

THE VOICE OF THE BONDSMAN.

(SECOND EDITION—JANUARY, 1857.)

"The American Churches are the Bulwarks of Slavery."—Hon. J. G. Birney. "The Sum of all Villanies."—Wesley. "Man's Inhumanity to man."—Burns. "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."—Mrs. H. B. Stowe, *embalming 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."—Dodd. "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. 2.

STRATFORD, CANADA WEST, DECEMBER, 1856.

GRATIS.

False Pretences—Religious Impositions.

As represented in our communications in the *Colonist*, in January 1856, and as in the *Colonist* newspaper itself of 8 December, 1855, the Canada Wesleyan Methodist Church, practices a deception on Canadians by circulating and selling in Canada, a publication entitled the "Canada Sunday School Advocate," and which is made to appear to issue from "G. K. Sanderson, Wesleyan Book-Room, Toronto," when in reality, it is only a copy of the "Sunday School Advocate" of the pro-slavery Meth. Episcopal Church (north) of 200 Mulberry Street, New York, with a few alterations to suit,—but the body of the periodical is a copy of the S. S. Advocate, published at New York, and is altogether "body and soul" of a republican caste, with the articles &c., as in the original copy issued on behalf of the said pro-slavery church.

In the number for 8th November, 1856, is the gross republican article referred to in the concluding paragraph of the above letter on "Janus-faced Methodism," where it is boldly stated, and circulated among Canadians, and amongst the youth of Canada, (for whom the periodical is intended) that there are no Kings or Queens in our country,—in our government!! We are all Republicans!!—and also, "we don't believe in Kings, Crowns or Kingdoms—we are in favour of States without Kings &c."

The article is solely one adapted for a republican atmosphere, and with decided intentions. This, however, is only a part of the same policy which has cursed this noble Province,—for while we have loyal and leal subjects in it, their loyalty—their honestly intended fealty, is fain wished to be changed for that of republicanism,—the history of which can be seen and looked upon along our frontier—to which latter the poor hunted fugitive flies for "liberty and life." But may God preserve us all from the fangs of such Methodism,—worse in its opportunities, than the Papacy it so relentlessly and so very uncharitably, and also so unchristianly assaults.—(Editor, L.)

The Satanic intensity of Slavery,—Methodism.

NOTE.—(For the British readers)—It is not possible to convey to a British reader and Christian, the intensity of thought which one feels on this side of the Atlantic, who is acquainted with the system of slavery as it exists in the United States, and one who feels that our common christianity is endangered and made of "none effect." Moreover, that the principle of "personal human liberty", is not only in real danger, but is actually cast aside as a "worthless thing", to be substituted for the "pride of race," and for "filthy lucre." To put the various opinions of a secular, and also of a religious "Press,"—to put the various facts of cruelty and brutal usage, which one is in possession of, into a *scritium* and consecutive form, would be apt to absorb and perplex the ordinary British reader, would almost leave the pure mind of the Christian in a state of vacancy,—in a kind of idiotic stupor,—and cause an inward horror with an exclamation, "and are these things so?" The "Key to Uncle Tom's Cabin" does convey facts,—but they are a few,—yes, British reader, only a few! of a system which exists, and which is supported by Christian Churches, Christian Ministers, and by communicant members, besides adherents of these churches.

But the Methodist Episcopal Church (north and south) which is a large religious body as respects its numbers of ministers and preachers (two classes) for they alone, make an army, and if their "superintendency" agents be added, would all number, I truly believe, a force high equal to the British Crimean Army at its outset in the late Russian War,—such a church, in its government, in its discipline and rules, in its every departmental religious services, only exists as a power to enslave and to keep enthralled, the descendants of the stolen Africans, in a system of slavery, none like to which, in its horrible "every way" workings and satanic developments, exists on the face of the globe! And such a system, nurtured under the rule and government, in churches of Christians. (Editor L.)

List of Canadian Religious Periodicals—(Protestant.)

For the Colonist.

NOTE.—The following List has been compiled for practical purposes. Some days we promise to hold up to each other of the denominations, the mirror of how much and how little, Christianity is benefitted by their publications as conducted,—especially where a silence and where a support of human chattel Slavery, are so unchristianly manifested by so many of them;—and how far a *disunion* amongst professing Christians is inculcated, with, thereby, tendencies of causes for infidelity amongst the laity,—and a *inferiori*, skepticism and practical unbelief, amongst professing Ministers of religion, to be enquired and shunned by sincere Christian laymen;—and how far the "easy respectable position," with *covetousness*, the "filthy lucre" predominancy, of the churches, give rise to the prevailing opinion, that Divinity,—the clerical profession,—is "now-a-days" followed as a "trade," with prospective views of advancement, "respectability," and comfortable provision for families, &c., the same as in any honest secular business, such as cabinet-making, blacksmithing, selling any goods, &c., &c. A humble and prayerful perusal of the Bible, with its constant study

in the closet and in thought), with appliances of its precepts to the business of life, in the varied forms of such,—will help a professing Christian, to see clearly how far such, comparatively, would induce a standing on the "Rock of ages," or on "the works of men's hands." The religious "literature of the day," may be apt to persuade and lead many to stand on it,—and leave the Bible itself, only as a book of reference! A Book of references!

