From Frederick Douglass' Paper.

LETTER FROM GERRIT SMITH, M. C.

WASHINGTON, March 6th, 1854.

FREDERICK DOUGLASS:—MY DEAR SIR: An hour ago, I gave my vote against the Homestead Bill; and, that too, notwithstanding I had made a speech in favor of it—and that too, notwithstanding I have, for many years, loved, and advocated, and acted on, the great essential principle of the Bill.

My apparent inconsistency in this case is explained by the fact, that just before we were called to vote on the Bill, it was amended, as to limit the grant of land to *white* persons.

If my fellow land-reformers, with whom I have so long toiled for the success of our land-reform doctrines, shall be aggrieved by my vote, I shall be sorry. Nevertheless, I can never regret my vote. I was a man before I was a *land-reformer*. And, for the sake of no gains, however great, or how ever many, can I consent to ignore the claims and even the best interest, of a common manhood. But the advantages which are sought, at the expense of trampling on human rights, are not gains. Such gains are losses—even to those, who get them. The Homestead Bill would have been purchased at too dear a rate had it prescribed only one negro, or only one Indian. The curse of God is upon the Bill, or there is no God. There is no God, if we have liberty to insult and outrage any portion of his children.

To reconcile me to the Bill as amended, I was told by one of the Members of Congress, that the colored people would not be shut out from the public lands—but that they could still buy them! That is, the colored people must buy their homes, whilst the white people are to be "free homes!" What comment this on the great justifying doctrine of negro-slavery, that the negroes are unable to take care of themselves! What a spectacle of merciless cruelty we present! The most frightful passages of history furnish no parallel to it. Our National Legislature joins our State Legislatures in holding out to the free colored people the hard alternative of returning under the yoke of slavery, or of being shut out from our broad continent. And, then, the excuse for this treatment is no less unreasonable and insulting than the treatment is cruel and murderous—as is that the free colored people are ignorant, and lazy, and worthless, to deserve any better choice than slavery or death. And this is the excuse of those, who shut the colored people from schools, and drive them into negro-pews, and banish them from society, and mark them as pestilential moral lepers, to be everywhere shunned, and loathed, and hated!

That our free colored people should be in these circumstances, to some extent discouraged and dejected, is natural enough. Despairing and self-despising, no lower in intelligence and morality, and thrift, is to be amazing. That the mass of them should, notwithstanding the depressing, crushing influences upon them, be still rising and bettering their condition, and that there should be rapidly multiplying instances among them of the acquisition of wealth, and of distinction in writing and oratory, and general scholarship, is more than I had supposed to be possible.

Your friend,

GERRIT SMITH.

DISCUSSION ON COLONIZATION.

From the Hamilton (C. W.) Gore Banner.

The discussion of the Colonization question, between Rev. J. Morris, Negro and Samuel Aaron, came off last Wednesday and Thursday night, according to announcement, and, although a shilling admittance was charged, the Hall was most densely crowded. Colonization has been "the order of the day" in this place for several weeks, and yet the interest of the people on the subject seems to be still increasing.

Being so near the close of the week our paper was nearly ready to go to press, and we cannot give any extensive report of the discussion.

The friends of both champions came thither with sanguine hopes of victory—each party believing that Truth was on their side, and their respective chiefs were competent to maintain it. The result, is before the community, and my opinion we express will not change the opinion of those who were present. We believe that all feel that Mr. Pease was signally routed.

It is the opinion of many that such a brilliant victory as that of Mr. Aaron, was never gained more easily.

We are moderate in our opinions, we are slaves to anything. We prefer to be governed by calm, understanding, rather than by feeling. We went to the discussion without bias, without prejudice, willing and anxious to yield our predilections, should we be convinced. We went there to reach the truth if possible, and we now state, in all sincerity, that the Colonization scheme, as a means to redeem Africa and as a means to elevate the colored race of this country, was totally refuted. Mr. Pease's previous statements, touching that measure were fully and fairly invalidated.

