

izations in the United States for every thing pro-slavery, except the Secessionists previously mentioned, who are to be eschewed, and as bearing a sinful, and unevangelical state, in proofs, in the United States, and we, Canadians, (father to the thought section, when our own eland, churches, society religious matters, are taken of a true Christian, sinful and evil, obtained in the religious neighbouring republic, it is declared, and contradicted, that "the hulwark of slavery would not uphold by the

rights from any wish but the Wesleyan Methodist those pro-slavery necessary remarks.— another way, as we religious body. But we of the Methodist lonely parts of our (andings of a Gospel of a man, to places where not be the first to promote feelings are not unmy said letter, to the why do the ministers the Wesleyan Methodist the truth, and denounce gross enormities as they of omitting, and appar-

British subject, against of the desire to religious books, &c., of the with their republican of the religious bodies of a foreign religious literature, flagell and much need for such way of remonstrance, insist on a change in certain religious bodies, delight in disseminating literature, and American books, with all their very wide field of for the Religious Tract (and) whose large displays variety enough, the Upper Canada Tract onto, and filling in are other sources from

conclusion be thought

position of the M. E. pro-slavery tendencies, and the desire to presence of character the Canada Wesleyan (before quoted.) Is the Canada Methodist and preachers is tied in course of procedure slavery, the church of New York?

and people of the Canada, any way of change when connection, or the pro-slavery church or

J. E. L.
December, 1855

books—"Slavery 3d edition by William American Slave code y some author, and y" by D. Parker the latter for facts of publications published by Co., Boston, and postscript, 48 Backus variety of truthful and, with catalogue, in CANADA.—1. The

the world in that valuable book by Mr. Goodell, "Slavery and Anti-Slavery," before referred to by me, to be read. No one with a spark of human feeling, can rise from a perusal of the facts in that book, without almost, even if a religious man, and especially if a pious person, a perfect hatred of the clerical profession. We are sorry to be necessitated to write thus. Mr. Goodell says, p. 932, 3d edition, 1855, "If christian institutions, if the bible, if anything pertaining to true religion fall into temporary disrepute, a fearful weight of responsibility rests on the clerical bodies who have so recklessly and heedlessly furnished the occasion!"—and also—"Had the pastors manfully discharged their duty in reproving the giant sin of the country, instead of waiting for the stones to cry out, they might have magnified their high calling, promoted the cause of religion, delivered their country from thralldom, and their own memories from merited disgrace."

The New Connexion Methodist Church in Canada, has at its Conference in June, 1855, at London, Canada West, (met there at same time also as the Wesleyan Conference) passed several resolutions against Slavery, and the American Tract Society, and American Sabbath School Union, (Ministers p. 16)—and these are worthy of the consideration of the *Guardian* and his Church, which latter allowed its Conference to pass by, without a recorded word against, or referable to, the "sum of iniquities." They were mute. They however did as previously stated by me. The plea of ignorance cannot be brought forward, as I even caused to be laid a remonstrance as to the Societies, accompanied with printed papers, before that body, as well as before the other Religious bodies in Canada, at their annual meetings.

I add no more.—The subject, to an inquiring mind, and in a search to after truth—must record a disgust, as well as pity, at the treachery to the cause of Christ, by so many of His vowed servants and preachers.

J. J. E. L.

RELIGIOUS SOCIETIES—SLAVERY.

To the Editor of the Christian Guardian, Toronto.

STRATFORD, Dec. 14, 1855.

SIR,—Permit me in answer to the remarks in your paper of the 12 December, titled "A novel Accusation," and in justice, to the advocacy of an opposit in American Slavery, and in justice to myself,—to make the following statements:

1. You omit all notice of the cause of my publicly appearing as the accuser of various churches and religious societies and publishers of religious books,—which at the first, was against the American Tract Society, and American S. S. Union for—1. Silence in their publications against slavery and its system. 2. Excommunications by the A. Tract Society in particular, and also by the A. S. S. Union, of sentences &c., referable to Slavery in books published by them,—and, as in D'Abigne's History of the Reformation, in matters relating not to slavery—nullifying these books as works of reference,—and 3. A Republican bias,—the intentions by the publications, bring to Americanize and republicanize all those amongst whom they were circulated and incorporated in the plan of copyright adopted, which extended to Canada, wherein in various places the operations of these societies were carried on.

