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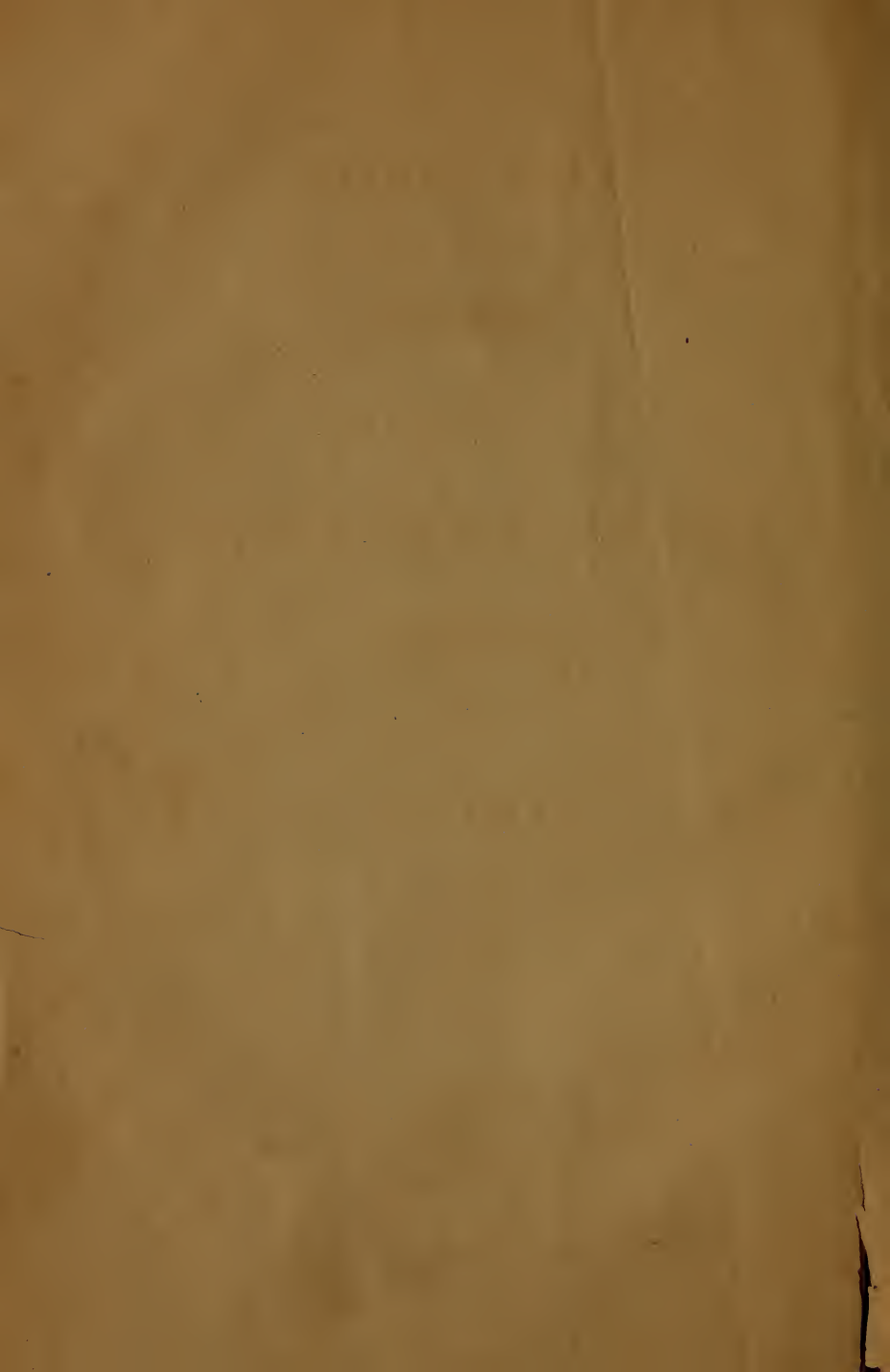
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WEST INDIES.

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EXTRACTS

FROM THE JOURNAL OF

JOHN CANDLER,

WHILST TRAVELLING

IN

JAMAICA.

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PART I.

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∞ LONDON:

HARVEY AND DARTON,  
GRACECHURCH STREET.

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HARVEY AND DARTON, PRINTERS, GRACECHURCH STREET.

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## EXTRACTS, &c.

AGREEABLY to the minute of the Yearly Meeting of 1839, encouraging the Meeting for Sufferings to send out to the West Indies one or more friends, with a view of inquiring into the present condition of the newly-emancipated Negroes, and also of ascertaining in what way the funds at the Society's disposal might be most satisfactorily applied, the proposal of our friend John Candler and his wife, of Chelmsford, to undertake this interesting and arduous service, was accepted, and they sailed from Falmouth, on the 4th of 11th month last, in the government packet-ship, Magnet, bound for Barbadoes. The following extracts, from the accounts transmitted of their proceedings, are printed for the information of Friends.

*Kingston, Jamaica, 23d of 12th Month, 1839.*

HAVING dispatched one letter from Cape Haytien to my sisters, and prepared another, giving an account of our voyage, I now sit down to communicate a few particulars that may perhaps be interesting to thyself and our other friends of the Committee. On first day, the 24th ult., when about 400 miles from Barbadoes, we discerned a sail at sea, which the officers of our ship pronounced, from its appearance, to be a slaver. The commander, on the first day before, had called over the muster-roll, and read the prayers and lessons of the Church of England: on this occasion he put off the religious service, stating as a reason, that the strange vessel was suspicious craft, and must be narrowly watched. The port-holes were ordered to be opened, and the guns got ready, and powder and loaded fire-arms were brought on deck from the magazine. The Magnet, our vessel, is a man-of-war gun-brig, but has no authority to pursue or detain slavers. During the pre-

parations, myself and wife, and our young friend —, retired to our cabin to enter on a service, which I hope will be ever dear to us, that of waiting on a God of peace: we felt not the least alarm, and the circumstance was, perhaps, useful to us, in bringing our Christian testimony against war to the test of individual principle in our own minds, and as leading us to look forward with hope and confidence to the time when all fightings shall be at an end. Before we left the cabin we heard a commotion on deck: the sailors were moving one of the great guns near to the fore-castle, and there was much excitement. The commander had hoisted his pennant and flag, and the stranger making no reply, he was preparing, according to the rules of war, first to fire a-head of her, then to fire over her, and then to fire into her; but before the match was applied she hoisted Sardinian colours, and we were compelled to move on. What she really was nobody could tell, perhaps a slaver, perhaps not; but the officers said the colours were very likely meant to deceive us. The commander said he once came up with a slaver in distress, whose captain the night before had thrown fifty of his slaves overboard for want of water, but he could neither take nor detain the vessel; he sent them, however, a supply of water.

We arrived at Barbadoes on the 6th instant, having been thirty-two days at sea, without once seeing land, and the same night set sail again by the mail-boat for St. Thomas. We had experienced some sea-sickness on board the Magnet and much discomfort, and for a few days some miserable feelings arising from squalls and head-winds that made the ship pitch and roll, the timbers creak, and heavy things to roll and tumble about on deck and the cabin-floors, so that we could not stand to dress, and had several bruises. We had dreaded the change to the mail-boat, which is a much smaller vessel, but found it on the whole an improvement: the passengers were reduced in number and the berths more commodious, and we could take all our meals upon deck under an awning. Enjoyment might now be almost said to begin: we were favoured with good health, lovely weather, gentle breezes, a smooth sea, and sailed among beautiful islands which it gladdened our eyes to see.

