

THE VOICE OF THE BONDSMAN.

"The American Churches are the Bulwarks of Slavery."—Hon. J. G. BERRY. "The Sum of all Villains."—WESLEY. "Man's Inhumanity to man."—BOWEN. "Nothing of Tragedy can be written, can be spoken, can be conceived, that equals the Frightful Reality of Slavery daily and hourly acting in the United States, beneath the shadow of America law and the shadow of the cross of Christ."—Mrs. H. B. BROWN, *embodying the horrid cruelty.* "Slaves cannot breathe in England."—COWPER. "There is no power out of the Church that could sustain Slavery an hour, if it were not sustained in it."—ALBERT BARNES. "Britons never shall be Slaves."—DRUMMOND. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John, c. iv, v. 20. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—Matt. c. vii, v. 12. Prov. c. xxiv, v. 29.

NO. 1.

STRATFORD, CANADA WEST, DECEMBER, 1856.

GRATIS.

TO THE READERS—TO THE HUMANE.

We have laboured unremittingly since 26th September, 1854, in the cause of endeavouring to awaken up the people, and ministers of religion especially, of Canada, from a deadened lethargy, induced by the neglect, indifference and sinful avoiding, of certain parties,—as to the subject of human chattel Slavery, and a fellowship with it, and its abettors, alas! in Canada! Canada borders on a Slave country where a Fugitive Slave Law exists. Its history we ought to know, and those who fly to Canada, as a land of refuge and security, from its operations, for the sake of "liberty and life," should be living witnesses.—Jegar Sahadutha!

We have corresponded by thousands of letters, printed papers, advertisements, &c. &c., and we had resolved, sometime ago, to adopt the plan now put forth, D. J., of occasionally issuing a sheet relative to the above subject. We issue the same gratis. We cannot be bothered to kindle up, keep alive, "re-fuel," or "re-ignite," Christian sympathy with a Christian people, in a Christian land, and under a valued Christian government,—we cannot be so bothered to ask for as subscriptions the "dollars" meted out so often to those who work at the public Press, for the public.—We have had some experience, and we write where we are known and where we can, and dare to say, what we say.—We hesitated not, lately, to supply an Omission, [an omission, by whom?] by getting printed and circulated copies of the "Sunday Profanation Act," 8 Vic. chap. 45 [copies of which out of the statute book, not being to be had], and, unexpectedly, we were proffered by a good man of substance a quarter of a dollar to help to pay towards our expense. We received it—took witness of it, and it was in the possession of a right, trusty good Highland countrywoman in an hour after, whose husband was disabled.

We ask, then, no money support, in what we do, as usually done in issuing papers, nor will we refuse any! The interest of what we have spent, would keep an ordinary family. Our private postage, &c., account, yearly, would high support one. Thanks, humble thanks, to the goodness of ANOTHER.—Hab. chap. 3. We only regret that there has been, and that there is, some cause for what is done, whether as to this subject or other moral evil's in society.

We wish to publish the truth, and we live in a land, and under a blessed government and constitution, where we need not be afraid of promulgating it. We desire to tell ministers of religion what they miss doing, things of importance, what they have vowed to God to do, by a solemn oath to Him; and yet every day they live, with that vow before and on them, they do not do, but what the very reverse they do do; and of their infidelity, and their causing such amongst laymen. The facts that are referred to,—[and will be, till blushes of very shame shall mantle on their faces] these shall be our witnesses, our "Jegar Sahadutha," all thy reform. With their faithful ministers [and there are such] the people should act faithfully and very liberally. Liberty is, no doubt, stated by unfaithfulness and "following the world and its ways" too often, by so many Preachers of the Gospel.

We desire to tell the people, a humane and a loyal people, what is expected from them as professing Christians, brought up as such, with knowledge withheld from them!

And all about Slavery and fellowship with it, and its abettors! in a British Province!

And may God help us to perform our expectations.

J. J. E. LINTON.

Stratford, C. W., Dec. 20, 1856.

(Notice, No. 5)

SLAVERY!—REPUBLICANISM!—AMERICAN TRACT SOCIETY!—AMERICAN SUNDAY SCHOOL UNION!

As a voluntary advocate for the rights of humanity as acknowledged by Christianity and civilization, I have on various occasions in Canada, for the last twelve months, publicly set forth some of the rights of humanity, applicable to the system of American Slavery—and have endeavoured to awaken public sympathy and attention to that system, in however humble a manner, through the public Press of Canada; I now take this mode of representing a new the same subject with additional facts—which are, it is hoped, worthy the attention and action of a humane, a loyal and a Christian people.

