
PRINCIPLES OF
AMERICAN SLAVERY.

BY JOSEPH J. E. WILLIAMS.

N O T I C E .

HAVING been frequently solicited to communicate to the public my thoughts on American Slavery, I have, in compliance with such request, endeavored to do so in the following pages. My only object is to awaken sympathy in behalf of the Slave, and, if possible, induce more extended and vigorous efforts for his emancipation.

JOSEPH J. E. WILLIAMS.

THE PRINCIPLES

OF

American Slavery:

AN INTERESTING AND AUTHENTIC PAMPHLET,

GIVING A FULL AND SATISFACTORY DESCRIPTION OF THE PRINCIPLES
OF THE SLAVE CODE OF THE SOUTH, WITH THE MORALS AND
IMPROVEMENTS OF THE COLORED PEOPLE OF CANADA, OF

THE ELGIN ASSOCIATION.

By JOSEPH J. E. WILLIAMS.

[A COLORED AUTHOR.]

HAMILTON:

PRINTED AT THE "CHRISTIAN ADVOCATE" OFFICE, JOHN STREET

MDCCLXVIII.

PRINCIPLES
OF
AMERICAN SLAVERY.

“What, then, is slavery? It is that *crime* which casts man down from that exaltation where God has placed him, ‘a little lower than the angels,’ and sinks him to a level with the beasts of the field. This intelligent and immortal being is confounded with the brutes that perish; he whose spirit was formed to rise in aspirations of gratitude and praise whilst here, and to spend an eternity with God in heaven, is herded with the beasts, whose spirits go downward with their bodies of clay to the dust of which they were made. Slavery is that crime by which man is robbed of his inalienable right to liberty, and the pursuit of happiness; the diadem of glory and honor with which he was crowned, and that sceptre of dominion which was placed in his hand when he was ushered upon the theatre of creation, and was divinely commissioned to ‘have dominion over the fish of the sea, and

and over the fowls of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth.' Slavery throws confusion into the arrangements of Infinite Wisdom, breaks up the divine harmony, and tears up the very foundations of human society."

"Nor does it at all relieve the guilt, if successive steps, stages, or processes are required for the consummation of the wrong, and one man conducts the work only one degree toward completion. There are crimes too vast for any single individual to perpetrate. There are enormities so great that they require an extended copartnership for their commission. In stealing slaves from Africa, for instance, no one man can build the accursed ship, and prepare the deadly armament, and counterfeit the legal papers, and navigate the vessel to the fatal shore, and surround the village, and, amid fire and death, kidnap the victims, and scourge them, bleeding and manacled, to the place of embarkation, and there pack and crush them between decks, and bring them through all the horrors of a middle passage, to a life of bondage, to be indefinitely prolonged in the persons of their descendants. No; such a stupendous crime could never be consummated by one man, though he should have the strength of Hercules, and the long life of Methuselah. The vast, incomprehensible wickedness re-

quires companies and relays of men working to a common end. It would require relays of devils, were they to embark in it. But is not the man who forges the fetters guilty, though he does not put them on? Is not the man who builds the ship, knowing its destination, guilty, though he does not navigate it? And so of all the rest. All are guilty. They form a conspiracy in crime; they are co-conspirators for its perpetration. If one could not compass so great a sin without the rest, then, by helping the rest, he becomes guilty of the whole. If he had not supplied his own link, there would have been no chain to hold the beginning and the end of the crime together.^{56*}

How bitter is it to the galley slave, to think that the chain which binds him, binds him for life! How severe this sentence of perpetual imprisonment! Is it not an outrage on our reason?—an every-day insult to truth, honesty and decency? Oh, what is our race coming to under the influence of the debasing, crushing system of slavery? It is impossible to conjecture what the end will be, unless He who died on the cross for the redemption and salvation of all men, without distinction of race or color, shall interpose in their behalf. Does not the religion of love—the religion

* Extract from a speech delivered by the Hon. Horace Mann, at Chicago, Ill.