Our captain, contrary to his regulations, stopped at Martinique, and allowed us to land at St. Pierre. Nature has done much for this lovely island, spreading over it the beauties of tropical vegetation and a fertile soil, and man has done much to deform it. Slavery lingers here, and the lot of the servile population is still so hard that they are constantly making efforts to escape. Joseph Sturge tells us, that large numbers had escaped to the British islands when he was in the West Indies. I mentioned this fact to one of our fellow-passengers, a slave-owner at St. Thomas, who denied it, and said it was impossible; that the French government would never submit to have

its runaway slaves harboured in the neighbouring islands, and that the English would not dare to detain them. I told him to make inquiry on shore. We all took a different course in the town, and went to different quarters. When we met again on board the vessel, my aforesaid friend said to a Kingston merchant, a thorough-paced planter's man, "Mr. Candler was right." Yes, was the muttered reply. My wife and I went to a large hotel kept by a Barbadian woman of colour. I asked her how things were going on in Martinique? How are they going on? why slaves had got to be of no value now; she would gladly sell all she had for eighty dollars a-piece: two of her slaves had lately run away to St. Lucia, and there was no getting them back again: she wondered at one of them, for she had never even slapped her in the face: it was infamous, and the French government winked at it. I asked her how the slaves got away? In boats, she said, and on rafts, and many of them were drowned: the coast-guard had often seen rafts upset and the negroes perish, but now there was a man-of-war to sail round the island and keep the shore. As a further confirmation that the system of escape continues, I will here copy an article of session news, which I saw in the "Journal Officiel de Martinique, 27 Novembre, 1839." "*Par arrêts du contumace. Les nommés, Joseph, esclave du Sieur Louis Marie, habitant aux Trois-Islets; Jonas, esclave du Sieur de Vassoigne; Elisée, esclave du Sieur Ferdinand de Pelletier, accusés, 1<sup>o</sup>, d'avoir soustrait frauduleusement une pirogue, à l'aide de laquelle ils ont fui dans une colonie étrangère; 2<sup>o</sup>, d'avoir, dans la nuit, pénétré dans la maison du dit Louis Marie, et d'y avoir enlevé les divers agrès et apparaux de la dite pirogue, &c., ont été condamnés à recevoir chacun 29 coups de fouet, et à cinq années de chain de police.*" So that when they are caught, which we may hope they never will be, they are to receive twenty-nine lashes each, and to work five years in a chain-gang! Another number of the same journal advertises six runaway slaves, caught in the act of decampment.

I was told at St. Thomas' Town that fifty slaves had run away from that island to Tortola: some of the slaves escape to Dominica, but more to St. Lucia; and Captain Stuart, who is now in Jamaica,—but I have not seen him,—told the captain of our mail-boat, that he had in his possession a piece of cork on which a slave floated from Mariegalant to Dominica, about sixty miles, exposed to sharks swimming around him, and that he was picked up, exhausted and senseless, on the shore.

At Tortola I visited the national-school founded by the bishop of Barbadoes. Boys, girls, and infants are all instructed under one roof in a splendid room. A coloured master and mistress, a female superintendent, and an under-teacher were all in attendance; and groups of children, black, white, and brown, mostly jet black, but classed without distinction of colour, were receiving instruction: the first class read remarkably well, and the

children altogether exhibited a liveliness and intelligence quite equal to what we see in England. The Wesleyans have three other schools in the island, which contains about 6000 inhabitants. Since the abolition of slavery about 600 of the labourers have emigrated to Trinidad, to get higher wages, as Tortola, though a lovely island, is very poor, and the wages only about 5s. sterling per week. St. Thomas' Town abounds in stores well furnished with merchandize, and here the slavers come to purchase their horrid paraphernalia for a new voyage. The port is free to all nations, and only one per cent. is demanded *ad valorem* on goods imported, as a duty to the Danish government: its merchants are prosperous and wealthy. The slaves of the Danish isles know that Governor Scholten is gone to Copenhagen, and they say that when he returns he will bring out freedom: they will be much disappointed. One of the Santa Cruz planters told me that the English had done their best to injure them, and to abolish slavery, but they should have twenty years of it yet! A French merchant of St. Thomas told me that he had recently bought land in Porto Rico, but no slaves, not because he was averse to slavery, but because he was sure, from the present appearance of things, slavery must soon cease even in the Spanish colonies. This, however, is not the opinion of the planters generally in Porto Rico and Cuba, as they readily give 300 and 400 dollars each for newly-imported slaves.

At St. Thomas we changed our quarters from the mail-boat to a new steamer man-of-war of 240-horse power, carrying six officers and seventy men, charged with the mails to Porto Rico, Hayti, Cuba, and Jamaica. Such a vessel, I suppose, never sailed in these seas before, and never before was such a voyage performed so expeditiously. The distance is more than 800 miles, which we ran in four days and three hours, including all stops and detentions. The capital of Porto Rico is a large town and handsome, built at right angles, and beautifully paved: the inhabitants and garrison about 35,000. In walking through its streets in the evening I experienced the same stifling sensation in the atmosphere which we had felt before in Barbadoes and Tortola: it seemed as if exertion would kill me: I walked slowly and languidly, and was almost afraid to walk at all. The West Indies are now very sickly. In Barbadoes the troops are encamped, for the sake of health: we left three army-surgeons there who came out in the same packet. We had one case of yellow-fever on board the steamer, and two others of beginning sickness.

Port-Royal has lost within the year two surgeons and twelve assistant-surgeons, and a great many soldiers and sailors; and the town of Kingston, where we now are, is very unhealthy. Samuel Oughton, one of the Baptist missionaries, tells me he has buried thirty persons of his congregation (a very large one, amounting to at least 4000,) besides many children within the last six weeks.



My dear wife and I are under no alarm; we endeavour to put all our trust in Him who can restrain the sun from smiting by day, and the moon by night; and though now and then a little cast down, and almost ready to doubt whether we can be of any service here, we have never lost sight of the impressions of duty which we felt to leave home, and which still attend us in the work we have entered upon. On landing at Cape Haytien we paid a visit to the British consul, who kindly offered to introduce me to the authorities, if it were my wish to stay or return to St. Domingo: he said they were extremely jealous of the least interference with their institutions, but he was sure that no obstruction would be thrown in our way if our work was one of benevolence. If favoured with health to accomplish what we have in view in this island, it is my intention to proceed to Hayti before we return to England.

I was cautioned against opening my mouth in condemnation of slavery and the slave-trade in Cuba; a fellow-passenger, a Peruvian, assured me that the Spaniard, when aroused to anger, was sometimes ferocious, and a hasty word might cost me my life. We spent two hours in St. Jago, and on leaving it saw and heard things that were heart-aching. As we left the beautiful harbour, a rakish-looking schooner entered it under the guns of the fort: "That vessel," said an officer on board, "is rigged for a slaver, and has probably landed its cargo on the shore, and is going in to refit;" and several persons on board stated that another slaver was lying in the harbour, that landed 180 slaves six weeks ago. These things are talked of unblushingly in Cuba, and seem as common as the sun at noon-day. The people in this region talk and act precisely as if Christianity had no existence, and as if there were no God to judge in the earth. They justify the slave-trade as our old slave-traders did in England before the abolition of the traffic. One man told me that many of the new slaves were so happy they would not return to Africa on any account; another had the impudence to say, that they are sometimes so well treated on the middle-passage, that on leaving the vessel they will cling to the captain as they would to father and mother! We have felt deeply and seriously for poor, injured Africa. When will that dark continent be enlightened, and the white man cease to be a man-stealer? when will "Ethiopia stretch out her hands unto God?"

We reached Kingston on the 16th instant, and after two days of tarrance at one of the hotels, where board and lodging are extravagantly dear, we entered into hired apartments, and engaged a servant. Three of the missionaries have called on us, and kindly offered us assistance; and we have already attended the examination of two schools, on the plan of the British and Foreign School Society, about to break up for the "Christmas holiday," which is here observed by some of the sober blacks with devotion, but by great numbers in dancing, music, and riots. The drums and dancing have already begun, and servants begin to leave their employ-

ment to join in the round of merriment. I have begun my journal, from which I intend to send extracts to the Committee from time to time.

12th month, 20.—In the morning attended the examination of the children at the Independent chapel school, previous to its breaking up for the winter holiday. This school is conducted by a coloured man, on the plan of the British and Foreign School Society, and at the expense of the London Missionary Society. The number of scholars on the list exceeds one hundred, the average attendance seventy; but owing to the sickness that prevails, the attendance on this occasion was smaller. Boys and girls are instructed together, and black, white, and brown take their seats without distinction of colour. The school has been in operation only two years, and many of the older children are just come to it from other schools: they read and answered their school questions in grammar and geography pretty well, and are made to understand the meaning of words, but are far behind the Borough-road children in general knowledge. The scriptural examination was conducted by the children themselves: one child being taken out of a class, others are allowed to ask him questions relating to facts; if he fail to answer, the child who puts the question takes his place, and becomes subject to the same sort of examination. This plan, it is evident, excludes all instructions in doctrine, and unless extended by the master or visitors, is very meagre and inefficient. Some of the black and brown girls came dressed in white muslin, with bands of roses in their hair, and with ear-rings and necklaces. The children are expected to bring threepence, English money, per week for their schooling, but owing to a cause which I shall state presently, only about £24 per annum is received from this source. In the afternoon we visited Samuel Oughton's school, conducted like the former on the plan of the British and Foreign School Society. The master who had long had the management of it, left it about a year ago; he received a salary of £160 sterling per annum, but thought he could do better by keeping an *academy* of his own: the present master is not efficient, and a better one is expected soon from England. The number on the list exceeds 300, including infants, who are taught separately, in a part of the chapel adjoining. The average attendance of larger children is 140, but owing to the great sickness only 102 were present, almost all of them jet black, and very modestly and plainly attired. We examined all the classes, but cannot speak very favourably of their progress in learning. The sum received in threepences does not exceed £25 per annum. The infant-school mistress appears well qualified for her interesting duties. The Baptist chapel, to which this school is attached, will accommodate 2,500 persons,

and is now in a course of enlargement, at the expense of the congregation, to hold 4,000 persons. The congregation, consisting chiefly of black people, pays the salary of the minister and all the expenses attendant on public worship, and has raised this year a sum of £70 sterling towards sending out a missionary, who is a coloured man, educated in Jamaica, to a station on the coast of Africa.

