Loyd Ward, Wm. Walker, Martha Smith, John Woodson, Jesse Rucker, Peter Locke, Wm. Reynolds, free, Mr. Newman.

SAMUEL GREEN, Chairman, GEORGE WILLIAMS, Assistant, Sec'y. Wm. P. FRANCIS, Sec'y.

REFUGEES' HOME SOCIETY. Mr. Editor: As your columns have been generously opened to the consideration of questions respecting the condition of fugitives in Canada, I trust you will permit me also to occupy a space in your valuable journal, in relation to the controversy about the Refugees' Home Society. I wish to examine the subject calmly and impartially; nevertheless, I will assure you in the outset, that my deliberate convictions are, that this Society is a highly useful and philanthropic organization. I shall therefore proceed, by answering some of the prominent objections that are urged against it, in numerical order.

1st. 'It is but a continuation of the disgraceful begging operations that have been carried on in the States, in the name of the colored people of Canada, by itinerant adventurers, whereby they feel themselves disgraced, by being represented as a lot of destitute paupers.'

The individuals who formed this Society heartily deplore the abuses arising from the borders of itinerant beggars, who, on their individual responsibility, throughout the States, collecting contributions in old clothing and food for fugitives in Canada, and soliciting donations for churches and schools, always to be established among them; yet they were, at the same time, deeply impressed with the unwelcome necessities of the thousands who come penniless to these shores, often in the most inclement season of the year, and without that experience which a life of self-dependence begets, and which is so necessary in a state of civil freedom. They desired to put a stop to the abuses they deplored, but without cutting off the aid of the benevolent from the real necessities of the refugees. To solve this problem, they thought that if a favorable chance was given to the fugitives to get comfortable though humble homes of their own, in the midst of which a school-house for educational purposes should be erected, they would thus be placed in a position independent of the farther charities of their friends, in such minor matters as clothing and food, which they could then easily procure for themselves.

Thus an attempt—I hope a successful one—has been made to systematize the benevolence of interested philanthropists, and to preserve them from the wiles and impositions of irresponsible beggars. In these days, when so much is said in favor of 'systematic benevolence' in sustaining all other objects by voluntary contributions, certainly no one will deny the wisdom of its application in the case of aiding the American refugees in Canada. In reply to the latter clause of the objection under consideration, I will admit that it is degrading to have agents begging for such an insignificant object as old clothing, both on the part of those who give, as well as those who receive; but I am as fully convinced, on the other hand, that it is praiseworthy for philanthropists to assist men, who have been robbed by slavery of all their earnings, to get homes and an education for their children, and that it would be equally praiseworthy in those thus benefited to be grateful for such extraordinary favors, and to show their appreciation of the same by improving the opportunity to do so.

2d. 'It discourages self-reliance on the part of the fugitives.' This would be true, if the Society did not impose conditions, along with the favor it extends to them, whereby their individual thrift and industry are called forth, in order to preserve the possession of their homes. 3d. 'It ought to be extended to the free-born as well as the slave-born colored people who come to Canada to settle, or else an invidious distinction will be engendered between them.'

This plea might be enlarged on, and poor white abolitionists, who might choose to come and settle with the fugitives, included in the sphere of the Society's operations; and we might still go on, extending the principle, on some analogous considerations, until 'all the world and the rest of mankind' were included; and the Refugees' Home Society would thus become, from a simple benevolent association, an imperial court, for the arbitration of the destinies of the world. And if it possessed this universal spirit like the American government, it might extend the 'area' of benevolence still further, by re-annexing the objects of charity in the various planets of the solar system and their adjacent satellites.

Some of the best reformers of the day, indeed, urge the natural (not the donated) right of every man to a farm or home of his own, and I pray and labor for that day to come; but this is not an age for Utopian projects. Reform, when presented in its simplest and most feasible shape, may be realized on a partial scale in the present. With this reformers must be content, accepting it as the pledge and basis of the future. The Refugees' Home Society, therefore, very wisely contemplates the accomplishment only of a project that can be made feasible to the intelligence and philanthropy of the times, though it be but the beginning of a great reform. That the free-born colored people would be envious of the assistance thus extended to their more unfortunate brethren, most of whom have spent the prime of their lives in slavery, is to argue a narrow-mindedness which I believe is not characteristic of the most of them who will come here to settle. Probably those who urge this objection do not consider that the extension of the same gratuity to free-born men, would be a greater depreciation of that spirit of self-reliance urged in the first objection.

4th. 'No distinctive settlements of the colored people, apart from the whites, ought to be established here, where all are equal before the law.' Whilst a community of civil right may equally comprehend all who may be within the sphere of its jurisdiction, there will be a diversity of social affinities in every community. The French Canadians, and the old country and American settlers, and their descendants, are two grand divisions of such affinities in this Province, aside from the minor subdivisions of rank peculiar to each. Nevertheless, it is desirable that color should be eradicated as a basis for the social distinctions of rank; but this will be done by the colored man himself, when in a state of freedom, after he becomes thoroughly educated, and the personal sense of slavery shall be lost in a free-born generation of descendants, in political contact with other classes.