During his lectures last week, he made many sweeping and improbable statements and assertions. Some of these were nailed most effectually before his very eyes. For instance, he asserted, that Lieut. Forbes, of the British navy, had been discharged from service, because he declared that slavery existed in Liberia some years ago. Mr. Aaron proved that said officer was never cashiered, and still continued in the British Navy. Mr. Pease had asserted that the genius of Colonization had emancipated *eight hundred* thousand slaves in thirty-five years. Mr. Aaron proved—as every school-boy might show—that the number of slaves emancipated, in that period of time, by all the nations put together, have not exceeded fifty thousand—only fourteen hundred having been emancipated during the past year. Mr. Aaron's remarks on these two statements, Mr. Pease did not notice at all—he did not attempt an explanation and passed them by in silence. Being thus convicted of gross and inexcusable misstatements, his veracity as a man is call impeached, and class his statements with credibility in general.

Mr. Aaron also endeavored to show that Colonization has founded on prejudice. He read a letter from the African Methodist Episcopal Church, Rev. Dr. Durbin, an eminent Methodist Divine, and told him (Bishop Durbin) to remember some time ago—[illegible] to call to [illegible] which he received the same [illegible] upon Mr. Pease, [illegible] the deputation have determined to remain in St. Petersburg a day or two longer than it was originally purposed to continue.

AN INCIDENT AMONG THE FREED MEN OF JAMAICA.

A correspondent of the *Tribune* writing from Kingston, Jamaica, gives the following illustration of what freedom has done for some of them who once wore the yoke of Slavery:

I had attended an anti-slavery meeting at the period of the August festivities, which are always observed by the peasantry, at the free village of Hastings, situated about twelve miles from Falmouth, in an inferior direction and was returning home late in the evening; some what fatigued with the labors of the day, when in passing through another free village, called Granville, a black boy ran after me, saying, "Mr. W———wishes to see you, sir." Reining in my steed, I inquired, "Who is Mr. W———?" Upon which the boy replied, pointing to a neat house at a little distance from the road; "He lives in that house, sir." Now, it so happened that I had been struck with the appearance of the very house, as I rode past in the morning. There was about it an air of comfort that proclaimed its owner as being well to do in the world, and I wondered to whom it belonged; some retired planter, who has laid by something handsome, thought I. Here, then, curiosity was to be gratified. I rode up the avenue in full expectation of meeting Mr. Canetop or Mr. Dundee.

On arriving at the entrance of the house, I was, to my surprise, met by a respectably dressed, and as afterward was shown, intelligent black man, who introduced himself to me as "Mr. W———." He very positively asked me to walk in and taken a glass of wine, saying he had observed me at the meeting taking notes. I must be fatigued with that occupation, and my long ride, and must stand in need of refreshment, apologizing at the same time for what he called the liberty he had taken. I went into the house when I saw a long table laid with damask tablecloth, scrupulously white and clean, and set out with a handsome dinner service, among which some articles of silver spoons, etc., and cut glass ware, figured conspicuously. There were present a number of black and dark colored young men and women, with some of whom I happened to be acquainted—among whom I noticed a very fine young black man, the spouse of Mr. W———, who had recently been married to a young woman who was also present. After glasses of wine it needed but very little pressing to induce one to partake of a substantial and even elegant dinner, and I spent one of the most pleasant evenings I have enjoyed, and did not reach Falmouth until 9 o'clock at night, which I did highly delighted at the hospitality and the delicate politeness of my worthy host. And yet this man previous to the first of August, 1838, had been a slave on a sugar estate. This is no isolated case. There are many in Trelawney and other parishes, who have gotten as forward as Mr. W———. The above mentioned incident carries with it its own commentary.

FOOTPRINTS OF SLAVERY.

