have power, at its option, to appoint a new committee, and shall be empowered to receive and appropriate donations for the carrying out of the objects of the same. At all such meetings, eleven members shall constitute a quorum. In case any committee neglect or refuse to send in its report, according to article 8th, then the council shall have power to enter the bureau, examine the books and papers of such committee; and in case the committee shall persist in its refusal or neglect, then the council shall declare their offices vacant, and appoint others in their stead.

Art. 12. A member of the council shall be member of only one of the committees thereof.

Art. 13. All officers holding funds, shall give security in double the amount likely to be in their hands. This security to be given to the three first officers of the council.

Art. 14. The council shall have power to make such By-Laws as are necessary for their proper government.

Art. 9. In all cases of the meetings of the National Council, or the committees, the traveling expenses (if any) of the members shall be paid out of the respective funds.

Art. 10. The council shall immediately establish a bureau in the place of its meeting; and the same rooms shall, as far as possible, be used by the several committees for their various purposes. The council shall have a clerk, at a moderate salary, who will keep a record of their transactions, and prepare a condensed report of the committees for publication; and also a registry of the friends of the cause.

Art. 11. The expenses of the council shall be defrayed by the fees of membership of subordinate societies or councils, to be organized throughout the States. The membership fee shall be one cent per week.

[The following resolutions having direct bearing upon the plan of organization were adopted by the Convention and are therefore appended to the Council's Constitution.]

Resolved, That the Council shall be delegated to select its various Committees.

Resolved, That the Council shall have power to offer a premium for prize essays on different subjects agreed on by Council.

Resolved, That the said Council shall hear and grant petitions, and be governed by the rules of legislative bodies, and their decisions shall be final.

Resolved, That any State applying for admission into this Union, shall be admitted on such terms as may hereafter be agreed upon.

Resolved, That in establishing a National Council for our own special improvement, and a Manual Labor School for the education of our children in science, literature and mechanical arts, this Convention do this, not to build ourselves up as a distinct and separate class in this country, but as a means to a great end, viz: the equality in political rights, and in civil and social privileges with the rest of the American people.

(From the Correspondent of the Morning Advertiser.)

A Gigantic Railway Project—General Intelligence.

MONTREAL, Feb. 20.

I promised in my last week's communication to forward you a few particulars with reference to the Grand Trunk Railroad, its progress, and its prospects, feeling assured, from the English correspondence I have received on the subject, that this vast undertaking is watched in the British metropolis with much interest, and, if possible, more in a social than commercial point of view. It is at this moment totally impossible to predict the changes and consequent benefits to the colony, which the running of this line will accomplish, spanning as it does the whole length of the two provinces, besides providing an outlet to the Atlantic Ocean for the produce of the mammoth Western States, which now in a great measure finds its way through its southern neighbor's territories.

I know that in the midst of your present political difficulties it is no easy task to discuss the question of social improvement, whether at home or in the colonies; but I am equally alive to the fact, that when the war does break out,—which now appears inevitable, and which even threatens an immediate outburst,—there will be thousands of persons, who will at once withdraw their Continental investments, to deposit them in some other and safer security. To what point of the globe, then, will they turn, to find so great a desideratum as a safe investment in these times of approaching war? Certainly not on the eastern side of the Atlantic. America, then, and more British North America, must be most naturally pointed at, as being the oasis of the desert. Here a thousand different works are now being pushed on with vigour, which, when completed, will yield to their supporters a far higher rate of premium than has been obtained for similar securities in the Old Country for many years past.

And amongst others, I would certainly place the Grand Trunk Railroad as the first on the list. To give an idea of the vastness of this work, I may mention, that it engrosses the traffic of a region extending 800 miles in one direct line, from Portland to Lake Huron, containing a population of nearly three millions in Canada, Vermont, New Hampshire and Maine. And before proceeding further, it would be well to observe that it is, for the whole of its length, protected from the possibility of injurious competition not only by legislative enactment, but by what is of far greater security against rivalries, viz., natural causes. To continue the east, Portland it connects with the system of railways running eastward towards the province of New Brunswick, and, hereafter to Halifax, in Nova Scotia, as well as south, by lines already existing, to Boston and New York. At the frontier of Canada it again unites with other lines to Boston and the great manufacturing districts of New England. From Richmond it runs eastward to Quebec and Trois Pistoles, 153 miles, giving direct access to the great shipping port of Canada in summer; and hereafter by rail to the Atlantic at Halifax, by Trois Pistoles and Miramichi, forming the only route to the great fisheries of the Gulph of St. Lawrence, and the eastern timber, coal, and mineral district of New Brunswick.

