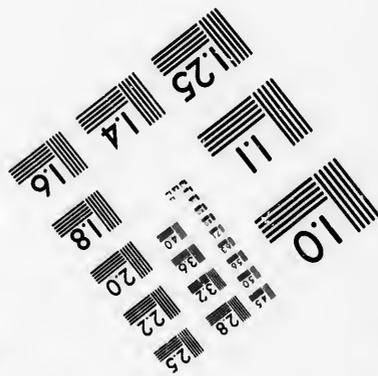
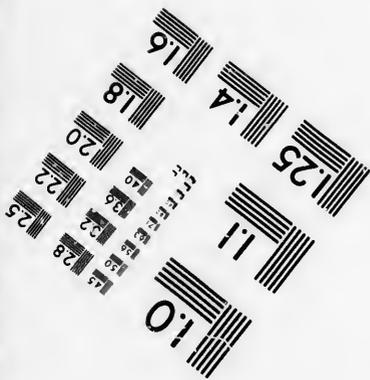
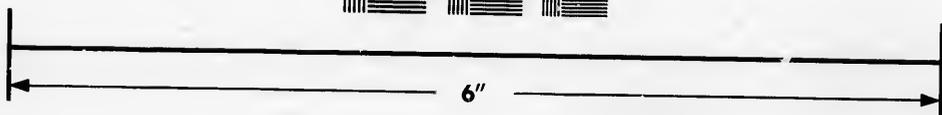
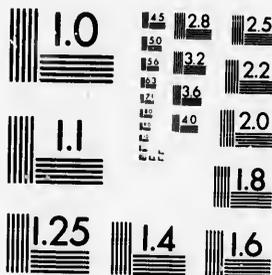


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 072-4503

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1986

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- | | |
|---|---|
| <input type="checkbox"/> Coloured covers/
Couverture de couleur | <input type="checkbox"/> Coloured pages/
Pages de couleur |
| <input type="checkbox"/> Covers damaged/
Couverture endommagée | <input checked="" type="checkbox"/> Pages damaged/
Pages endommagées |
| <input type="checkbox"/> Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> Pages restored and/or laminated/
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> Cover title missing/
Le titre de couverture manque | <input checked="" type="checkbox"/> Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> Coloured maps/
Cartes géographiques en couleur | <input type="checkbox"/> Pages detached/
Pages détachées |
| <input type="checkbox"/> Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> Showthrough/
Transparence |
| <input type="checkbox"/> Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur | <input type="checkbox"/> Quality of print varies/
Qualité inégale de l'impression |
| <input type="checkbox"/> Bound with other material/
Relié avec d'autres documents | <input type="checkbox"/> Includes supplementary material/
Comprend du matériel supplémentaire |
| <input type="checkbox"/> Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure | <input type="checkbox"/> Only edition available/
Seule édition disponible |
| <input type="checkbox"/> Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées. | <input type="checkbox"/> Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible. |
| <input checked="" type="checkbox"/> Additional comments:/
Commentaires supplémentaires: | [Printed ephemera] 1 sheet (verso blank) |

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

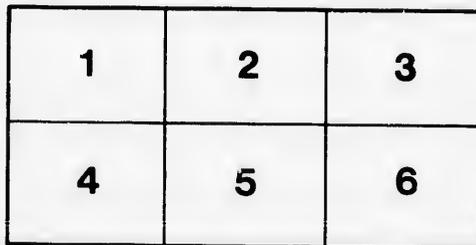
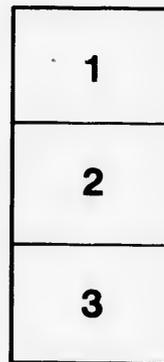
Douglas Library
Queen's University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Douglas Library
Queen's University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ire
détails
es du
modifier
er une
filmage

es

errata
to

pelure.
on à



32X

COLONISTS

(FOR THE COLONIST.)