The Buffalo *Express* contains the particulars of an attempt on the part of a Methodist clergyman of Missouri, the Rev. J. Pheasant, Ellington, to obtain possession of the body and soul of John Freeman, a respectable colored man, who had resided several years at Indianapolis, and, gained a competence and the respect of the people by his industry and good conduct. Ellington claimed him as his slave, a fugitive from his service in Kentucky, and having made oath that such were the facts, before a U. S. Commissioner, was in a fair way to reduce a free man to slavery, as was the case with Solomon Northup. But by the representations of the citizens of Indianapolis, who it seems were not anxious to get rid of their colored townsman, the Commissioner was induced to postpone his decision for sixty days, to permit Freeman to obtain evidence to oppose the claim, from Virginia where he had lived a freeman. Leroy Pattie, an aged and respectable person, responded to the appeal of the outlawed black man, and coming to Indiana at once recognized his old acquaintance, and maintained that he was no chattel. Ellington insisted upon further proof—and slaveholders in Alabama and Georgia testified in behalf of the injured colored man. He was saved, but the kidnapper let go his hold very reluctantly—But for the public sympathy, and the prompt measures adopted, a man who owed no service to the Lash-master, either morally or legally, might have now been sweating under the lash of some brutal Legree. As it is, he has been put to an expense that swallows up all his little property. This is the sort of thing that Nebraska is menaced with. Men and brethren! shall it be accomplished?

Another case, differing somewhat from the above, although of, but slightly, greater hardship, has recently occured in New Orleans. It is well known that in the slave States, some of them, at least, the least taint of negro blood condemns the possessor to the condition of his mother, and there are numerous slaves as white as many whose descent is purely Caucasian. Several most distressing cases have been noted, and one in Baltimore not long since, in which this taint has subjected white women to cruel persecution. In New Orleans there resides a family named Pandelly, whose connections are extensive and influential. Some of them have been scholars and teachers of high repute. One of them recently became a member of the City Council, from which an attempt was made to eject him, on account of falsely alleged negro descent. The prosecution was abandoned, the charge being proved unfounded if not malicious; and the injured person instituted a suit for damages, which, however, were not awarded, notwithstanding the family had suffered severely from the scandal. It appears that the cross is of the Creole French with Indian blood. The great-grandmother to whom the several branches trace their descent, was the supposed daughter of an Indian mother by a father, and was known by the soubriquet of La belle Sauvagesse. The family name was Dimitry, and several of the nine have been distinguished as scholars. A daughter married a Mr. Pandelly, from whom descended the plaintiff in the case alluded to. His case was decided in his favor by the court; but he was made to suffer, in common with all his family, from the subject prejudice which the law exerts against the descendants of colored women.

This is one of the practical features of Slavery existing throughout every land.

Are they such as commend the system to an enlightened Christian people?—*Rochester Democrat.*

THE ENGLISH POWER IN INDIA.

Count de Noe who has resided a long time in India, and is said to be thoroughly conversant with the resources of the British in that country, has addressed a communication to a Paris journal, upon the dangers that are generally believed to threaten the British Indian possessions, by invasion from Russia.

He is confident that the English have nothing to fear from an attack by Russia. The reason he assigns for his belief are substantially as follows: The military power of England in that country is already great and increasing every day, both in men and materials of war. The military confederation of the Sikhs has ceased to exist, and their whole territory is annexed to the British possessions. The Russians would not find a single Indian nation which could or would wish to aid them in overcoming the English dominion. The Indians know the English well, and they have no knowledge of any other European nation, and they could not be persuaded to second a plot of any other nation, of whose manners and customs they are entirely ignorant. They fear that they would lose rather than gain by any change. With the English for their rulers, they see their religion, their property, and all their manners and customs respected; and they would not willingly hazard this state of things by a mere change of masters.

The difficulties of an attack upon the country by Russia are so great, he musically that no one who is acquainted with the circumstances can entertain such an idea for a moment. The immense distance between the two countries, the extensive deserts to be traversed, the difficulty of sustaining an army, which for such an attack, must be very numerous, the inconvenient routes, by which troops and munitions of war must be transported, the water in certain parts of the deserts which it would be necessary to traverse, the fatigues and diseases incident to a change of climate, and the certain loss of horses and beasts of burthen, all concur to demonstrate the absurdity of such an undertaking.