At Montreal it again meets three railways now in operation to Boston and New York. At Prescott the tributary line from Bytown, and the vast timber districts of the Ottawa, [illegible] now in course of early completion; and on the opposite side of the St. Lawrence, the northern New York road to Ogdensburgh will pour its stream of passenger traffic upon the whole line. At Kingston, the Rome and St. Vincent Railroad, also from New York, be[illegible]. From thence to Toronto, it receives the entire produce of the rich [illegible] of Lake Ontario, through [illegible] of Belleville and Peterborough [illegible] already in [illegible] tributary to [illegible]. At Toronto the Ontario [illegible] Huron Railroad, 100 miles now [illegible] on the [illegible] of the [illegible] Lake Simcoe and Georgian Bay [illegible] at the same point [illegible] Great Western Railway, by Hamilton to [illegible] in a forward state for [illegible] completion, by which communication is had with the southern part of Western Canada, as well as with the railways in operation from Detroit to the State of Michigan, Illinois, and Wisconsin. From Toronto, westward, the line passing through the heart of the western peninsula of Canada, ensures to the Grand Trunk the exclusive traffic of the finest part of the province; while at its terminus on Sarnia it debouches at the very outlet of Lake Huron avoiding the shallows of the Detroit and St. Clair river below—a point the most favourably situated for the navigation extending through Lakes Huron and Michigan, and hereafter through Lake Superior. At Sarnia, the American railroads now in course of construction, place the Grand Trunk Line in the most direct communication with the arterial lines to the Great West and the Mississippi, a region whose advance in population and wealth has been regarded as almost fabulous, and whose resources are still very partially developed; while the traffic of the copper and iron districts of Lake Superior, the most valuable and extensive in the world, with the coal of Michigan, will accumulate on the railroad at this point, reaching ocean navigation at Montreal in much less time, and by the same mileage, that it can now pass by boat to the waters of Lake Ontario, 350 miles above that city.

It will, therefore, be seen, that the road commencing at the debouchure of the three largest lakes in the world, pours the accumulating traffic in one unbroken line throughout the entire length of Canada, into the St. Lawrence, at Montreal and Quebec, on which it rests at the north, while on the south it reaches the magnificent harbours of Portland and St. John's on the open ocean. The whole future traffic between the western regions and the east, including Lower Canada, part of the States of Vermont and New Hampshire, the whole of the State of Maine, and the Provinces of New Brunswick, Nova Scotia, Prince Edward's Island, and Newfoundland, must, therefore, pass over the Grand Trunk Railway.

Another feature in connexion with the road, and which cannot fail to produce summer traffic, will be the Montreal Victoria Tubular Bridge, which, when erected, will be the greatest achievement of engineering skill yet accomplished on either side of the Atlantic. Thus far have I endeavoured to give a faint outline of the country this line is to be carried through.

Its contractors are Messrs. Peto, Brassey, Betts and Jackson; its directors some of the first men in Canada; in London, its directors are Messrs. Baring, Glyn, McCalmont, &c.; and its managers are Sir C. P. Roney, Mr. Alexander Ross, and Mr. S. P. Bidder, men who have engaged for the last twenty years either in the construction or management of railways. Having said thus much of the prospects of the unfinished portions of the road, I have now to draw your attention to the section which is at present open and working, and also to the sections which will be opened in the ensuing spring. The lines open, extend from Montreal to Portland, a distance of nearly 300 miles; and in the course of a couple of months the line between Montreal and Quebec will be completely finished. It is right to remark, that had it not been for the disastrous shipwrecks of last autumn, this road would have been opened last year; but as four vessels, which were laden with iron for the bridges, &c., along the road, went to the bottom of the sea, the delay could not be avoided. I am given to understand that already contracts have been entered into for the conveyance of the enormous amount of two hundred thousand superficial feet of timber daily from one district alone.

THE ABOLITIONISTS AND FREE COLORED PEOPLE.—The assumed anti-slavery preferences of the present Legislature have emboldened the abolitionists, and they have petitioned for several laws for their exclusive interest. Some ten days since two or three New York lawyers sent in a request that the treasury of the State might be made to disgorge a large amount of fees, claimed by them as counsel in the celebrated Lemmon slave case. The Judiciary Committee of the Senate this morning reported against the application. On Friday, the abolitionists, through Mr. Crosby, asked the Legislature to extend the elective franchise to the colored, or negro population. Yesterday morning the Judiciary committee also reported against it. Mr. Crosby hoped the report of the committee would not be agreed to; he called the ayes and nays. Several Senators then aroused, and inquired who the petitioners were. It is now the first time it was heard of here, and several were not prepared to vote. Mr. Crosby (whig) stated that he presented the petition on Friday. Mr. Hopkins, (whig,) who presented the report, stated that the subject had been thoroughly debated in the convention which formed the constitution of 1846; the question had since been submitted directly to the people, when it was decided against by a very large majority and he was not aware that since then any change had taken place in public opinion.

