

"PROVINCIAL FREEMAN," Extra, July 31st, 1856.

The Power of the Newspaper Press—Slavery.

STRATFORD, C. W. JUNE 30, 1856.

TO GEORGE R. MCINTOSH, ESQ., EDITOR, ST. MARY'S JOURNAL,

SIR:—I am indebted to your kindness, I believe, for the copy of the *St. Mary's Journal* of the 28th instant,—and I sincerely thank you for your attention and sympathy in doing the cause of the degraded African's position, and the cause of common humanity, positive favor. You have also inserted, of your own accord, my printed letter No. 1, titled "Slavery as it is—our Canadian Churches"—and though I expect, and receive, generally from the Press, favorable notices of the case, as I have represented it,—namely, the submission of so many of our Churches, Ministers, and Laymen, in Canada, to the slaveholding power and also to Republicanism thereby as expressed in certain publications,—still, you have done a favor and kindness to a large degree in inserting, unrequested, the said article No. 1. The power for doing good, which the public press possesses, cannot be too highly estimated. A bleak and stolid people we would be, if the operations of the printing press were denied us.

The submission above referred to, I imply to be, by the fellowship and intercourse by said ministers &c., in Canada, with Pro-Slavery societies and organizations of the United States,—which have, for so many years hitherto, sent their Books, Tracts, Hymn books, Primers, *Child's Paper*, &c., throughout various parts of Canada, without rebuke, nay, the circulation of them, and their recommendation, forwarded and impelled by Ministers of religion in Canada. Foreign missionaries and colporteurs, from the United States, sent out by said Pro-Slavery societies, have been welcomed and their intentions forwarded in Canada by our moral and religious teachers. And you will hardly believe it, Sir, that portions of this county of Perth and onwards to Lake Huron, have been represented in the reports of one of the said societies,—I mean the American Sunday School Union, published (July 1855) in Philadelphia, in these words:—"West Nissouri is said to be far more destitute than East. Four townships in my county are yet unvisited. At the same time remember that Oxford County is but a speck! Repeated and urgent calls have I received from the neighboring county of Perth. The "Queen's Bush" in Northern Perth, is alarmingly destitute; while still further North and west, to the shores of Huron, the Bible and the Sabbath are said to be almost unknown."

These reflections against our Province, with the desires expressed to have all in Canada and in Mexico Republicanised and Americanised,—and when we should know that the basis of these Pro-Slavery societies (including especially the American Tract Society) is for the institutions of the United

States, and that their principles be promulgated and taught, the wonder is, that permission has been allowed by our Laymen to their respective ministers of religion to countenance the introduction into our Province, of such colporteurs and missionaries, with their books, tracts, &c. Apart also, from the reflections which such notices above quoted give against the character and exertions of our own ministers &c.—But add to this—and I appeal to your humanity,—that the question of Slavery, or of the African people,—free or slave,—having any interest in the Gospel of Christ, is entirely avoided, and an entire silence observed, in each and every of those tracts, books, &c. (See pamphlet,—*"Slavery in the churches,"*—a Review," by Thomas Henning, Esq.—Globe office, Toronto, p. p. 39.)

Again, I remark, that in the publication I quote from, as above, there appears the statements of the great destitution in their own country, (United States,) such as,—there are forty thousand children in Philadelphia City, (head quarters of the A. S. S. Union) who do not enjoy Sabbath School instruction,—of more than one million of persons over twenty years in the United States, (excluding slaves) who cannot read or write, divided as follows: 90,000 free colored; 195,000 foreign born; and "would you believe it," (the words used) 767,000 white native Americans—and there is another million, "who read so poorly that it is of little avail to them. The white population of the States in 1850 was about nineteen and one half millions,—and the number of these over 20 years of age was about 9,400,000. No slaves are included in these numbers, for as we do not try in Canada to teach our cows, oxen or pigs to read, or learn the A. B. C., or to read tracts, &c., so the Americans, in the Slave States, do not give any opportunity to the slaves to read or write! Whatever they learn of religion publicly, is by moral teaching that is from the mouth. If they the slaves—and even free colored persons—know anything of reading or writing, such is learned by stealth, and done in secret. But if I had time, I could show you and your intelligent people of St. Mary's and Blanshard, that there is an amount of destitution as to religious knowledge and education, among many portions of the white population, in the United States that would surprise you. I gather my information from the Reports of Societies. Add to this also (and I quote from an article lately written by me) that their religious teachers amount to an array of an army "of active and working, but lucre hunting religionists, numbering far more than the British Crimean force was at the beginning of the late war,—for it will hardly be credited when we state that there are actively employed in the United States, North, West and South, about forty thousand ministers or preachers of religion, and if sabbath school teachers, religious colporteurs, (book and tract carriers) and some others are added,

