

izations in the United States for every thing pro-slavery, execrable. The Secessionists previously should be excommunicated as bearing a sinful, and unevangelical taste. Their proofs, in the United States, and we, Canadians, in (*father* to the thought of separation, when our own beloved, churches, societies, &c., on religious matters, are taken of a true Christian character, things sinful and evil, obtained in the religious neighbouring republi-

can, it is declared, and contradicted, that "the hulwark of slavery would not be tolerated by the

highs from any wish but the Wesleyan Methodist those pro-slavery connexions necessary remarks.—In another way, as we religious body. But we parts of the Methodist Connexion parts of our Canadian tidings of a Gospel of the man, to places where not be the first to proclaim feelings are not unmy said letter, to the why do the ministers the Wesleyan Method at the truth, and denounce gross enormities as they of omitting, and appa-

British ambix, against us, of the desire to various books, &c., of the with their republican of the religious bodies to procure a foreign religious literature, flung and . is much need for such by way of remonstrance, insist on a change in certain religious bodies, the right in disseminating literature, and American in looks, with all the very wide diff. for- in the Religious Sect, (and) whose large displays variety enough, the Upper Canada Tract Toronto,—and failing th. are other sources from

conclusion be thought position of the M. E. pro-slavery tendencies, and the desire to present sameness of character the Canada Wesleyan is before quoted.) Is the Canada Methodist and preachers is used in course of procedure slavery wise church of New York?

the people of the Ca. in, my way of or change when de- all connection, or has pro-slavery church or

J. E. L. Semer, 1855

books—“Slavery,” 3d edition by William American Slave code same author—and “Society” by Dr. Parsons and the latter for its facts of publications pub- and Co., Boston, and porosity, 48 Beckinsale variety of truthful detail, 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 stooges 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 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 all villainies.” 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 too 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.

SATURDAY, 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 opposition to American Slavery, and injustice 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. Explanations by the A. Tract Society in particular, and also by the A. S. S. Union, of sentences &c., relative to Slavery in books published by them,—and, as in D’Aubigné’s History of the Reformation, in matter relating not to slavery—nullifying these books as works of reference—and 3 a *Republican basis*,—the intentions by the publications, being to Americanize and republicanize all those amongst whom they were circulated and copied in the plan of emigration 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 a duty to a Canadian public, in warning the people of Canada of the facts above referred to—not only so, but they helped to a certain extent the sale and circulation, in a British Colony, of the b. k. s., tracts, periodicals, such as school libraries, hymn books (containing the fourth of July hymn also) &c., of the American Societies, and that in the exclusion so far, of the tracts, books, Sunday school libraries &c. of Great Britain,—the latter as easily obtainable, and so fully and precisely set forth in the list of “Publications of the Religious Tract Society” of London, England—said 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 accusation can be made against that society, I except,—at silence, intentional expugnation or republicanism.

3. The American churches, except the Con-

necticut, 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, & 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 said advertisement, and I hope there is something deeper than superficial discernment in the misleaders and members of your church and readers of the *Guardian*, to see the sinfulness of the *act* 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 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—I can refer to the Rev. W. Dignum, Joseph Shipley, and George Case—and there are others whose names I now don’t remember, [yes, Rev. L. Warter] 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 “ca. 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 weigh y—; but let the warning be in time,—for I promise, E. V. 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 choches, b. such Presbyterian, Episcopalian or Meth. dist. 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.

In Bayard Taylor’s new work, “The Lands of the Saracen,” is a chapter on the “City of Christ,—Jerusalem,” in which occurs the following sentence—embodiment, we think, as much practical truth as can be gleaned from any hundred sermons: “It would be well for Christian sects, did they keep more constantly before their eyes the sublime humanity of Christ. How much bitter intolerance and persecution might be spared the world, if, instead of adoring him as a Divine Mediator, they would strive to walk the ways he trod on earth. But Christianity is still undeveloped and there is yet no sect which represents its full and perfect spirit.”

of 14 and 15 November, for a most able review of this report and of the whole question. Also a paper for publication “Papers on Slavery,” which will embrace a reference to the complicity of certain religious Societies of the U. States with Slavery, &c. &c. is to be about all pages.