And even admitting that an expeditionary corps might arrive in a fit condition on the frontiers of India, who can doubt that the English would be fully prepared to receive them? They would have at their immediate command a numerous, powerful, courageous, well disciplined, and equipped, and well led army, ready for action. The issue of a first attack would certainly be in their favor, and such a check to an enemy without means of retreat or of succour or of reinforcements, would be fatal.

The alliance of Persia with Russia in an expedition against India, is considered by Count de Noe as an illusion. Persia has no good troops, and she would find in the Indian population only her frontiers inveterate enemies, who detest her, and who would under such circumstances be of great use to the English. The English, moreover, would only have to send a squadron into the Persian Gulf, to insure from that nation a speedy demand for peace.

The English army in India, including European troops and native militia, numbers 300,000 men. The latter are said to be excellent troops, and devotedly attached and faithful to their flag. The English have also a very considerable fleet, which would be sufficient in the India seas, and it would be indispensably necessary, *a sine qua non* that any foreign power, which should attack India should be mistress of the sea.—*Boston Traveller.*

THE ABBE DE LAMENNAIS, a zealous ecclesiastic during the first half of his life, and an anathematized dissenting free-thinker during the latter portion, died last Monday, at the age of 72 years. He renounced his allegiance to the Church of Rome, in consequence of two interdicts launched by the Pope at a book and newspaper of his, in which he maintained that the church ought to be independent of the state in pecuniary matters. Since this separation he has hated Popes and Popery, priests and priesthood, with very genuine fervour. He was a Carlist under Napoleon, and when the Bourbons were restored, commenced an opposition against them. He was fined 36 francs under Charles X and imprisoned a year under Louis Philippe; under the republic, he was a leader of the Mountain. Since the *coup d'etat* he has been translating Dante, but has left nothing sufficiently advanced to be published. His life has been an exceedingly inconsistent and turbulent one, and the Churchmen consider his "works scandalous and his end deplorable." Two of his books, "Indifference," and "Thoughts of a Believer," are works that will last. His funeral took place yesterday. According to his last instructions, no religious rite was performed, the coffin was not carried to church on its way to the tomb, no prayer was said over the grave, no cross, stone or head-piece marked the spot where he was buried—which was in the common trench of the poor. In five years this trench will be dug over again to receive more tenants. In all this M. de Lamennais is consistent with the pathetic profession of the last years of his life; but it must be confessed that such an example, coming from a man of such brilliant intelligence and profound learning, is likely to exert a deplorable influence. The Government announced that as it heard the funeral was to be made the occasion for an anti-religious demonstration, it would allow none but the relatives of the deceased to follow the hearse. As Lamennais had ordered that only eight persons whom he named, should accompany his remains, the precautious of the police were needless. There was not the least crowd or disturbance.—Paris Correspondent of the N. Y. *Tribune.*

GROSS SUPERSTITION.—Incredible as it may appear, there are still persons to be found in Canada, who believe in the existence of witches, and of the practices formerly ascribed to them. In the neighbouring county of Russell lives an aged dame, whom the superstition of her neighbours has from some cause or other invested with the character of a witch, and to whose malevolent agency are ascribed all the cases of mental malady, and lingering sickness that have occurred for some years in the neighbourhood. On the principle, we suppose, that there is no poison to which Providence has not provided an antidote, the neighbourhood has also furnished a person of opposite sex, who has for some time followed the lucrative and pleasant avocation of exorcising the witch, at the rate of six dollars per visit. A dangerous fear by turns, bearing of the absurd stories that were afloat, demonstrated with the man, and so far apparently with success, that he promised to forego his calling in future, although we have heard of his having received any of the fees previously received by him for his supposed mastery over the Black Art.

