

S. R. WARD, EDITOR

The Provincial Freeman
Will be issued weekly after a sufficient
number of Cash Subscribers, at 7s. 6d. or
one (6s. 6d) per annum, shall have been
obtained.

Boston, REV. SAMUEL R. WARD,
C. C. Poole, the Bibbs and the Refugee
Home Society.

Committee of Publication.
Thomas Justice, Windsor; W. P. Franklin
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Letters must be addressed, Post paid, to
Mary A. Siford, Windsor, Canada West,
Rev. J. B. Sherriff and J. Baker, Traveling
Agents.

INFORMATION.

It was my intention not to connect my name with the press ever hereafter. A very severe and painful experience has induced me in this opinion. But the earnest solicitudes of numerous friends, and the consideration of the very great necessity of such a paper led me to consent to edit a paper for me again without fear of involving my hands in the promotion of an object, in which I might expose a single person to the world; that afternoon I shall have written the friends of the paper, and the subscribers of publication will be able to find a paper much more competent than myself to discharge the duties now voluntary assumed.

The *Provincial Freeman*, will be devoted entirely to colored people; and will be directed this object, it will advise them in the practice of temperance, in the strict observance of the Sabbath, & the promotion of that term of salvation; & all the wellknown sentiments of its Editor, and partly because nothing else will do for like reasons, it will also be directed this object, it will advise them in the promotion of an object, in which I might expose a single person to the world; that afternoon I shall have written the friends of the paper, and the subscribers of publication will be able to find a paper much more competent than myself to discharge the duties now voluntary assumed.

The *Provincial Freeman*, will be made available and accessible to all persons, who shall make their independent self-sustaining laborers, by giving the proper right of asylum they have in their communities by their energy and influence to the west of their adopted home, & thus a redress influence upon that slavery, & neighboring republic will be exerted, & can neither be gainsaid nor resisted. The broad principle of the Protestant Faith, & the broadest of all, an advocacy, for there is no spiritual and social elevation apart from the religion of Jesus. It is not to be denied, however, that the Editor is a Congregationalist, and that actually and firmly as he shall deem best, he will give any other religious information, intelligence, & news to the public proceedings, his own, & the prospects of his own, church, & denomination.

The news of the day, the state of the nation, foreign and domestic intelligence, & all such have its place in the columns of the *Freeman*.

As to politics, the *Freeman* is the organ of no party. But as a free, untrammeled journal, it will from time to time, take notice of what is done in Parliament, and elsewhere, and make true comments thereon, without which influence it may have, on the side of the great principles of *British Democracy*, as the Editor shall understand them.

The present number is issued from Windsor, with the determination to start such a paper as constitutes the place of future publication, will either be London or Toronto, or the Committee shall decide. The regular weekly issues will commence just as soon as the number of cash subscribers shall justify it. Yet it may be hoped, that the need of a family newspaper, uncommitted to any religious sect, or party—that is publishing largely in one in Canada—and from among so many race, tried friends, who are scattered over the length and breadth of the land, that such a Journal as this will find living supporters.

Samuel R. Ward.

Both Sides.

A letter was written some time since, by Mr. Ward, to a friend in Philadelphia, writing to the *Refugee Home Society*. This letter found its way into the *Provincial Freeman*, and was copied in other papers in the United States. Now, G. C. Pease, one of the society's agents, in a letter to the editor of the *Freeman*, has commented freely upon the letter, and has written a reply to it.

UNION IS STRENGTH.

WINDSOR, CANADA WEST. THURSDAY, MARCH 8, 1843.

CANADIAN MAIL.

VOLUME I. NO. 1.

LETTER FROM S. R. WARD.

Toronto, Dec. 18th.

MY DEAR FRIEND.—You speak of Rev. C. C. Poole, the Bibbs and the Refugee Home Society. You ask me to write about them such facts as influenced my mind in respect to those persons and their organization. Allow me to say that distinct from their actions in public matters, I have nothing to say against them. My opposition to the *Refugee Home Society* is due to our opposition to our opponents of Meigs, Poole and Bibb. But against them personally, though differing much from them on many points, I have nothing to say in this letter.

