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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 Profession 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,

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. Byrns 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

general colportage operations in dissemination a pure knowledge, by man's authority, of Christianity. See catalogue of 8 long folio pages, obtained at U. C. Tract Society's Rooms, Toronto.

A want of sterling honesty with humility, in religious Teachers and in their profession, does much mischief to enquiring and truthful minds—and in the world—and is a curse to Christianity and to the Cross of Jesus Christ.

JOHN J. E. LINTON.

Stratford, C. W., March 17th, 1856.

See advertisement of 'A Minister for Sale,' and List of Publications, Nov., 1855. [Nos. 6 and 7.]

(Notice, No. 10.)

Slavery--Republicanism

In the name of **Humanity** I make this Appeal to Canadians!

Various Books, Tracts, Hymn Books, Periodicals, &c., &c., (some of them incorrect copies) of the Societies and Religious bodies in the United States, which are named below, are circulated and sold in Canada, by colporteurs [book carriers], by Tract Societies and by others. These American societies and bodies I have unremittingly, for some time past, publicly denounced and proved, as Pro-Slavery or Silent, and some [if not all] formed especially on a Republican Basis or foundation, and opposed even on such principles to our British institutions. Though many of these Societies, &c., have been shamed as it were, [since religious, humane, and Godwise principles are apparently trampled under foot,] to discontinue their sinful and inhumane practices, in a Free and a British Province, yet I am led to believe that clandestinely or otherwise, such evil practices are continued and encouraged.

I therefore appeal to all laymen in Canada,—to all men and women of humanity who are opposed to the sin and curse of Slavery, and who hail our noble Province as a land and an asylum for the free,—for the oppressed,—and for the Fugitive from American-Christian slavery,—to aid in *discontinuing* in our free Province of Canada the circulation of such books, tracts, &c., and having any fellowship with such societies.

The Societies referred to are:—

1. The American Tract Society, New York.
2. The American Sunday School Union, Philadelphia.
3. The Presbyterian Board of Publication, Chesnut-street, Philadelphia.
4. The Methodist Episcopal Church, (north) Book concern, 200 Mulberry-st, New York.
5. The American Baptist Publication Society, Philadelphia, and American Baptist Missionary Union, Boston. [All Baptists of United States, except the "Free Will" and the "Free Baptists," are either pro-slavery or silent—see "Facts for Baptist's Churches," p. 408.]
6. American and Foreign Bible Society, [Baptist,] and the American Bible Union, [Baptist,] Nassau and Broome-streets, N. York.
7. American Bible Society, Astor Place N. Y., with many others, of whose pro-slavery and silent character reliable information can be obtained at 48 Beekman-street, N. Y.

Let the touchstone question be put: "What books, tracts, &c., do you publish, circulate, or sell, against Slavery—and are the Bibles circulated amongst the "bond and the free"—and let proof be produced on the spot, as Canadians have been deceived. As a resident Scotch emigrant

of 23 years in Canada, I have been deceived—sinfully so.

J. J. E. LINTON.

Stratford, C. W., July 8, 1856.

(VALUABLE BOOK.)

Facts for Baptist Churches.

Collected, arranged and reviewed by Rev. A. T. Foss, and E. Mathews.—[Free Mission Baptists]—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 honoregated 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, C. W. There is no use of shamming the matter. Let Lay Baptists 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, who denounce slavery. The Union Baptists of Canada, *Gospel Tribune*, of Toronto, 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.

June 30, 1856.

(Notice, No. 11.)

Upper Canada Tract Society—Slavery.

The public are notified that colporteurs from this Society [Yonge-street, Toronto], contrary to all just and honest expectations, are perambulating the streets, highways, and sidewalks of this country, with books of pro-slavery *Silent American Tract Society*, of Nassau street, New York.

J. J. E. L.

Stratford, C. W., July 17th, 1856.

(Notice, No. 14.)

CAUTION!

Slavery Fellowship and Methodism—Imposition.

1st. The Methodist Episcopal Church (north) of the United States, has countenanced and still continues by its discipline to countenance, the iniquitous system of Slavery!—of the holding, buying and selling of human beings—souls and bodies of men, women and children. Their class-leaders, Ministers and members, buy, hold and sell slaves. Ministers of religion, with authority and license to preach the blessed Gospel of Christ, being slaves, have been sold in the public market as goods and chattels—as a pig or a horse! Their chief publishing place is at No. 200 Mulberry-street, New York. [See title page of their books, &c., and as referred to in the *Christian Guardian*, of Toronto.