Wesleyan Methodist Church in Canada and Slavery—Other Churches and Societies.

[Note—Owing to the unjust refusal of the *Christian Guardian* of Toronto, to insert the letter which follows in reply to accusations and mis-statements by it in its issue of Dec. 12th, the letter is now published with some necessary prelatory remarks.]

REMARKS.

There was no human being had a more honest hatred of "American Slavery," than the Father of Methodism, the justly revered JOHN WESLEY—and he had personally witnessed it. His celebrated declaration, so often quoted, that it is the "SUM OF ALL VILLANIES," shews in a brevity of words, his intense hatred of it. But the Methodist Churches in the U. S. have not carried with them, as churches, the same "witness" of a Godlike hatred of the iniquity. There is an exception to this accusation in that church in the U. S., by the secession of a portion of the Ministers who have formed "The Wesleyan Church." They proclaim against the evil—and will not have any fellowship with slaveholders, or slave-traders or slave-sellers. They are pure in that respect. Would to God, for the sake of humanity, that all the Methodist Churches Ministers and Preachers were equally so. The Methodist Church in the States is known by name as the "Methodist Episcopal Church," and not, as in Canada, bearing the name of "Wesleyan Methodist." The above secession in the U. S. is an exception.

The Methodist E. Church in the U. S., divided some years ago [in the year 1841 I believe] into two bodies, called "The Methodist Episcopal Church [South]," and "The Methodist Episcopal Church," the latter getting for distinction's sake the word "north" added to the name. The character of the M. E. Church [south], as regards the slave question and slavery, is so notorious, that the mere mention of the circumstance is sufficient—for, "if it, God knows, it is gone, gone, body and soul, to the slave power of the United States." And it is generally believed, not only in the eastern and western states, [or northern and western as they are also called] but also in Canada, that the M. E. Church [north] is entirely free from any connexion with the slave question. It is not so. In the advertisement by me of "A Minister for Sale" [the brief extracts referred to of a recent date, are sufficient to shew that it is not so. A volume could be very easily compiled, with facts, which would make the very ears of the Methodists in Canada "tingle," and their blood run cold, at the atrocities committed as to slavery, of which the M. E. Church, [north], as a church, has been, and so far is, a party. I want not to refer to this now—I may again.

I do not think that the members—the people—of the Wesleyan Methodist church in Canada, are aware of the standing of the Methodist churches [north and south] in the states, as to the slave question. They have been kept in ignorance by their weekly organ the *Christian Guardian* of Toronto, now in its twenty-seventh volume [however ably conducted in other respects], of the dangerous and false position of these churches as to slavery. In what number of that paper, and how long ago, will any information be found? But the members—the people—of the Wesleyan church in Canada, will find in the *Guardian* by advertisements, and in articles quoted or extracted from the books and periodicals of the Methodist Episcopal church [north], that their church, the Wesleyan Methodist church in Canada, has a direct friendly and brotherly intercourse in many ways than I wait to detail, with the Wesleyan Methodist Episcopal Church [north]. The head quarters of the latter is at 209 Mulberry-st., New York, [Methodist Book concern], and that number "200 Mulberry street," will be found far and widely spread in the

any free and happy people as we Canadians are) and the Wesleyan Methodist Church in Canada, has the intercourse as stated and a connection, besides the stronger evidence which follows, all which dare not, with truth, he denied. From the slave State of Texas, South, to the Hudson Bay Territory, North, the complexion of Methodism, with the ministers and preachers, in their churches, &c., on the evil of slavery, varies. Reader, mark the variety. From the warm bowie-knife and Colt's revolver defence of slavery in the South, to the "eliminated silence" and "lullaby whish" in Canada and farther North. But I do not refer to the Methodist members and people of Canada especially. They have hearts—they have wives and children. They would not wish to see wife torn from husband and sold, nor the husband from the wife, nor the child from the parent, nor would they tolerate the babe in the womb being sold, nor the three-fourths or a half, or a part, of a body and soul being sold! Nor, above all, would they wish to see one of their preachers sold, or advertised as "A Minister for Sale"! But these things are done, and countenanced by Methodism, as well as by other churches in the United States. The preachers are to be blamed and deservedly condemned. The people, the members of Methodist churches, wishing to remonstrate, are not; at least some excuse can be alleged for them. Their bondage to their system gags their mouths and their pen! To whom would they complain and be listened to?