To argue the enlightened persons from the supposed witch's vicinity, out of their belief in her supernatural league with the power of darkness, seems so far a hopeless task, and it is even at this moment believed that a person laboring under a disease of the liver is a victim of her diabolical machinations. An instance came under the personal knowledge of the writer two years ago in which the sickness of an individual was ascribed to her agency. Nor is it possible to reason persons, otherwise apparently intelligent, out of this belief, the Witch of Endor being appealed to as an unanswerable argument that such things can exist.—*Bytown Citizen.*

PROVINCIAL FREEMAN.

SATURDAY, MARCH 25, 1854.

Agents.

REV. WILLIS NATHAY, Toronto.
REV. J. B. SMITH, Toronto.
REV. WM. H. JOHNS, Toronto.
REV. H. J. YOUNG, Pastor of Score Street Chapel, will canvass this City for Subscribers, forthwith.

NUMBER TWO.

We know not what better caption to give our Leader, than the one above, for what we have to say is on various topics connected with the appearance of this paper, and the future prospects of the *Provincial Freeman*.

When the first number was issued, all things look dark and dreary, as for the prospects of this enterprise. Nobody knew how the Press would regard it. We did not know how Abolitionists would greet it, except that we knew of *some of a peculiar sort*, who would rather regard its coming as opposed to How the Black People would regard it, to themselves, was doubtful, also because there was much to be apprehended in the shape of combined foolishness and wickedness in certain quarters of an interested and selfish sort.

But the spirit of the London Convention in spite of enemies, who attended it (opposing it before and after its being held) was instrumental in the result of our commencing in various towns in Canada, in the States, this friendly, greeting of our brotherhood of the editorial corps, all show us that something may be done, and good may be done, and that an enterprise like this. The energy, the union, the public spirit, with which our coloured friends have responded to the effort made to establish an independent Paper, among the heretofore oppressed in Canada, indicate a state of progress, and freedom a prosperity, prosperity, every way encouraging and refreshing. It is to be hoped, that Mr. Ward, visit to Britain, will not be without good results, in this direction. Though that visit was not directly connected with, or in behalf of the *Freeman*, it will be still, in that his very appearance in Europe, his acquaintance with philanthropists of the old world, the extension of his correspondence, and the increasing of his influence, will all tend to make him the more useful as the Editor of our Journal.

Already, the corporation of peaceful persuasion, has been enlisted in our behalf, and the pen of one of the most influential Editors in one of the cities of the north, is engaged to contribute to our columns. And though it look somewhat pretending in persons as humble as we, the remark may be maintained, that should the *Freeman* survive the critical period of its early childhood, it will be no unimportant medium of communication between the friends of the down-trodden on both sides of the Atlantic.

It is a matter of some interest to the friends of this undertaking that it has not been begun hastily and impetuously. The first number was published and paid for. No other was issued, until it was ascertained that the enterprise bade fair to be sustained. This number appears as the result such practical inquiries as the evidence of a reliable basis of future hope, and as an earnest of probable, if not certain success. Still, but partial canvassing has been done, either in the States or Canada. Which, therefore, the several members of the Publishing Committee, the different friends in localities, the Stockholders, and the Agents, shall have fairly and faithfully canvassed, there is less reason to fear, than to feel sure of success.

Having said so much, we will now take the liberty of meeting the question—

WHY ESTABLISH THIS PAPER?

1. We answer, Because the interests of the large and growing colored population of Canada demand such an organ, for several reasons. We now number some 30,000, it is to be presumed, with constant accessions being made to our number. The accessions are not of escaped slaves, only, but along with those, a number of intelligent, influential, wealthy free men, of various occupations, who are abundantly capable of contributing to the very best weal of our beloved country. A like class, in the neighboring States, know nothing of Canada, and, they never will know, until they can have some cheap, reliable means of information furnished by persons on the spot. Lectures and tracts have done and will do much to give this information, but these cannot be so multiplied as to meet the demand, but they do increase it. They who read a tract, or hear a lecture, wish to read or hear more.

Such need intelligent information of our climate, soil, productions, institutions, customs, laws, progress, &c., &c.