which bids us to “undo the heavy burdens, to break off every yoke, and to let the oppressed go free”—appeal to Christians of every land to exert themselves for the liberation of their colored brethren who are in bonds? May God, in His infinite wisdom and love, open up some way whereby this terrible doom may be reversed, and the millions who are now degraded to the condition of mere chattels, may be restored to the rights of manhood, and the privileges and blessings which are the inalienable inheritance of all. May I not appeal to Christians, of all sects and orders, to unite in earnest, persevering prayer to that God who has said, “Ask and ye shall receive,” that He may crown with success those efforts which are being made to secure the liberty, moral elevation, and happiness of their fellow-men, who are so unjustly held in this cruel bondage. The fact that God has made of one blood all nations of men, for to dwell on all the face of the earth, appeals to our reason, our sense of justice, and our humanity, in behalf of the down-trodden slave, who is dragging out his wretched life in hopeless misery. The fear of God, to whom all are responsible; the love of the Savior, who tasted death for every man, whether black or white; the great principles of our holy Protestant faith, which breathe universal love and good will to men—all men, every where, without regard to condition, and which

seeks to extend the blessings of civilization and salvation as far as possible, among every nation, kindred, tongue, and people under the whole heaven, call loudly upon all to burst asunder the manacles of the slave, and give him that which is his inalienable birth-right—his liberty. Were this great work of emancipation accomplished, how great would be the rejoicings, how deep and heartfelt the happiness which would be diffused throughout all the ranks of the oppressed. And should not this great, this benevolent end be achieved? This is an age of progress, of enterprise in everything that is holy and benevolent. In no former period have there been so many and mighty efforts to bless mankind; to extend civilization; to evangelize the heathen; to pour light into the dark corners of the earth, which are “full of the habitations of cruelty;” to educate men, and improve their physical, moral, social, and civil condition, as in the present. And may we not hope that God, who is crowning these works of benevolence and love with such signal success, will give his blessing to all proper efforts which are, or may be, put forth in behalf of the poor slave? Certainly, those societies which aim at the freedom of the slave, and his restoration to all the rights, and immunities, and blessings of freemen, claim the patronage of the enlightened christian public. Every society, or institution, which labors for

the diffusion of knowledge and correct principles, which cherishes feelings of sympathy for the oppressed, and which excites to benevolent enterprise for the attainment of its righteous ends, will not only prove a blessing to those engaged therein, but, to a greater or less extent, must succeed.

That the abolition of Slavery, as it now exists in the Southern States, will be ultimately effected, there can be no doubt; for as sure as Jehovah reigns, truth and righteousness shall triumph over falsehood, injustice, and oppression, and be established throughout the whole earth. But whether this shall be accomplished by the quiet progress of free opinions, and the silent, but sure, march of truth; or whether by the terrible exhibitions of divine judgments, as in the case of the Egyptians, is not so clear—probably by both combined.

The wrongs of outraged millions, and the foreshadows of coming judgments, constrain me, under a solemn sense of responsibility, to press upon the consideration of all concerned, the subject of American Slavery. The trembling earth, the low muttering thunder, already admonish the christian nations of the dreadful danger which awaits them. We live in an age which, by all subsequent ages, will be regarded as a grand and brilliant era in the history of the human race. When I look and behold the majestic wonders of the world—

arts and sciences developed on every side ; when I stand amid scenes of beauty and grandeur—stupendous mountains, majestic rivers, beautiful lakes, crystal streams, green fields, grazing herds, and ripening harvests ; when I consider the wonderful discoveries and inventions, the great variety of useful and labor-saving machines—the product of the genius and enterprise of the age ; when I behold, not only the horse and the elephant, but the lightning itself trained to the service of man ; when I reflect upon the tremendous power of steam, which, by human ingenuity, is harnessed to stupendous ships, and whirling trains, and buzzing work-shops ; when I consider the wonderful progress of the age in all that is great, and noble, and good ; when I consider all this, may I not well be astonished to find that, in an age like this, human beings should be claimed and held as property, should be bought and sold, and worked as brute beasts ; and all this merely to gratify the cupidity and increase the wealth of the unprincipled tyrants who hold them in bondage. The amount of barbarism and crime involved in this state of things is beyond all computation ; the unspeakable meanness, the diabolical wickedness of this detestable institution never has been, never can be described. It would have been a burning shame in the darkest ages of the world, and among the most barbarous tribes—how much more in this enlightened age,

this christian land! What correspondence is there between the celebrations, festivities, and other displays of religious hilarity, both in christian and pagan lands, and this horrible system of chattel slavery, by which four millions of human beings are deprived of their God-given rights, robbed of every attribute of humanity, and reduced to the condition of mere property?