*12th month, 21.*—Received a visit from —, a stipendiary magistrate, a man of colour, who came to Kingston, he said, to find us out, and welcome us to Jamaica, his native island. He lives in the plain, about two miles off, and kindly invited us to his house, and promised to give us all the information in his power on the state of things here.

*12th month, 22.* First day.—Maria and I sat down together at ten o'clock for the solemn purpose of divine worship. A full persuasion attended my mind that we had done right in leaving home and coming to the West Indies; and my prayers were fervent that we might find preservation, and be strengthened to perform our duty in the divine fear, looking to the Lord always for help, and attending to the leadings and instructions of his Holy Spirit. At dinner-time received a call from —, solicitor and member of the House of Assembly. I asked him if we could have access to the county jail; he said he was going there at half-past three o'clock, and would conduct us. We found the prisoners seated in an open court on the debtors' side, and a Wesleyan minister, a coloured man, preaching to them on the duty of repentance. The number of men prisoners is exactly 100, and of women 15; the tried and untried are kept together, old and young, without the least classification. The rooms allotted to the men are small and without ventilation, in each of which ten or more human beings are locked up at night, in danger of sickness and almost of suffocation. The women are better off, having as much room altogether as the whole of the men. The day-yards are narrow and close, and swarmed with musquitoes. Some of the men are set to breaking stones, but the women have no occupation, and employ much of their time in quarrelling with each other. One young negress is sentenced to imprisonment for life for stealing a jackass! This prison needs a thorough reformation.

Received a visit from Edward Wallbridge, the excellent superintendent of the Mico schools, which are a blessing to the whole colony.

*12th month, 24.*— — and —, special justices, called on us and staid several hours, conversing with us on the state of Jamaica, and assisting our inquiries. In the evening went to the committee of the Kingston Anti-Slavery Society, which was attended by W. W. Anderson, the chairman, one jet-black man, a magistrate of the city, two coloured men, three missionaries, a large planter, the missionary superintendent, and myself. A subscription was ordered to be raised for the society in



London, and the chairman accepted the office of delegate to the convention to be held there in the 6th month next. A resolution was unanimously agreed to, "That as entire freedom now exists in Jamaica, an immigration of free black and coloured labourers and others, from the United States of America, would be attended with advantage to all parties." —, missionary of the London Society, kindly offered to take me to-morrow to a station on the mountains, to which he was going to perform religious service. With a feeling of fear lest I should give offence, but very respectfully, I declined the invitation, stating my reasons for doing so. He assented to my views, and then offered to take me over at some future time on secular service, to inspect the settlement, and to call on the proprietor who gave him the ground for building a chapel and school-room.

*12th month, 25.*—Held our week-day meeting to comfort. Dined at Samuel Oughton's with a party of Christian friends, and in the evening witnessed the ceremony of a marriage between two black people in his chapel.

*12th month, 26.*—Went over to Spanish Town, where we spent the day, and were hospitably entertained at the house of —, and lodged there. Called on the custos of the parish, afterwards on —, and on —, who is in office under the government, a coloured man, of very enlightened and superior mind, who gave me much information, and placed in my hands some printed returns made to the House of Assembly, which are very useful to me.

*12th month, 27.*—Returned to Kingston: stopped at the ferry-house, and visited the numerous huts of a negro village, embowered in cocoa-nut trees, by the road-side. These habitations are of very poor construction, wattled and thatched with palmetto leaves, consisting of two small rooms: the cost of erection probably about £15 sterling each. It was holiday-week, and almost all the inmates were at home: the prevailing fever was in many of the houses; several children and two adults were sick; and a poor woman, with elephantiasis, was walking about, her foot of enormous dimensions,—a shocking spectacle. All the houses we entered were furnished with a bed, a table, and some crockery-ware; and attached to the village, raised by subscription among the poor people themselves, is a small chapel, where one of their own number, a Baptist leader, addresses them on religious subjects twice a week: on a first-day they walk to Spanish Town, six miles, to attend public worship. The following wages are paid on the neighbouring estates. For a day's labour on the road or in the fields, from six to four o'clock, 20d. currency, or 1s. sterling: for a day's labour in river or ditch-work, twice that sum, or 2s. per day. Boys and infirm old men for tending cattle, a dollar per week. Rent for cottage and provision-ground, 3s. sterling per week. Thus a man and his wife, if both of them work at common labour, may earn in five days 10s., which



sum, deducting rent, leaves them 7s. a-week clear, with a whole day for their own ground, which, though very poor, probably produces yams and plantains almost enough for the subsistence of their family! We endeavoured to show them how well they were off: they acknowledged it, said they were very thankful for freedom, and hoped, with the blessing of God's providence, they should do well. Most of the occupiers of these huts were married, but not all; and we spoke to them seriously on the duty of marriage, and on the necessity of giving their children a good education. There is a dignity in the carriage of the young negro men and women that is quite striking to a stranger: no servility, no fawning, not a single trace of a late existing system of slavery.

*12th month, 28.*—Attended the petty sessions of the city of Kingston. Some of the worst features of the negro are exhibited in these courts, and the character of the common people, such of them as are idle, ignorant, and vicious, may be studied here better perhaps than anywhere else. Called on —, the intelligent master of Woolmere free-school, and obtained from him the educational statistics of Kingston, compiled carefully by himself, some of which I hope soon to put to the test, by actual observation.

*12th month, 29.* First-day.—Comforted in our sitting this morning with the renewed belief that we have done right in coming to the West Indies, and that Jamaica is our proper field of labour. In the afternoon went with our excellent friend —, in his carriage, to the city hospital. This asylum will hold sixty persons, but contains at this time only thirty-six, three or four of whom are idiots or deranged, and will probably never quit it till they die. The convalescent patients, twenty-eight in number, were collected, and — read to them a portion of Luke's Gospel, which he explained in a plain, practical manner, suited to their apprehensions, and offered up a devotional prayer. We then went the second time to the county jail. I thought it right to offer to take the station, occasionally to read a portion of Scripture with the liberty of addressing the prisoners or not as I might feel disposed by a sense of religious duty, and expect sometimes to be so engaged. Distributed this day a variety of religious tracts, chiefly of the Friends' Tract Society. Some persons came to solicit tracts. Am glad to find that our distribution of these Tracts has produced some effect.

*12th month, 30.*—Employed in reading a back file of Jamaica newspapers—drudgery work, but needful,—and in looking through the Acts of Assembly passed in the present session.

*12th month, 31.*—Rode to Half-way-tree, to attend the weekly sessions.

1840. *1st month, 1.*—Called on —, Wesleyan missionary, and found at his house a brother missionary about to proceed to Hayti to labour in that island; for whom I have selected a number of religious tracts in the French and Spanish languages,

some peace tracts in French, a few English tracts from the Friends' Tract Society, and four of the bound volumes in French. —, a local magistrate of — and a large coffee-planter called on us, a pro-slavery and rather complaining man. One of his coffee-estates last year left him *minus* £300 currency. I asked him if all his estates taken together had occasioned him loss. He could not say they had: the crop on the one he had spoken of had failed. He did not approve the doings of the abolitionists: he had suffered too much by them, but he believed there was no peasantry in the world that would have passed so peaceably and with so little trouble to the masters, from slavery to freedom, as the negro population of the West Indies. There had been much fault on both sides: the masters had been irritated at the loss of power, and were often unreasonable, and the labourers were determined only to work for wages that must ruin them. He thought, however, things would yet work well, and invited us to pay him a visit at his house and in the mountains.