J. J. E. L.

20th January, 1857.

No.	NAME.	DEMINISTRATIONAL CHARACTER.	WHERE PUBLISHED.	HOW OFFEN.
1	The Echo.....	Church of England.	Toronto.	Weekly.
2	The Churchman's Friend.....	Do.	Montreal, C. E.	Weekly.
3	The Presbyterian.....	Do.	Do.	Do.
4	The Federational Record.....	Do.	Do.	Do.
5	The United Presbyterian Magazine.....	Do.	Do.	Do.
6	The Presbyterian.....	Do.	Do.	Do.
7	The Christian Guardian.....	Do.	Do.	Do.
8	The Canada Sunday School Advocate.....	Do.	Do.	Do.
9	The Christian Observer.....	Do.	Do.	Do.
10	The Canadian Independent.....	Do.	Do.	Do.
11	The Gospel T. Hunter.....	Do.	Do.	Do.
12	The Union Baptist.....	Do.	Do.	Do.
13	The Christian Messenger.....	Do.	Do.	Do.
14	The Christian Banner.....	Do.	Do.	Do.
15	The Christian Advocate.....	Do.	Do.	Do.
16	The Christian Offering.....	Do.	Do.	Do.
17	The Christian Witness.....	Do.	Do.	Do.
18	The Canada Evangelist.....	Do.	Do.	Do.
19	The Montreal Witness.....	Do.	Do.	Do.
20	The Senior Guardian (French & Sans).....	Do.	Do.	Do.
21	The Children's Paper (Nelson & Sons).....	Do.	Do.	Do.
22	The Liberal Christian.....	Do.	Do.	Do.

(Notice No. 6.)

"A Minister for Sale."

"There is an advertisement in a Kentucky paper of one for sale. He 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 is published in Canada as one 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. T. 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 an 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 E. 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. Pettijohn, "a highly esteemed member (minister) of the North India Conference," who says, alluding to those who believe that since the division of the M. E. Church into the South and North, they are now entirely free from all connection with slavery and slaveholders: "I will introduce to a person who is in good standing in our Church, who a few months since sold 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. Clare 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 Metho-

dist 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 kneeled 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 abound so much with objectors in Canada, as to the A. T. Society, and A. S. S. Union, 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 fraternises with and recognises the M. E. Church North,—sells and circulates its publications and demits ministers to its care. But other Canadian churches are also culpable. The Wesleyan body are not the only Siloamites!

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 Ministers 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 "sum of all villainies" (Wesley),—and "man's inhumanity to man" (Burns).—"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. 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 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 chattles—as a pig or a horse! Their chief publishing place is at No. 200 Mulberry-street, New York. [See the title pages of their books, &c., and as referred to in the *Christian Guardian* of Toronto.]

2nd. The Canadian Wesleyan Methodist Church, Rev. Enoch Wood, of Toronto, President of Conference, *fellowships* with, countenances 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, get their Canadian 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 demit, 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 or 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.

3rd. 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 pains and penalties of that British law, are we free from it? Shall we prefer Republican maxims, religious and political, to our free monarchical institutions?

4th. 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 Rev. Enoch Wood,—also Rev. Robert Cooney, D. D., of Guelph, and Rev. Lewis Warner, District Chairman, are stated in the handbills as to be present at the meetings!

5th. The Subscriber will D. V. continue as heretofore, to take every means in his power (while the evils of the said fellowship, &c. exist) which time, influence and money give him, with the aid and influence 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 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. 17, 1856.

[FOR THE COLONIST.]

JANUS-FACED METHODISM—AND SLAVERY.

To the Editor of the Examiner.

SIR,—Your paper of the 18th instant contained an anonymous communication, signed "An Outsider," and dated, very extraordinarily to me, from Berlin, containing statements very apparently written under much irritation, regarding the very just and truthfully made accusations which I have brought under the notice of a Canadian people, against the "Wesleyan Methodist Church of Canada," as to their having a *fellowship*—and a connection—with the vile system of American human chattel Slavery!

Your paper has on more occasions than the one I now respond to, contained *anonymously* written *personal* reflections against myself. Such is to be regretted—I depart so far, from a rule, and notice the above-hidden writer, who is a Wesleyan Methodist. A writer in secret and under a *faux* disguise, may think he can escape exposure,—in some cases he so escapes. Not so in this instance—I bide my time, and the proper time. I however thus publicly warn you, that you are not doing a public or a private duty,—and the Press is often at fault, yet where in things earthly is there not some *imperfection* [though some believe in a fanciful opposite],—in admitting *anonymously* *personal* reflections, when you know, that I have not brought any of my accusations as respects the question of Slavery, in that shape, nor can I be accused of having made any *personal* statements as your correspondent has done—I avoided such. I am responsible for what I state, and I take the risk and responsibility. I therefore warn you.

I have in this matter of the "Slave question," all along confined myself to the simple position—of *fellowship* and *recognition* by Tract and Religious Societies and certain Churches in Canada, with pro-slavery and silent, religious organizations in the United States, and of their circulating and thereby indoctrinating also, in Canada, a system of *republican* political principles, derogatory to our monarchical institutions and free government, and to a justly British supremacy. Besides such publications, when copies, could not be trusted to as being *genuine*. Your correspondent, for a purpose easily seen, widens the ground, and refers to American Churches in the United States. I shall follow him.