But to show further the connection between the Wesleyan Methodist Church in Canada, and the Methodist Episcopal Church (North), I will quote the following from the *Daily Colonist* of 23d December, premising that the establishment where the *Canada Sunday School Advocate* referred to is sent forth, is at the said 200 Mulberry-street, New York:—

"We have received several numbers of the *Canada Sunday School Advocate*, which purports to be published at the Methodist Book Room, King-street, Toronto, but in reality it is printed and published in New York, and is only an edition of the *New York Sunday School Advocate*, with the heading and dates changed to Toronto. But this is not done in all cases. By mistake, we presume, 'New York' is left under the editorial head in one number, while in the same manner, 'Toronto' appears before the editorial matter in another number. These changes are not made with sufficient care to carry out the 'Innocent' deception."

Under the date of Toronto, Nov. 24, we observe the following editorial paragraph:

"The general anniversary of our Sunday School Union, for the current year, took place in the cities of New York and Brooklyn, on the 21st, 22d and 23d of October, under circumstances the most gratifying and encouraging."

"This kind of duplicity is most reprehensible, and above all, it is inexcusable in what professes to be a religious publication for the moral instruction of the youth of the country. Consistency is a jewel!"

Farther still, on the above head of connection, the *Christian Guardian* in its paper of 26th Dec., states, in an article explaining the refusal to publish my letter of 14th December, (which follows), being a more letter of explanation in reply to an article in the *Guardian* of the 12th December, referring to my advertisement of "A Minister for Sale,"—the *Guardian* as said, states: "Mr. Linton says, as a proof of his charge against the Wesleyan Church in Canada, that it 'dimits ministers to the care of the Methodist Church north.'" But how does it dimit ministers to that body? Why in this way only, that when a minister of the Wesleyan Church determines to remove from the country he is entitled to a certificate of his christian and ministerial standing, and then he is left perfectly free to determine for himself respecting his future ecclesiastical associations."

Now, the following is an extract from the minutes of the Conference of the Wesleyan Methodist Church of Canada, held at London, O. W., June, 1855. "Question 9.—What Preachers 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, V. E. Clark, II. S. J." What more is voluted 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

ment, on several occasions, by the Rev. W. F. Clark, in the "Canadian Independent," of London, C. W. But mark, that paper is not the whole Congregational Church of Canada, of which it is the organ. Some of the ministers of that church have been implicated in this matter—for instance, the Rev. J. T. Byrne, of Whitby, once a Vice-President of the Anti-Slavery Society of Canada, at Toronto. That church is in parts, that is, each organization or congregation, stands by itself,—but their union (voluntary or temporary only, called "Congregational Union") by its declaration in June 1855, at Kingston, resolved very explicitly against the American Tract Society and Slavery, the very opposite however of what was declared, as to that Society, at the Union meeting at Montreal in June, 1854, though, on slavery proper, its denunciations then were plain, and an example to other bodies. But the practice of encouraging pro-slavery Religious Societies, is as plainly wrong.

