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VOLUME XIII NO. I

SPRING EDITION 1866

MARY ANN SHADD CARY - EDITOR

Editorial- by M. A. S. Cary (Editor)

Intemperance- A colored man passed under the window of this office on Saturday, "full of strange oaths," and very indiscreet expressions, the promptings of the god to whom he had been pouring in his libations. We cannot tell whom he may have insulted or even hurt under this influence. There is a law against furnishing drink to Indians, and we cannot but think that a similar restriction applied to the "son of Ham" would be a wholesome protection both to themselves and others- Planet

The Planet gets worse, and worse! Something more than bare assertion of regard for colored people must take place to make the community believe it. We all heard a few days ago, of the Editors of an anti-slavery tendencies, and yet, whenever it can put a word in edge-wise, which will bear in justly upon colored men it does so. The colored people are not wild Indians, neither do they drink more whiskey than their white friends and if he had not "hurt" somebody he might have done so, bahl! They must be out of a subject to write about down at that office! Every colored man must be prohibited from drinking because

one drank freely. Who patronize the saloons, taverns &c., in this place? Indians and colored men only? Nol We believe in passing a strictly prohibitory law that will not only prevent Indians and colored men from getting drunk, but will stop white men from drinking as well and not only the "inferior" classes about Chatham, but a drunken Editor occasionally. But the Editor of the Planet must have too much good sense, must be too much of an abolitionist to propose a regulation of the sort

in sober earnest, else he must have forgotten that while to see a drunken colored man is of so rare occurrence as to "call him out" on the subject. Drunken officers, "limbs of the law", a drunken M.P.P. or a drunken Editor of his class is quite common nowadays. M.A.S.Cary

Notice

Buxton Mails Semi-weekly From the East-Tuesday and Saturday at 12 a.m. From the West-Monday and Friday at 4 p.m.

George Couits Postmaster

Minutes From Spring Deacon's Court Meeting

Mr. Riley reported that some of the work was done at fencing in the church lot. Most of the posts on the west side were set up, but there was no lumber to make the fence. It was agreed to put into the mill 26 standard logs of Elm, to be cut into fence boards for the lot. The male members were requested to put in 3 logs each. Masters Charleston, Riley, Rev. King, Edward Thompson (2), Mrs. Cooper, Rolls, Hooper, Ellis, Robeson, Harms, & Brown. Mr. Charleston reported that \$2.00 has been collected for college fund. The collectors appointed to take up subscriptions for lamps to the church reported that they had collected \$11.00 and had purchased two lamps for pulpit. Mr. King was instructed to get six from Detroit.

-Notice -

The General Conference of the British Methodist Episcopal Church will be held in the city of Hamilton Canada West, commencing June 3, 1866 Presiding Officer-Bishop Nazzey General Secretary-Rev. R.R. Dimey

A Sketch of the Buxton Mission and Elgin Settlement, Raleigh, Canada West

The Buxton, or as it is sometimes called, the Elgin Settlement, is situated in the township of Raleigh, county Kent, Canada West, about eight miles south-east of Chatham, which is a station on the Great Western Railway. It lies between the river Thames and Lake Erie, and at present covers about eighteen square miles of country, embracing a population of over 1,200 persons.

It was formed by the Rev. William King, in the year 1849, with a view to the social and moral improvement of the colored population of Canada. The circumstances which led to its formation were these: Mr. King, a native of Londonderry, Ireland, had come over when a youth to the United States, and had fixed his residence in Louisiana. Here he associated and mingled freely with the first families in the State, and became familiarly acquainted with their peculiar institutions. Believing slavery to be a great moral and social evil, at variance with the laws of God and opposed to the pure precepts of the Gospel, he perceived that it was fast hurrying to destruction the people by whom it was maintained. He was further convinced that it was impossible, while living in the midst of it, to bring up his family free from its contaminating influences; he therefore determined, whatever sacrifices it should cost him, to free himself from its trammels, and to separate himself entirely from it. In consequence however of legal difficulties, this resolution could not be carried into immediate execution. He therefore, with a view to its furtherance purchased a plantation, on which he placed his slaves, giving them the proceeds of their own

labor, until the time should come that would enable him to set them free; thus developing in them the spirit of self-reliance, and training them for the exercise of duties of the state of freedom in which he purposed to place them. The legal difficulties which had hitherto stood in his way having been overcome, he sold his plantation, removed the slaves, fifteen in number, to Canada, and there gave them their freedom; these settling around him became the nucleus of the Elgin Settlement, now covering so large a space.