Mr. Putnam (whig) said this subject was canvassed and debated for six weeks in the constitutional convention, and here we are asked to vote upon it in a moment, and take action upon it. It has occupied the attention of the greatest minds in the State, and for one, he was not prepared so hastily to vote upon it, and asked to be excused. It was not granted, and he voted to sustain the report.

Mr. Z. Clark, dem. soft shell, was unprepared to vote. The hunkers pressed him. He said he should not vote, unless compelled by the Senate. He was excused, 12 to 8. The question was taken, and the report against allowing negroes to vote adopted as follows:—

Ayes—Messrs. Barnard, Barr, Brooks, Danforth, Hitchcock, Hopkins, Lansing, Putnam, Spencer, Storing, Watkins, Whitney, Yost—13. Six whigs and seven democrats.

Nays—Messrs. Bishop, Bradford, Betts, M. H. Clark, W. Clark, Crosby, Dickinson, Dorrance, Field, Munroe, Richards, Williams—13. All whigs,—showing the Seward strength in the senate, which has never before been tested—three or four dodging.—*Albany corr. of the New York Herald.*

ESCAPE OF SLAVES.—The Norfolk *Beacon* of March 31st, notices the escape of a slave the property of Mr. Richard Boyle, of this city, and adds:—"We are called upon to announce almost daily the escape of this species of property to the North. The county of Norfolk and vicinity have within the last twelve months sustained a loss of $30,000 of slave property by the aid of Abolitionists, and [illegible] in this kind of property [illegible] of Mason and Dixon's Line. We would ask if New Bedford, Boston, or any other community of Abolitionists were losers in any kind of property, would they sit so quietly, and not call for redress from the 'powers that be?' It is time that the South should take some action. Forbearance has ceased to be a virtue."

The forbearance here alluded to as having ceased to be a virtue, is that of the slaveholder—not of the slave.—*National Era.*

PROFESSOR WAYLAND.

At an Anti-Nebraska meeting held at Providence, Rhode Island, on the 7th ult., Professor Wayland, of Brown University, made a speech of which the following is an extract.

After describing the effects of sending slavery over the vast territory of the West, the speaker says:

When this has been done, this country, at home, will present a singular spectacle. The slaveholders in the United States are said not to exceed 300,000—call them half a million. We have then half a million of men governing, in fact, thirty or forty millions. An institution unknown to the Constitution will be seen annulling and subverting the Constitution itself,—an institution by which labor is rendered degrading and despicable, legislating for men who respect themselves the more for earning their own bread. How long a Union of such a character can continue, may be easily foreseen. The question ceases to be whether black men are forever to be slaves, but whether the sons of the Puritans are to become slaves themselves.

Nor is this all. This change in the principle underlying the Constitution changes our relations to the civilized world. The great question which is henceforth to agitate the nation is the question of Human Rights. It has been the glory of this country, thus far, to stand forth everywhere in defence of human liberty. It is the position which we have taken on this question that has given us our influence among nations, and taught down-trodden humanity everywhere to look up to us for succor. But establish slavery, not as the exception, but the rule—make slavery the law of the land, the pivot on which legislation turns—and we must by necessity ally ourselves with despotism. We expose ourselves to contempt, even now, by swaggering about human liberty—while a pious and benevolent lady is at this moment immured in a dungeon in Norfolk for no other crime than that of teaching children to read. What will it be when such an act of oppression is sanctioned by the whole country?

I value the Union as much as any man. I would cheerfully sacrifice to it everything but truth and justice and liberty. When I must surrender these as the price of the Union, the Union becomes at once a thing which I abhor. To form a union for the sake of perpetuating oppression, is to make myself an oppressor. This I cannot be, for I love liberty as much for my neighbor as for myself. To sacrifice my liberty for the sake of the Union is impossible. God made me free, and I cannot be in bondage to any man. These I believe to be the sentiments of the free States, and therefore I protest against this bill.

But there is another feature in this bill which deserves to be considered. The consequence of its passage must be the destruction of the Indian tribes within the Territory which it proposes to establish. These poor red men had already begun to cultivate land, and were advancing in civilization and Christianity, when, in defiance of a hundred treaties, they were savagely torn up by the roots and transplanted to their present location, and in their removal one third of their whole number perished. Every guarantee that could bind a moral agent was given them, that they should remain unmolested in their present residence forever. They have schools admirably conducted, churches of Christ under the care of almost every Protestant denomination; they are introducing manufactures, and, in fact, will lose nothing by comparison with the whites in their vicinity. Shall these Christian men and women be again driven away? Shall the most solemn treaties ever ratified by the Senate of the United States be again violated? Shall an act of cruelty unparalleled in the history of civilized man be perpetrated—because the victims are weak and their skins are red? Has no man any rights unless his skin is white, or has a just God given permission to white men to defraud, enslave and murder their fellow men with impunity?