Besides, there are some colored people in the States, who are most strongly prejudiced against Canada. They prefer Yankeedom, with disfranchisement and oppression; religious and political, existing and increasing, to a land of impartial laws and a Constitution knowing no distinctions of color, and a Government in which all alike participate, and a sovereign who lives chiefly for the welfare of her subjects. Some of this class actually throw dust in the eyes of persons who propose to cast in their lot among us by misrepresenting our condition, our institutions, our Government, &c. We need a paper to meet this class, and to inform the inquiring class. And, right here, though for the thousandth time, we may as well add, that if for nothing else, we need a paper to expose the false tricks, selfish plots, and lying impostures of parties who make a trade of going to the States to lie, by representing the Black Population of Canada as being in a starving condition. Indeed we must either cease to blame people on the other side for believing us to be a nest of paupers, or we must establish some reliable medium through which the contrary shall be known—the truth in opposition to the falsehoods of itinerant self-serving impostors.

2. We need an organ, too, for colored people heard at home. Some of our wants, grievances and demands are peculiar to ourselves. It is so with other classes. We form a considerable element in the political constitution of our country, one and another. As the great country grows, we grow with it, and if improves and prosperous, we are carried forward on the bosom of its ever-wide tide. Questions will arise affecting us as a class, which we must know how skilfully and effectively to meet. To be always at the mercy of the demagogue of the hour is neither safe, dutiful, nor in any sense becoming. We must allow our fellow subjects to know who we are and what we want, through our own authorised mouth-piece. Hence we must have a mouth-piece. Is not that plain?

Besides, it is due to our Constitution and Government, that we should train ourselves so as to fit us for the discharge of the duties of freemen, in full. Such freemen we never were before, and hence the need of our being fitted as well to look after our rights and interests as to discharge our duties.

We beg to ask especial attention to those two points. They are in our own mind, matters of importance. Indeed, upon our first arrival in Canada they struck us forcibly, and every day their importance to us has increased.

3. We say it in no ill spirit, but whatever blame may be cast upon us for saying it, it is again to be denied or concealed that there is not and never was a newspaper in Canada which represented the intelligence of coloured Canadians; never one whose respectability made it such a paper, as in a free country we need not be ashamed of. We do not ask the friends of the Paper, nor the Publishing Committee, nor the Stockholders, to be responsible for this sentiment. We say it on our own responsibility, and if anybody chooses to find fault with it, let him write to us, and he shall have his say in our columns. But we venture to say that our statement is simply true.

4. We beg to add, that none of the papers published by our people, in the States, answer our purpose. They either pass us by, in cold contempt, ignore us altogether, keep themselves or their readers, or both, ignorant of what Canada is, or in some other way, by opposition, or neglect disparage us, as much as convenient. They will do us but very little good. We recall to a paper, of small size, published and edited by a Mr. *What do you call him?* called the Impartial Citizen, wherein there never was one column of information concerning Canada. One of the reasons was the Editor knew next to nothing about Canada. We fear that other Editors in the States, will be of as little service to us as that gentleman *then was*.

Good friends, we have a paper because we think we need it, and we have told you some reasons why. Do you agree with us.

But listen to us, and we will add a word still further.

There is an importance, in the position of the Colored Population of Canada in particular, and British America, in general, which we, not our friends here, or in the United States, sufficiently estimate. We ask attention to this point.

In no country, in the world, does the condition of our people bear relations so important to the cause of the enslaved, as here. We have two great false beasts to pull down, two great Yazeeds that we have reason to know, are doing its the greatest mischief, on this side this our Continent. They are,

1st. The Negro is made to Everywhere.

2nd. The Negro cannot live on a plane of equality with the white man, on the American Continent.

The discussion of these two points we will neither use the top nor the coarse, nor to entertain now. All we ask attention to just at this moment, is, that the development, education and success of Canadian coloured men, will do much to damp these two Anglo Saxon assertions with the inherent falsity, than anything else this side of Heaven, can do. Slaveholders cannot and will not see progress in the West Indies. They can hinder it in the United States. The progress we make in Canada, is so near to them, it has so much to do with their interests, and, at the same time, so thought out so completely, and for ever, beyond their reach, that *they must see it, must feel it, but cannot hinder it.* Who cannot see that a respectable Paper will greatly aid this work?