Many regard the excitement produced by the agitation of this subject a sufficient excuse for their indifference and inactivity. Others so undervalue the rights and privileges of the colored race as to induce them to scoff and gainsay their present condition. These are among the causes which have hitherto checked and retarded all progress in the attempts made towards emancipation, as also all improvement of the condition of the slave, in regard to the moral and physical sciences, mental cultivation, and general knowledge. The cry of these persons is, that the agitation of the question has rolled back the cause of emancipation fifty or a hundred years, if not more. This, say they, is a political question, belonging to the South, which we in the Northern States, in Canada, and in other parts of the world, have nothing to do with; and that it does not become us to meddle with their institutions. Just as though the down-trodden millions of the South have no claim to our sympathy, and that we have no inter-

est in ameliorating their condition. Shall we manifest so much feeling for the "poor heathen" of foreign lands, give our thousands, and send out our missionaries to instruct, enlighten and civilize them, and yet remain perfectly indifferent to the millions of heathen in our own land, who are in a far worse condition. No! And I appeal to the world at large to arise in their moral strength and perform that highest and holiest of all duties—the duty they owe to the slave, the slave-holder, the church, and the world, by seeking, in every lawful way, and by the use of every lawful means, to wrest the bonds of those hapless victims, and set their captive souls and bodies at liberty—duties which if not performed now may never be done.

American slavery, if let alone, will continue to increase. How has American Slavery increased in the past, and how rapidly is it spreading on every side. The present revulsion and distress in the commercial world may be the means of diverting attention from this subject, and thus retard the movement towards emancipation. I pray God it may have a contrary effect.

American Slavery is a thousand times worse than was the bondage of the Israelites in Egypt. I feel deeply pained and distressed on this subject. My race is doomed to interminable bondage and disgrace. They are reduced to the condition of goods and chat-

tels. The slave code of the South declares that slaves shall always be reputed and considered as real estate, and as such shall be subject to be mortgaged according to the rules of law, and be subject to be seized and sold as real estate. The same slave code declares the slave to be wholly in the power of his or her master. The master may sell him, or dispose of his person in any way that suits his cupidity, caprice, or lust, and has the sole right to the products of his industry, his genius and his labor. The slave can do nothing, acquire nothing, possess nothing, and is nothing but a chattel. Everything he does, obtains, acquires, and is, belongs to his master, to do with as he sees fit. He sustains no more relation to the human species than bank stock, a house, a piece of land, a horse, or a cow, and is equally subject, with them, to be seized upon at any time and sold to pay the debts of either a living or a dead master. These definitions plainly declare that a slave is not to be ranked among rational or sentient beings, but among things—as an article of property, a chattel personal. This code has been framed for the express purpose of keeping this rational being on a level with the brutes—this sentient being on an equality with the inanimate objects of creation. And what is this atrocious slave code but an index to the moral state of the hearts of its framers, and all who abet and sustain this gigantic wrong?

The following corollaries are amply sustained by the language of the slave codes themselves:—1. Man, created in the image of God, is reduced to a thing. 2. Man is robbed of his invaluable right to liberty, and is held in perpetual captivity. 3. Man can own no property, and is daily plundered of the fruits of his toil. Christ says, “The laborer is worthy of his hire.” But the slaveholder says, “I will yoke him with the brutes, and he shall work for me without any compensation, other than what the brutes receive.” 4. Man can make no contract. God has established the marriage relations; and Christ has said, “What therefore God hath joined together let not man put asunder.” The slaveholder denies this right, and forbids to marry—not a single slave in the United States is legally married. The nominal marriages they contract are not marriages in the proper sense of the word, and may be, and are broken at any time, to suit the will or interest of the master. These ties are wickedly and cruelly sundered every day. Look, then, at the awful state of concubinage forced upon the millions of slaves in the South by the statute law of the Slave States. 5. Man is denied the benefits of education, and is compelled to disobey the divine command to “search the Scriptures.” The Bible is a sealed book to the slave—sealed by the express