1st month, 3.—Visited the hospital, which is under the direction of the corporation of Kingston, but supported out of the island treasury. The number of patients 260, of whom 80 are lunatics. The wards of the hospital clean and well ventilated, and the sick women apparently well attended to by the matron. The greater part of the patients are men and boys, many of them seamen, who lead a licentious life, and drink to excess, and who, by sleeping on deck in the open air, imbibe the night-dews, and fall sick of fever. Twenty-five persons have died in the men's fever-ward during the last month, some of whom, we understand, were brought in at the last extremity, and died, and were buried, without their names being known. The wards are crowded with the sick, and more room is much wanted. Many lunatics of the milder class are mixed with the sick, for want of accommodation in what they call the asylum, which forms part of the establishment, but is separated from it by the public road, and defended by a high wall. This asylum contains fifty patients, and besides being a very unfit receptacle for the insane, is dreadfully mismanaged. The buildings consist of two suites of rooms, barricaded with iron gratings, having cold stone-floors; several of the rooms without beds, or even a deal board to lie down upon, and very offensive for want of ventilation. Two men patients, said to be violent, were confined in solitary apartments in the stocks, and two women, kept together in a room by themselves, were entirely naked. My wife did not wish to visit this wretched prison with me, and as I came on the keeper un-awares, (there was only one keeper in attendance, and the rooms bolted,) he had no time to close the gratings, so that nothing was concealed. I have visited several mad-houses, but never saw or formed a conception of one in which misery and neglect so cruelly predominate. Several lunatics are often put into one ward, and for want of inspection to restrain, and having nothing to do, and

only a few feet of ground to pace upon, they quarrel and fight. One man has been killed in the night by his companions, and others dreadfully beaten.

*1st month, 4.*—Sold a number of books for distribution. Joseph Wheeler, the agent of the British and Foreign Bible Society, took tea with us, with whom we had much interesting conversation on the state of Hayti.

*1st month, 5.* First-day.—Our usual meeting at home in the morning. In the afternoon, accompanied by —— and ——, attended the county jail. Having felt for some days past an impression of duty to address the prisoners, I consented to have it stated by the latter that a friend from England was present, and had something to say to them. It was my intention to have read a portion of Scripture, but as this had been done previously by ——, who had also made some useful remarks on what he read, I proceeded at once to the matter which pressed on my mind, and was favoured, I trust, with divine help, to relieve myself of the burden. I expressed the sympathy we felt for them, shut up as they were within the walls of a narrow prison, as real or supposed criminals, spoke of the indignation of a just and righteous God against sin, and enforced the necessity of repentance and faith; that without these there could be no deliverance from the power of Satan and a sinful life, and no hope of divine favour. I endeavoured to show them that the door of divine mercy was open to the poor repenting sinner, that Christ had died for all men, and that God was willing to bestow free pardon on all who truly repented, and reverently sought forgiveness in the Saviour's name, instancing the thief on the cross, as a proof of divine love and mercy made wonderfully manifest even at the eleventh hour. Some of the prisoners wept, and one of them entreated me to visit them again, saying, they had no retirement in the prison; and if they wished to cherish good thoughts, they found it impossible to do so because of wicked people about them. I left the prison with a thankful heart and a peaceful mind.

*1st month, 6.*—Attended a committee of the Kingston Bible Society: a great demand for good Bibles in Jamaica, at the full cost price, among the newly-free people.

*1st month, 7.*—Having found a capable intelligent negro, lately a gang-slave, I engaged him, during his spare hours, as a colporteur to sell some of the religious books confided to my care, agreeing to allow him 25 per cent. on the amount of sales. Spent the morning in examining some of the book-stores in Kingston, and making inquiry as to public and school libraries. (On the state of education, reading, and libraries in this city, I intend to send a separate and distinct report when we have visited and examined all the schools.) In the afternoon rode out with a friend to call on a missionary and his wife, lately arrived from the Oberlin Institute, and settled at the foot of the Port-Royal mountains. This day a slaver, captured by the Cleopatra man-of-war, was brought into



Kingston harbour, with 280 slaves on board; but owing to the smallpox on board, was placed under strict quarantine. I would gladly have gone immediately to inspect it, but found it quite impossible to gain permission, unless I would consent to remain on board till the medical officer should pronounce the vessel clean.

*1st month, 8.*—One of the Baptist missionaries, having invited the deacons of his chapel, twenty-six in number, all black men, or nearly black, to dine with him, my wife and I went as spectators to the feast. They came at six o'clock, after the toils of the day were over, dressed like gentlemen, all wearing a good cloth coat, and some of them with a cane. Their behaviour would have done credit to a company of merchants and tradesmen of the first class in England: they took but little wine, and with much politeness of manner, and observed great decorum. It was astonishing to us that men, many of whom had been slaves, could so soon have been drilled, not only into the decencies of life, but into an actual refinement of manners, that might put common English dinner-parties to the blush. After dinner, and during the dessert, several of them delivered short addresses, and one of them, who, in his boyhood, had been dragged from the coast of Africa, spoke touchingly: he said he felt now the value of the Gospel, and thought much of his native land, and hoped that measures would be taken to send the Gospel there. A hymn being then sung, and a prayer offered, the company departed. My wife attended the first committee of the Kingston Ladies' Bible Society to day.

*1st month, 9.*—This morning at seven o'clock went with — first to the county jail, where we looked into the prison-yard: the prisoners having just left their night-cells, were dressing in the piazza to be ready for work: an effluvia from these cells reached the spot where we stood, and seemed to taint the whole air. We then walked to the House of Correction, about a mile further on: at a new church, which is in course of building, we found a gang of prisoners heavily ironed, working as bricklayers' labourers, under an overseer. A ring of iron was riveted above the ancle on the right leg, to which was attached an iron bar, projecting from the heel part, so that the prisoner, in walking, had to lift it at every step. The least weight of these irons was  $7\frac{3}{4}$  lbs., and some weighed probably 10 lbs. The poor fellows complained to us of their hard treatment, and with great reason. A few weeks ago, one of the Kingston magistrates, a black man, ordered these fetters to be taken off; soon after which, a prisoner having escaped, another magistrate, a coloured man, ordered them to be put on again, as if there were no possible medium between heavy and cruel fetters, and no restraint at all! The House of Correction is an exceedingly insecure prison, so that the temptation to break out is constantly before the prisoners: this fault applies to other Jamaica prisons; but instead of remedying the defect, by giving them better walls, the legislature has re-

cently passed an act (1 Victoria) making the offence of breaking out, a felony, punishable the first time with three years' imprisonment, the second time with death, and five men are now in prison convicted under the statute, two of them for the second offence. The total number of prisoners is 85 men, 4 women. The men are kept employed in breaking stones, the women in washing. The prison-yard is spacious and clean, and in the middle of it stands a building, erected for the cruel tread-mill, now no longer in use. One of the sleeping-rooms, 28 feet by 11, is made sometimes to hold 30 persons, and at the present time 24 persons lodge in it: the turnkey told me he hardly knew how to open the door in the morning; the stench was insupportable. The present governor is about to break up the tread-mills, and appropriate the buildings in which they stand to some good and lawful use; so that this prison, with others, is likely soon to have better accommodations. The diet of the prison appears to be good and sufficient; and a chaplain reads prayers once in the week, sometimes adding a sermon. Having felt a religious concern to visit the prisoners on some first-day afternoon, I asked leave of one of the city aldermen, who kindly agreed to my doing so next first-day at four o'clock.

Received a call from a man named —, and had much conversation with him as to the rate of wages in the district where he works, and the means of the people to live, and lay by money: his narrative was a candid and curious one, and deserves notice. He received 1s. English per day, at picking coffee; his wife the same, and one of his children 2s. 6d. per week, which latter sum was enough to pay the rent of hut and provision-ground. If he worked hard at picking coffee by the bushel, from four in the morning to sun-down, he could earn 1s. 6d. per day; but his common wages were 1s. per day, which, with those of his wife and child, left him 10s. per week, clear of rent, and one day to himself to cultivate his ground, which being small and scarcely yielded them "bread-kind" enough for only half the year. He had, however, always plenty of money to buy what more of provision he wanted for his family, seven in number, and to provide clothing, and to lay by something. I asked him how much money he had in hand? he said, money was scant now; he had only four dollars. What I have here stated, as to wages, will apply pretty generally to the whole island, that is, 1s. sterling per day to common labourers, both men and women; in some places 1s. 3d.; task-work, about 1s. 6d. per day, but often it rises to half a dollar; children, 2s. 6d. per week; boys and old men, a dollar a week, and labour of all sorts in great demand; so that where the people are industrious, and no oppressions are practised, they have ample opportunity of doing well: their provision-grounds are a great help to them, and wages have a tendency to rise, being only kept down by the combination of the masters. There is probably no peasantry in Europe so well off, in regard to the supply of mere physical

wants, as the labourers of Jamaica, or whose prospects of continuing to do well are so good; but their friends in England must stand by them, and watch for them, or the tide will be turned back: oppressions will be renewed, and disorders ensue. Marriages are happily beginning to be very common, and it is thought a disgrace to live otherwise than in honourable married life; and young people, many of them, are saving their earnings to buy furniture for a cottage; but nothing seems likely for a long time to come to conquer their passion for extravagant dress. Attended the sessions court, and heard a case of alleged assault, in which the parties appear to have abused each other with the most opprobrious epithets: the sin of an uncurbed tongue is a very prevailing one, and occasions much of the work which the magistrates have to do.