D.

MR. WARD'S TOUR.

Accounts from England, of a reliable character bear evidence to the great amount of service—abiding service—done the cause of Anti-Slavery as well as Temperance and other measures of reform, by Mr. Ward, since he left America, in April last. A new era in the history of coloured Americans seems to have been ushered in by reason of his especial labors.

Anti-Slavery men colored and white, have visited Great Britain from America, and yet if papers so eminently qualified to give an opinion on capability, as the British Banner, Leeds Mercury, Cheltenham Free Press, &c., &c., are to be taken as evidence, he has distanced, far distanced his predecessors in the agency line.

Accounts from Scotland bear the same testimony to his usefulness. It is not only as the indefatigable agent of the Toronto Anti-Slavery Society, and as the representative *par excellence* of colored Americans, in capability, energy and address, that his tour is to be considered the most important ever made by a colored man to England, but it is that the occasion has at last been made and improved, to effectually wipe out the imputation of natural inferiority, wholsale destitution of the colored people of Canada, and wholesale pauperism, ignorance and servitude of colored people in the United States.

It has been clearly demonstrated, by the Cheltenham Address, that the free colored people of North America, and those among the slaves, who can make the opportunity, aspire to something more abiding than the dubious fame suited only to those who love to be pitied and helped. He has shown that they are not all paupers and menials; but that a sense of self-reliance supports them against the united opposition of those who love despotism. True, there is manifested a sort of uneasiness at the success of his mission, by men who get 25, 50, and in some instances we verily believe, 100 per cent, by reporting nearly every colored man in Canada a fugitive, and every fugitive in needy circumstances. These persons see the way hedged up to a "perfect harvest" in England, on behalf of the suffering fugitives in Canada. Mr. Ward's speeches tell what class of fugitives do need. Besides, Mr. Ward is not in the United States encouraging slaveholders by reports of great need among the runaways, but he is "*at home*" among a people not only willing to receive fugitives from oppression, but to help them when they arrive, if they need it. Up to this time, there has been no abatement of his success in any way, and the prospect is that there will not be.

An Anti-Slavery Convention will be held in Cincinnati, O. S., on the 19th, 20th and 21st of April next.

ANTI-SLAVERY RELATIONS.

As a new, though humble instrumentality, in the Anti-Slavery field, it is necessary to state clearly the position of the *Provincial Freeman*, and the relation it holds to the great Anti-Slavery bodies of America; 1st, that there may be no doubts in the minds of the public as to our position; and 2d, by way of reply to questions already propounded.

As a matter of curiosity, growing out of the establishment of a paper devoted to the measures it is proposed to advocate, the inquiry has been made by friends in the U. S. as to the "bearings of the *Freeman*," whether towards Garrisonianism, Lewis-Tappanism, Douglassism, Free-Soilism, or what? In other words, will this journal be committed to the distinguishing doctrines of any one of the above schools respectively.

No, friends, no! In the United States, the centre of operations of American slavery, and hitherto the field of active anti-slavery operations on this continent, circumstances not directly affecting us, have divided abolitionists into several classes, each of which has in its particular way, and with especial deference to the peculiar tenets held, endeavored to lead the growing liberal sentiment of the people. The national relations of abolitionists in the U. S., the peculiarity of the civil and religious polity under which they live, and their present local position in the Northern division of the country, no doubt, determine the phase of Anti-slavery effort with them; but with Canadians, as with British subjects everywhere, the case is quite different.

Living in a country in which chattel slavery is not tolerated, in which this man's origin or that man's peculiarities of feature, complexion, &c., are not made subjects of special legislation, and do not militate against against him, it is not thought to be either practicable or necessary to insist only upon a political view of the matter.

We wish to help create a sentiment in Canada, and out of Canada, that shall tell against Slavery, and to point out, so far, as we can see, the course that people in this country should pursue to that end.