I propose the *Refugee Home Society* for the following reasons to wit:

1. There is no need of any other land-buying or land-selling organizations in Canada, for fugitives or others, than those provided by our laws. In the very neighborhood of Mr. Bibb's residence, in every township of the county of Essex, where he resides, the Government has lands quite as good as (if not better than) those owned by the *Refugee Home Society*. For sale at a lower price than the *Refugee Home Society* will sell, and the purchaser can obtain them with equal (if not greater) facility, and hold them by a much better tenure. [P. McMullan, Esq., M.D., is the land agent of the Government, for the county of Essex.] He lives within a half-hour's ride of Mr. Bibb's office door. I have examined maps of lands for sale in his office. I have also lived over those lands. There are none better in South America. They are for sale at \$8, some of them, and others at \$1.60 per acre. One hundred acres would, therefore, cost \$800 or \$200 less than might be.

One-half of the cost would, therefore, be paid down, and the remainder in nine equal annual instalments, with interest on amounts unpaid. Hence you see that with \$160 a fugitive can obtain possession of one hundred acres of land, and in ten years, upon payment of the interest, at six per cent., and erecting a small house, clearing five acres a year, etc., he has the entire possession, by patent, of the fresh land.

The *Refugee Home Society* bought at two dollars and a half, they therefore sell at that price, though without interest. [Constitutional Art. 5.] But they, the Refugees, have but 25 acres, a very limited farm, and 20 acres of that will cost them \$500, and when paid for, they cannot transfer it in five years! Art. 2. In the former case the man has ample land for his family, to be his, and his, as soon as paid for, in the latter, he is confined to 25 acres, which R. H. S. may take from him at will, if he dare to tax him.

Being utterly disgusted with so monstrous a piece of unprecedent land-jobbing and tyranny, I refused, when a committee reported to that effect, to allow my name to appear before the public as one of the officers of such a concern, who, upon the name of Hon. J. R. Goldings was moved as a substitute for my own. Rev. C. C. Poole objected to Mr. G. on the ground that he had given the money of many persons opposed to Mr. G.'s cause, and such persons would not give so readily if that gentleman were an officer of the Society. I then saw the whole cause to be not pro-slavery in its doctrines concerning the capacity of negroes to hold and take care of property, but false in its declarations concerning the condition of Fugitives, and insane enough to pander to the pro-slavery appetites of such men as opposed Mr. Goldings on account of his anti-slavery course in Congress. To give aid and assistance, or support to such a society, may, to withhold my solemn protest against it, were to be false to my abolitionism, to my love of truth and to my manhood.

And now, my dear friend, you at liberty to use this letter; as Lord Brougham says, "just as publicly, or just as privately as you deem most fit."

I am, with sincere regard,

The Society is such. The Society, according to its own printed Constitution, is a fair subject for criticism. If not, why is it published to the world? But I do say, that a society of such professions, with such constitutional features, ought not to be expected to net any better than, through its constitution, it promises to set, nor ought the public or the society to expect agents of such a concern to be any better than the Society employing them.

I have thus, as briefly as possible, given you my objections to the *Refugee Home Society*, and the reasons for them. I will only trouble you with an additional fact or two.

You see from the published proceedings of the *Refugee Home Society*, that they discussed the Constitution, at Detroit, on the 25th of August last. My personal experience is that meeting was of great service to me in enabling me to form an estimate of the *Refugee Home Society*. The following facts impressed me: When it was objected to the locating of the fugitives on any small piece of land, as being them poor and dependent, a sort of peasantry, the answer was, that the money was begged poorly from poor people in New England, and yet with one of those men.

Mr. Ward has, you past acted politically, publicly, and privately to the *Refugee Home Society*. I have no objection to that. But I do say, that a society of such professions, with such constitutional features, ought not to be expected to net any better than, through its constitution, it promises to set, nor ought the public or the society to expect agents of such a concern to be any better than the Society employing them.