Received a visit from —, a magistrate, and one of the members of the House of Assembly, who communicated to us the following information as to legal provision for the poor and destitute of Kingston. There is an hospital for the sick and extremely destitute, which I described in a former letter. The population of the city is about 45,000. The out-pensioners who receive weekly aid from the city-purse vary from one to two hundred: some receive from 1s. 6d. to 2s. sterling per week; others, a less numerous class, from 3s. to 4s., some as much as 8s., and one family, once in good circumstances, 16s. per week. The sum of £1,800 sterling per annum is thus expended on the city poor. The salary of the relieving officer is £40 per annum, and that of a medical man to attend these poor at their own houses, £180 per annum. The pensioners, when sick, often prefer to be sent to the hospital for the sake of better nursing and diet, but those who do so are extremely poor. All applications for relief are made to the town-council, and referred to an out-pensioners' committee, which, as now composed, acts on the mercenary principle, that the fewer its meetings, the greater the saving. The hearing of applications has been sometimes delayed for more than six months, and it has often happened, that in the meanwhile the parties making application have died, perhaps from starvation; and, in these cases, no coroner's inquests are held. The common-council have lately voted £5,000 currency to build a theatre, and £1,000 for a Jews' synagogue, but think the city too poor to increase the funds for relief of the destitute! On the subject of orphan children I shall reserve all comment till I send you the statistics of education.

*1st month, 12.* First-day.—Morning meeting at home as usual. In the afternoon visited the house of correction: three of the city magistrates attended, with many other persons. After reading a portion of John's Gospel, I felt a concern to address the prisoners, which I did, showing them, according to the apostle's doctrine, that the powers that be are ordained of God, and that magistrates hold not the sword of authority in vain; expressing sympathy for



them as criminals who had violated the laws, and directing them to the gospel of Christ, received by faith, as the remedy and cure of all our spiritual maladies. I entreated them also to bear their privations and sufferings patiently, and to look humbly to the Almighty for forgiveness, and the help of the Holy Spirit to do his will. Having relieved my mind in exhortation, I requested a short time of silence, and the opportunity closing with prayer, we separated. One of the magistrates present requested me to visit the prison as often as I could; the superintendent offering cheerfully to collect them together at any time. My wife could not go with me on this occasion, as the weather was sultry and the walk long, and we have at present no carriage of any kind, but intend soon to procure one. One of the prisoners was a Chelmsford man—a soldier, put in confinement for drunkenness. I gave religious tracts to the few who could read.

*1st month, 15.*—Visited the lunatic-asylum a second time. One man and one woman entirely naked, and many others nearly so. There being but one keeper, night and day, for the whole asylum, and he sometimes necessarily absent from the place, the poor wretches are exposed to the vulgar gaze of such casual passers-by as are induced, from their loud noises, to look in upon them. Visited the western branch of the National City Schools, which had lately gone to decay, and which they are now striving to reorganise. Number on the list, 294. Largest attendance for a long time past, 126. Present number in the school, 84. Looked out a present of books for Woolmer free-school library, and the library of the Mico normal school. Glad to find from my colporteur that several copies of the gospel of John have been bought by Jews, and that the Spanish tracts sell. There is a temperance society here, and some firm and discreet tee-totalers: when my temperance tracts arrive, they will be in great demand, and probably prove very useful. Temperance and tee-totalism are much the subject of conversation.

*1st month 18.*—We rose early, and attended by —, set out in a four-wheeled carriage, and a pair of small Jamaica horses, by moonlight. A servant followed on horseback, leading another horse with a side-saddle for Maria. The constellation of the southern cross, which impressed the first discoverers of America with so much awe, was shining brilliantly, and the air was pleasantly cool. We passed over Stoney Hill, said to be 2000 feet high, about half-past seven o'clock, and then began slightly to descend: the carriage seemed to be strong, but the roads here are wretchedly rough, and often deep with gullies, and in going through a brook the spring broke; a sugar-plantation was near at hand, and we ordered the driver to lead the horses to the overseer's house: here we were well received, and left the carriage to be repaired, and began the second part of our mountain-ascent on horseback, leaving one of the servants to follow on foot. We

stopt at the house of a medical man by the road-side to breakfast, at about the spot where the road begins to be very narrow, and where only horses, mules, and asses can travel: the precipices by the sides of the narrow passes are often very steep, but the horses of the country are trained to avoid danger, and an accident seldom happens. The region we passed through was very lovely, mountainous all around us, and covered with fruit and forest-trees in full leaf and summer beauty, among which were orange-trees, loaded with ripe fruit, the bread-fruit in full bearing, the cocoa-nut, cabbage-palm, banana, cotton-tree and mangoe, with many large groups of the beautiful bamboo, which is a very light and elegant tree, waving high in the air, and bending like a plume of ostrich feathers. At two o'clock P.M. we reached Scots-hall, one of the Mico school-stations, and received a cordial Christian welcome from —, the master and mistress, with whom we have stayed four days. The school-house stands on the side of a mountain, and looks down on a Negro town in one of the valleys below, where, in thirty-four cabins, about two hundred of the Maroons reside. The Maroons, both in this and at other stations, were always free, kept in the pay of the planters, employed to hunt up the runaway Negroes, and governed by a superintendent, under laws of their own: they were represented to us as having been, till lately, a fierce, cruel tribe, and sincere haters of all who were born slaves, with whom as such they would allow of no intermarriages. I had often thought of these people before we left England, with the hope of visiting all their stations, and was glad of the opportunity of coming on this occasion to meet them here. They are now becoming civilized, have built themselves a chapel and send their children to school; and the Baptist minister, who comes over from a neighbouring mountain to preach to them, has persuaded many of them to leave off rum and to become tee-totalers. There is absolutely a tee-total society here in the heart of the mountains, and some quarrelsome drunkards have become reformed! The superintendent of the station, who seems to be a religious man, spent the evening with us.

*1st month, 19. First Day.*—This morning, as we sat at breakfast, a large bell attached to the premises began to toll, and quite startled us with its sound, which may be heard distinctly among the valleys five miles off.

There is often much rain in the mountains, when the plains below are parched and dusty; it proved so here; the rain poured down nearly all the day, but many of the sabbath-school children came notwithstanding; and at twelve o'clock, the hour for religious teaching, the congregation of children and adults was about eighty in number; it often amounts to two hundred. — is a man of an excellent spirit, peculiarly qualified for the arduous and important trust confided to him, and in addition to his ordinary duties as a superintendent, devotes much time to giving religious instruction



to the black people in the very way and manner most likely to be useful to them. On this occasion he gave out a hymn, and after engaging in prayer, read portions of Scripture, which he accompanied with an easy, familiar explanation, interspersing what he said with remarks of a practical and devotional nature, calculated to fix on the consciences of his hearers. He then inquired of me whether it was my wish to speak, which not feeling it to be my duty to do at that time I declined.

A meeting was to be held in due course at the Maroon chapel at five o'clock: to this place at that hour we bent our way, and met a small company of about forty men and women, seemingly devout people. After a hymn had been given out, a poor black man kneeled down and prayed, with much simplicity of word and manner, that all our sins might be forgiven for Christ's sake, that the Holy Spirit might rest on us, and the dry bones live, and that the Word, whether preached or read, might sink into the hearts of all present, and prove a blessing. I now believed it my place to address the congregation, which I did. It was a time to me of enlargement of heart and gospel liberty, and I was enabled to discharge my duty among them, and to sit down under a grateful sense of divine mercy manifested towards us. After a short silence I engaged in prayer, and the meeting separated. It seemed to be my duty on this occasion to warn the people against placing their dependence on a stated ministry and the observance of religious forms, as though religion consisted in these things, and to direct them to the spirit of Christ, which can alone enlighten and sanctify the heart, and without which no man can truly call Jesus Lord, or become a partaker of the heavenly calling. The sun had just set as we left the chapel, and we returned home amidst the croaking of frogs, the loud chirping of crickets, and the fireflies' light. The fireflies were numerous and brilliant. Many of the children that attend this school lodge on the premises, and bring their weekly food with them, or have it sent, as their homes are perhaps eight or ten miles off. Some of these came in to read the Scriptures to us before we retired to rest, and one of them only six years old, a jet-black boy about as high as the table, read remarkably well; but I must observe, in going along, that the country children are not, generally speaking, so intelligent as those of Kingston, where the parents have become sharpened by the collisions of active life.

*1st month, 20.* Second day.—A very wet day; kept within doors, examined the school, and passed the time in reading and writing. Number of children on the list, 188; average attendance, 140. Weekly lodgers, who bring their food, which is cooked on the premises, 34.