To resume,—the scandalising writer who so writes to you, and which you have so published, in all and every part of his letter, deals in personalities, with not a sentence of contrition for the gross and exposed iniquity, which his *cha cha*, the Wesleyan Methodist in Canada, has perpetrated on the Province of Canada,—since the first introduction of its principles into this British Province by a pro-slavery Church,—which then trafficked as yet it deals in human flesh! They were introduced in the bonds of slavery, have been so held on the people of Canada by the Methodist preachers, till this very day,—and the laymen of that church in Canada, well knowing the Rev. John Wesley's saying, that "Slavery is the sum of all villainies," have been most grossly imposed upon by said Preachers. Worse than all this,—the laymen cannot help it. They are under as pure and perfect a despotism,—and a tyrannical system,—as can be pictured, far exceeding any political despotism which is known, not excepting that of Russia or Austria, or that of one, which they—the Preachers by their printed periodicals in Canada,—so much write against, namely, the Pope of Rome.

Apart from my present remarks, it may be said very truthfully, that the Pope has in a christian manner, and by a christian example, (worthy of a *strict imitation* by the said Methodist Preachers), put forth a document in favor of a righteous humanity, against Slavery, which I challenge the said Methodist Church in Canada to produce an equal to—or within any degree of comparison, it perhaps *suceeds* by it will be admitted as a comparison—(see the noble and truly christian document, dated from Rome, 3rd December, 1839). It is a document, Sir, which can be produced in evidence by the much reviled Roman Catholics of Canada,—to shame the *slam* ignorant Teachers and Preachers of christianity, of said Methodist church, and should in its *pure* cause cause a blush of shame, where such a virtue exists, to arise, on the cheeks of every lay Methodist, when the *vile, inhuman and inhumane acts of his own church*, as to Slavery, are put before him in contrast. *Jegar Sabadutha!*

But where will we find the *contrast*—the acts of the Wesleyan Methodist church in Canada. They are to be found in the histories of his Church, published in the United States, and against which, there is no exception, protest, remonstrance, or explanation published by the said church in Canada! Hear that, Canadians. Against the acts of seeing advertised "A minister for sale," duly licensed,—with the buying, holding and selling, of human beings as slaves, by Ministers, class leaders and laymen, of the Methodist church,—I challenge the said church in Canada to produce to Canadians a remonstrance. Nor can the wily *Christian Guardian* of Toronto (the organ) be referred to. No,—they cannot do this—for the said church in Canada, fellowships and fraternises with,—and hugs and kisses,—the pro-slavery Methodist Episcopal church (North) and from said *cha ch*, before there was any nominal division into "north" and "south,"—the said Methodist Church in Canada, originated, remained for many years as one and the same,

calls itself still of that church, designating it as "our church" and our Mother church" (for the British Wesleyan church is not the father or mother of our Canada Wesleyan church) and continues now, in *Notes*—(for reasons explained and in my possession, at the last Quadrennial Conference at Indianapolis, Indiana, in May 1856)—Worthy Slave mother,—worthy fellowship and kissing daughter! Methodist laymen in Canada, you know not these things—Why?

Your correspondent, Sir, cannot plead an excuse, that he was not referred to authorities in this matter, for, if my memory fails not, he was premonished by me, so far as to be told where he would find my statements verified. I do not take him to be altogether, one of the "religious ennuuchs" in his church,—though, God knows, that class is numerous enough, yet, even of those who cannot, by our common school rules, obtain a third class certificate as a common school teacher. Yet, they are to be admitted to burlesque the people, as public indoctrinators of God's holy laws and word! No wonder, that the assertions of the opponents of christianity,—in this enlightened and semi-un-christian age,—are based on truth, when the good, the noble, and the piously educated in all our churches feel that the profession of its teachers is lowered by uneducated and unlettered men being "let in" to a "standing" as public Ministers, who are as much fitted, by comparison, to be on a platform with a regularly taught Divine, "as our great grandfather's bull call!" (Smith).

Nor can the head of the Delegation by the Wesleyan church in England, Rev. J. Hannah, D. D., or his partner in that delegation, Rev. F. J. Jobson, A. M., while they were,—for they were—in Indianapolis in May last, at the Conference referred to,—nor can they plead ignorance of the objections raised by me in Canada, for they were supplied by me while there, with papers and my letter of protest. Nor can the Conference in Canada either, put forward a plea of ignorance,—for at it, in June, 1855, at London, C. W., where they appointed as delegates the Rev. John Ryerson, and Richard Jones of the Canada church, (one or both of whom were ordained in the Methodist Episcopal Church) also to go to said Conference at Indianapolis in May, 1856, with a special address—they were supplied by me with printed statements and a special letter,—and your correspondent perhaps knows who carried and delivered them! Shame!