2nd. The Canada Wesleyan Methodist Church, Rev. Enoch Wood, of Toronto, President of Conference, *fellowships* with countenance and receives, the above Methodist Episcopal Church [north] as a church equally as one with themselves.—They sell and circulate their books, &c., in Canada; nay, more, got their Canada Sunday Advocate, printed at No. 200 Mulberry-street, being a copy, or next to one,

of the same kind of publication printed and circulated from New York by the M. E. Church [north]. They also call it 'Our Church' and our 'Mother Church.' They permit, or send ministers of their churches in Canada, to preach and labour in the U. S. under said church. They had delegates [Revs. John Ryerson and Richard Jones] at the Quadrennial General Conference of the Methodist E. Church [north] at Indianapolis, Indiana, in May, '56, at which these Rev. gentlemen delivered speeches, which contained not a word of remonstrance or advice as to the sin and evil of Slavery—so existing in their midst. And they also preached. The editor of the *Christian Guardian* was there also. Reliable copies of the proceedings are in my possession.

3. The British laws declare Slavery, and all traffic and participation, in the same, as **Felony!** Are we, Canadians, under the humane and general government of the British Empire, are we, a loyal people, to be supporters by aid, advice or money, of any such Body or Bodies, which countenance and fellowship with pro-slavery Bodies! Are we! Whilst the highest and noblest in Briton's land, as well as the lowest, who support and traffic or have property in slavery, are liable to the pain and penalties of that British law, are we free from it? Shall we prefer Republican maxims, religious and political, to our free monarchical institutions!

4. The inhabitants of Stratford, and its vicinity [wherein also live the purchased human flesh and blood of Slavery, yes, bought with our cash]—we are called upon by public large handbills, to contribute on Sunday, the 23rd November, inst., and following days, by our money, to the support of the said Canada Wesleyan Methodist Church! The names of said Revd. Enoch Wood,—also Rev. Robert Cooney, D. D., of Guelph, and Rev. Lewis Warner, District Chairman, are stated in these handbills as to be present at the meeting!

5. The Subscriber will D. V. continue, as he refore, to take every means in his power [while the evils of said fellowship, &c. exist] which time, influence and money give him, with the aid of humane people, to endeavour to extirpate and do away with every kind of pro-Slavery FELLOWSHIP and religious imposition thereby, which has hitherto been, and continues to be, (for shame!) practiced on a Canadian and a loyal people, by several of our Religious Tract and book and other Societies, Churches, and ministers of religion, in Canada.

J. J. E. LINTON.

Stratford, C. W., Nov. 17th, 1856.

(Notice, No. 15.)

Abominable Dishonesty, Hypocrisy and Imposition!

The American Tract Society and Slavery.—A. S. School Union.

"That abominable crime, the Slave Trade."—(Speech lately of Lord Palmerston, at Manchester, Eng.)

NOTE.—We had supposed that the true cause and prosperity, and pure indoctrination of christianity with loyal principles, in Canada, would, by this time, have been the heart's delight of every christian. If facts are any guide to us, it does not so appear.

Are any, and who are they, in Canada, as our ministers of religion, Religious Tract Societies, Colporteurs, and of our Religious papers, who yet support the American Tract Society or American Sunday School Union?

See the advertisement dated 28th Nov. of the *Child's Paper* and *American Messenger*, for 1857, of said Tract Society, in the *Montreal Witness*, of 29th November, —and compare such with the following article of the *Streetsville Review*, C. W., of same date, as to said *American Messenger*, &c. Will the *Montreal Witness*, by Jno. Dougall its proprietor, never be cured of hypocrisy, or dealing unfairly in religious matters—for there is an article in his said paper on the *desloyalty* of the Roman Catholics, when he knows, he ought to know as the conductor of a public and a religious journal, that the foundation of the American Tract Society is rank *Republicanism*,—besides spurious printing, and pro-slavery abasement! The publications of these Societies, he has previously reviewed and recommended, without any remonstrance, [see throughout 'Home Evangelisation' p. 171, published by American Tract Society, with its reflections against the Irish, &c., and which book, and others of that Society's books, and A. S. S. Union, for shame! are sold by the Upper Canada Tract Society, Toronto, and said advertisement in the *Witness* is signed 'James Milne' as depository of the Montreal Union Tract Society. For shame!