*1st month, 21.*—Walked to the Maroon town and paid a visit to the superintendent.

*1st month, 22.*—Left our kind and hospitable friends at Scots-hall.

1st month, 25. — I must now continue my narrative. A few miles from Scots-hall, we passed through a new defile among the hills to Mount Charles, on a visit to a Baptist missionary, whose house stands very high, and commands a wide and lovely mountain prospect. One of the Oberlin students, now a missionary in this neighbourhood, and a Mico schoolmaster met us at dinner. The island of Jamaica is very unequally divided as to schools and missions; some parts are well supplied with both, but there are districts abounding in population where no instruction is given; and I have heard of one parish in particular, from which several black people were summoned to give evidence in court, and three of the number knew nothing of Jesus Christ, and appeared to have no idea of a God. Many people, fifty years old and upwards, were stolen from Africa, which they remember very well, and know their nation, and speak a few words of their native language, calling themselves Mandingoes, Eboes, or Congomen, but know very little of the Christian religion; and having been so long barbarised by slavery, are very slow to learn: their children also partake in some degree of the same dullness, from the same unhappy cause. The generation lately born, and now springing up, have more intelligence; and the whole race, under good instruction, will soon rival European intellect, and I hope excel them in piety.

In this mountain-district there are several schools within a short distance from each other, and several stations visited by the missionaries; and the thought of the advantages which the people hereabout enjoy has many times made the tears start in my eyes. The missionaries and schoolmasters, especially the Mico schoolmasters, are a blessing to the Negro population, who are in general anxious to learn, and whose character and habits of mind are silently undergoing a great change. Their mode of conveying religious instruction in the school-houses is peculiarly adapted to the condition of the people, who are at present but as little children. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;" and in this way, under a sense of religious duty, in a patient manner, are many disinterested, zealous men disposed to labour. I should have mentioned that the poor black man who prayed in the Maroon chapel has given decisive proof of his change of heart, by having some years ago married the mother of his children, with whom he had lived unlawfully, who was once a slave, and thus drawn down on himself the anger and indignation of his brother Maroons, and by having also maintained a solid, consistent character ever since. We are forced to be very careful in judging of men and women by the professions they make. The Negroes consider it reputable to *seem* religious, and many among them have acted the part too well, so as to deceive those who watch them narrowly.

On leaving the mountains to return to Kingston, we found a great difference in climate: at Scots-hall and Mount Charles the thermometer at ten o'clock A.M. was only  $66^{\circ}$ ; in the plain of Kingston it stands at  $80^{\circ}$  and  $82^{\circ}$ : in the mountains we can wear woollen clothing, and sleep under a counterpane without musquitocurtains, which we count a great treat; in Kingston we dress in white linen or nankeen, and in moving about have an almost constant sense of weariness. It would be delightful to live in the mountains, except for the rains, which are very abundant, and often prevent going out of doors for several days together.

On 7th day morning, a planter from the mountains in ——— district, about 25 miles from the place, was introduced to us by a friend, who came to solicit us to pay him a visit, and try to reconcile his labourers to work for him on his coffee-grounds: we have accepted his invitation, and intend to proceed there on fourth-day evening, on horseback, lodging at the foot of the mountains by the way; he sends his servant to Kingston to conduct us and carry our clothing. Our next contemplated journey is to the emigrant settlement at Altamont, where the emigrants (Europeans) have nearly all died, leaving widows and children in a starving state.

*1st month, 27.*—Yesterday afternoon (first-day), attended by two of the magistrates, we paid a second visit to the prisoners, now 92 in number, in the house of correction. I read to them, as before, a portion of the Gospel of John, and afterwards addressed them at large on several points of Christian doctrine and duty, to the relief of my mind.

*1st month, 29.*—Set out this afternoon on horseback for a tour among the mountains in St. George's district, at the request of ———, a coffee-planter at ———, who wished me to try to reconcile his labourers to work for him, as his coffee, to a great extent, was rotting on the ground, for want of hands to gather it.

*1st month, 31.*—Left early this morning, attended by a guide, over a steep mountain-pass, in many parts, for a short distance, as steep as the roof of a house, and very rough and rugged, to Mount Lebanon, the seat of ———, a magistrate and extensive planter. His dwelling is about 3500 feet above the level of the sea. Clifton-house, another plantation, rises before it to the height of 4228 feet; and St. Catherine Peak still higher, about 5000 feet. The Blue Mountains, generally topped with clouds, form a boundary to the east, beyond the River Fallahs, which runs below, and reach the extraordinary elevation of 1780 feet. Such a scene for magnificence and beauty we had never before witnessed, and were much delighted with it. The prospects around us were the more delightful, as the hills were clothed with fine patches of coffee in high cultivation, and with woods and vegetation to their very summits. The air in these mountains is deliciously cool and healthy, the thermometer ranging from  $60^{\circ}$  to  $66^{\circ}$ ; and at night, with a strong breeze, is almost too cool. We were expected to



breakfast, and met the planters at the breakfast-table, who all gave us a hearty welcome; and when our meal was done, set out again, attended by —, who had come here to meet us. This estate consists of 1100 acres, 230 of which are in coffee, and is said to be the finest coffee-property in —. We found it in a state of confusion, master complaining of men, and men of their master; and strangers from other plantations at work upon it for higher wages than are commonly given, in order to secure produce which would otherwise fail. Having heard the statement of the proprietor against his people, we went to their village, which is near the great house and part of the property, and paid them a family visit. They swarmed about us like bees. I told them we came from England as friends of the black people, to see how things were going on in Jamaica, and were sorry to hear they could not agree with their master, and refused to work for him. How was it they acted so? Several voices together, the women vociferous: "Massa no good at all. Can't agree with him. Charge every one of us rent that live in the house. Come in and look. The rain comes through; can't sleep in our beds. Charge we rent for these places; and if we don't work five days in the week, charge us a dollar over, and send a constable to call us to —. We go to —, (ten miles off, over the mountains,) and when we get there, massa no there, or magistrate sick, we must come again." And so on, with more complaints than I can enumerate. The truth is this, —, who seems a kind-hearted man, is imbued with the strong prejudices that belong to his class. He has a large estate, with a hundred and twenty people upon it, fifty of them effective labourers; quite sufficient, if they could be prevailed on to put out their strength, to do all his work and keep his plantations in fine order. The Negroes, now they have got freedom, like to show that they have it, and cannot bear to be told, that if they want a day to themselves they must ask their master to let them have it. They wish to work and to intermit work as they please, and think they have a right to do so. This we know is perplexing to the master; but the Negroes, with all their shrewdness, have much of the child about them, and need to be humoured. How does the master go to work to secure his object of continuous labour? He allows his people provision-grounds, and one day in the week to cultivate them and take the produce to market; and charges every adult of a family 1s., and every young person capable of labour 6d. per week, as rent for hut and provision-grounds combined. A common day's wages, be it remembered, is on the same scale of 1s. to an adult, 6d. to a boy or girl; so that he expects them all to give him one day in the week as payment for rent. This system bears very unfairly on large families, and is sometimes modified in practice; but unfair as it is, and exorbitant, as the rent by this means sometimes amounts to, in the case of father, mother, and three children, 3s. 6d. per week, or £9. 2s. sterling per annum, for hut and

ground, worth very little more in fee simple, it would be generally submitted to, for necessity's sake, if it stood alone. But the master, acting under the direction and by the example of numerous brother planters, says, in addition, "You shall work for me five consecutive days in every week, at the wages specified; and if you choose to leave my service *on any one day*, whoever does so, I will charge him a dollar a week for rent, instead of a macaroni." He makes his power, as a landlord, the means both of coercing wages and compelling labour; and this the Negro resents and kicks at as unjust. The master summons him before the magistrate for this dollar, as a simple debt, if he intermits his daily service for a day or two, without leave; and the local magistrates, who are often the majority of the court, give judgment against the labourer with costs! Such is the state of things in the coffee-plantation district of —; and it was to heal a division arising from this state of things, that a well-meaning planter solicited my interference. Instead of reasoning with his labourers and reproving *them*, as he had hoped I should do, it was my painful duty to remonstrate with *him*, and to tell him, in the presence of several planters who met us at his house, that the whole system was unjust, from the beginning to the end, and would certainly break down under him; that if persevered in, his people would leave the property altogether; that he would be dependent on the help of labourers from other properties, at an advanced rate of wages, as he was at that moment, and be himself the victim of heart-burnings and contention. The individual in question was exceedingly kind to us, very hospitable, and very attentive to our wishes and wants.