14 PRINCIPLES OF AMERICAN SLAVERY.

provisions of the legal code of the South. 6. Man is required to yield unqualified submission to his fellow man, aye, and woman too; is bound to submit, and become the unconsenting victim of unspeakable indignities. Resistance may be punished with death. 7. Man is thrown entirely out of the protection of law. The murder of a slave is legalized in four different ways, and the same laws which reduce him to the condition of the brute, and deny him legal protection, punish him with unparalleled severity. 8. Man is deprived of all hope of redemption from this horrible condition, either for himself, his wife, or his children. Slavery, according to the slave law, is to be hereditary and perpetual.

Here, then, is a faint description of American slavery, justly denounced as the "sum of all villanies." This is the terrible despotism under which the slaves of that country are groaning out a life of ignorance, degradation and anguish. Let Christian people ponder this question, which bears with momentous power on the destinies of the country where it exists. Whether we regard it in a moral or religious point of view, such incongruous elements of freedom and slavery—republicanism and despotism—cannot long exist together. The unnatural and unhallowed union between these things must, sooner or later, be broken. Perhaps you are surprised at this statement,

and feel as the Jews of old did when they said to our Lord, "We were never in bondage to any man." John, 8 ch., 33 v.

These are some of the dangers of intolerance under a popular government. The dark spirit of slavery rules their national councils, and menaces the severance of the bonds which bind the Confederacy together. The slave is bound to all the horrors of his condition by a chain which he cannot sever, and the condition of the free people of color is not much better, being bound by the cords of caste. The alleviation of this accumulation of miseries, which now press with such crushing weight upon the colored race in the United States, is the great problem to be solved, the solution of which is tasking the energies of many conscientious and reflecting men.

Let any public man dare even to profess that he is actuated, in his public conduct, by motives opposed to the principle of securing the highest welfare of the greatest number, and he would be hooted ignominiously from the platform. To the quickened and renewed activity of this principle do we trace the origin and triumphant progress of our Anti-Slavery Societies : all human instrumentalities, devised by human wisdom, and seeking the accomplishment of their purposes by human means, but all based on principles first made known to the world in the "Sermon on the Mount."

This is not merely a political subject; it is

highly moral, and, as such, claims the attention of every moral being. Slavery exerts a most deadly influence over the morals of the country, not only on its borders, but, like the miasma of some pestilential pool, it spreads its devastating influence over the commercial world. We frequently meet with individuals who, though very particular in not using sugar made by slave-labor, yet feel no compunction in purchasing slave-grown cotton; and they assign as a reason that there is not that waste of life in the culture of cotton that attends that of sugar. But is there less waste of blood? They are clothing themselves and their families with the cotton, and living on the rice and sugar which has cost the slave unrequited toil, his blood, and his tears. What degree of humanity, we would ask, exists in the bosoms of the reigning despots, who are the heartless authors of this unmitigated injustice and wrong? Is it possible to regard with other than feelings of horror the beings—shall we call them men?—who are at the bottom of, and who sustain this odious and abominable traffic in human flesh and bones? This moral plague has contaminated, more or less, the entire Continent. In the slave States it is rapidly tending to a state of semi-barbarism, no less demoralizing than disgraceful. It is rapidly subverting the church to its sway, constraining all classes and parties to bow down and worship this great goddess of the South.

PRINCIPLES OF AMERICAN SLAVERY.

But the Christian world—and even some in the South itself—is waking up to the wickedness and degradation attaching, in a civilized country, to this barter in the flesh and blood of the sons and daughters of Adam.