the number will be beyond belief—perhaps nearer sixty thousand,—and wherein, in that mass, is the broad and open cry against the sin and evil of slavery exhibited?—The small numbers, comparatively, of Free Will Baptists, Free Baptists, Free Presbyterians, Wesleyan Methodists, Congregationalists, (not all) and United Brethren "in Christ," with a warm body of Unitarians who fondly advocate the slave's rights,—these are all but a small number in comparison, who oppose openly and everywhere, with a voice of hatred, the system of slavery.—The pro-slavery Methodist E. Church (north) itself has over ~~two~~ thousand preachers! "My God! what an army" a true hearted Canadian will cry,—but it is a tithe only as it were.—There is no wonder then, in an American writer, (Birney) recording the fact "that the American Churches are the bulwarks of slavery"—But we add it is a wonder that the Africans or their people, are Christians at all—from the practices and conduct shown them!"—Let me not here be misunderstood; for I value much the missionary spirit and the spread of Gospel Knowledge and the means used by Bible circulation; but I hate the hypocrisy and falseness, where the Christian religion is so perverted as represented; having also a political bearing in their intentions.—The fact is, there is no true christianity about the plans of these societies.—

The whole evil, so far as we in Canada are concerned directly, can very easily be corrected if the ministers and laymen of our churches and religious societies would refrain from having any fellowship or intercourse, with such pro-slavery and republican Societies, as have been advertised by name. Were also protests by way of resolutions, published against the practices of said societies. This is completely a practicable matter, and within the easy power of the ministers and people, and has no reference to the questions of slavery itself. Except this, that to show what slavery is, and what horrible system it is which these religious societies entirely avoid and are silent upon, and what they would desire us in free Canada to support,—it is necessary to circulate information which can be depended upon. I am not aware of publishing anything as fact, but what I have first the proof of in my possession.

I hope therefore, that you will not designate such a very simple matter as in the above paragraph, as "impracticable," a term you used I am to suppose in reference to the question proper of slavery itself. You will observe, that it is with the action of the reception in Canada, of the above pro-slavery societies, and the fellowship and intercourse with them by so many of our ministers in Canada, in a free and monarchical province, that I have raised objections to—and which my notice, so far, of date 20, October 1855, fully shows.

One word in conclusion. Agents for some of the above societies perambulate

Blanshard and Fullerton, so I am informed, and also that they have been objected to. Will the inhabitants of these Townships encourage such book agents &c., when as clear as noon-day, the character of the societies appear as have been represented?

The Religious Tract Society of London, England, whose chief agency in Upper Canada is at the U. C. Tract Society, Yonge St Toronto, and where catalogues in eight pages of all their tracts, books, Sunday School libraries, &c., &c., can be obtained, should have some greater claim on Canadians,—but such does not appear to be sufficiently supported by our ministers of religion.

I remain, sir,

Your obedient Servant,

J. J. E. LINTON.

N. B. The societies and publications from to be avoided are: 1. American Tract Society. 2. American Sunday School Union. 3. Methodist Episcopal Church (North) Book concern 200 Mulberry St. N. York.— 4. Presbyterian Board of Publication, Chestnut Street, Philadelphia. 5 The Baptist publications of Broome & Nassau Streets N. York.

(VALUABLE BOOK.)

Facts for Baptist Churches.

Collected, arranged and reviewed by Rev. A. T. Foss, and E. Mathews—[Free mission Baptist's]—p. p. 408—Baptist Free Mission Society—1850.

This is a book which NO BAPTIST in Canada—lay or clerical—should be without. It is surprising to find, that the pro-slavery imbibings of the American Baptist Churches, should be homologated by the Regular Baptists in Canada. Witness the Grand Ligne Mission of Canada East, and the REGULAR BAPTISTS of Canada, their organ the "Christian Messenger" of Brantford, Canada West.—There is no use of shamming the matter. Let Lay Baptist's search and find. The American Free Missionists,—commonly called the "American Free Baptists, [Secretary, Rev. A. L. Post, Montrose, Pennsylvania,] and the "Free Will Baptists" of Dover, New Hampshire U. S., [two distinct bodies,] are open Anti-Slavery churches,—and compose part of the few referred to in above letter, who denounce slavery: The Union Baptists of Canada, [Gospel Tribune,] of Toronto, their organ; by Rev. R. Dick,] are also free from the sin and curse of Slavery.

Wesleyan Methodists of Canada with your despotic organ the "Christian Guardian," and fellowshiping with pro-slavery Methodist E. Church, [North] of 200 Mulberry Street New York,—what do you also say—Lay Methodists, search and find.

J. J. E. L.