The erection of a "Maclay College" in Toronto for the regular Baptist Church of Canada, will not save it, if there is a streak of blood in it; nor the avowed declarations merely of the "Christian Guardian," of Toronto, (drawn out by a mere accident and intentional misrepresentations of the objects of my proceedings against the American Societies and Churches, as to their operations in Canada, and as to my said letter of 14th December,) such will not, as yet, save the Wesleyan Methodist; nor will the humane and philanthropic Buxton Mission, O. W., of the Free Presbyterian Church of Canada save that Church from just accusations either, if its organ the "Record," at Toronto, is not more lively on the subject of pro-slavery Societies, (though it is respectable in its piety, truthfulness, loyalty, and sobriety, and a credit to its Editor, W. Redd,) or if the students of Knox's College, Toronto, and some ministers of its church, are not kept from introducing and favoring the American Sunday School Union with its mute literature, or save that church itself by its propping up the publications of the "Presbyterian Publication Board" of the O. S. Presbyterians at Philadelphia, (though they publish pure copies, but also a "mute and silent" literature,) which Board with its church are pro-slavery to the core; all these things will not pass unnoticed, but be marked, and their incitements well-defined, unless there is a change for a reform in our Canadian Churches and Religious Societies; and British institutions in religious and secular literature more earnestly encouraged by them.

And in passing, the remark may be made, that the "American Bible Union," of 350 Broome Street, New York, under charge mainly of the Baptists of the U. S., with its new translation of the Bible, now being made, and which is also circulated in Canada by its "Bible Union Reporter" (a publication, however, typographically and neatly got up,) such will need a rigid critical observance;—for the memory of Dr. Spencer H. Cone, however learned, with slavery recollections, of the present presidency of an able leader Dr. Archibald McInry, or the praises of such a pro-slavery paper as the *New York Chronicle* before referred to, will not do away with the pro-slavery adjuncts of that body of people (excluding the Secession) or its connection with pro-slavery men South and North. The Baptists of Canada are implicated in this matter, as they cannot well deny their connection with this Bible Union, or the Baptist churches which their father it. British societies and men of piety and learning in Britain, have been corresponded with from New York, but they should acquaint themselves with the proclivities of the Baptist churches of the United States, as to slavery, and have the rigid critical supervision of that Bible Union, as above suggested. Of course, this same hint should also be taken by churches and learned bodies and societies in Canada. This remark is made without any expression of feeling against a new and authorised translation of the Bible.

The religious organizations in the United States are so notorious for every thing pro-slavery, (about half a dozen, exceptions however, including the three Secessions previously referred to,) that they should be eschewed and shunned in Canada, as bearing a sly, dubious, pro-slavery and unevangelical character.

Church do. T do. Sa Ch. of Record Presby —Wes Witness 9. Can Hamilton Baptist Unit general (Protes) Brn gretted Canada fluence approv Astor E D, Sec pro-sl circulat their meeting the sge Lachlan msnage open t truthful dishonned Cross.—

To TH four div ly; the Episcop the for the pres these few view, hu to present into feeling ment and by the c nature re There is connecte by any done, h by mysle if reward life in the three year Huron T directly, th some goo tion by of in carnally pretending Secretary at Toronto 9th Janua ing corrobor of, of the stronger reference columns; with the evangelic that artic statement, forced exp the Wesle on that su supported division in objections, It arose o Bishop Sh The seces copal Chur the "Wesl that divisio ments by out an sup and societ the world i "Slavery a by me, to man feelin in that hool gious man, perfect hatr sorry to be

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 spurious, untruthful, and un-gated, 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 little exception but since September, 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, 48 Brickman street, New York. Every variety of truthful works on Slavery can be had, with catalogue. RELIGIOUS PERIODICALS IN CANADA.—1. The

the world
"Slavery a
by me, to b
man feelin
in that bo
religious ma
perfect hal
sorry to bo
Goodell sa
christian in
pertaining
disrupte
rests on th
—and also
charged the
of the coun
to cry out
high callin
delivered t
their own r
The New
Canada, ha
London, Ca
also as the
ral resolut
can Tract
School Uni
worthy of
and his Chu
ference to
against, or
les." They
previously
cannot be b
be laid a ren
compared
body, as w
bodies in C
I add no
mind, a d
re-ord a
diety to the
vowed serv