The American Sunday School Union dare not publish a sentence in favour of the freedom of the slave, or allude to the subject of slavery, and is also strictly *Republican!*

The sighs and tears, blood-stains and groans of slave humanity, are extorted for the support of the issues of Books of the Presbyterian Board of Publication [old school] at Philadelphia. Hear that, ye Free Presbyterians of Canada, who Colporteur their Books! The Wesleyan Methodists of Canada are duped by their Preachers for a similar support of a more dismal, direct and fraternal kind, as to their system! The 'Facts for Baptist Churches' speak in unmistakable language as to those the Regular Baptists of Canada fraternize with!

Let our own home and British reliable religious literature be put in our children's hands, such as 'The Children's Paper' published by T. Nelson and Sons at Toronto, etc., and so worthily recommended by a Canadian Press.

J. J. E. LINTON.

Stratford C. W., Dec. 1, 1856.

"AMERICAN MESSENGER."

From the *Streetsville Review*, Nov. 29.

Such is the title of a monthly paper emanating from the American Tract Society and to circulate which in Canada exertions are at present being used.

From a prominent article in a number of this print now before us, we make the following excerpt:

"I feel it a duty to bear my solemn testimony against the spirit of the day you live in; to warn you against its infection. It is not Atheism I fear so much in the present times as *Pantheism*. It is not the system which says nothing is true, so much as the system which says everything is true; it is not the system which says there is no Saviour, so much as the system which says there are many Saviours, and many ways of peace. It is the system which is so liberal, that it dares not say anything is false. It is the system which is so charitable, that it will allow everything to be true. It is the system which seems ready to allow honour to others as well as our Lord Jesus Christ, and to hope well of all men, however contradictory their religious opinions may be. Confucius and Zoroaster, Socrates and Mahomet, the Indian Brahmins and the African devil-worshippers, Arius and Pelagius, Ignatius Loyola and Socinus, all are to be treated respectfully, none are to be condemned.—

This is the system, this is the tone of feeling, which I fear in this day. This is the system which I desire emphatically to testify against.

Will our readers believe that after all this abuse and orthodox talking, the American Messenger is dumb as an Egyptian mummy on the subject of the three-accursed peculiar institution? Yet such is the case. Not a reprobatory whisper does the cannie print breathe against the culminating turpitudinism of Dollar-Com, and a cogent silence is preserved by the association whose organ it professes to be.

Without the most microscopic hesitation do we assert that the systems of Confucius, Zoroaster, Socrates and Mahomet, are less opposed to the genius and indoctrinations of Christianity, than is the system of slavery as currently manifested in the contiguous republic. With all their darkness, and all their errors, the great men above mentioned never promulgated the diabolical doctrine that rational creatures should be kept ignorant of sacred things so that they might the more easily be retained in bondage. Mahomet, we know, took anxious order that the Arabs under his sway should instruct their serfs in the Koran, equally with their own children. And as for the gentle, philanthropic, and almost evangelical Socinus, his check would have cums and with indignation at the idea of a tender maid being torn from her maddened mother's arms, and sold in the public shambles for the avowed purpose of prostitution.

The unargued truth is that neither Mahomet nor Socinus have any adherents in the United States, and consequently their errors may be cheaply and safely denounced. Soemms, it is true, has many disciples in the Union, but then these gently never purchase the publications of the 'Tract Society,' and therefore may be petted and punned with impunity.

Widely different, however, stands the case so far as the dealers in live human flesh are concerned. A large percentage of them are 'sound in the faith,'—so far at least, as speculative religion is concerned. They are eloquent holders-forth at anniversary re-unions, take active part in prayer meetings, and make liberal investments in the religious books, provided always that such books are unexceptionable on the subject of enforced servitude.

Thriftly Jonathan could not thin for one moment of offending customs of such a mark and complexion. It would not pay. It would be heresy of the rankest odour against his metallic creed, the fundamental article of which is—'touch my cents, touch my soul!'

Hence the 'American Tract Society' promulgates a diluted, emasculated, and, as a matter of inevitable sequence, a spurious Gospel. Whilst enunciating the general proposition, 'thou shalt love thy neighbour as thyself,' it shirks from telling the Southern planter that the poorest, meanest, most trampled on African chattel is as much his 'neighbour' in the Scriptural sense of the expression, as the President of the United States himself.

The advocates of this nondescript and cowardly confederation plead that if they told the whole truth, their 'field of usefulness' would be greatly limited. By trampling upon the corns of the inromiters with slavery, they would drive them from their shop, and the upshot would be that so far as many were concerned a copious supply of sustentating truth would be cut off!