2. The churches in Canada, with all their religious periodicals, failed in adosity to a Canadian public, in variegating the people of Canada of the facts above referred to—not only so, but they helped to a certain extent the sale and colorage, in a British Colony, of the books, tracts, periodicals, &c., in school libraries, hymn books (containing the fourth of July hymn also) &c., of the American Societies—and that to the exclusion so far, of the tracts, books, and school libraries &c., of Great Britain,—the latter as easily obtained, and so fully and plainly set forth in the list of "Publications of the Religious Tract Society" of London, England,—all list being 8 pages folio size—(and obtainable in Toronto)—embracing such a variety and extent as, with one society, no other ever to be found in the known world. No accommodation can be made against that society, I expect,—of silence, intentional expatiation or republicanism.

3. The American churches (except the Con-

and not content, by the writer of said article. The above is the accusation I made against the Wesleyan Church of Canada, and not as having reference to the publications of the A. Tract Society, or A. S. S. Union. The said writer has changed the venue as it were,—has put a new accusation, for me, in place of the one I made in my advertisement, and I hope there is something deeper than superficial discernment in the ministers and members of your church and readers of the *Guardian*, to see the sinfulness of the tact of said writer, as well as his defiance of truth. But now, permit me to ask these questions: (premising that the *Guardian* has been over twenty-six years in existence, and many publications issued by the Wesleyan Church in Canada, on religious and moral subjects.)

1. What publications, tract, book, hymn, or hymn book have the Methodist E. Church [north] issued against the crying sin of slavery—giving the name and designation—and if circulated?

2. The same question in reference to the Wesleyan Church in Canada?

In conclusion, to prevent mistakes, allow me to add that I am not the rabid abolitionist or over-zealous person the writer has described me. I consider that I am, as a layman, taking proper means to inform my fellow Canadians of certain facts and circumstances as to slavery which have not been—as they ought to have been—revealed by the ministers and churches in Canada. I have never been the party yet, of whom it can be said, as alluded to by said writer, in that I have joined in "almost everything else that is bad has been said of that church [Methodist] again and again,—but I have, where I reside, on many occasions, shown no ordinary friendliness and support to the Wesleyan body, of which there is living proof—for I can refer to the Rev. W. Dignum, Joseph Shipley, and George Cuse—and there are others whose names I now don't remember, [yes, Rev. L. Waroe] and one minister for a lengthened period boarded with my family, in Stratford. If this letter meets [as I think it will] the eyes of the rev. gentlemen named, I call on them to come forward to substantiate my reference—especially Mr. Dignum. But if a "case, stone of calumny" [as the writer titles it] in the question of slavery, has to be put on your church deservedly, or in any church in Canada deservedly, I am not the person to flinch from undertaking the burden, however weighty,—but let the warning be in time,—for I promise, D. V., I will not desist, till I see that a proper reform and change takes place in this question of slavery, in the Canadian churches, by such Presbyterian, Episcopalian or Methodist. And if I am not spared, I am fully persuaded that there are many—many—in Canada, [as now are] who will see that the churches assume some other attitude than either that of defending slavery or homologating by approval, the expugnative publications of the A. Tract Society or the A. S. S. Union or any other Religious body who are mute on the slave question.

I have no connection with any society or persons, or influenced by any,—my only desire being to promote truth, and to point out deception and to favour humanity. I would be sorry too, if any language I may have used, has not been within the bounds of that which every professing Christian, and loyal and humane man should observe.

Respectfully, I am, Sir,
Your obedient servant,
JOHN J. E. LINTON.

of the 14 and 15 November, for a more ample review of this report and of the whole question. Also I am sending for publication "Papers on slavery," which I encourage a reference to the complexity of certain religious Societies of the U. States with slavery, &c., has seemed to be about 300 pages.

Stratford, C. W., Nov. 20th, 1855.

NOTE.—As so much has been "here and there" written and referred to, regarding the controversy and complexity of religious societies and organizations with the southern power of the U. States, as to slavery, the following publications No. 6, 7, 8, 9, 10, &c. it may be referred to (besides the above Report, as giving every needed and truthful information)—and on the question generally, Nos. 1 to 5, as well as the others. 1. Letters on slavery—addressed to the pro-slavery men of America, &c. By O. S. Freeman, pp. 100, Boston, 1850. This is invaluable as containing a condensed view of this, as a human, of humanity,—and of the world itself. Every one who reads it, interested in his own state for freedom, should have these letters.—"Man was made for free society," so justly says the author p. 6. "Northside view of slavery." The Refuge or the Narrative of Fugitive slaves in Canada, related by themselves, &c.—By Benjamin Drew, pp. 267, Boston, Jewett & Co., 1850. Just published. 1. 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