RELIGIOUS PERIODICALS IN CANADA.—1. The

izations in the United States for every thing pro-slavery, except the Secessionists, should be eschewed, and as bearing a sinful, and unevangelical character, in the United States, and we, Canadians, (father to the thought crime, when our own eland, churches, social religious matters, are taken of a true Christian's sinful and evil, obtained in the neighbouring republic, it is declared, and contradicted, that "the hulwark of slavery would not uphold by the

rights from any wish but the Wesleyan Methodist those pro-slavery necessary remarks. another way, as we religious body. But we of the Methodist lonely parts of our (auditions of a Gospel of man, to places where not be the first to propriety feelings are not unmy said letter, to the why do the ministers the Wesleyan Method of the truth, and denounce gross nominalities as they of omitting, and appar-

British subject, against us, of the desire to religious books, &c., of the with their republican of the religious bodies of a foreign religious literature, flagged and is much need for such way of remonstrance, insist on a change in certain religious bodies, delight in disseminating literature, and American books, with all their very wide field of, the Religious Tract and) whose large displays variety enough, the Upper Canada Tract onto, and filling them are other sources from

conclusion be thought position of the M. E. pro-slavery tendencies, and the desire to presence of character the Canada Wesleyan as before quot d.) Is the Canada Methodist and preachers is tied in course of procedure slavery, the church of New York?

Canada, any way of change when connection, or the pro-slavery church or

J. E. L. December, 1855

books—"Slavery 3d edition by William American Slave code y some author, and y" by D. Pusey of the latter for its facts of publications published by Co., Boston, and 48 Backus variety of truthful and, with catalogues, 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 repressing the giant sin of the country, instead of waiting for the stones 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 also 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 iniquities." 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 to after truth—must excite 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. STRATFORD, 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 opposit in American Slavery, and in justice 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—1. Silence in their publications against slavery and its system. 2. Excommunications by the A. Tract Society in particular, and also by the A. S. S. Union, of sentences &c., referable to Slavery in books published by them,—and, as in D'Abigne's History of the Reformation, in matters relating not to slavery—nullifying these books as works of reference—and 3. A *Republican bias*,—the intentions by the publications, bring to Americanize and republicanize all those amongst whom they were circulated and incorporated in the plan of *clerical* adopted, which extended to Canada, wherein 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 collocation, in a British Colony, of the books, tracts, periodicals, &c., in school libraries, hymn books (containing the fourth of July hymn also) &c., of the American Societies—and that to the exclusion so far, of the tracts, books, sunday school libraries &c., of Great Britain,—the latter are easily obtained, and so fully and plainly set forth in the list of "Publications of the Religious Tract Society" of London, England,—and list being 8 pages folio size—(and obtainable in Toronto)—embracing such a variety and extent as, with one society, no other could be found in the known world. No accusation can be made against that society, I expect,—of silence, intentional expurgation or republicanism.

3. The American churches (except the Con-

and not content, 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, or 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 ministers and members of your church and readers of the *Guardian*, to see the sinfulness of the tact of said writer, as well as his defiance of truth. But now, permit me to ask these questions: (premisg 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 every thing else that is bad has been said of 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—for I can refer to the Rev. W. Dignum, Joseph Shipley, and George Cuse—nor there are others whose names I now don't remember, [yes, Rev. L. Waroc] 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 rever. gentlemen named, I call on them to come forward to substantiate my reference—especially Mr. Dignum. But if a "cast 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 weighty,—but let the warning be in time,—for I promise, 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 churches, by such Presbyterian, Episcopalian or Methodist. 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 expurgative 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.

of the 12 and to November, for a most able review of the report and of the whole question. Also a paper for next issue on "Facts and statistics, which encourage a reference to the complexity of certain religious Societies of the U. States with Slavery, &c.," expected to be about 300 pages.