After a widely different fashion did the divine author of Christianity act and argue.

Of commanding influence were the Scribes and Pharisees in the Jewish community at the time of our blessed Redeemer's wand'ring sojourn—quite as much

so, to say the least of it, as are the Southern chivalry at the present day. Did the Great Teacher, however, on that account greet them with smooth phrases, and highly homed words? On the contrary did he not denounce the delinquents with all the withering energy which the Hebrew tongue could supply, and hold them up to justly merited reprobation? He did not content himself with preaching to them generalities, like the mealy-mouthed evangelists of Dollar-dom, but lashed them, even to madness, for their actings towards the poor, friendless and oppressed. "Ye devour widows' houses," exclaimed the uncompromising man of Nazareth, to the seeming purple-clad aristocrats. The "fathers and brothers" of the craven "American Tract Society" will complacently permit the "chivalry" to devour not only the houses of widows but the widows themselves, and sanctimoniously extend to the ruffian the hypocritical "right hand of fellowship."

And this amongst Yankees passes by the name of Christianity, in the year of grace and progression one thousand eight hundred and fifty six!—*Streetville Review* 29th Nov.

THE "CURSE ON HAM"

(From Teachings of the New Testament on Slavery By Joseph P. Thompson, D. D., New York)

Men who either do not read the Bible at all, or who read it very carelessly, are prone to speak of the posterity of Ham as doomed by Jehovah to perpetual slavery. What endless changes have been rung upon the "accursed seed of Ham!" But there is no such curse in the Bible, nor has any such curse ever been fulfilled upon the children of Ham, as such. Cuh was the oldest son of Ham, and his son was Nimrod, the mightiest name of that dim antiquity, and the founder of that Assyrian empire which for ages ruled all the eastern Asia, and which once and again carried terror into Palestine and Egypt. The growth of all this grandeur and power from cunes founded by a grandson of Ham, and peopled by his descendants—a power that shook the earth, and whose monuments outlast the ages—surely does not verify the curse of perpetual bondage said to have been pronounced upon the posterity of Ham. The fact is, that no such curse was ever pronounced.

Open the Bible at the 9th chapter of Genesis, and the 24th verse, and you there read that "Noah awoke from his wine, and knew what his younger son had done to him; and he said, cursed be Canaan; a servant of servants shall he be to his brethren."

Now Canaan was Ham's youngest son—as Ham himself was the youngest son of Noah—and the curse was pronounced upon Canaan by name, and is three times repeated. "You, my youngest son, have put me to shame before your brethren; you shall feel the punishment of this in the degradation of your youngest son; he shall be put to shame before his brethren, and his posterity shall feel in their bones the curse of their dishonoured ancestor."

Turning now to the 10th chapter of Genesis, [vv. 15-21,] we find the boundaries of Canaan's settlement accurately defined. It was the land afterwards so well known as the land of Palestine, reaching along the coast of the Mediterranean, from Sidon to Gaza, and eastward to Sodom and Gomorrah. None of the posterity of Canaan settled in Ethiopia. When, nine hundred years afterwards, the Israelites, the descendants of Shem conquered the land of Canaan, and made brewers of wood and drawers of water of all who were not slain in battle, then was fulfilled that old prophetic denunciation:

"Blessed be the Lord God of Shem, and Canaan shall be his servant." The only curse ever pronounced upon any of the posterity of Ham was fulfilled in the judgment of the Canaanites by the Israelites, about 1500 years before Christ. And this, like all slavery in the earliest times, was the enslavement of whites. The institution of slavery in the East was not based upon a distinction of colour.

If ever you hear a man, even though he be styled a Doctor of Divinity, justifying African slavery from the curse denounced upon Ham, do you advise him to go to the nearest Sabbath school, till he can read and understand the Bible.

SERVITUDE UNDER THE PATRIARCHS.

(From the same.)

As to the Patriarchs, the recorded fact that Abraham and Jacob had bond-servants, is no more evidence that God approved of Slavery, than the recorded fact that each of these patriarchs had two wives is proof that God approves of bigamy, or the record, twice made, and without censure, that Abraham equivocated about Sarah, is proof that the Bible sanctions lying.