1. The American Tract Society, of New York, and the American Sunday School Union of Philadelphia, U. S., in their various publications, intentionally avoid and omit all allusion to and keep silence and are mute on Slavery and its vile and sinful system, and as practised in the United States, thereby endeavouring to set up a system of religious education and knowledge, without any reference to the special

sin of their country—namely, American Slavery. Such publications are sold and circulated in Canada.

2. The American Tract Society has, besides, in many instances (more than are published) in their editions of alleged copies of original books, omitted and expurgated words and sentences referable to Slavery, and inserted words not the author's; and the American Sunday School Union has also expurgated sentiments on Slavery; and the American Tract Society has also kept out and omitted sentences in books where not applicable to Slavery, as in D'Aubigné's History of the Reformation, and other books, thereby nullifying these books, as sold to us, to be used as books of reference.

3. Above all, the American Sunday School Union has declared in its publications, that one of its objects in its system of Sunday School education, is to Americanize and republicanize, and that those taught are to be made acquainted with their system of government, thereby inculcating political sentiments; and the Agents of the Sunday School Union are in various parts of the Province establishing schools for the education of the American Sunday School Union.

4. That the American Tract Society has also a direct political tendency,—for by them it is also declared that their enterprise is as republican as their American institutions—contributes to Americanize their emigrant population, to bring them into sympathy with their institutions, and to fraternize with their views of religion and government; to welcome them to a participation in all that is precious in their institutions; and that the Society's field for labour includes the Canadian Province!—To know these things may be new to many, now thus publicly declared for the first time in Canada, but their truth will be found on examination. The colportage system of the American Tract Society (so ably but vacantly represented by them) is carried out in many parts of Canada, and books, tracts and periodicals (*Child's Paper and American Messenger*) are sold and given to our population, ignorant no doubt as many are of the principles set forth, and the omissions and silence referred to.

Dotted as our noble Province is, and as it should be, with locations of ministers of religion, whose mission is, above and beyond all things, to carry and exhibit in all purity, the doctrines of the Cross in the pulpit, the Sabbath School, and the family, they should be first forewarned so as to be forearmed, and our Co. Boards and also the Genl. Board of Instruction as applicable to the generous system of education introduced by a Canadian government, and all Trustees of Common School—thy, one and all, should investigate this matter, and endeavour to free our loyal Province from any books or any system which has and carries the object above set forth. This warning is also applicable to our own religious periodicals.

At the Depositories of the Tract Societies at Quebec, Montreal, (Milne's), and Religious Book Store, (Doucill's, Great Saint James street.) Kingston, Toronto (Upper C. Tract Society and Wesleyan Book Room), Hamilton, Dundas, Niagara and London—books, &c., of the American Tract Society and American Sunday School Union are obtained.

Sufficient proofs will be put in possession of the publisher of this Notice to show its correctness.

JOHN J. E. LINTON.

Stratford, C. W., Oct. 20, 1855.

(Notice, No. 6.)

"A Minister For Sale."

"There is an advertisement in a Kentucky paper of one for sale. It was a slave to a man recently deceased. It is stated in the advertisement that he holds a license to preach Churches in want of a Pastor will take notice.—*Anti-Slavery Reporter, London, Eng, August 1, 1855.*

It is to be supposed that such a "chattel" as the above, will afford a "good spec" in Kentucky and other places in the Slave States, and it is published in Canada, as a fact, however glaring, pitiful and degrading. The authority is indisputable, for the Reporter is published "under the sanction of the British and Foreign Anti-Slavery Society," London, England,—our "Free and Happy Land." No publication of the A. Tract Society, or of the A. S. S. Union, giving information to explain the matter of the slave question, or to awaken feelings as to the subject of slavery, is published by either; and that in their own land, where American slavery perpetrates such a sale! That such a fact as this sale has a counterpart, is furnished in the Reporter of 1st September, 1855; for there is undoubted proof, by the Rev. B. F. Sedgewick, a Presiding Elder in Western Virginia, who states, (and he says, too, in italics, "I speak of that which I do know, deny it who dare!") "that slavery has for years, and does at this moment, exist in the Ministry of the Methodist Church. A Presiding Elder, during the late session of the Western Virginia Conference, told me there were three of its members (Ministers) who were slaveholders." The Rev. D. R. McAnnally also states (as in Reporter) "slavery is not a bar to communion in the M. E. Church North, any more than in the Church South. Here, in Missouri, Arkansas, Kentucky and Virginia, a slaveholder is admitted to the Church North as freely as any one else;" and further on, it is stated on the authority of the Rev. J. G. D. Pennington, "a highly esteemed member (minister) of the North Indiana Conference," who says, alluding to those who believe that since the division of the M. E. Church into South and North, they are now entirely free from all connection with slavery and slaveholders: "I will introduce them to a person who is in good standing in our church, who, a few months since,