SLAVERY AND THE CHURCH.

A New England correspondent of the *Northern Christian Advocate*, writes as follows on the subject of slavery and the recent action of the Baltimore Conference.

If slavery is ever got out of the Church, we have got to take it by hoofs and horns and put it out. It has no conscience, no humanity, no manners. It is not only the "sum of all villanies," but of all impudence. Our brethren of the Baltimore Conference used to tell us that they were anxious to be free from the great evil, and were not only doing all they could for its eradication, but were looking for the "good time coming" when the reproach would be taken away from our civilization and religion. We believed them until the General Conference of 1852. Since then, their anti-slavery professions have been received at heavy discount. Hereafter they will have no currency in the East. At their recent session the papers report that with entire unanimity the Conference voted down the proposition of the Troy Conference, to introduce a rule into the Discipline of the Church to prohibit the reception of such slaveholders as sustain that relation on selfish grounds. Verily our "border brethren" are hard to please. They, and the slavery they tolerate are quite like old deacon Tomkins, whose religion always led him to be in opposition to his brethren. The Church bore with the deacon's obstinacy for a good many years, but forbearance lost its virtue, and patience took the consumption. The Church called a prayer-meeting for the special benefit of the stiff old deacon. The meeting assembled, and the deacon came also. Prayers were offered up. They became earnest, importunate, decisive, until a good brother unburdened his heart on this wise: "Lord, bless Brother Tomkins! cure him of his stubborn spirit; but if this cannot be done on earth, Lord, take him to heaven." "*I won't go,*" roared out the stern old deacon; and so far as I know he did not go. So says slavery, even [illegible] the pink and model of the [illegible]. It is as much attached to the Church as ever deacon Tomkins was. We have been crying for many long years to get it out of the Church, and send it to perdition, where it belongs; but it refuses so hot a home, and if we should propose to send it to heaven, it would reply like the deacon, out of spite, "*I wont go.*"

But it must go, will go, shall go, "the Lord being our helper." Baltimore and all "the border Conference" may hold back; it will do no good. The unguent of "Compromises" and "Nebraska bills" has operated charmingly on the eyes that look up to heaven from the Northern States, and they "see men as trees walking;" they begin to see slavery with its mockeries, lies, and unspeakable monstrosities. They begin to loathe its pollutions, and despise its meanness; and when once thoroughly roused, no power this side the Infinite can repress the withering curses and blasting indignation of insulted and outraged freemen. The bullying bravadoes of Southern politicians, and the devout hypocrisies of Southern Churchmen, have nearly reached their limit. We have dreaded the stillettoes of the one class, and trusted the sincerity and honor of the other; but assassins can no longer intimidate, and Southern faith can no longer be trusted. We now appeal to the God of the oppressed,—to the Bible,—to the Declaration of Independence,—to the fathers of the Republic and of Methodism. Slavery in Church and State must be branded as the ugliest child of Darkness. It must die.

Avowing their Principles.

Now that France and England are engaged in war in the East, it is supposed that these powers could not afford much aid to Spain in the event of a conflict with the United States. Hence southern papers are urging the immediate adoption of vigorous measures for the acquisition of Cuba, as a means to reinforce Slavery in this country. We give below, as a specimen, an extract from the Richmond [Va.] *Enquirer.*

"Our view of the policy of this measure," it says, "as of every other, is determined by the paramount and controlling consideration of Southern interests. It is because we regard the acquisition of Cuba as essential to the stability of slavery, and to the just ascendancy of the South, that we consent to forego our habitual repugnance to political change, and to advocate a measure of such vast, and, in some respects, uncertain consequences."

"The only possible way in which the South can indemnify itself for its losses to the Anti-Slavery fanaticism, is by the acquisition of additional Slave territory. We must reinforce the powers of Slavery as an element of political control, and this can only be done by the annexation of Cuba. In no other direction is there a chance for the aggrandizement of Slavery."

"The intrigues of Great Britain for the abolition of Slavery in that island are pursued with a zeal and energy which cannot fail of success, unless the United States interfere to prevent the consummation. The only effectual mode by which this may be done, is by the transfer of the island to the dominion of the States."

