

generally, as well as of those residing in Toronto. The following statements will show the result of our inquiries. While there are many scattered about in various districts, the greatest numbers are congregating in particular localities, some of which we may enumerate, beginning with the

Elgin Settlement.—This settlement, which is in the Township of Raleigh, consists of about 9,000 acres of land, on a portion of which the first actual settler entered in December, 1849. It is held by an Association under an Act of Parliament, "for the settlement and moral improvement of the colored population of Canada." The land is to be divided into lots of fifty acres each, and sold to actual colored settlers of approved moral character, at two dollars and fifty cents per acre. The first instalment is to be paid in hand, and the balance in nine equal annual instalments with interest. There are at present about fifty actual settlers, who enjoy the moral and religious instruction of the Rev. Mr. King, a gentleman deeply interested in the well-being of the poor Refugee. There is a good school attended by about sixty children, and everything betokens future prosperity. Mr. King is chiefly paid by the Home Mission Committee of the Presbyterian (Free) Church of Canada, which has always borne testimony against the evils of Slavery.*

The Dawn Settlement is on the banks of the River Sydenham. Besides the Educational Institute, established about twelve years ago by the late

* At the meeting of Synod in June last, an overture on the subject was brought forward by the Rev. Dr. Willis; and amongst other resolutions, the following were unanimously adopted:—

FIRST.—"That the practice of Slavery, which denudes rational beings not merely of certain conventional privileges of society, but of the most essential natural rights, and reduces them to the level of chattels, to be so accounted of "to all intents and purposes whatever," is inhuman, unjust, and as dishonouring to the common Creator, as it is replete with wrong, to the subjects of such oppression."

SECOND—"That Christians and Churches, as witnesses for God and truth, are called on to testify against any system of human legislation in the community to which they belong, which obviously violates the commands of God; and that such faithful remonstrance with the civil powers is specially obligatory on professed expounders of the Word of God; and a large share of the responsibility of guilt involved in the effects of such legislation cannot fail to attach to silence and indifference upon questions so vitally affecting the salvation of immortal souls, as well as important temporal interests."

THIRD—"That this Synod disclaims any design of officious intermeddling, or spirit of censoriousness in respect of the conduct of individuals or communities not under its control; but would in the spirit of affectionate brotherhood, and in obedience to the demands of a common law and interest, which knows no territorial distinctions, bring any moral influence in its power to bear on the state of public sentiment, whether at home or abroad, so as to promote the advancement of sound principles on questions extensively affecting the credit of our holy religion and the coming of the kingdom of Christ; believing that this sacred cause is obstructed by any appearance of alliance between religion and oppression, and by such misinterpretations of Scripture and the Christian law as worldly men will avail themselves of, to justify unrighteous and inhuman practices."

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