When we shall see a modern slaveholder arm his 318 servants, and lead them hundreds of miles, over mountain, river, and desert, into a foreign and unsettled country, where no law or power can bind them to his service—when we shall see him thus heading his own trained and equipped household, for the rescue of an unfortunate kinsman, and dividing with them the spoils of war, we may begin to trace in that slaveholder some resemblance to the patriarch Abraham. (Gen. 14: 13-17.) Or when we shall see some modern planter commissioning his chief servant to go hundreds of miles beyond the reach of plantation laws, equipped with dromedaries and laden with jewels and gold—having every facility for escape—yet trusted to choose a wife for his master's son, and to negotiate the marriage-contract, (Gen. 24.), then again we may discern the features of patriarchal slavery in the slavery of modern times. How palpable it is that Abraham did not hold his servants as chattel-slaves. He was himself but a sojourner in the land of Canaan. No local law would guard his rights as a master.

But aside from the utter want of parallelism between domestic servitude under the patriarchs and modern chattel-slavery, shall we make no account of the greater light enjoyed in our times! It has been aptly said, that "if Abraham were now living among us, he would be put into the penitentiary for bigamy." (Rev. L. Bacon, D. D.) Shall we go back to study morality in the twilight of the patriarchal age? Those modern slaveholders who seek to cover themselves with the mantle of the patriarchs, remind one of the ignorant and superstitious peasantry of Italy, who, when their vines were blasted, offered a special prayer to the "most holy patriarch Noah," invoking his intercession, on the ground that he was the special patron of the vine, and familiar with its qualities. If we are to copy the patriarchs in points where their example is not commended or enjoined in the Bible, then let us have the "patriarchal institutions" entire—inebriety, equivocation, deception, bigamy, polygamy, as well as slavery. Nay, nay. It is the glory of the Bible that it is so great, so good, so true in itself, so in-tinct with the sense of justice and of right, that it can afford to record, without comment, the failings of the best of men, and leave us to judge these by its own infallible standard.

A Preacher's Methodism and Slave Whipping.

7. Slavery exposes its victims to the fury of unrestrained passion. A master in a violent passion may fall upon his slave, and beat him unmercifully without the slightest provocation, and the slave has no redress.

"The master is not liable for an assault and battery committed upon the person of his slave." (Wheeler.)

A Methodist minister, Rev. J. Boucher, relates the following incident:—

"While on the Alabama circuit I spent the Sabbath with an old circuit preacher, who was also a doctor, living near 'the horse show,' celebrated as Gen. Jackson's battle ground. On Monday morning early, he was reading Pope's Messiah to me, when his wife called him out. I glanced my eye out of the window, and saw a slave man standing by, and they consulting over him. Presently the doctor took a raw-hide from under his coat, and began to cut up the half-naked back of the slave. I saw six or seven inches of the skin turn up perfectly white at every stroke, till the whole back was red with gore. The lacerated man cried out some at first; but at every blow the doctor cried, 'won't you hush! won't you hush,' till the slave finally stood still and groaned. As soon as he had done, the doctor came in panting, almost out of breath, and, addressing me, said, 'Won't you go to prayer with us, sir?' I fell on my knees and prayed, but what I said I knew not. When I came out the poor creature had crept up and knelt by the door during prayer; and his back was a gore of blood quite to his heels."

Now this slave could not appeal to the law for redress or protection; and the same cruel beating might have been repeated every week until death had come to his relief, and the poor wretch must only bear it—that is all. He was wholly at the mercy of the passions of his master. (Lawrence, p. 74.)

Books on Slavery—(to be consulted.)

1. Slavery and Anti-slavery, by W. Goodell, New York, p. 608—a complete history, and with reference to the churches, &c., &c.
2. The Slavery Question, by Rev. John Lawrence, Dayton; p. 224—(a complete *multum in parvo*.)
3. Teachings of the New Testament, by Rev. Joseph P. Thompson, D.D., New York—1856—p. 52—(most valuable.)
4. Scriptural views of Slavery, by Rev. Albert Barnes; p. 384. Philadelphia—1856—(an unanswerable book.)
5. The North and the South—A statistical view, &c.; p. 134—Jewett & Co., 1856—(This book is an authority to silence every pro-slavist.)
6. Key to Uncle Tom's Cabin—Jewett & Co., Boston, (and see Appendix to "Dred,"—both by Mrs. Stowe.)
7. The Shame and Glory of the American Baptists, &c., by Rev. Edward Matthews; p. 23—Bristol (Eng.) & London—(Why will not Regular Baptists of Canada read, confer, and reform.)
December, 1856.

NOTE.—Facts, etc., will be gladly received (postage prepaid).

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