The avowal of similar sentiments in the chivalrous South is becoming quite common. We wish the reader to remember while perusing the above extract—1st, That the doctrine of non-intervention, which is vehemently insisted on at home, for the sake of Slavery, is to be boldly repudiated in the affairs of foreign powers—to plunge the country in war with, and rob a nation of her possessions, to promote the stability of slavery, and the ascendancy of the South in this government; and 2nd, That the most distant design of a despotic government to abolish human bondage in her own provinces, is considered a just cause for war by the 'model republic.' There is not a particle of doubt that these considerations are discussed in the Cabinet at Washington, for it is a notorious fact that the filibustering fire-eating Jefferson Davis is the ruling spirit of that Regent in matters pertaining to Slavery. The Washington Union not long ago, which is always semi-official, expressed similar sentiments. Every opportunity is watched by the present administration to get a tolerable pretext to pounce upon Cuba. Can the liberties of a country be safe when the government makes the most determined efforts to repeal the laws of Freedom at home, and to plunder surrounding territories for the purpose of strengthening a gigantic system of bondage?—*Olive Branch.*

A PURITAN SUNDAY.

As every matter connected with the social life and customs of the first settlers of New England is of much interest to their descendants, we propose, in a few short articles, to give as correct a description of "Sunday in New England" two hundred years ago, as we can collate from our former annals. The Puritan Sabbath commenced on Sunday afternoon. No labor was performed on the evening which preceded the Lord's Day. Early on Sunday morning, the blowing of a horn, in some villages, announced that the hour of worship was at hand; in other places, a flag was hung out at the rude building occupied by the church. In Cambridge, a drum was beat, in military style. In Salem, a bell indicated the opulence of the settlement. The religious services usually commenced at nine o'clock in the morning, and occupied from six to eight hours, divided by an intermission of one hour for dinner. The people collected quite punctually, as the law compelled their attendance, and there was a heavy fine for any one that rode too fast to meeting. The sexton called upon the minister, and escorted him to church, in the same fashion that the sheriff now conducts the judge into our State courts. The minister was clothed with mysterious awe and great sanctity by the people; and so intense was this sentiment that even the minister's family were regarded as demi-gods. The Puritan Meeting-House was an odd structure. The first ones erected by the colonists were built of logs, and had a cannon on the top. Those standing two centuries ago were built of brick, with clay plastered over the courses, and covered with clay-boards, now called clapboards. The roof was thatched as buildings are now seen in Canada East. Near the church edifice stood those ancient institutions—the stocks—the whipping-post—and a large wooden cage to confine offenders against the laws. Upon the outside of the church and fastened to the walls, were the heads of all the wolves killed during the season. In front of the church, in many towns, armed sentries stood dressed in the habiliments of war. There were no pews in the church. The congregation had places assigned them upon the rude benches, at the annual town-meeting, according to their age and social position. "Seating the meeting house," as it was called, was delicate and difficult business, as pride, envy and jealousy were active passions in those days. A person was fined, if he occupied seats beneath the pulpit. The boys were ordered to sit upon the gallery stairs, and as boys always will be boys, three constables were employed to keep them in order. Prominent before the assembly some wretched male or female offender, sat with a scarlet letter—"A" or "D," on the breast, to denote some crime against the stern code. We make a few extracts from the laws of the New England colonies respecting the Sabbath:

"The Sabbath-day shall begin at sunset on Saturday."

"No woman shall kiss her children on the Sabbath or fasting day."

"No one shall run on the Sabbath-day, or walk in his own garden or elsewhere, except reverently to and from meeting."

"No one to cross the river, but with an authorised ferry man."—*Boston Transcript.*

PROVINCIAL FREEMAN.

SATURDAY, APRIL 22, 1854.

Travelling Agents.

Rev. WILLIS NAZREY, Toronto.
Rev. WM. H. JONES, Toronto.
Rev. H. J. YOUNG, Pastor of Sayer Street Chapel, will canvass this city for Subscribers, forthwith.

Local Agents.

The following gentlemen are requested to act as Local Agents:

Rev. HIRAM WILSON, St Catherine's.
Mr. J. W. TAYLOR, [illegible]
" ROBERT BROWN, Hamilton.
" A. B. JONES, London.
" WM HAMILTON, [illegible]
" HAYWOOD DAY, Chatham.
" CORNELIUS CHARITY, [illegible]
" THOS. JONES, Windsor.
" COLEMAN FREEMAN, Detroit, U S.
" GEORGE DE BAPTIST, [illegible]
" JAMES HALEY, [illegible]
Rev. A. R. GREEN, Cincinnati.
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Mr. THOS. W. BROWN, Harrisburg.
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" J. N. STILL, Brooklyn.
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Travelling Agents Wanted.

Several respectable active persons are wanted to Canvass for THIS PAPER immediately, to whom a liberal discount will be allowed. Applicants will please call at this Office, or if residing at a distance, address by mail.

To Correspondents.