About a mile off, on the other side of the river, which runs through his property, is a station of the Church Missionary Society, with a new chapel and school-house, and as J. F. Sessing, the pastor, a German, had come to ask us to spend the first day with him, we set out early in the morning to do so. He and his excellent wife were first sent to Sierra Leone, where, and in Monrovia, they had laboured some years, and spoke with much affection of Hannah Kilham, whose memory was dear to them, and whose Memoir they were then reading. They received us with much Christian kindness, gave up the use of their study when they went to chapel, and treated us with the cordiality of old friends. Communion with such people was quite refreshing to us. In the evening we re-crossed the river, to meet the people of the Negro village in their own little chapel, for almost every village seems to have a chapel or preaching-house of its own, and found a few of them, with their leader, singing texts of Scripture, such as the leader's memory could furnish. They made a loud noise, anything but harmonious, and seemed to have very little of devotional feeling. They profess to be Baptists, in alliance or connexion with a black Baptist teacher at Kingston, which city, twenty-five miles off, they sometimes visit; and after paying their money to

wards the support of himself and the chapel, receive a ticket of *continued membership*, which they seem highly to value. They are in a very dark state of mind, living, many of them, according to their own confession, in a very immoral manner; but this is no hindrance to church-membership, if the leader choose to recommend them as candidates for baptism. One of the texts which they said or sung, and which struck my ear more forcibly than any of the rest, was, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Soon after which a black man kneeled down, pouring out words as fast as his lips could utter them; and in conclusion of the prayer the whole congregation joined him in repeating the Apostles' Creed! I was grieved to see the state of this poor people. When they rose from their knees I requested them to take their seats, and be silent for a short time, and then found it to be my duty, by earnest exhortation, to endeavour to turn them away from placing dependence on such services, as though this were all they had to do; and pointed out to them the way of salvation by a crucified Lord and Redeemer, and the need of a new heart, sanctified and made ready by the Holy Spirit, to keep all God's holy commandments. I had to bear a strong and pointed testimony at that time, as my wife and I had both done before in private, to the sinful courses in which they were living. They received what we had to say in a very proper manner, but they are in a very low state indeed. We are told that the parish in which they live is the darkest in all Jamaica.

2nd month, 3.—Left — by a very wretched mountain-road, on our way back to Kingston. On coming to a very narrow pass, Maria's horse slipped, and fell over the side of the precipice. She had the good sense and presence of mind to slide from the saddle and seize hold of the bushes; and hearing her say "I am safe," my mind became instantly calm. Our host was on horseback, just before, with another person, who was going to guide us when he should leave, and a man-servant on foot, so that we had abundant help. The horse recovered himself, and we were soon able to pursue our perilous journey, but had several times after to dismount and lead our horses. We were conducted by our guide to another Church Missionary station, which lay in our route, and were again most kindly received. Dined with the missionary and his wife, and reached home before dark, thankful that our heavenly Father had preserved us from harm.

2nd month, 5.—Maria attended the Ladies' Bible Committee: subscriptions promise to be good.

2nd month, 7.—Finished reading a manuscript *Review of the first Year of unrestricted Freedom, in connexion with the previous State of Society*. This work was sent me by —, at the request of the author. When revised and published, as it is intended to be, it will tend greatly to promote the cause of free-



dom. On the subject of marriage I extract the following passage:—"The total number of legal marriages celebrated in the whole West Indies from 1808 to 1822, that is, in 14 years, was 3603, of which 3596 were celebrated in Jamaica, an average in the whole island of 257 per annum. The average in one of the 21 parishes, Manchester, for the last five-and-a-half years, to June 30, 1839, has been 366. The population of Manchester is about one-twentieth of that of the whole island, and as I have no doubt marriage has increased in a like proportion elsewhere, this would increase the yearly average from 257 to 7320, or about *thirtyfold*." This return of marriages is of those celebrated in churches and chapels, or according to the rites of the Established Church; but as marriages are celebrated also at the chapels of the Dissenters, and the Church of England has next to no hold on the confidence of the labouring population, we may fairly double the number he gives. In this case we shall have 14,640 marriages per annum, out of a population of 420,000, or one in 29 of the whole number, a proportion which seems almost incredible, as one in 137 is the proportion in England and Wales, as stated in the last report of the registrar-general. Marriages are indeed very frequent now, both of those who have long lived as reputed man and wife, and of young people beginning life together; and it begins to be thought a shameful thing for people to live as they formerly did. The black population are everywhere, under the instruction of the missionaries, setting a good example to the whites, and the latter are slowly profiting by the lesson. I know one, not very large district, in which three planters have lately married brown women, the mother of their children, alarmed in their consciences for having so long lived in sin: one of them is a magistrate. But notwithstanding these hopeful signs of improvement, there remains a great deal to be done before society is purified.

*2nd month, 10.*—Left home in company with a planter, merchant and magistrate, to visit his coffee-properties in the mountains of St. George and St. Andrew. Arrived at Bardowie (estimated height 2400 feet) to dinner. This residence commands an extensive view of the Liguinea plain, the three cities of Kingston, Port Royal, and Spanish Town, an extensive line of sea-coast, and many mountains. I must omit speaking of coffee-plantations, the mode of culture, weight of produce, and other matters, till I can give a general sketch of the subject, but would just observe in going along, that the labourers are very well satisfied to receive their wages monthly, without taking anything in advance.

*2nd month, 11.*—Conducted by my friend to a neighbour-ing property, and stopped by the way to converse with a black settler, who nine years ago, when a slave, bought seventeen acres of land in the name of his daughter, who was free, for £117 currency, or £70 sterling. This land was part of an old rinate coffee-

plantation, which he has succeeded in part in restoring, and now cultivates in coffee and ground provisions. The new small settlers who purchase land are most of them contented with the same sort of wretched huts they have been used to, and are not at all in advance of the common labourers; but this man seemed highly respectable every way; told us he hoped soon to build himself a good house, as he was doing well, and that he had sent his son to the Normal school to be fitted for a schoolmaster. Called at Woodford, a Church Missionary station under the care of a schoolmaster and catechist, where much good is doing.

*2nd month, 12.*—Continued our mountain-excursion: passed some magnificent ferns, fifteen or twenty feet high. Saw the cinnamon and pimento. Stopped at Mount Airy plantation, and then on to Knowseley to a late dinner and to lodge.

*2nd month, 13.*—Continued our mountain-journey. Called at the —, a large plantation belonging to —. This property, with — and — adjoining, consists of 1460 acres, of which 250 acres are planted in coffee, and much of which had been hastening to ruin from his people having deserted him. This property ought to produce on the average 100,000 lbs. of coffee: this year it produces only 20,000 lbs.! Last autumn a cargo of slaves came in to Annatto Bay, twelve miles distant, as a prize to a man-of-war. — begged the protector of the captives to let him have their services for one year, and he would feed them, clothe them, lodge them, afford them medical care, and give them sixpence a day for their labour; the bargain was made, and the entire company, 77 men and 11 women, were brought to the — on the 31st of 10th month last. I asked his permission to see these people: he willingly consented: one man was sick whom I saw, and some others had sores, but with this exception, all who were then living (seven of them had died) were in good health, and at work in the fields. Our cavalcade to view and converse with them consisted of four planters and myself. Some women were washing, and seemed very cheerful. We passed on and came to a steep hill, where 45 of the men were hoeing and cleaning coffee: here we dismounted and passed among them, and talked with them as well as we could. They were suitably clothed in woollen garments, with good felt hats, and were performing their work diligently. They were all in the prime of life, very black, as all the native Africans are, and of several different nations. A negro has been found who can interpret for most of them, but there is one man whose language nobody seems to know. They lodge in a large house, divided into three apartments; and this seems the worst part of the arrangement, as the classification is very imperfect: I complained of it, but — assures me it shall be remedied, as he is intending to prepare them a number of separate dwellings. The condition of the people, on the whole, is better than I should have expected; miserable enough, as compared with being in their



own land among their own people, but a paradise compared with the captivity in Cuba, to which they were destined. Some women captives were lately distributed at Montego Bay, and — had agreed with the protector of captured slaves in that quarter to take 15 or 20 of them; but when they saw the ship that was to convey them coastwise to his estate, no entreaty could induce any one of them to go on board, and they were apprenticed for a year elsewhere. I mentioned in a former letter that a prize had been brought into Kingston with slaves on board; this vessel was sent round to Navy Island to perform quarantine: the cargo is about to be disposed of among the planters, and my friend has agreed to take 20 of them for one year, to feed, lodge, and clothe them, provide medical care, and give them a *dollar* a week each for their labour, hoping by kind treatment to attach them permanently to his interests, and settle them on his estates.