5th. 'Twenty-five acres is not enough land for a man of family to make a living.' This, I think, will sound strangely in the ears of thrifty Non-Englanders, especially when he hears that the land is of a very superior quality compared with his own rugged soil. This idea arises in part from the improvident manner that Western agriculture is generally conducted. My not the refugees effect a reform in this respect? And if it be really too small, will not this fact be an incentive to the settlers to endeavor to get more land, as soon as possible, by their own individual exertions, and thus the spirit of self-reliance be still further developed by this 'restrictive condition'?

6th. 'The restriction, preventing a man from selling his land for the period of fifteen years after he receives it, is despotic.' If the Society compelled men to take its land on these conditions, and at the same time prevented them from obtaining land elsewhere, then the term might be fitly applied to the Society; but so long as it has not the power to do either, it is an unreasonable allegation. The objects, therefore, that the Society had in view, were—first, to establish a permanent little homestead for each family, at least, until the children were reared up to be of some help to themselves, despite of the probable improvidence of fathers; and, in the second place, to ensure the philanthropic contributors to this project that their benevolence should not go to naught, by being stripped out of the hands of the inexperienced refugees by cunning land-sharks.

Now, Mr. Editor, I suppose the question very naturally arises in your mind, how is it that a party of persons intended to be benefited, resident in the vicinity of the Society's central operations, oppose its objects and measures? Allow me, in the first place, to inform you that this opposition was not commenced, nor is it sustained at the present time, by those intended to be benefited. The prime movers in this antagonism are either free-born persons or fugitives who have acquired property, and are therefore disqualified to receive a benefit from the Refugees' Home Society. In the second place, I assure you, sir, that it is not from any practical demonstration yet of the evil tendency of these objects and measures, that this opposition is kept alive by those who so gratuitously interest themselves; for the Society has just commenced the permanent distribution of the land to settlers, and there was no permanent occupant on the land until after this opposition commenced, although some persons had been allowed to go upon the land, with the assistance of a permanent occupancy, as soon as the Society had completed its arrangements for the same. Thus you see, my dear sir, that all the denunciations of the evil workings of the Society have been merely conjectural professions, without the least shadow of proof. But why has this been allowed thus to oppress an immature and impatient

The individuals who formed this Society heartily deplore the abuses arising from the borders of itinerant beggars, who, on their individual responsibility, throughout the States, collecting contributions in old clothing and food for fugitives in Canada, and soliciting donations for churches and schools, always to be established among them; yet they were, at the same time, deeply impressed with the unwelcome necessities of the thousands who come penniless to these shores, often in the most inclement season of the year, and without that experience which a life of self-dependence begets, and which is so necessary in a state of civil freedom. They desired to put a stop to the abuses they deplored, but without cutting off the aid of the benevolent from the real necessities of the refugees. To solve this problem, they thought that if a favorable chance was given to the fugitives to get comfortable though humble homes of their own, in the midst of which a school-house for educational purposes should be erected, they would thus be placed in a position independent of the farther charities of their friends, in such minor matters as clothing and food, which they could then easily procure for themselves.

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5th. 'Twenty-five acres is not enough land for a man of family to make a living.' This, I think, will sound strangely in the ears of thrifty Non-Englanders, especially when he hears that the land is of a very superior quality compared with his own rugged soil. This idea arises in part from the improvident manner that Western agriculture is generally conducted. My not the refugees effect a reform in this respect? And if it be really too small, will not this fact be an incentive to the settlers to endeavor to get more land, as soon as possible, by their own individual exertions, and thus the spirit of self-reliance be still further developed by this 'restrictive condition'?

6th. 'The restriction, preventing a man from selling his land for the period of fifteen years after he receives it, is despotic.' If the Society compelled men to take its land on these conditions, and at the same time prevented them from obtaining land elsewhere, then the term might be fitly applied to the Society; but so long as it has not the power to do either, it is an unreasonable allegation. The objects, therefore, that the Society had in view, were—first, to establish a permanent little homestead for each family, at least, until the children were reared up to be of some help to themselves, despite of the probable improvidence of fathers; and, in the second place, to ensure the philanthropic contributors to this project that their benevolence should not go to naught, by being stripped out of the hands of the inexperienced refugees by cunning land-sharks.