Our Correspondents have this week been so liberal with their contributions, that our table is literally groaning under the weight of their favours. Thanks, friends, for the interest you manifest in our enterprise. We will publish all we can, but not all, so pretty. Of course, amongst such a mass of matter, there must be a great deal unfit for our columns. Let us hear from you again. What we want chiefly, however, from our friends in Canada, is items of news respecting the doings and progress of the colored people. These will add more than anything else to the interest and usefulness of the paper.

Please do not go very "far" for terms, because if you do we cannot understand you.

Avoid allusions to other papers, or communities that will tend to place this paper in an unpleasant attitude. We will fight our own personal battles whether as a paper or association. Deal as severely as you please with the measures and motives of other papers or Editors, if you know them to be wrong. If you do not do so, we will. Leave a blank page on your paper, and have a beginning and an end to the subject, otherwise, you annoy the printer, and do yourselves no great credit. Do not let these remarks deter you from writing at all, but try to have your letters better and better. Please send your real name also, if you assume a name or signature.

SPECIAL.

T. H. of London will please read the above attentively, but be not discouraged.

C. of Chatham, (we forbear to give the other initials) may do better at poetry next time.

H. is hardly up to our standard this time.

Ada, of this city, will also take a gentle hint. Never despair but "try again" all of you.

W. S. shall appear in our next; also, S. of Brooklyn.

PERSONAL.—Wesley Furlong, now resident in this city, is desirous of hearing of or from his brother, John Furlong, some time resident in St. Catharine's, C. W. He has disappeared from that locality, and has not been heard of for about five months. Any information respecting the above will be thankfully received. Address WESLEY FURLONG, at this Office.

TO SUBSCRIBERS IN TORONTO.—As several of our subscribers in this city have not given their addresses, we will send their papers through the post-office, until further instructed.

REVIVAL MEETINGS.—A correspondent informs us that the revival meetings which are now being held in the 2nd Richmond street church (Rev. Mr. Hatfield's) have so far been attended with great success. Many converts have been made.

THE NEW MECHANICS' HALL.—On Monday last, the ceremony of laying the foundation stone of the new Hall was performed, in the presence of a large concourse of interested spectators. The day was bright, and the procession of Masons, with their insignia, appeared to the best advantage. Addresses were delivered by the President, T. J. Robertson, Esq., Dr. McCaul, President of the Toronto University, and by Patrick Freeland, Esq., Vice-President of the Institute. The Hall will be a large and handsome edifice, equally ornamental as useful.

THE PHILADELPHIA REGISTER.—We are indebted to some one of our friends in the Quaker City, for daily copies of this independent, outspeaking paper. Thanks! It is to us as the smiling face of an old acquaintance. Long may it flourish!

CHANGE OF NAME.—The citizens of London, C. W., propose changing the name of their city to Westminster, alleging as the reason, that their correspondence largely finds its way to London, England. That is inconvenient.

DAVIS, the fugitive, surnamed the "Salt Water Fugitive," has been remanded to the man who claims him as a slave. This is about the most outrageous case of iniquity that has ever been perpetrated by the Northern tools of slavery.

The receipts on the great Western railroad, [illegible]

About Canada.

We give in another column, a letter from a correspondent in Montreal, to the London *Advertiser*. Our readers in the States will peruse it with attention, as it contains some facts in relation to these Provinces such as we presume some of them are desirous of becoming acquainted with. We might enlarge upon the subject of Canadian progress and Canadian prosperity, in agriculture, commerce, population, education, &c.; we might talk of the free and cheap government of Canada; we might even adopt the words used in a cotemporary, and say, that "Canada is the freest country in the world. The oppressed of all nations even those of the United States can come to us, for as soon as their feet touch Canadian Soil, that moment they are free. In the eyes of justice both white and black, slave and free-born, rich and poor, learned and unlearned are the same."

The truth of this statement is apparent, and the proof easy; but, as we do not wish to give our readers too much on one subject at a time, we forbear. We will often, however, have occasion to return to this matter, as we intend to redeem our promise, and furnish our readers with facts respecting the condition and prospects of Colored Canadians. In the meantime, we may state generally, that we find colored men here following successfully every description of mechanical trade without let, difficulty, or hindrance. In the more western parts of the Province, many are prosperous as farmers, millowners, &c.; and their prospects for usefulness, comfort, and elevation, are in every way superior to what we have witnessed in any portion of the States. The reasons for this are obvious: First, and chiefly, In the Free States, generally, the law does not recognize the colored man as an equal with the white—the disastrous consequences of which partiality are every where patent to the most superficial observer; secondly, public feeling, in the States, is opposed to the colored man; in the church, he is colonised; at the theatre he is colonised; from the large majority of places of public amusement and instruction he is entirely excluded, and if admitted at all to the public schools as he is in some of the Free States, it is with a grudge and against much opposition. Not so in Canada. Here he is recognized by the law as a man—there is no such phrase as black man in contradistinction to white in the civil code of the Province. The churches are alike open to all, without any distinction of color. The schools (*by law*) are open to all. The sympathies of the public are with and not against the colored man, as in the States; and when prejudice, in its worst forms, does exhibit itself—as it does occasionally—it is invariably found to be from persons of American origin, or under American influence. If the colored man does not make his way here, his failure cannot be attributed to the institutions of the country.