Again, a full statement was given by me to the public in the *British Colonist* of Toronto, in its issue of 12th January, 1856, showing the connection link between Canadian Wesleyan Methodism and the pro-Slavery Methodist Episcopal Church (north), and authorities were there given, which statement was the result of a communication of a simple kind, sent to the *Christian Guardian* of Toronto, in reply to personal remarks by it, as to Slavery and the writer, but that despotic journal gave no heed to remonstrances however just, or to plain facts. But we put the matter before the public and circulated some thousands of copies of the same. The *Guardian* has never met our facts, kept a silence, and has gone on in the same course of contemptuous indifference to so vital a question. No, that journal is of no avail for showing to the laymen how the evil is, or propositions for a reform.

Produce authorities, your correspondent now is urgent for, as if what has been done was not enough, as if what exists is unsatisfactory to him, though clear as ethereal light to others. Why, Sir, I am not so foolish as to spend any time or money as to write and to print references at length. I have referred in the course of my writings these two years to many authorities by chapter, page and verse,—and if your correspondent who is an anonymous one too, please recollect,—is too lazy and stingy, as not to buy, search and find, as I a layman have done, the fault is his. To satisfy your readers, however, I here name three authors of undoubted authority: Orange Scott, William Goodell, and Luther Lee. Enquire at 48 Beekman street, New York, at Syracuse, N. Y., at the American Reform Tract and Book Society at Cincinnati, and at the office of that humble and truly pious body, "The United Brethren in Christ," at Dayton, Ohio, and my statements will soon be verified. But they must be my own statements, for which I only am responsible. For once and for ever let this call for authorities cease, for it is the especial duty of Ministers of Religion to indoctrinate themselves in all things connected with the churches of Christ and of Christianity. I refer to Protestants, for it is a shame to some (?) that the Roman Catholic Priest is a Prince in education and erudition, compared with such "religious ennuuchs" as have been referred to.

Wesleyan Methodism, as said is, is only at present a cancer, an hypocritical corruption, a parasite,—in the body politic, a system, as said is, which is the representative of the vilest system of begging,—and that too on false pretences.—I refer to Canada. They, its preachers, pretend or assume and presume to be, for their pride is mountainous,—Himalayan,—to be a church of Christ forsooth, when they fellowship with, and give public currency to the books, &c., of a church which has within it a doctrine of devils, namely American christian slavery, founded on "American christianity."—"I would not that ye should have fellowship with devils."—*St. Paul.*

And pray, what is "American christianity?" The Hon. J. G. Birney, formerly of Kentucky, has declared (and he knew) that the "American churches are the bulwarks of slavery," and Mrs. Stowe has put it in words which have embalm'd it, namely, "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." It is thus, sir, that the law of the land, in a country and under a government the people of which despise and cry out against a state church and state people, that they are themselves, for the present, chained to the doctrines and sinful sayings of man—of their State government; making their American christianity subservient to the laws of man,—to human laws, thereby having a higher law,—namely religion, subservient to a lower law.

American evangelical christianity, is quite another thing. With it there is a free gospel and no acknowledgment of the maxim, "that the higher law must yield and be yielded to the lower." But are we to look generally for this pure evangelical teaching in the M. E. church (north or south), with whom our proud despotic Wesleyan Methodist preachers in Canada fellowship?

American christianity! the upholders of it are the chief among those who are detractors of other governments, and of our own, in Britain; because there, there is a connection, as it is called, for political purposes, between church and state. But are not these churches in Britain, in their religious principles, the original upholders of moral principles which there enter into the composition of the laws of that favored land? The reverse is the case in the United States, for there we find, at the time I write, the church of Christ by name, necessitated and obliged to adopt as principles, and to uphold and promulgate the same, what the human mind enacts!—"teaching for doctrines, the commandments of men!"

State subserviency! it is surprising to witness men of ordinary sense, in America, with their abettors in Canada, proclaiming against a "connection between church and state," when their own system in America is in reality of the character they unjustly are so forward in others to condemn. In Britain, our native land, the doctrines of christianity, are taught and preached, with the state churches and with the others, as free as the winds of heaven blow.

American christianity, and Wesleyan Methodism in Canada, forsooth!—the former, as so fellowshiped with by the latter—is as the Simoom blast or the scorching Sirocco of the desert! It to make the desert "blossom as the rose," would be to expect Acacia perfumes from the breath of the Devil! "American christianity!" ask Father Bonney, p. 98 or 102 of Maclear's of Toronto, edition of Mrs. Stowe's celebrated book "Dred,"

on southern religion and southern slavery and manners. "American christianity!" is

"A cry of hell-hounds never ceasing barked, With wide Cerberian mouths full loud and many, A hideous peal! Yet when they list, would creep, If sought disturb'd their noise, into her womb, And kennel there. Yet there still bark'd And howl'd within usen!"

Canadian Wesleyan Methodism forsooth! in this your correspondent, "An Outsider," you have the "kennel'd" monster, who under his unknown or unseen name, barks and howls, from the womb of this daughter of a Cerberian monster of iniquity, namely, a Canada Wesleyan Methodist church, a fellow-shipper with "American christian" devils! "Tell it not in Gath, publish it not in the streets of Askelon,—let it be known from the Dan to the Beersheba of Canada, from Gaspe to Sarnia therein,—that here, yes in Canada, we have a Methodist, and there are many of the clerical order, who publicly by said fellowship endorse and uphold and fellowships with the most filthy, brutal, agonizing, mean, inhuman, unchristian, inhumane and devilish system under God's heavens, namely, American slavery!"