The matter of political action, as to after Slavery, should, we think, be left for the consideration of abolitionists, in those communities in which it is legalized, to them properly belongs the right to adopt whatever course of action therein, a knowledge of its practical bearings may suggest. It is needless, as to say, that this or do that to remove the evil from among you! But, for God's sake, stop your others to peddle out compromises, or, if, having to themselves the right at the same time to prefer this or that course as a matter of opinion. But, we contend for Canadians the right to say how they will work.

With British subjects, then, whether by birth or adoption, the question as to rules and can assume only a legal phase. Having no slaves, (the southern Union institution to this country notwithstanding,) we are willing to accord to the immunities of freemen. It is important, in fashioning public opinion, on the question of Slavery, by inspiring on strictly Scriptural course of conduct between man and man—on the part of Governments towards individuals—on the part of individuals to possess their freedom, that the enormity of a system such as American Slavery and its congeners, Russian despotism and Bashaw and Austrian oppression, may be clearly understood and destroyed.

They, in virtue of exposing to the moral, religious and intellectual, the immoral, irreligious, recalling features of any system of oppression, however mild; (2) is indispensable to the preparation of liberty in this country, and, in the most powerful manner, in calling into life, which Slavery has so long paralyzed, with the energies of Christian protection, and made the distinguishing feature of political profession of a people which they generally have, in contrast with Old Europe, tried and approved, as one of the most favorable governments of Europe, and our own, notwithstanding a series of existing evils, which, in the discipline of God, by the very of equality, progress, education, obscure the evils, and tend, upon all classes, too simply, to shifting from all pressure upon one class.

Our crusade, then, must be a moral one. It a moral, moral and religious influence, when exerted by individuals, can accomplish great good, simply by influence of large communities, such as this, for instance, in its character of a liberal, free, and well sustained Paper, can do more. If Slavery is better than freedom in its general features, to individuals, it is also in particular, if to our individuals—or classes in a country, it is for the people at large. If slavery is the better condition, the relations a moral one, its results to the enslaved are elevating and the claim that freedom is desirable is nothing more than a wild hallucination of disordered intellects. But it is not so. The experience of mankind, whether they will confess it or not, is, that Slavery works positive evil, and, it is not unimportant to observe that the moral sense of mankind, formed, sustained, enforced by Christian teaching and example, is opposed to it. This duty requires that it be discovered sympathy for those who cannot of themselves break its iron grasp; requires it, and as the influence of nations is not sectional but world wide, and as among those of America, our own is preeminently gaining importance from position, relation to European governments and national origin, it is of the first moment that a strong moral feeling shall be created here.

The British government and people possess a power, determination and influence, partly equalled by any other nation, and it is very clear that efforts made in this part of Her Majesty's dominions to countenance the despotism in the U. S., at the same time that they deeply injure us, have a direct influence in retarding the period of emancipation. These remarks, will, it is hoped, satisfy all that it is neither our duty nor destination to be the advocate of any particular school, but at the same time that we endeavor to enforce the broad and comprehensive ground of the moral bearings of the question, so firmly insisted upon by British anti-slavery men everywhere, we shall accept whatever we understand to be anti-slavery, in spirit and tendency, for the views and doctrines held forth by the different schools of the United States.

RUSSIAN DEMONS ON CANADA.—Through the interception by the authorities of some suspected correspondence, it appears that a scheme has been mooted to land a few thousands of Russian vagrants in Canada, secretly and in disguise, by way of the United States, with the intention of harassing the Power of England in this distant portion of her dominions. It is said, also, to have been suggested, that an attempt should be made by the Russian Government to bring about an understanding with the United States for the possession of British Territory in America, so as to be arranged as to leave the question of slavery to its present position—that is, to give as much to the Slave States as to the Free States, the question of the West Indies, and, if said be, a large slice of Canada, so as actually to strengthen the slave interest.

We give the report merely as we find it, and without any comment. We should [illegible]