Happy is the country where the laws of God and nature are held in reverence, and where each sex fulfils its peculiar duties, and renders its sphere a sanctuary. And surely such harmony is blessed by the Almighty ; for while those nations who disregard those laws are writhing in anarchy and poverty, in every part of the world where they are respected and carried out, the fugitive from oppression finds an asylum and the weary repose. This is especially true of Britain, which is emphatically the land of the free. Here the shackles of the slave fall off, and he is not only a free man, but he soon rises out of that deplorable ignorance and deep degradation to which he had been so long subjected, and becomes possessed of all the privileges and blessings belonging to a free people.

We have this fact clearly demonstrated in the condition of the colored portion of our population, who have escaped from slavery, and have found an asylum and a home in Canada. This land is consecrated to freedom ; here all, no matter from whence they come, no matter what the color of their skin, are free, and are fully protected in all the rights and privileges of freemen. And here, on this

free soil, and under the influence of our free institutions, the fact that the colored race possess capabilities equal to those of the white man, is being clearly developed.

There is a vast difference between the condition of the colored man in Canada and in the United States. In the former he enjoys all the rights of citizenship, and is respected just in proportion to the amount of intelligence and moral worth he may possess. In the latter, according to a late decision of the Supreme Court, even the free colored man, no matter what may be his intelligence, what his attainments in science and literature, or what his moral worth, he cannot be a citizen, and indeed he has "no rights which white men are bound to respect." In the United States there is an inveterate prejudice against the colored race, which must forever keep them down. But in Canada no such prejudice exists; here the colored man can rise to that position in society to which his talents and moral worth entitle him.

But why should the colored man be robbed of all his rights and privileges as a man, and be degraded to a level with the brute creation? Did not the same God who made the white man make the colored man also? Has he not endowed him with a rational soul, and made him responsible for his moral conduct? Has the color of his skin anything to do with his manhood, his accountability to God as a free

moral agent? Is he not as capable of cultivation, of improvement, of intellectual and moral greatness as the white man? Let Egypt, the garden of science and the arts when Greece and Rome were yet in a state of barbarism, answer. Let the hundreds who, in the present age, have risen above the prejudices and impediments which have surrounded them on every side, and in spite of every obstacle and difficulty have become distinguished for their genius and ability, answer. Let the sacred monitor within your own bosom answer.

Slavery is a crime against both God and man. Nothing can be more atrocious than this attempt to reduce a being made in the image of God, and only a little lower than the angels, to the condition of a chattel—a rational, accountable being to a level with the brutes; to be bartered and sold, and that too, in a christian land; to be staked upon the shuffling of a pack of cards, and lost and won at the gaming table. Such treatment of human beings is a burning disgrace to a nation calling itself christian, and a sin against God of the darkest and most flagrant character.

When will this inhuman villany come to an end? When will enlightened christian men admit the claims of justice and truth, and break off the manacles of the slave? When will christian governments make legal provision for setting the captives at liberty, and for the diminishing of human misery and

the mitigation of human wrong? Friends of humanity and religion, be up and doing. Upon your efforts, your zeal and energy, and perseverance, depends the success of this undertaking. Is not justice the pillar that upholds the whole fabric of human society, and mercy the genial ray which cheers and warms the habitations of men? God has created all men free and equal, and among their God-given rights are those of life, liberty, and the pursuit of happiness. It is in the proper use of this liberty, and the due exercise of these rights, that human society is made a blessing, our mutual wants supplied, our lives made comfortable, our capacities enlarged, and our virtuous affections called forth into exercise. But these heaven-born rights, these inestimable privileges, are denied the slave; and what can be the effect but to stultify, barbarize and debase his mind and intellect? There is a necessary connection between cause and effect; and where the laws of our moral and physical nature are set at naught and trampled under foot, as in the case of Southern Slavery, the natural and unavoidable result is the demoralization of the master, and the deterioration and debasement of the slave. This process is evidently going on in the South—a semi-barbarism is gradually overspreading the Slave States, alike injurious to the master and the slave.