But I exempt from these remarks the Methodist E. church of Canada, the Methodist New Connection, and the Primitive M. Churches in Canada. The "Canada Christian Advocate" is the organ of the first, and the "Evangelical Witness" of the second. In a well written article in its issue of 3rd December, (southern methodism) the "Advocate," says: "and it is not impossible but that the people of Canada may have a deeper interest in this question than most people are aware of—let the slave party have every thing all its own way? How long would it be ere slavery would overrun the North and the West, and plant itself firmly along our border?"

This latter remark reminds me to state, what may not be generally known, that on the Canada frontier, with only in one part the breadth of the river Niagara between,—in New York state in 1827, slavery existed,—and in that year on the 4th of July, about ten thousand slaves were freed and manumitted in that State, without any compensation to their owners! But I am reminded still further, as the facts of this Methodism and slavery should be investigated to its utmost limit, that the said Wesleyan church in Canada, was then properly a pro-slavery church in full standing, was connected with, and received a large support from the pro-slavery Methodist Episcopal church (then north and south) of the United States! This dare not be denied. I can refer to the Reports of the Missionary Societies of that church, in New York, &c., and if a file of the "Christian Guardian" is honestly inspected, something there will be seen on the subject, besides the writings of Bishop Hedding, Dr. Bangs, &c. And surprising for the investigator to find too, that the Canada Wesleyan church takes great credit to itself with the said M. E. church (north and south) which commenced the missions, for the means used by it, at and before the year referred to, in converting their "Red brothers" and "Pagan chiefs," by the "White men," (termed used) while at the same time, the said church in New York state, was holding their "Black brothers" in bondage! Even very lately, since we have been a resident of the wild bush in Canada, (and we are now 24 years in it,) and perhaps this system is continued,—colored, not even black, men were turned out of their churches in the northern States when going therein, with the stinging remark, "We don't allow niggers in here!" Deny it if they dare.

But I refer not to these things, except in support of the just accusations against said M. E. church,—and the Canada church is not yet emerged. No, their connection too, with a British confederation, does not appear to have yet banished the "old man" of slavery from their midst. When will they, as preachers, be regenerated? As I have elsewhere stated at length [*Colonist*, Jan. 12, 1856] 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 wish" in Canada and farther north."

We do not find, that in Britain, before the Abolition of the slave trade in 1807,—as history can tell us,—we do not find that the mouths of the ministers of Christ were gagged, or that they were "tarred and feathered," or scourged with the slavery whip, or that there was any restriction of the freedom of speech, as there is at this moment, where "American christianity" is taught, and with which the Wesleyan Methodist Church in Canada, fellowships!

Wesleyan Methodism in Canada,—I refer not, and have not referred, to the religious principles of Methodism, as enunciated by John Wesley, the "father of Methodism." Methodists, in this matter, have tried to inveigle doctrinal differences, and have made slanderous personal allusions. It is a part of such kind of christianity to do so. I have referred to the system degenerated in a class in Canada, which has been parasitised (stuck) upon the sympathy of the sympathetic and humane of any church or of 'no church,' for their means of living and for building houses "to merchandise therefrom," whose records shew a barefaced impudence, in collecting monies "from all sorts of people" because they are, professedly, ministers of Christ. I need not refer to "ennuuchs" or "bull-calves"—they are in the number. If our Saviour was on earth now, it is not uncharitable to assume, that as He scourged out from the Jewish temple of old in Jerusalem (with a scourge of small cords) those who secularly trafficked there, and when He said these memorable words,—"make not my Father's house an house of merchandise,—ye have made it a den of thieves,—ye cannot serve God and mammon,"—that He would in performing the same office now so much needed, take a Kehoboom whip,—who said about a thousand years previously, "my Father hath chastised you with whips, but I will chastise you with scorpions,—my little finger shall be thicker than my Father's loins."

And who, sir, is "An Outsider," but an eleemosynary patient, under the same system, and would be one of those to be whipped out by Him, was He now on this earth, and the scourge would need, as likely, to be one from "a little finger to a man's loin!"

Your correspondent refers to the Presbyterians. The Presbyterian Ministers in Canada, whether of the Old Church,—of the Free, [to which we belong] or of the United,—their motto is, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation," and which is one very applicable with Romans ch. 10, verse 3, for the presumptuous Methodist church in Canada, and a study with the parallel passages for all "religious ennuuchs"—and there is this noble command also, "Fear God, honour the King," a saying worthy of the Protestant church which adopts it,—and there is another, "speaking the truth in love,"—and another, for your correspondent especially, "One is your Master, even Christ." [He can ponder on the "woes" which follow, at his leisure—see verse 28]. But he is no "washing the feet" follower of the meek and lowly Jesus. The letter of "An Outsider," contains in all its innuendoes, falsities and obscurities, too much proof that he is not.

