

old a slave to a southern slave-trader, the most despicable character on earth, and when this slave was delivered to his new master, they had to tie him hand and foot and throw him on a dray, and send him in this way to the steamboat that was to convey him south to the New Orleans slave market. And in the same city where the above instance occurred, there was for many days in that slave pen, or prison, a slave left there for sale to the highest bidder, whoever he might be, either a St. Clair or Legree, all the same; after a few days, this slave was purchased by one of his old neighbours who was not willing to see him sold to the southern slave-driver, and this slave that was thus sold was not only the property of a Methodist but of a Methodist preacher! I stood by on one occasion, and saw a member of our church—and a class-leader at that—purchase a slave girl, the last and only child that a slave mother had left. I stood and looked upon that poor woman as she knelt before this man; I heard her say, as she sobbed bitterly, "O, massa, please spare my child! O, please spare my last earthly comforts!" and in this way she continued to pray. It seemed to be almost enough to move a heart of stone; but he soon turned scornfully away, saying he had not bought her to sell again; and thus tore her child away, where, in all human probability, they would never meet again in this world. And I might continue and enumerate many more similar cases that I could vouch for their truth, but the above is sufficient."

And to do away with quibbling and cavilling which abounds so much with objectors in Canada to the A. Tract Society, and A. S. S. U., and U. Canada Tract Society, &c., these statements will be found also in the *Auburn Christian Advocate*, New York, with remarks, &c. The Wesleyan Methodist Church of Canada fraternizes with and recognizes the M. E. Church North,—sells and circulates its publications and admits ministers to its care. But other Canadian churches are also culpable. The Wesleyan body are not the only Slave-mites!

Again, the fact is (whoever disputes it, let them examine the correspondence of the *Independent* of New York, and other papers), that a colporteur or agent of the American Tract Society, or of the American S. S. Union, can travel safely and unmolested through the Slave States of Virginia, Kentucky and Missouri, and distribute his books, &c., as such are acknowledged as of pro-slavery origin, but the licensed and regular ordained Minister of the Cross of Christ, if he travels, must be mute and silent, as to the "peculiar institution" of slavery, &c., and if he is not altogether so, and even however cautious, also his very dress will excite that which will make a free man ashamed of his kind!!

So much for the "sun of all villainies" (Wesley),—and "man's inhumanity to man" (Barnes),—"Nothing of tragedy can be written, can be spoken, can be conceived that equals the frightful reality of scenes daily and hourly acting in the United States, beneath the shadow of American Law and the shadow of the Cross of Christ."—(H. B. Stowe.)

JOHN J. E. LINTON.  
Stratford, C. W., Nov. 27, 1855.

(Notice, No. 7.)

## SLAVERY QUESTION.

### LIST OF BOOKS.

Report of the New York General Association, 26th August, 1855, on the relation of the American Tract Society, American S. S. Union, and other Societies, to Slavery,—with a Preface by J. J. E. Linton—p. 24. An edition of 1,600 copies of this Report is now printed—and will be

circulated gratuitously. [See the *Globe* of 12th and 15th November, for a most able Review of this report and of the whole question.] ALSO preparing for publication, "Papers on Slavery," which will embrace a reference to the complicity of certain Religious Societies of the United States with Slavery, &c. Expected to be about 200 pages.

Stratford, C. W., Nov. 26th, 1855.

NOTE.—As so much has been "here and there" written and referred to regarding the connivance and complicity 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 and 11, may be referred to [besides the above Report] as giving every useful and truthful information,—and on the question generally, Nos. 1 to 5, as well as the others:—

I. Letters on Slavery—addressed to the pro-slavery men of America, &c. By O. S. Freeman—p. 108, Boston,—Bela, March, 1855. This is 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 of Freedom, should have these Letters. "Man was made before society," so justly says the author, p. 6.

II. "Northside view of Slavery." The Refugee, or the Narrative of Fugitive Slaves in Canada. Related by themselves, &c. By Benjamin Drew, p. 397, Boston, Jewett & Co. [Just published.] [Some statements as to St. Catherine's, Dresden and Dawn, and British American Institute, p. 309, disputed. See Provincial Freeman, Chatham, C. W., February 16th, 1856.]