There is no other portion of our race in so

degraded and wretched a condition as the colored population of the South. They are not only stripped of all their natural, civil, and social rights, but they are also robbed of their spiritual rights. The savages who roam our forests; the benighted Hindoo at the shrine of his wooden god; the inhuman cannibal of the South Sea Islands; the poor, ignorant, degraded Hottentot of Southern Africa, the lowest fallen of all our race, are cared for; missionaries are sent to them to teach them the way of salvation; to establish schools among them; to put the Bible into their hands and teach them to read it; to introduce the arts and sciences, and instruct them in the principles of political economy and self-government; and to elevate them to the position of enlightened, christian nations. But all this is denied the poor slave. No schools are established for his enlightenment; no means are employed for the cultivation of his intellect, or the improvement of his condition; no Bible is put into his hands—it is a crime to teach him to read God's holy book—he is kept in the deepest ignorance, is not allowed to know anything except what is indispensable for the interest of the master. Yes, in this enlightened age, in a professedly christian land—a land boasting of its free institutions—about four millions of human beings are, by their christian (?) masters, kept in the most degrading ignorance, denied all

literary instruction, and it is made a felony to learn them to read—a crime to teach them to read the word of God.

I would press upon this enlightened, christian community, the importance of taking this subject into consideration, to see if any thing can be done to alleviate the mournful condition of these down-trodden, outraged human beings. Surely, if christians and philanthropists of all countries could be aroused to a full sense of this great wrong, practiced in the name of christianity; and were they to bring their combined influence to bear against it, and were such means adopted as are within their power to bring about a change for the bettering of their condition, and the ultimate abolition of this horrid tyranny, God would crown their labors with his blessing. Let the christian world once embark heartily in this good work, and they would soon find that God was on their side, providentially opening up their way and making their efforts successful.

The moral sense of mankind is against this terrible wrong; the tendency of legislation in all countries is against it; most of the European nations have abolished slavery in their dominions; even the Emperor of Russia, whose rule is the most despotic of any, is taking very decided measures for the total abolition of serfdom throughout the Empire. He is determined to reign over a nation of

freemen, and not of slaves. Let the freemen of every land ; let emperors, kings, princes, and rulers throughout the civilized world ; let philosophers and statesmen ; ministers of the gospel, and christians of all denominations, unite to put down this monstrous evil, using every lawful means in their power for the accomplishment of their benevolent purpose—and there can be no doubt as to the final result. It might require years for the accomplishment of the object, but there can be no doubt of the ultimate result.

Fully confiding in the wisdom and grace of God, and relying upon his providence to sanction, direct, and succeed the means which are, or may be employed for the advancement and successful termination of the great work of emancipation, I commend the subject to the thoughtful consideration and earnest prayers of the friends of the slave everywhere.

EIGHTH ANNUAL REPORT
OF THE
ELGIN ASSOCIATION.

O, Canada 's the land—the spot !
Wherein I love to dwell—
'Tis not in England's flow'ry fields ;
Nor e'en my native vale !

But here, where Labor's sturdy form
Hews down the lofty tree ;
And rears a shelter from the storm,
And marks its inmates free !

They hear nor fear the Tyrant's voice ;
Nor feel his galling chains.
Free ! as the deer that bounds along
Amid their wild domains !

O, Freedom ! be it thine to give
To independent men,
A power to break the tyrant's neck,
And trample on his chain !

The following is the "Eighth Annual Report" of the "Elgin Association," formed for the settlement and moral improvement of the colored population of Canada:—

It becomes the duty of the Directors of the Elgin

26 REPORT OF THE ELGIN ASSOCIATION.

Association, to present the stockholders with the annual report. Another year has passed, and brought with it health and prosperity to the settlement. The Directors would acknowledge, with gratitude, their obligation to God for the measure of success with which their labors have been crowned during the year that has just past.

Although the progress in some departments of labor has not been what it was in former years, yet, upon the whole, there has been throughout the settlement, a gradual progress in clearing up the land opened. The quantity of land chopped down this season has been less than in any former year since the commencement. This is easily accounted for: more time has been spent in clearing up and cropping land already than in former years, and less time has been devoted to clearing.