Shortly after the passing of the Fugitive Slave Bill which deprived the slave refugees of all safety in the United States, a general movement was made by them towards Upper Canada. This sudden accession roused the latent jealousy of the white settlers into active hostility, which was just at its height when Mr. King arrived with his charge. Animated by a noble Christian philanthropy which led him to regard these outcasts as men and brethren, he had previously designed a plan for the amelioration of their social condition, and the elevation of their moral and intellectual character, which consisted in providing the adults with a home, and the youth with the means of Christian education, by forming a settlement in which land should be granted to them on easy terms, and provision made for their spiritual wants as well as their moral development.

The rumour of Mr. King's design having preceded him, he encountered on entering the Province the most violent opposition, but Mr. King assured of the righteousness of his cause, gathered new stimulus from difficulty and securing the co-operation of Lord Elgin, then Governor General of Canada, succeeded in carrying his point, and thus saved Britain from

the disgrace of refusing that asylum to the outcast which it has long been her glory to afford. A grant was made of a tract of land which had been selected and approved by competent judges. Mr. King with his assistants, immediately set about surveying and laying off the nine thousand acres of which the grant consisted, into lots of fifty acres each.

It was in December, 1849 that Mr. King, who had been unanimously appointed agent of the Elgin Association, fixed his residence on the settlement, to which the name of "Buxton" was given in honor of that friend of humanity, Sir T.F. Buxton. Mr. King's house, which stands some way back from the middle road running east and west through the southern part of the settlement, is a long low building of log, and was at first of most unpretending appearance, but buildings which were for a while used as a church and school house have since been incorporated in the dwelling house; and a gallery in front shaded by luxuriant grape vines, a belfry rising high above the house, the erection of a handsome barn and outbuildings at the rear, together with the long avenue of shade trees leading up from the road, and the tasteful white fences with which the premises are enclosed, have contributed to give to the whole a picturesque and charming aspect.

Most recently a church, school-house and post-office have been put on the premises, immediately fronting the main road; these are likewise of log, yet they have about them a degree of rustic beauty.

In a very short time a number of the fifty acre lots were disposed of to actual settlers at two dollars and a half per acre, to be paid in ten equal annual installments with interest. These terms have been fulfilled,

and the settlers have received their deeds. It was also required that each settler, on entering his lot, should immediately put up a fence, not inferior to a prescribed model, which was of log, twenty-four feet long, by eighteen feet wide, and twelve high, to be set back thirty-three feet from the road, and enclosed in front with a picket fence. Any who wished were at liberty to make their houses as much larger and better as they chose, and in many cases did so. Some came in with nothing but their strong right arm to help them; others had acquired a little property, and commenced at a much greater advantage; the former had, in a literal sense, "to take their bread out of a stump", and hard enough their work proved. The land was heavily timbered with elm, hickory, oak, maple and ash, which must be hewn down, consumed, and the brushwood cleared out before an ear of corn could be raised.

The parallel roads or concessions which intersect the settlement at intervals of 200 acres, existed only on the charts, and the towering giants of the forest, who had so long held undisturbed possession, would not yield an inch except to the fatal stroke of the axe. The difficulties were indeed great, each man however understood, on coming in, that all he was to receive was the opportunity to make a home and acquire independence- "work or sink" was the motto- and results abundantly testify that almost all adopted the former alternative.

Meanwhile, in furtherance of the moral interests of the settlers, a mission was formed, supported by the "Canada Presbyterian Free Church", and Mr. King, being a minister in that body, was appointed to the charge. Schools were opened in which, in addition to the ordinary branches taught in the common schools,