Stratford, C. W., Nov. 20th, 1855.
NOTE.—As so much has been "here and there" written and referred to, regarding the continuance and complexity of religious societies and organs, and with the southern Power of the U. States, as to Slavery, the following publications No. 6, 7, 8, 9, 10, &c. it may be referred to (besides the above Report, as giving every needed and truthful information,—and on the question generally, No. 1, to 5, &c. in the order.) 1. Letters on Slavery—addressed to the pro-slavery men of America, &c. by O. S. Fernald, pp. 16, Boston, U.S.A. March, 1850. This is invaluable as containing a condensed view of the same,—of humanity,—and of the rights of each. Every Christian, who is interested in his own state for freedom, should have these Letters.—"Man was made for freedom, 'tis justly said the author p. 6. "Northside view of Slavery." The Keegan or the Narrative of Fugitive Slaves in Canada, related by themselves, &c.—By Benjamin Drew, pp. 267, Boston, Jewett & Co., 1850—2d ed. 2. A new view of Slavery for or for among the Islanders—by C. Parsons, M. D., with notes by Mrs. Anne, Boston, Jewett & Co., 1850. (Just Published)—valuable book of facts of horror. (See key to them from a Canadian, pp. 204, Boston, Jewett & Co., 1850—3d ed. part 4, chap. 1, 2, and 3. The whole key should be consulted. About every christian and philanthropist should have it contains facts, & a brief notice of American Slavery.—By J. G. Smith, F. L. S., &c., &c., 2d ed., second Edition, pp. 4, London, England, Thacker, 1847. 3. Slavery, (An excellent epistle, the revised author died June 1850—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 an anti-slavery paper, may be had for two shillings and six pence—terms apply to W. Arastark, Esq., Leeds, England.) 4. Letters respecting a Book "ropped from the Catalogue" of the American Sunday School Union in compliance with the demand of the slave power, pp. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. 5. American Slavery in connection with American Christianity—embracing Dr. Peral's valuable remarks.—Mr. Jay's letters—and more as to A. S. S. Union, pp. 60, N. Y. H. K. Night, 1841. 6. The publications, Books and Tract of the American Reform Tract Society, Cincinnati, Ohio. 7. A key to the A. S. S. Union, and various other valuable Books and Publications. Apply to the Secretary of the Society, Dr. George L. Wood. 8. A mass of facts one dollar for 100 pages, or 200 pages sent post paid by mail. This Society is an existing and active one, in the U. 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 reader question by, "what books do you publish, circulate or sell, by name and name, against American Slavery?" Let that question be asked of the Upper Canada Tract Society,—and John Douglas & Religious Book Store, Montreal,—and at the other Canadian Religious Societies and Book stores, and at Catalogues and Book Lists, and of the human faculty and the humanity to man, who will be the answer making allowance for three exceptions: 1. Anti-Slavery Society, London (Eng.)—New Broad street, and the Anti-Slavery Advocate, London, Eng.) 2. Friends of the Slave, London, Eng.) 3. The Anti-Slavery Reporter, London, Eng.) 4. The Anti-Slavery Standard, N. Y. 5. The New York Tribune, the National Era of Washington, the Free Press of New York, the National Era of New York, the Liberator, the Standard of N. Y., the five late papers well known in the Anti-Slavery cause. The Radical Abolitionist, New York.—The Co-operative Abolitionist of Boston.—Christian Evangelist, and many other papers and organs, who have the iron duty of man and the slave, to advocate the cause of the slave. The American Abolition Society, Boston, N. Y., will soon be published. It is to be regretted that private enterprise has hitherto had to "dig out" what is published on this question,—although "nothing of trifling can be written, can be spoken, can be conceived, that equals the bright results of seven daily an hourly acting in the United States beneath the shadow of American Law, and the shadow of the Cross of Christ." H. B. STEARNS.

Stratford, C. W., Nov. 1855. JOHN J. E. LINTON, 1202

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 townships of the Indian Lands so containing into market.

A registry 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 15, 1853. 137