D.

WINDSOR, C. W.

DEAR FREEMAN:—The agony is over. You are up and out and we are all pleased to see you. Our faith, in your final appearance was at one time very small indeed, but now that we must admit your presence, we naturally begin to make large or small calculations as to your success according to our faith in the class most likely to rally around you. [illegible] subscriptions from all classes [illegible]. Do you want the patronage of persons opposed to our interests? [illegible] I am the Colored people. Do not you think that we had better avoid such aid? Our friends might stand aloof, and you know we want their help just now. But I merely hint and leave the matter to your better judgment. You see I have been thinking about getting subscribers, that is if you are something, and as my phiz is not the handsomest I would ask to be excused from pushing your claims to persons who might show me the door for my temerity. As I told you in my last the people are coming—63 last week, 23 fugitives and 40 free emigrants.

Ten of the fugitives came in one company. The free people come from Pennsylvania and Indiana principally. From what I can learn they are but the advance guard of a "crowd," most of whom have pockets well lined.

The Spring is fairly open with us—boats running—the Great Western, the pride of the West, is doing fine business in the silver line, if she would only further freight without lessening her receipts I would be as well satisfied. Ben travels as well as his neighbors; and when on the road a day or two since, making a voyage from this place to Chatham, my neighbors in the car were a *live* Yankee and an American citizen of the progressive school. Taking full satisfaction of his disgust at my presence, by such an impudent stare as can only be given by "citizen kings on the other side," Yankee remarked to the other, "there are a *great* many niggers in Canada." "There are a great many fugitive slaves here, and I wish they were all here," was the response. Young America left at once with his grist for another mill.

BENJAMIN.

REMARKS.

Our friend Benjamin is more verdant than we had supposed, if he imagines for a moment that the subscription list of the *Freeman* should be confined to "friends." The more subscribers from enemies the better—they are only enemies because they do not understand us, and how will they unless we become acquainted? Get them to take the paper and that will be introduction enough. Benjamin talks about "*help*." We are not beggars; we furnish a paper such as readily commands 10s. per annum, for 7s. 6d. If he will offer the paper, the subscribers will get an equivalent for their outlay at least.

"Our friends" can hardly stand further off than they do, so we think his "calculations" on that score premature. Fortify yourself with the confidence the propriety of the enterprise warrants—and straightway solicit friend and foe to take the *Freeman*—the *Provincial Freeman*—mind. We want our subscription list to be 3000, and the cash for all, in no time. Work to that end, and as you like "pay" take 20 per cent.

"The American Jubilee."

We have received the first number of a new handsomely printed monthly, bearing the above title, edited by WM. GOODELL, the well-known author of several treatises against slavery, and for many years a prominent and distinguished advocate of the mode of interpretation which makes the Constitution of the U. S. an anti-slavery document. The *Jubilee* unfurls to the breeze, the following, as "THE NEW BANNER."

No more compromises with slavery.
No more recognition of past compromises, whether imaginary or real.
No more constructions of the Constitution on the assumption of compromises.
No more delay in repealing all acts of the government that favor or recognize slavery.
No more rendition of fugitive slaves.
No more slave-hunting among freemen.
No more [illegible] of slave property.
No more voting for candidates [illegible] to [illegible] slaveholders.
No more admissions that the Constitution or that any administration under it, can, at the same time, tolerate slavery and protect *freedom*.
No more attempts to maintain American *liberty* without suppressing American *slavery*.
No more admissions that there can be slavery *in the nation* that is not *national slavery*.
No more pleas that the *American government* and the *American people* are not responsible for *American Slavery*, and bound to suppress it.

If the American people can be educated to adopt this as a national banner, it is very clear that slavery will soon cease throughout the States, and the year of Jubilee will indeed dawn upon the three millions of bondmen. We hope the paper will have, as it deserves, a very extensive circulation. It cannot fail to do good service to the cause of the oppressed.

Publications.

We have received a copy of a Sermon preached by the Rev Justin Perkins, Missionary of the A. B. F. M., before the members and families of the Nestorian Mission at Ooroomiah, Persia on "Our Country's Sin," from John 7. 48. The four main points of the discourse are:

1. *That American Slavery is the crowning abomination of the land.*
2. *That American Slavery is the greatest human obstacle to the spread and triumph of Christianity that exists at the present period.*
3. That Northern influence—and primarily, the influence of Northern Christians, is the strongest and the most responsible support of American Slavery, at this time.
4. That the U. S. is in most eminent peril from the fearful system of American Slavery, of falling into deep national disgrace, &c.