One instance. He refers to three tracts on slavery. He little knows the "history of the three tracts of the Methodist church" (north). We refer him to the Dayton authority. It is this: When the said Methodist church (north) is accused in the Southern States of being anti-slavery, and of having published so and so, they produce their list of books &c., and not one objectionable book or tract on that subject can be traced.—When again, they are accused in the northern and free (?) States of being pro-slavery and supporters of the vile system,—they produce lists for the north where can be seen such three tracts as you, correspondent refers to. Hence the title too of this letter,—Janus or double-faced Methodism. But why are not their books of discipline and rules, north and south, produced and referred to? They will tell a tale of

Slavery,—of subserviency, body and soul to the slave power! Know these facts, Canadians. I defy contradiction. And what is the practice! Look at authorities since the division in 1844, and at the facts in "A Minister for Sale" as advertised. Ponder on them,—and the fellowshiping church, with such slavery, every shilling you give to their begging and sinful beseechings, is given to support such a state of things.

As, in conclusion, some of your readers may wish to have in a succinct or concise shape, the whole question of slavery revealed, let them order and then think on these books, a list of which is appended.

Of periodicals, I have published a list formerly,—but I cannot refrain again repeating the obligations I lie under to the *Independent* of New York, for general sound religious and secular information on American matters. That paper should be in the hands of every Minister of Religion in Canada. It is conducted by Philanthropists, men of humanity and known ability. These, with the references previously given, will convince the most sceptical,—unless he be a "religious ennuuch" or a "bull calf!"

It is a matter of importance that the British Government should be cognizant of the proceedings of foreign bodies in any of its provinces and colonies. Political disturbances have happened in Canada since we became a settler,—and how far ramifying influences of colporteurs, missionaries, &c., from foreign places with books compiled for republican institutions, or such in any manner circulated amongst the people, induce ideas of discontentment, &c., can be thought of (see "Home Evangelisation," pp. 171, of A. Tract Society and also of the A. S. Union, and from 200 Mulberry street, New York, of Methodist Episcopal church (north). And also how far the proceedings and books, &c., to suit, in the various Missionary stations occupied by foreigners in the East Indies,—can also be thought of. There is a mission also among the Santals in Hindostan and many other places belonging to Britain. The quality of the literary and religious knowledge given, is what we revert to. And the same hint can be taken as to the Armenians, Nestorians and in Syria, &c., in Turkey.—The reports of the Missions are worthy of a reference.

It is not for one person, a layman like myself, perhaps, to say,—but under these "maple trees of the forest," where I have been for so many years, I am not afraid to meet all the Ministers in Canada, of the churches I have objected to, on the subject of their fellowship,—nor on the question generally of slavery. But one at a time. I labour by candle-light. The Regular Baptists of Canada (*Christian Messenger*, the organ) met a check from me one week, and I am on their heels now; and the Wesleyan Methodists met the following week, what they cannot in truth deny or contradict, (see my notice No. 14). What my next notice may be, I will not be responsible for—the Methodist Ministers can try and defend themselves if they can,—in England.

It is not for a Canadian, Sir, to remain quietly idle, while a net of superficial republican and human slavery principles are endeavoured to be saddled on the people of a British Province, which I have publicly accused the Wesleyan Methodist church in Canada [as one body at least] by its Preachers, of endeavouring to promote by the fellowshiping and connection with, and in widely circulating the books, &c., of a pro-slavery republican church, as the Methodist Episcopal church [north] undoubtedly is, as characterised by American writers. It is not for a British subject to see, and not to make known the fact that republican principles are printed for and circulated by said Wesleyan church, amongst the youth in Canada, such words for instance as these: "Why, we don't have any Kings or Queens either in this country. We are all republicans. We don't believe in Kings, Crowns or Kingdoms. We are in favor of States without Kings, unless it be the Citizen Kings! Bravely spoken my little friend." It is not for such, Sir, to pass passively unnoticed, the "worming" into a loyal community of such principles by such men in such a capacity, where the hearts of men and women are softened [in this case to sin]. It is not for such, Sir, to pass unobservant the undeniable fact, that many of the Preachers now ministering in Canada in said church, have been indoctrinated and taught, and ordained in said slavery and republican Methodist Episcopal church [north]. It is not for such to pass by the fact, that the said church in Canada, dimitts,—sends,—with the usual certificates, their preachers direct into the bosom of said republican church [north]. It is not becoming the character of any public officer under government in Canada, [and I am, as you know, one in a prominent position in this country,] to view listlessly and with indifference, conduct such as I have referred to—and to the loyal and humane people of England, these facts as above referred to, must also be made known, for a searching enquiry into the whole subject, a subject which should be investigated—as regards Canada, the land of adoption for so many of us who have beating hearts for Britain's welfare, and who pray for our Sovereign's and her government's success—in all that is good and humane,—for English bravery and English humanity go hand in hand.

Yours, &c., J. J. E. LINTON. STRATFORD, C. W., Dec. 20, 1856.

- List referred to:—
1. Slavery and anti-Slavery, by Wm. Goodell, New York, p. p. 606, a complete history.
 2. The Slavery Question, by Rev. John Lawrence, Dayton, pp. 224, [a complete *multum in parvo*].
 3. Teachings of the New Testament, by Rev. Joseph P. Thompson, D. D., New York, 1856, pp. 52, [valuable].
 4. Scriptural views of Slavery, by Rev. Albert Barnes, pp. 384, Philadelphia, 1856. [an unanswerable book.]
 5. The North and the South. A statistical view, &c., pp. 134, Jewett & Co., 1856. [This book is an authority to silence every pro-slavist.]
 6. The Key to Uncle Tom's Cabin, Jewett & Co., Boston, [and see Appendix to "Dred."]