III. Inside view of Slavery; or, a Tour among the planters. By C. G. Parsons, M. D., with note by Mrs. Stowe, Boston, Jewett & Co., 1855. [Just published a valuable book of facts of horror.]

IV. Key to Uncle Tom's Cabin, p. 268, Boston, Jewett & Co., 1855,—see part 6, chap. 1, 2 and 3. The whole Key should be consulted. A book every Christian and Philanthropist should have. It contains facts.

V. A brief notice of American Slavery. By J. B. Estlin, F. L. S. & R. S. C., second edition, p. 54. London, [England.] Tweedie, 337, Strand. [An excellent epitome, the revered author died June, 1855, published by the Leeds Anti-Slavery Association, England, who have printed millions of pages of anti-slavery papers, and from whom one pound weight of assorted Anti-Slavery Tracts can be got for two shillings and sixpence sterling. Apply to W. Armistead, E. q., Leeds, England.]

VI. Letters respecting a book "dropped from the catalogue" of the American Sunday School Union, in compliance with the dictation of the slave power; p. 36—N. Y., 1848.

VII. "Unanimous remonstrance" of fourth Congregational Church, Hartford, Conn.—as to the policy of American Tract Society on Slavery, p. 34, Hartford, 1855. This is a superior evangelical writing, and ought to be read.

VIII. Letters respecting American B. C. F. Missions and American Tract Society, by Hon. W. Jay, p. 16, N. Y., 1853.

IX. American Slavery in connection with American Christianity, embracing Dr. Perkins' valuable sermon,—Mr. Jay's letters,—and note as to A. S. S. Union, p. 60; N. Y., H. B. Knight, 1854.

X. The Publications, Books and Tracts of the American Reform Tract Society, Cincinnati, Ohio. The tracts are from No. 1 to 16, and various other books and publications. Apply to the Secretary of the Society, Dr. George L. Weed. Prices of tracts, one dollar for 1500 pages, or 1200 pages sent, post paid, by mail. This So-

ciety is an existing fact against the pro-slavery A. Tract Society and A. S. S. Union, and against all Religious Societies and Religious Book Stores, and concerns which seem inclined to silence and keep mute the slave question. Let the touchstone question be, "what books do you publish, circulate or sell, by name and mark against American Slavery?" Let that question be asked of the Upper Canada Tract Society,—at John Douglass' Religious Book Store, Montreal,—and at the other Canadian Religious Societies and Book Stores, and at Colporteurs and Book Pedlars, and [oh! human family and man's inhumanity to man] what will be the answer, making allowance for three exceptions?

XI. Anti-Slavery Reporter, London, Eng. New Broad-st. and the Anti-Slavery Advocate, London, [Eng.] Tweedie, Strand [though printed and published at Dublin, by R. D. Webb,] each published monthly,—the Anti-Slavery publications of the Leeds Society, above noticed,—the *Independent*, N. Y. weekly,—the *Liberator* of Boston,—the *Anti-Slavery Standard* of N. Y.,—the *New York Tribune*,—the *National Era* of Washington,—*Fredrick Douglass' Paper*, Rochester, N. Y., [the five latter papers well known in the Anti-Slavery cause]—*Radical Abolitionist* of N. York,—*Congregationalist* of Boston—*Oberlin Evangelist*, and many other papers, advocates and favour the freedom of man and of the slave. A catalogue of Anti-Slavery publications by the "American Abolition Society," Beekman st., N. York, will soon be published. It is to be regretted that private research alone has hitherto had to "dig out" what is published on this question,—although "nothing of tragedy can be written, can be spoken, can be conceived, that equals the frightful reality of scenes daily and hourly enacting in the United States, beneath the shadow of American Law, and the shadow of the Cross of Christ."—H. B. Stowe.

JOHN J. E. LINTON.  
Stratford, Nov. 26, 1855.

### NOTE.

The "Papers on Slavery," though collected, are not yet published. The Review [by Mr. Thomas Henning] referred to, has been published by me in pamphlet form, under title of "SLAVERY in the Churches, Religious Societies," &c., with a preface, p. 39, and an edition of 1500 copies circulated gratis.