The preacher sustains his position "as well as can be expected," from a divine under service to the A. B. F. M. and the modicum of anti-slavery fervor it contains, will do the good it will, and no more, in the U. S. It was evidently intended for dainty palates in America, and its long sea voyage will take little away from its harmlessness.

Ooroomiah, Persia, is a convenient distance from slavery for the A. B. F. M. and the Rev. Justin Perkins, no doubt realized the security of his position away among the heathen, when called to preach against "our country's sin."

The Phrenological and Scientific Journal by Fowler & Wells, has been received. This journal is certainly one of the best, if not the best, in the U. S. The present number contains articles on Architecture, Agriculture, &c.

The Little Pilgrim, Grace Greenwood & L. K. Lippincott Editors. Three copies of this excellent little monthly are before us. Grace entertains her little readers in a manner altogether new to that class. Her beautifully written Biographies and charming poetry; L.'s elegant chat with the little people, and last, but not least the poetry and correspondence from Tupper, Miss Sproat, the Howitts and other great writers, make the Pilgrim just the paper intended. Hope 100,000 girls and boys may make its acquaintance, instead of 50,000, only. Price 50c a year.

The Real Issue.

Slaveholding is either a *natural right*, to be protected by civil government, a right which legislation cannot take away, or else it is a *criminal act*, to be suppressed by civil government, and which legislation cannot legalize. No middle ground between the two propositions can be tenable, as will appear from the following.

Slaveholding either is or it is *not* a natural right. If it is *not* a natural right, then it is a natural wrong, a violation of natural law, a crime. But if it is a natural right, then it is *not* morally wrong, but is an innocent and lawful act, entitled to the same protection with all other innocent and lawful acts.

Civil government is charged with the duty of protecting what is innocent and lawful, of suppressing what is inherently unlawful and criminal. It has no lawful authority either to punish what is innocent, or to forbear to punish what is criminal.

It cannot make innocent acts criminal and others lawful. Its province is not to make certain acts criminal and others lawful, but only to declare what is criminal and suppress it, what is innocent and protect it. And the validity of its declarations and acts depends wholly upon their truthfulness and equity. This is only a repetition of the well known and time honored axioms of common law, of the foundation principles of democracy, of the plain teachings of the Bible.

We are thus shut up to the necessity of either declaring that slavery cannot be *legalized*, or that it cannot be legally *forbidden*. Which ground shall we take?

The slave party are already beginning to take the latter position. The party of freedom, if they would meet the true issue, must take the former. On no other issue can the question ever be permanently settled.

We quote the above from Mr. Goodell's new paper, (*The American Jubilee*,) though we feel constrained to confess, that it sounds to our ears, to say the least, somewhat mystical. We can produce in Canada thirty thousand living evidences to the fact that slaveholding is considered not only a lawful, but an innocent act, in the United States. More than thirty thousand victims of the slave system are now in these provinces, for the very reason, and no other, that it is *lawful* to hold them as slaves in the States, and for the whole weight and power of the civil government stand ready to enforce that law. True it may be a sinful act, but is it not, nevertheless, lawful? What the ruling authorities of any people, in their legislative capacity, enact, and that only seems to us, without any controversy, to be the law of the land. Those ruling authorities may in one case be an Emperor, in another a Parliament, and in a third a Senate and House of Representatives, but in each case their enactment is law. It is lawful among the Feejee Islanders, to eat human beings at the present day, it was according to law a few years since, to hang a man for sheep stealing in Great Britain. Of course we consider both of these things wrong, and even contrary to natural law. So, in respect to slavery in the States. When we see it receiving the sanction of law in fifteen of the States, and see that sanction covered by the broad shield of the Federal Government, in the fugitive law of '93, and the Fugitive law of 1850, to say nothing of other matters of doubtful interpretation, we are forced to the conviction that slavery is *lawful* in the States. It will certainly not be denied that slaveholding is honorable, and slaveholders esteemed, inasmuch as a large proportion of the Presidents have followed that business. We should, therefore, feel disposed to adopt the proposition, that slavery can be legalized, and can be legally forbidden; in precisely the same way as rum-selling is legalized, and has been legally forbidden; provided, however that both are placed on the same footing as regards their relations to the Federal government—namely, that when a man leaves a State which sanctions slaveholding, he shall not be compelled, by the strong arm of the law, to return to [illegible] to slavery, any more than he now is compelled to return to intemperance in a state that sanctions rum-selling. More light!

The Detroit *Democrat* says that in two days 3000 passengers travelled over the Michigan Central and Great Western of Canada railways.