British Wesleyan Methodism & Slavery.

To the Editor of the Morning Advertiser, London, (Eng.)

SIR, STRATFORD, Canada West, 3rd January, 1857. I hope you will permit me to lay before your readers and a British public, the following extract from a communication by me, referable to a letter which I see has been addressed to your paper, by that friend of humanity, the Rev. Edward Mathews, regarding British Methodism and Slavery. I am induced to write this now as it was only this week that said letter came under my notice, in the *Anti-slavery Advocate* received from friends in Bristol.

The extract is as follows: "2ndly, I find in a number of the *Anti-slavery Advocate* for December, (Dublin and London) as published by Mr. R. D. Webb, of Dublin, in a letter addressed to the *Morning Advertiser* (London) by that indefatigable anti-slavery worker in humanity's cause, the Rev. Edward Mathews,—dated from Leeds 23rd of Sept., that the Rev. F. J. Jobson, A. M., of the British Wesleyan church in England, in a conference, apparently then but lately held, at Bristol, stated that the Methodist Episcopal church (north) of the United States, is opposed to Slavery, in fact is anti-slavery." I denounce that statement, so made in said Conference, by Mr. Jobson as a false statement.—The M. Episcopal church, (north), according to sound and evangelical writers in the U. S., admits slaveholders to its bosom, and to every church privilege, and its class-leaders, members, and even ministers, buy, hold, and traffic, in human bodies and souls! Let that truth be known, and widely spread in Britain,—and I, an adopted Canadian of high 24 years' residence, of the Free Presbyterian church, am ready to show by the proofs I have in my writings referred to, that what I state, is true.

Let me premise, and enquire of those to whom this is addressed, why is it that a fellowship so direct exists between the pro-slavery M. Episcopal church (north) of the United States and the British Wesleyan Conference?—It would be a most proper investigation to make. The noted pro-slavery Methodist Episcopal church (south) which has now, I understand, ignored any reference to Gospel authority against slavery,—fellowships with its sister church (north) and the latter had, not so long since, one of the pro-slavery Bishops of its church (south) officiating at a ceremony as to

a church dedication at Newark, New Jersey, U. S. within a few miles of New York!—That is nothing, even as to New York, for what steps can the Methodist Episcopal church there,—in its large importance,—(for the said Methodist church by its preachers is proud, self-righteous and tyrannically despotic, no unknown features in such Methodism) what steps can it show to a British public, of its exertions to ferret out and stop the slave vessels which sail from that port, or to enlighten the public feeling so apathetic on the subject, or to advocate the coloured citizens' right when the ejecting by brute force of coloured citizens, even ministers, and even ladies, from the public conveyances in that city is inhumanly and unchristianly countenanced?—That church can shew no practical steps.—None. Yet it is kissed, hugged, and fellowshiped with, by the British Wesleyan Conference, and by the Wesleyan church in Canada,—which latter now exists under British Conference influence! Let the truths be known in Britain. My printed statements of January 1856 (Published at Toronto, C. W., in the *Colonist* and in a separate extra) and of a late date, 20th December, in the "Voice of the Bondsman," No 2, being a reply to personal attacks of an anonymous Methodist,—will show more of the Canadian fellowship and connection than there is now room here for. The papers will be found at the Bristol and Edinburgh Societies referred to.

"And it may be proper here to remind and to inform you, that the said M. E. Church (north) meets quadrennially (besides having annual conferences in its several districts), its last Quadrennial General Conference was held at Indianapolis (Indiana) in May 1856 and beginning of June, and at that Conference were the Delegation from England, from the British Wesleyan Conference, composed of Revs. J. Hannah, D. D. and F. J. Jobson, A. M.—and also the Delegates from Canada, bearers of an address passed at the Canada Conference at London, C. W., June 1855, to be presented in May, 1856; and these Delegates were Revs. John Ryerson and Richard Jones, both at least one of whom were ordained by and had previously, resided in the United States under that M. E. church, (then north and south being one) and that too when it was a slavery church in one body from New Orleans to Lake Ontario,—the Canadian frontier,—and the proceedings of that General Conference, with votes, and pro-slavery actions, are now lying before me, as I pen these lines, as published by the church itself;—and from which alone, apart from other valuable testimony, I can so confidently state that the said Rev. F. J. Jobson has made a false statement!

"So false is that statement, that the Episcopal address, signed by the seven Bishops of the church, and presented to said General Conference, admits slavery, and the buying and holding and disposal of slaves in its members and even in its preachers and ministers, (two classes), further yet, the book of discipline and rules of that church, recognises and embodies in the bosom of [the church, (to keep it warm with christian purity!)] the foulest and rankest system of buying and holding slaves!—Let the books, &c., be produced!—Avaunt! with such an imposition on a British public, as the statement so made by the Rev. Mr. Jobson,—Am I to believe what I read and look upon, or to believe the lie put by Mr. Jobson before a British public!—And the proceedings of that General Conference ended, just as epitomized by Mrs. Stowe, in her noble book "Dred," (see appendix)—Jegar Sahaduth!

