

the Wesleyan Methodist Church in Canada, has a direct friendly and brotherly intercourse in more ways than I wait to detail, with the pro-slavery Methodist Episcopal Church (north). The head quarters of the latter is at 200 Mulberry-st., New York, [Methodist Book concern], and that number "200 Mulberry street," will be found far and widely spread in Canada, in the books, &c., of the Sunday School libraries, Sunday School Advocate, and in other books, tracts, and papers. Their weekly organ, published at Mulberry street, New York, is called the "Christian Advocate and Journal." It is in its thirtieth volume, and apparently ably managed. "The Methodist Book concern," (however odd) is the title also of the establishment.

The name "American Sunday School Union," of CBSant street, Philadelphia, will be noticed in the title pages also of books, &c., and this is a notorious pro-slavery society,—amongst whose various books, tracts, periodicals, Sunday School libraries, spelling books, question books, and hymn books, *not one sentence or word*, against the "sum of all villainies" [slavery], will be found,—but I have found the "fourth of July" hymn in them, and various republican songs,—also the undoubted evidence of a republican basis in that Society, (as we should expect and not wonder at either,) in their spelling book, in their "Sunday school Journal," and "Youth's Penny Gazette." These publications also widely circulated in Canada, are all mute and silent or the "sum of all villainies." And the "Sunday School Advocate," and the books, &c., of the Methodist Episcopal Church (north) circulated also amongst the Methodists of Canada—commended, praised, and lauded, quoted from and referred to, by the Christian Guardian at Toronto, the organ of the Wesleyan Methodist Church in Canada, they are also mute and silent, on the "sum of all villainies," the curse and eye sore evil of the United States, besides being also foreign and republican in their basis.

The Ministers and Preachers [two distinct appellations, and two distinct classes] of the Wesleyan Methodist Church in Canada, may know of the above—but I do not think that the members—the people—of the Wesleyan Church in Canada, know of these things.—How can they?

More than this,—yea more,—the Methodist Episcopal Church (North) of 200 Mulberry-street, N. Y., communes and fraternizes with the Methodist Episcopal Church (South)—extracts and quotes their papers, &c., and does not hold up the detestation—which they ought as a professedly God-loving and neighbour-loving people—against the sin and evil, the social curse, of slavery. No. In all the variety of Sunday School books, other religious books and periodicals of the Methodist Episcopal Church (North) sold and circulated in Canada, containing the republican basis, of course, and recommended by the Wesleyan Methodist Church in Canada, and sold at the "Wesleyan Book Room" in Toronto,—no condemnation is made, no explanation or history is given,—no reference for information for old or young, general or brief,—of slavery or "American Slavery,"—the silence of the grave is observed throughout on that subject.

And so it is also, in the same way, with the American Tract Society of New York, whose "Child's Paper," "American Messenger" (these are monthly periodicals), or other books, tracts, hymn or song books, &c., having in their system also a republican basis,—these all are equally silent as the grave on that sinful question of slavery, and are largely circulated in Canada. (The outrageous republican basis of this Society can be easily seen in "Home Evangelization," pp. 171, by the American Tract Society.)

Thus, then, we have the character of the Methodist Episcopal Church (South)—the Methodist Episcopal Church (North), and the Wesleyan Methodist Church in Canada, as to their publications,—so sold and circulated, republican basis and all, as referred to,—briefly before us. The Methodist Episcopal Church (South) is clear as the sun at noon day, in favor of slavery,—the Methodist Episcopal Church (North) does what has been represented, and apparently recognises the circumstances as further stated in the advertisement "A Minister for Sale,"—(enough to warm the blood of

ers have withdrawn from the Church this year! Answer.—None.—J. G. Witted, at his own request, was permitted to retire, and recommended to the Conference by V. E. Church, II. S. J. What more is wanted than this, in proof of my statement? But unfortunately it proves more, than what I alleged,—for it proves that the minister, Mr. Witted, had not withdrawn from the Canada Methodist Church when he was dimitted to join the M. E. Church (north) at Iowa. It thus, unfortunately for the Guardian's statements, shows most distinctly, that the Wesleyan Methodist Church of Canada reckons itself as being the same as the M. E. Church (north). Now as my former statement was falsely denied by the Guardian, though its truth is now more than proved, I will add here, briefly, some instances more, of the strong connection, or desire of connection, of our Canada Methodist Church with the pro-slavery M. E. Church (north)—(said minutes). "Resolved, That the Preside of Conference and the Rev. R. Jones be delegates from this Conference to the next General Conference of the Methodist Episcopal Church in the United States,"—and in the Pastoral Address to the members It is said, (said minutes)—"The presence—of several ministers from our Church in the United States has given this Conference a more than ordinary interest, and we have never felt more than now to rejoice in the *objectness*, vitality, and glory of our beloved Methodist—signed by order, &c., Enoch Wood, Pres. dent." The proof therefore of connection is direct, not inferential, as the Guardian would wish to be believed. But a reference to the history of the Wesleyan Church in Canada, will shew that the connection with the M. E. Church of the U. S., began at an early period, and continues so far, as above stated. It is undeniable.