It will be gratifying to the shareholders, and all who have felt an interest in the Association, to know the actual progress made by the settlers up to this time. It must be borne in mind that most of them came into the Province stripped of everything but life, without means and without a home. But since their arrival at Buxton, they have supported their families, cleared up a comfortable portion of their farms, built their houses after a model presented by the Association, bought stock and farming implements, paid up part of their instalments, and some have already taken out their deeds, although they have still five years to pay for it. All this has been accomplished in little more than five years, without any assistance but their own right arm.

The first settler entered on the lands of the Association in December, 1849. Since that time they have been gradually coming in, and taking up land. At present, the settlement covers fifteen squares of country, and numbers eight hundred souls. The number of acres cleared and under fence, is 1,250, besides 225 chopped down and ready for clearing up, to be put in crops next spring. Of the land cleared up and fenced,

460 are in corn, 120 sown with wheat, 60 with oats, 150 planted with potatoes, and 430 with other green crops, such as hay, peas, and turnips. The wheat this season in the settlement, has been nearly all destroyed by the weevil; its ravages have been so destructive in the neighborhood, for a number of years, that wheat has now become a very uncertain crop. The corn and potatoes look well, and will, if safely gathered, be more than an average crop.

There has been, this season, a considerable decrease in the number of hogs and oxen raised in the settlement, but a corresponding increase in horses. Sheep have been found not to do well on new land, and none have been raised during the last year.

The number of oxen in the settlement is 60, cows 150, horses 80, and hogs 250. Some of the settlers are making preparations to raise cows, oxen, and horses extensively; it is found to be much more profitable to raise stock than wheat.

The local committee, whose business it is to superintend the improvements in the settlement, and collect the statistics for the annual report, state that a number of houses have gone up during the last year. According to the model, 18 x 24, and twelve feet high. A number have been put up above the model, and preparations are now making to put up a number more during the next year, of the same kind. The steam saw mill, erected two years ago, has been of great advantage in affording lumber for carrying on the improvements in the settlement.

According to the original plan, the settlement is six miles long, and about three miles wide, laid out with a road running down the centre, cutting the concessions at right angles. Along the concessions, which are laid out in roads, the houses are built, set thirty-three feet from the road. The front of the house, and the garden enclosed with a picket fence, giving to the whole settlement, when completed, a neat and uniform appearance.

During the last year, nearly all the roads have been opened up, and partially drained. The local committee are of opinion that the draining should be completed immediately; without it, the crops cannot be planted in the proper season, in spring, nor can the farms be protected from the heavy rains that fall in spring and summer, which frequently destroy the growing crop and the new planted seed. This has happened in several instances during the last spring, and on several previous occasions. What is necessary to keep the land dry, and secure early planting in spring, is to make a ditch on each side of the roads that pass the farms, four feet wide, and two feet deep. This will be sufficient to carry off all the water, and keep the farms dry during the whole season. The land is level, and slopes gradually from lake Erie to lake St. Clair. The winter streams that flow through the land, are quite sufficient to drain it when the drains are opened up along the roads that cross these streams. Some of the settlers living on these streams, have drained the front of their farms along the road and have them quite dry. Others, living at a distance from these streams, have also cut the drain across their farms, but having no outlet, it is of no use. What is wanted, is that each settler cuts the drain opposite his own farm, then all will reap the benefit of it; the land will be dry, and the roads good.

Besides the steam saw and grist mill, which has been erected for the benefit of the settlement, a pearl ash factory, and a two-story brick hotel, which are mentioned in the last report, and several private dwellings, have gone up. A brick yard is now in operation, where excellent bricks are made, with the view of erecting several brick buildings during the year.

Education has not been neglected. There are two schools, a male and female, in successful operation, taught by highly competent teachers, and attended by one hundred pupils. There are, also, three other dis-

trict schools joining the settlement, which are also attended by a number of the children living in the neighborhood. A Sabbath School is regularly kept up, having one hundred pupils on the roll, and conducted by a superintendent and eight teachers. We hope in a short time to have a number of teachers prepared at the day school. Two are already gone forth, and are now usefully employed in the West.