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When I complained that to cause the land to revert to the society, if transferred under 15 years from the time of being purchased, would be unjust, dishonest, and tyrannical, reducing the fugitive to a sort of serf, it was pleaded by Rev. C. C. Poole and others, that unless the Society maintained this sort of control over them, they would suffer speculators to get their lands away from them. When I complained that this was equivalent to saying that men who had bought 25 acres of land were unable to care of themselves—the old pro-slavery story of the negroes—they virtually admitted it. Expressing my astonishment at such doctrines, from the lips of professed Abolitionists, and declaring my belief that some other than black men would be so regarded and treated. Rev. C. C. Poole replied that they were legislating for white men, they would make the rules still more stringent. When I expressed my gratification that the revision clause had been omitted, as it had been in one of the readings of the Constitution, Rev. M. Baker, of Detroit, Editor of the *Wesleyan Evangelist*, and a Wesleyan Minister, and a professed abolitionist, immediately moved the adoption of that abominable clause.

When I entered them to make the revision clause, it was moved by Mr. Goldings, and carried, that the fugitive should not be allowed to transfer his land for 20 years, and when paid for, they cannot transfer it in five years!

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The Fugitives in Canada.

MR. EDITOR.—The article in your paper of the 2d instant, from Samuel R. Ward, is still fresh in my memory. I have carefully read the article, and re-read it, without anger and without surprise, but not without pain. The friends of the colored people have yet learned to agree; "whether they ever will be problematical." Nor have they learned to avoid the use of unkindly epithets, and the impugning of motives. If Mr. Ward could, I beg leave to add, in his humble opinion, that he has written a few excellent specimens of his own preparing: "Dishonest, tyrannical, pro-slavery, Abolitionists, mean-spirited, foolish, impudent, autocratic, unscrupulous, land-jobbing and tyranny." [1] This is the conclusion selected by a Christian gentleman to designate the deeds of a Society composed of Christian perfidies and baseless claims "so better than the nobility of any other organization." Mr. Ward is a good student of Billingsgate. Why then, does he fail to distinguish? Does he teach his kind of evidence to successive masters of the pen of his master? Because much as he says, "I believe in the principles of justice, and in the rights of man," he is evidently not fully conversant with the principles of justice, and in the rights of man.

It first comes forth amongst who call to receive twenty per cent of what he pays to long for the poor refugee blacks, namely to buy land without the power of commanding it, "and if you transfer it, land and money, holding it in your hand, you shall be obliged to pay it back again." This is the language of the *Refugee Home Society*.

It is the language of the *Refugee Home Society*, and was copied in other papers in the United States. Now, G. C. Pease, one of the society's agents, in a letter to the editor of the *Freeman*, has commented freely upon the letter, and has written a reply to it.

education for our children is the greatest question. Some proposed that a certain class of freed should be sent to see what could be done. A lady in Boston said that "men and birds come from God." Mr. W. used to say, that when the protestations of Mr. W. changed my convictions that the official acts of Meigs, Poole and Bibb were "tyrannical, pro-slavery, abandoned, dishonest, mean, unkind, and unscrupulous, land-jobbing," and as every deed, are those men." Mr. Ward has, you past acted politically, publicly, and privately to the *Refugee Home Society*.

1. This Society shall be known as the *Refugee Home Society*.

2. The object of this Society shall be to assist the refugees from American slavery to obtain permanent homes in Canada, and to promote their moral, social, physical, and intellectual elevation.

3. There shall be appropriated for each family of actors £25 of land, five of which shall receive £500 of cost, providing they shall, within three years, clear and cultivate the same. For the remaining 20 acres they shall pay the primary rent of £500 a year, and half yearly payments, free, for which they shall receive double. This article, when varied to fit the case, in windows, and in doors, shall deserve the name of *Compromise*.

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6. All moneys for the sale of land shall be devoted in equal shares to the support of schools and to the purchase of other lands.

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Lastly, I would say, that the question of the slaves of the colored people, among the most important of all, should be allowed to the colored people to determine what could be done. A lady in Boston said that "men and birds come from God." Mr. W. used to say, that when the protestations of Mr. W. changed my convictions that the official acts of Meigs, Poole and Bibb were "tyrannical, pro-slavery, abandoned, dishonest, mean, unkind, and unscrupulous, land-jobbing," and as every deed, are those men." Mr. Ward has, you past acted politically, publicly, and privately to the *Refugee Home Society*.

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