The Guardian perhaps, was under the impression that by the non-insertion of my letter of 14th December, and by the publishing of the two *exposés*, and untruthful articles, in that paper of the 12th and 26th December, a gloss, a silencer would be put on the matter, and that the Wesleyan Methodist Church in Canada would be freed from the imputations made; especially too, as such affected their Preachers and their establishment as at present conducted, and thereby hood-wink and blind the people—the members—of their several churches.—But that paper has been mistaken. These times are not those, wherein an intelligent and generally educated people, are to be led from forming a correct and honest opinion on all religious organizations and then proceedings and connections. For the Wesleyan Methodist Church in Canada is not the only church,—no, they are not the only Siloamites.

Stepped as strongly in the question, stands the Baptist Church in the United States—with its prominent pro-slavery weekly periodical, called "The New York Chronicle," which styles itself as the "largest and best printed Baptist paper in America"—published at Brime Street, New York—and the Baptist Church has a similar secession also as in the Methodist; and there is the Presbyterian Church, Old School and New School. There is no need to conceal the fact, for the Presbyterian Church Old School, whose head-quarters are at 265 Chesnut street, Philadelphia, (and 23 Centre Street New York,) is equally guilty. (And here is to be noted a secession also, for the Free Presbyterian body of the United States have no share in the iniquity.) But the great numbers in the Baptist and Methodist Churches in the United States, and the easy access thereto by the people, who value a religious title or name, although bloodstained by the church, (the name of religious influence and of being a Christian (?))—so easily obtained and blazoned forth to the world, all has its influence by strength of numbers and name (leaving principle aside) to rivet the chains of slavery; and having as well a moulded power, to send forth to Canada—inter-moral but true and loyal Canada—the spiritous, untruthful, and expurgated, and mute religious literature, which has inundated many parts of it, without any protest by any of the religious periodicals in Canada, of its nature or composition. Let this last sentence be pondered upon, with the exception of the last sentence, 1851, a few notices by some of these periodicals has been given. It is the secular press we are indebted to chiefly not to the clergy, in this matter. I, however except the just and manly declarations of senti-

The religious organizations in the United States are so notorious for every thing pro-slavery, (about half a dozen, excepting however, including the three Secessions previously referred to,) that they should be eschewed and shunned in Canada, as bearing a sinful, dubious, pro-slavery and unevangelical tinge. The writers, with their proofs, in the United States, declare it so,—and we, Canadians, should not foster a wish (father to the thought with some) for a connection, when our own people in Britain and Ireland, churches, societies, and publications, in religious matters, are ready to give a more sure token of a true Christian honesty, as to all things sinful and evil, than apparently can be obtained in the religious organizations of the neighbouring republic. There, in the latter, it is declared, and cannot truthfully be contradicted, that "the American churches are the bulwark of slavery;" and also, that slavery would not be tolerated one hour, if it was not upheld by the churches! [Barnes.]

Far, far, are our thoughts from any wish but for good, towards the Wesleyan Methodist Church in Canada, whose pro-slavery connections have caused the necessary remarks.—We have objections in another way, as we belong to another religious body. But we admire the zealous efforts of the Methodist Church, to pioneer the lonely parts of our Canada, and to carry the tidings of a Gospel of peace and good will to man, to places where other preachers may not be the first to proclaim such. That my feelings are not unkindly, I can refer to my said letter, to the references there. But why do the ministers and publications of the Wesleyan Methodist Church not proclaim all the truth, and denounce on fitting times, such gross enormities as they are complained against of omitting, and apparently evading?

Still I protest, as a British subject, against the encouragement amongst us, of the desire to circulate and sell religious books, &c., of the societies referred to, with their republican tendencies. If certain of the religious bodies of Canada continue to encourage a foreign religious and Sunday school literature, tiaged and silent as stated,—there is much need for such statements being made, by way of reproof, as I have done—and to insist on a change in policy in Canada, with certain religious bodies, who seem to revel and delight in disseminating *American religious literature*, and *American Sunday school education* books, with all their tendencies, although a very wide field for purchase is open through the Religious Tract Society of London (Eng. and) whose large catalogue of eight pages displays variety enough, and can be seen at the Upper Canada Tract Society's store, Toronto,—and failing that, London Society, there are other sources from Britain and Ireland.

Let these questions in conclusion be thought of—

1st Owing to the position of the M. E. Church (North) with its pro-slavery tendencies and actions in its midst, and the desire to preserve that *objectness* and sameness of character with it, as evinced by the Canada Wesleyan Methodist Church (as before quoted) is there a probability that the Canada Methodist Church, by its ministers and preachers is tied down to observe a certain course of procedure in deference to its pro-slavery sister church of 200 Mulberry street New York?

2. Have the members and people of the Wesleyan Church in Canada, any way of being heard in a reform or change when desired, to be free from all connection, or inter-connection, with any pro-slavery church or society?

J. E. L.
Stratford, C. W., Decem'ber, 1855

READER.—Consult these books—"Slavery and Anti-Slavery" pp. 606, 3d edition by William Goodell, N. Y.—"The American Slave code" pp. 431. 3 edition by same author,—and "Inside view of Slavery" by D. Paine's pp. 318 (if you can read the latter for its facts of hor. or.)—see also list of publications published by me.—At Jewett and Co., Boston, and at the Anti-Slavery Depository, 43 Brickman street, New York. Every variety of truthful works on Slavery can be had, with catalogue. RELIGIOUS PERIODICALS IN CANADA.—1. The

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