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

Nova.—As so much has been “here and there” written and referred to, regarding the convenience and complicity of religious societies and organizations, what follows is a list of the titles of the following publications No. 6, 7, 8, 9, 10, and 11, (continued from the above list, part 1,) giving every useful and truthful information,—and on the question generally. Nos. 1 to 5, as well as the others, i. e. Letters on slavery—addressed to the pro-slavery men of America, &c. &c. By O. S. Freeman—pp. 10, Boston, Feb. March, 1855. This invaluable as containing a condensed view of man as a man—of Humanity—and of slavery itself. Every one white or black, interested in his own state for freedom, should have these letters—“Man as he is before society,” so justly says the author, p. 6, “‘Northern Slave Slavery.’” The Register of the Anti-Slavery Society of Canada—published by themselves, &c. &c. By Benjamin Drew—pp. 267, Boston Jewett & Co., 1855. Just published. 3. An view of slavery; or a tour among the slaves—by C. G. Parsons, M. D., with notes by Mrs. Lucy Weston, Jewett & Co., 1855. (Just Published)—valuable book of facts or terror. (4. Key to Uncle Tom’s Cabin, pp. 204, Boston, Jewett & Co., 1855—see part 4, chap. 1, 2, 3 and 4. The whole Key should be consulted. A book every Christian and philanthropist should have. It contains facts, &c. a brief notice of American Slavery—By F. D. Bassett, F. L. Weld, C. C. Bassett and H. C. Weld, London, 1855—pp. 337, 341. (An excellent epitome of the revised and updated June 1855—published by the League Anti-Slavery Association, England, who have printed millions of pages of anti-slavery papers, and from whom one pound weight of anti-slavery facts can be got for two shillings and six pence sterling, applying to W. Arnot, E. Q. Leed, E. glash., &c. Letters respecting a Book “dropped from the Catalogue” of the American Sunday School Union in compliance with the decision of the slave power, pp. 30, N. Y., 1855, 1-17. “Christianity and Slavery” by John Douglass, B. G. Johnson, 1855—pp. 100. “A Manual of the Congregational Church, Standard Edition—1855.” “A Manual of American Facts on Slavery,” no. 31, Bradford, 1855. This is a supererogatory writing—ought to be read. 5. Letters respecting American B. C. F. Missions and American Tract Society, by Rev. W. J. y. pp. 16, N. Y., 1855. 9. American Slavery in connection with American Christianity—embracing Dr. Perkin’s valuable remarks, Mr. Jay’s letters—and notes to A. S. S. Union, pp. 60, N. Y., 1855. 9. G. Night, 1855. 10. The publications, Books and tract of the American Anti-Slavery Society, Cincinnati, Ohio. The tract is from N. J. to B. and various other valuable Books and Publications. Apply to the Secretary of the Socy., Dr. George L. White, 10, St. James Street, or 100 Broad-street, London, postage paid by mail. This society is an existing organization of four Anti-Slavery, Anti-slavery & A. S. S. Union,—and arises all religious societies, and Religious Book Stores and concerns, which are inclined to silence and keep mute the slave question—let the truths one question be, “What books do you publish, circulate, or sell, by name and war, against America Slavery?” Let that question be asked of the Upper Canadian Tract Society,—John Douglass, B. G. Johnson, Book Store, Montreal,—and at the other Canadian Religious Societies, and the Anti-Slavery Socy., and at Canadian and English Periodicals and Books (Humanity and man’s immorality to man) which will be the answer to making an answer for free exception to H. B. Anti-Slavery Reporter, London, Eng. 1855, 1-12, and the Anti-Slavery Advocate, London, Eng. 1855, 1-12. Tweedstrand (though printed and published at Dublin, by R. O. Wren), each published monthly.—The Anti-Slavery Publications of the Ladies Socy. a few months—the Independent, N. Y. weekly,—the Liberator of New York, the Anti-slavery standard of N. Y., the New York Tribune, the National Era of Washington, the Anti-slavery glass, per. Rochester, N. Y., the five fine papers with the Anti-slavery and Anti-slavery cause. The Radical Abolitionist, New-York, &c. &c. &c. Other papers advocate and favor the freedom of man & the slave. A catalogue of Anti-Slavery publications by the “American Abolition Society” (Brockton, Mass., N. Y.,) will soon be published.—It will be regreted that private individuals who have numerous half “dig out” works, or published on this question—although nothing of surely can be written, can be spoken, can be conceived, that equals the brightful reality of seeing distinctly an hour long acting to the United States beneath the shadow of American Law, and the shadow of the Cross of Christ.” H. B. Steve.

Stratford, C. W., Nov. 1855. JOHN J. E. LINTON, 1203

SAUGEEN

Land Agency and Conveyancing Office,

SOUTHAMPTON,

SAUGEEN.

To my friends and the public I would state that I have opened an office in the town of Southampton in the county of Bruce, for the sale and purchase of Farm and Town lots, transacting all business with the Crown Land Agencies, inspection of lands in the county of Bruce, and the ownerships of the Indian Lands soon coming into market.

A copy of farm land and town lots for sale will be kept, free of expense. Parties having lands or lots for sale or desiring to purchase, will please send full particulars.

JOHN EASTWOOD,
Land Agent,
Saugeen.

Saugeen, March 18, 1855.

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