"Further still, I may state, that I laid printed and written papers, containing declarations against Canadian fellowship with pro-slavery bodies of the U. States, before the said Conference in Canada, in June, 1855, and I wrote from where I now write this (Stratford, C. W.) a special letter, prepaid, to the Rev. Dr. Hannah, enclosing papers, and with a written remonstrance in my letter, on 30th April last, addressed to him at Indianapolis, (Ind.) regarding said fellowship by the British and Canadian Wesleyans,—and a sufficient number of printed papers were otherwise sent by me, to Indianapolis, in May, 1856, to shew a British feeling against the curse and sin of slavery, as so homologated and trafficked in, by said M. E. church (north) and fellowshiped with in so disgraceful a manner by said British and Canadian Wesleyans. Let Dr. Hannah now produce my letter to a British public!"

I may state in conclusion, that I am an emigrant of 1833 to this place (then a wilderness with the roaming Indian) from Scotland,—and full sets of my anti-slavery papers will be found at the Bristol and Clifton Ladies' Anti-slavery Society, (Miss Estlin, Sec'y.) and with the Edinburgh Ladies' Emancipation Society, (Miss Wigham Sec'y.) the latter society being possessed of some personal information as to the writer. I am known also, at the Canada Company's Office, St. Helens Place London, and I hold an official government situation as Clerk of the Peace in this County (Perth).

Respectfully, I am, Sir, Your very Obedt. Servant. J. J. E. LINTON.

NOTE.—Notwithstanding the declarations of the Rev. F. J. Jobson at the meeting at Sheffield, England, on 21st Nov-1856, (which we have seen reported in that neat monthly periodical, the *Anti-slavery Advocate*, London and Dublin, January, 1857), we are compelled still to adhere to our statements in the above letter, and it would be better and more complete, if the full reports say in the Western *Christian Advocate* of Cincinnati [Ohio] which press removed pro tempore to Indianapolis to report the proceedings of the Quadrennial Conference (which reports are before us), were published for a British people, who are so able to judge for themselves. Along with such, let the extracts from Books of Discipline, &c., be also printed and put before a British people. But better still, let a neutral party as an investigating Committee be appointed, and besides the authorities we refer to, correspond with Messrs. Lewis Tappan, and William Goodell, and Dr. Joseph P. Thompson of New York, and others there, who will tell the truth, and not let the garbled statements of interested parties like Mr. Jobson, [who resides in England] with his position as a minister, beguile honest people. Will the public look even at the facts as to the M. E. church [north] which are stated in the Notice No. 6, "A Minister for Sale."—These alone close up Mr. Jobson's mouth, and his jesuitism and misstatements.

PERIODICAL ANTI-SLAVERY PUBLICATIONS.—The *Anti-slavery Advocate* is printed and published monthly by Mr. R. D. Webb, at Dublin, and published also at Tweedie's Strand, London. The *Anti-slavery Reporter*, of the British and Foreign Anti-slavery Society, Mr. Chamerozov, Sec'y., is published monthly at New Broad street, London.

In Canada there is one publication only, the *Provincial Freeman*, which advocates anti-slavery interests [besides our humble sheets and extras, and our's are gratuitous and voluntary].—It is published weekly at Chatham, C. W., by J. D. Shadd & Co.—Messrs. Shadd's family are free coloured emigrants, who emigrated to Canada from Pennsylvania, some years ago,—and are educated and respectable,—and knowing as they do, the peculiar interests of the class of people whose welfare they wish to forward in Canada, we would wish to awaken attention to the exertions of Messrs. Shadd and Sister [Mrs. M. A. S. Carey] and crave aid from all humane and christian people to support their exertions in their publications. They know how the fugitives and others, from the land of Bondage, arrive—where they arrive at in Canada,—and what help they receive, and who it is who help them in an honest and liberal way. Let us awaken attention to the efforts of the coloured people about Chatham,—and we hope that British solicitude and sympathy, and monied help, will also be extended to those who are and who reside on British colonial soil, and who promote the interests, on the spot, of those who flee for "liberty dearer than life." There has been some neglect, somewhere, as to the matter of what we write. A correspondence with the Messrs. Shadd might lead to some useful information.

PLEA OF IGNORANCE IN CANADA.—NO PLEA NOW.—There is no body of professing christians can now urge the plea of ignorance, that they were not aware of the pro-slavery and silent nature of the religious organization in the U. States, which have been coquetted, fraternised and fellowshiped with by our religious bodies and leading professing religious men in Canada. That plea will find no support, for we notify our readers, that our various publications by way of remonstrance have been sent to all religious bodies in Canada—to laymen—and to the Press, religious and secular. Besides, we have advertised the object we have in view, in many newspapers. We regret, however, that christian duty, and christianity itself, should have been at such a low ebb, in its first principles, Love to God and man, as to have required any indoctrination. If ever a plea of ignorance is urged, we should like to be informed of the party and the address.—[prepaid.]

The letter to *Morning Advertiser* is in that paper of the 27th January.