A list of books on Slavery, for reference, is given in above pamphlet, p. 6, and we will compile and publish a list, for the sake of reference, in another issue. In the meantime, we can with pleasure refer for reliable information to

I. The Abolition Society's office [Rev. W. Goodell], 48 Beekman-street, New York.

2. The American Reform Tract and Book Society, Cincinnati, [Ohio.] Dr. G. L. Weed, Secretary, a truly commendable Society, increasing in importance and which all good men should encourage in its efforts.

3. Office of Religious Telescope, Dayton, [Ohio].—Rev. John Lawrence.

4. Messrs. Jewett & Co. Boston, [Mass.] sell every variety of Anti-Slavery books. A very respectable house.

FOR a history of the introduction of pro-slavery men, of slavery men, and a slavery Church into Canada, by the Wesleyan Methodists,—see "Jubilee Sermon," by the late Rev. William Case—June, 1855, pp. 64, price 1s. 3d.

J. J. E. L.  
December, 1856.

(Notice, No. 8.)

## American Slavery.

American Tract Society—American Sunday School Union.

### Canadian Churches and Societies.

In addition to the various instances of expurgings, of which the American Tract Society is and has been notoriously known, thereby justly entitling it to be accused of silence, hypocrisy, insincerity and fealty, the following additional proofs are offered:

1. Rev. W. Jay's "Morning Exercises"—see preface p. 7.

2. Mammon or Covetousness the sin of the Christian Church, by Rev. John Harris—see p. 78.

3. Atonement and Justification, by A. Fuller,—12 mo., p. 396.

In reference to the last, (No. 3) it may be stated, that the author was a Calvinist, but all his views on the point are omitted, and "the volume is made up of extracts from all parts of his works, ingeniously framed into systematic chapters"—so says the *Presbyterian of the West*, as quoted and referred to in an article titled "Colportage," in the *Ecclesiastical Record* of the (Free) Presbyterian church of Canada, published at Toronto, C. W., number for January, 1855. As to the "Colportage" and its aims, of the A. Tract Society, see its publication "Home Evangelization,"—p. 171.

Religious Book and Tract societies of Canada, including Bible societies, and the various religious church denominations in Canada, which hold fellowship or connection with the American pro-slavery churches and societies, are again warned to "TAKE HEED." The Wesleyan Methodist church in Canada, in its connection and fellowship with the pro-slavery M. E. church [north] of the U. S. [some of whose class-leaders, members and even ministers, buy, sell and hold slaves], the [Free] Presbyterian church of Canada, in its circulation and colportage of and giving credence by its *Record* to the publications of the noted pro-slavery Presbyterian church [O. S.] of the United States, and its "Board of Publication" at Philadelphia,—the Regular Baptists of Canada in an especial manner—and some of the Congregational Ministers of Canada, instanced by Revs. Henry Wilkes, D. D. of Montreal, [January, 1856,] and J. T. Byrne of Whitby, C. W., [January, 1855] with the Congregational Union of Canada in its facilitating fellowship,—should all now say, "Let us Beware."

If every educated Minister of religion in Canada were to peruse the Book,— "The Slavery Question, by John Lawrence," 3rd edition,—Dayton, [Ohio] 1854, p. 224,—THE GREAT SIN of the fellowship of the Canadian churches referred to, would be too clearly seen, and a proper knowledge of the question of American Slavery obtained. See also Tracts No. 1 and 15 of the American Reform Tract Society at Cincinnati, [Ohio]. The righteous course pursued by the "American Missionary Association," 48 Beekman-street, New York, should be a pattern to Canadian churches and Religious societies.

The American S. S. Union dare not publish anything against the sin and system of Slavery, and, therefore, the youth of America are not instructed in anything of that inquiry, by its operations or publications. Besides the objections otherwise previously advertised—shall its awful course be encouraged by Ministers of religion and Students in the British Provinces of Canada?

The Religious Tract Society of London, England, can furnish, by a pure source, every Sunday Library, and every Book and Tract, which can well be desired for