REPORT OF THE DEPUTATION APPOINTED TO VISIT BUXTON SETTLEMENT.

The deputation appointed to visit the Buxton settlement beg to report that, in discharge of the duty devolved upon them, they proceeded to Buxton, which they reached on the 14th September. On the day named there was a large gathering of the settlers, which the deputies, together with a number of friends from various quarters, together with Lord Althorp and his fellow-traveller, Mr. Probyn, had the pleasure of attending. After a sumptuous repast in an arbor prepared for the occasion, various addresses were delivered, which, it is believed, were much more interesting at the time than they will prove useful in their effect upon the audience. On the following day, the deputation had interviews with such of the settlers as wished to converse with them on the affairs of the settlement, devoting the afternoon to an excursion through the settlement, in the course of which they visited a number of the settlers in their own houses. In the evening they had another opportunity of meeting a large number of the settlers, and of hearing remarks from various individuals with reference to their affairs and prospects. Another day was devoted by one of the deputation to the visiting of the settlers, and the inspection of their

30 REPORT OF THE ELGIN ASSOCIATION.

houses and clearings. Of course, it would have taken, not a few days merely, but some weeks to have visited every dwelling and made anything like a close inspection of the progress of the individual families in the settlement. But the deputation saw enough to enable them to form a general opinion of the present position and future prospects of the settlers, having also had an opportunity of examining the books of the association.

The opinion formed by the deputation is, on the whole, favorable. With very few exceptions, indeed, the settlers appear to be advancing in prosperity. Not a few who have not paid much as yet on their lands, have made considerable improvements, which place them in a very favorable position for meeting future engagements, and raising themselves to independence and comfort.

Many of the clearings are of considerable extent, and not a few of the farms are indeed well cultivated, and produce excellent crops. Several might be named, but the deputation would only specify Mr. Laison, whose whole establishment really evidenced great industry as well as taste. Of course, among such a large number of settlers, there will be a variety of characters, and some rather unpromising appearances; but, from the observations of the deputation, and the information given them by various competent parties, they confidently believe that, with few or no exceptions, the settlers will be in circumstances to take out their deeds by the end of the ten years granted by the Elgin Association.

The deputation could not but see that the Buxton settlers had to contend with difficulties of various kinds, not all of a purely physical nature. From their previous training and position, they are peculiarly liable to be imposed upon and deceived by their neighbours, who may have some interest in throwing obstacles in the way of the success of the interesting experiment that is being tried. But as education and intelligence

increase, this trouble will, in a great measure, disappear. The deputation ascertained that there was, on the part of a few of the settlers, a disposition to evade the settlement duties required by the Elgin Association; but, as the performance of these is manifestly for the interest of the settlement at large, as well as of the individuals themselves, it is presumed that there will be no change made in reference to this matter. While referring to this matter, the deputation may state that there was something like a complaint made by one person specially, that his deed had not been given, although the purchase-money had been paid in full. The explanation of this, however, appeared to be that the prescribed settlement duties had not been performed. This circumstance makes it all the more desirable that this matter of the settlement duties should be thoroughly understood by all parties.

As an illustration of the necessity of strict attention being given to the performance of these settlement duties, the deputation might refer to the very bad state of the roads in some parts of the settlement. These might be greatly improved, were each settler to clear and drain the front of his lot, according to requirements. The deputation are glad to hear that there is growing attention paid to these matters.

The deputation had every reason to think most highly of the diligence, prudence and perseverance of Mr. King, in the various duties connected with the superintendence of the settlement. Indeed, it would be difficult to estimate the extent of the obligations of the settlement to Mr. King. The deputation would suggest, that by and by some one on the spot might be appointed with a small salary to transact the necessary business between the Elgin Association and the settlers, as there are many details which cannot be arranged but by a person on the spot, and the deputation are decidedly of opinion that it encroaches too much on

32 REPORT OF THE ELGIN ASSOCIATION.

Mr. King's time and attention to have, as he has hitherto had, all the secular duties devolving upon him, which should be discharged by a paid agent of the Elgin Association.