Now, Mr. Editor, I suppose the question very naturally arises in your mind, how is it that a party of persons intended to be benefited, resident in the vicinity of the Society's central operations, oppose its objects and measures? Allow me, in the first place, to inform you that this opposition was not commenced, nor is it sustained at the present time, by those intended to be benefited. The prime movers in this antagonism are either free-born persons or fugitives who have acquired property, and are therefore disqualified to receive a benefit from the Refugees' Home Society. In the second place, I assure you, sir, that it is not from any practical demonstration yet of the evil tendency of these objects and measures, that this opposition is kept alive by those who so gratuitously interest themselves; for the Society has just commenced the permanent distribution of the land to settlers, and there was no permanent occupant on the land until after this opposition commenced, although some persons had been allowed to go upon the land, with the assistance of a permanent occupancy, as soon as the Society had completed its arrangements for the same. Thus you see, my dear sir, that all the denunciations of the evil workings of the Society have been merely conjectural professions, without the least shadow of proof. But why has this been allowed thus to oppress an immature and impatient

The individuals who formed this Society heartily deplore the abuses arising from the borders of itinerant beggars, who, on their individual responsibility, throughout the States, collecting contributions in old clothing and food for fugitives in Canada, and soliciting donations for churches and schools, always to be established among them; yet they were, at the same time, deeply impressed with the unwelcome necessities of the thousands who come penniless to these shores, often in the most inclement season of the year, and without that experience which a life of self-dependence begets, and which is so necessary in a state of civil freedom. They desired to put a stop to the abuses they deplored, but without cutting off the aid of the benevolent from the real necessities of the refugees. To solve this problem, they thought that if a favorable chance was given to the fugitives to get comfortable though humble homes of their own, in the midst of which a school-house for educational purposes should be erected, they would thus be placed in a position independent of the farther charities of their friends, in such minor matters as clothing and food, which they could then easily procure for themselves.

Thus an attempt—I hope a successful one—has been made to systematize the benevolence of interested philanthropists, and to preserve them from the wiles and impositions of irresponsible beggars. In these days, when so much is said in favor of 'systematic benevolence' in sustaining all other objects by voluntary contributions, certainly no one will deny the wisdom of its application in the case of aiding the American refugees in Canada. In reply to the latter clause of the objection under consideration, I will admit that it is degrading to have agents begging for such an insignificant object as old clothing, both on the part of those who give, as well as those who receive; but I am as fully convinced, on the other hand, that it is praiseworthy for philanthropists to assist men, who have been robbed by slavery of all their earnings, to get homes and an education for their children, and that it would be equally praiseworthy in those thus benefited to be grateful for such extraordinary favors, and to show their appreciation of the same by improving the opportunity to do so.

2d. 'It discourages self-reliance on the part of the fugitives.' This would be true, if the Society did not impose conditions, along with the favor it extends to them, whereby their individual thrift and industry are called forth, in order to preserve the possession of their homes. 3d. 'It ought to be extended to the free-born as well as the slave-born colored people who come to Canada to settle, or else an invidious distinction will be engendered between them.'

This plea might be enlarged on, and poor white abolitionists, who might choose to come and settle with the fugitives, included in the sphere of the Society's operations; and we might still go on, extending the principle, on some analogous considerations, until 'all the world and the rest of mankind' were included; and the Refugees' Home Society would thus become, from a simple benevolent association, an imperial court, for the arbitration of the destinies of the world. And if it possessed this universal spirit like the American government, it might extend the 'area' of benevolence still further, by re-annexing the objects of charity in the various planets of the solar system and their adjacent satellites.

Some of the best reformers of the day, indeed, urge the natural (not the donated) right of every man to a farm or home of his own, and I pray and labor for that day to come; but this is not an age for Utopian projects. Reform, when presented in its simplest and most feasible shape, may be realized on a partial scale in the present. With this reformers must be content, accepting it as the pledge and basis of the future. The Refugees' Home Society, therefore, very wisely contemplates the accomplishment only of a project that can be made feasible to the intelligence and philanthropy of the times, though it be but the beginning of a great reform. That the free-born colored people would be envious of the assistance thus extended to their more unfortunate brethren, most of whom have spent the prime of their lives in slavery, is to argue a narrow-mindedness which I believe is not characteristic of the most of them who will come here to settle. Probably those who urge this objection do not consider that the extension of the same gratuity to free-born men, would be a greater depreciation of that spirit of self-reliance urged in the first objection.

4th. 'No distinctive settlements of the colored people, apart from the whites, ought to be established here, where all are equal before the law.' Whilst a community of civil right may equally comprehend all who may be within the sphere of its jurisdiction, there will be a diversity of social affinities in every community. The French Canadians, and the old country and American settlers, and their descendants, are two grand divisions of such affinities in this Province, aside from the minor subdivisions of rank peculiar to each. Nevertheless, it is desirable that color should be eradicated as a basis for the social distinctions of rank; but this will be done by the colored man himself, when in a state of freedom, after he becomes thoroughly