The last plantation I visited on this journey was —, but as I intend to give at some future time a brief history of coffee-planting, I shall enter into no further details now. As we rode along, we saw a young man at his provision-grounds. "What are you doing there to-day?" said —. "Working my provisions, massa," was the answer. "This is not your day, Thursday." "We have done our day's work for the property," he replied. I looked at my watch; it was twenty minutes past one o'clock. These people often finish their *macaroni day's* work, which is generally a computed task, by eleven o'clock in the forenoon! But more of this when I enter on the questions of labour, wages, and provision-grounds, as affecting the condition of the labourers in general: their advantages as a working peasantry, except when thwarted by unreasonable proprietors and managers, are very great indeed.

2nd month, 16. First-day.—Spent at home in retirement.

2nd month, 18.—Not being able at present to leave home for a distant journey, and understanding that much distress continues to exist at the emigrant settlement at Altamont, wrote to James Pullett, the Maroon church catechist, inclosing a check for £18 currency, to relieve urgent necessity.

2nd month, 20.—Visited, with Maria, the Mico school, and examined in detail the mode of tuition and state of the classes. The British system cannot be carried out in all its efficiency, owing to the want of suitable monitors, and because the boys do not stay long enough in the school to learn more than the rudiments of knowledge, being removed at an early age to trade and service. Boys and girls instructed together under the same roof without the least apparent disadvantage. Present, 136 in the large room, 104 in the infant schoolroom, the latter well instructed under an efficient master and mistress, who are man and wife. Total of children this day 240. Twenty-two boys and girls are employed in giving evening instruction to 30 persons, chiefly their parents and

friends: four of them receive pay for what they teach, and two have been offered pay and refuse to receive it. On asking a little boy, six years old, what he taught his parents, he said, he taught them what God would have them do, and repeated hymns, and read to them.

*2nd month, 22.*—Attended the German and Portuguese synagogues.

*2nd month, 23.* First-day.—In the morning private retirement and worship; in the afternoon attended the two prisons. At the House of Correction there were assembled 120 prisoners, to whom I read a portion of Holy Scripture, and whom I afterwards addressed at large on some important Christian doctrines and duties. A few Christian friends at our house in the evening; an opportunity closed with prayer. Retired to rest, thankful for a calm and well-spent day, with renewed resolutions to devote myself more entirely to Him whose service is perfect freedom, bringing peace to the soul.

*2nd month, 24.*—Visited the East Queen Street Baptist school, and the Wesleyan school on the parade. In the former 213 children, including 55 infants. Receipts last week only 20s. sterling. In this school are 12 children, who, out of school-hours, instruct 14 adults, for which six of them receive sixpence per week each. A new master, just come out from England, with a salary of £200 sterling per annum, is bringing the school into discipline: some of the boys read pretty well, but all are young. The Wesleyan school had present 124 children, including 34 infants, under a good master, and seemed to be doing well. Receipts 24s. per week. Two of the children teach adults in the evening.

This school, together with all the other Wesleyan schools in Jamaica, is supported by weekly receipts from the children, at 3d. sterling, which are strictly enforced, by congregational collections within the island, and by advances out of the missionary fund in England. Less noise in this school than in the Mico and Baptist schools.

*2nd month, 25.*—Visited Woolmer's free-school. Present 224, chiefly of the higher grade in society, brown and white. Many great boys and girls, from their ignorance, sent to begin instruction in the infant-school. The system of teaching is more by masters and less by monitors than in the other public schools, and the children are very creditably taught. Heard two classes of boys spell hard words, and a large class of girls read, which they performed well: tried also some of the girls in arithmetic:—pretty well—no great matters. Three boys out of this school teach altogether about 100 adults at the Church of England Sunday-school, for which they receive 24s. sterling per annum each: seven other children teach seven adults. This free-school gives education to about 300 children, including infants, and not to 500, as several statements which I have seen would represent. There may be

nearly 500 on the list, but the attendance always falls very far short of the registered number. There is a salaried Spanish and French master, a Jew, who teaches these languages to a few of the older boys, intended for countinghouses.

*2nd month, 26.*—Began an examination of the boys at the Central National School, but whilst so employed were summoned away by a messenger, who informed us that a brigantine, with our friend J. J. Gurney and his companions, from New York, had just entered Kingston harbour. We immediately drove down to the landing wharf, and seeing the vessel about three miles off, I took a canoe and went off to meet it. Glad I was to find all our friends in good health, and right glad we were to meet each other: J. J. Gurney and his friend Mahlon Day came on shore with me in the boat, and A. J. Taylor, remained on board to see to the luggage and get it all safely landed. Maria was waiting in the carriage, and conveyed them to an hotel about three-quarters of a mile off, where we had previously secured apartments for them.

*2nd month, 27.*—Attended our friends in making calls in Kingston, and in the evening invited a number of religious persons to meet them at our house, to whom their certificates were read, and to whom J. J. Gurney gave an animated and interesting account of his visit to Santa Cruz, St. Thomas, Tortola, St. Kitts, Dominica, and Antigua.

*2nd month, 28.*—In the morning, with our friends: in the evening had a second company to meet them;—passed very agreeably in the same manner as the evening before: before we parted, a religious opportunity concluded with thanksgiving and prayer.

*2nd month, 29.*—Introduced our friends to some of the magistrates, and made other calls with them; in the afternoon visited both the prisons, attended by several of the city authorities, in which J. J. Gurney had good religious service, and closed the day by taking tea at —, and with religious retirement in his family: a word of comfort and encouragement flowed to him and his wife.

*3rd month, 1. First-day.*—In the morning, at half-past ten, no previous notice having been given, attended the East Queen Street Baptist chapel, having made an arrangement with Samuel Oughton to be allowed to hold the meeting after the manner of Friends. After some preliminary service on his part, and the publication of numerous banns of marriage, he informed the people the object of our dear Friend's visit, and silence ensued. The congregation were almost exclusively blacks, and amounted to about 2500 or 3000 in number. Our beloved friend preached with power and with much faithfulness. I came to the meeting depressed in spirits, but my hardness of heart gave way under his ministry; and whilst I observed the glistening tears and uplifted eyes of many in the congregation, and observed their solemn demeanour and devout attention, I seemed to participate in the general feeling, and felt it good to be



there. No prayer was offered up by our friend, but a scriptural valediction was given at the conclusion of the meeting, and great love was shown us by the people. It is, I suppose, nearly a century since a public meeting for worship after the manner of Friends was before held in Jamaica. In the afternoon, a meeting convened by advertisement was held in the Wesleyan chapel, Thames Street, attended, it is thought, by 3000 persons of all classes, including many merchants and magistrates of the city and neighbourhood. A noble Christian testimony was borne by the preacher to the great fundamental truths of religion, to the pre-existence, divinity, humanity, sufferings, and death of Christ, and to that spiritual baptism of the Holy Ghost and of fire, without which the natural heart of man can never become cleansed of its defilements or made meet for glory to come. A solemn prayer concluded the meeting, and the people pressed upon us earnestly to shake hands at parting. Two magistrates came with our friends to our house to tea: when they left us we had a short season of retirement together, and I felt constrained to offer up thanks to our Heavenly Father, who had been with us so graciously by his presence, and had given us such a good day.

*3rd month, 2.*—Took our friends J. J. Gurney and his companions to Papine sugar-estate, seven miles from Kingston, the property of J. B. Wildman, formerly M.P. for Colchester. We breakfasted with William Manning, a church catechist, who resides at the “Great House,” and after examining the works rode over to Hope estate, the property of the Duke of Buckingham, which has been, till lately, dreadfully neglected and mismanaged, but is now let on lease with the Middleton coffee-plantation for £2000 per annum. After this we rode to Newtown, a newly-formed settlement of about seventy small freeholds, purchased by labourers and cultivated as provision-grounds. The Papine property consists of 1700 acres, only 200 of which are in sugar-cultivation, and the produce of which this year, owing to a late misunderstanding between managers and men, is not likely to exceed fifty hogsheads, though it ought to make one hundred and fifty. Large herds of cattle are kept, and there is ample pasturage for numerous flocks of sheep. In walking over this fine estate, we were astonished to see nobody at work; the people were moving about, restless and uneasy, like bees that are going to swarm. We asked the reason:—one was ill, another wished to rest, another would work on Saturday instead, and a fourth said, “There was a matter to settle.” At last we discovered that a “Myal doctor” had come on the property, who pretended that he could chase away evil spirits and cure all diseases. Our host summoned him and his deluded listeners to meet us at the “Great House,” and talk the matter over. The doctor, a black young man of about twenty, very fashionably attired, came in with the easy manners of a perfect gentleman, and taking his seat, called for a glass of water, which was

brought him with haste and reverence by one of the company. At first, he only professed to cure diseases by the administration of simple medicines, suited to the disease complained of; but, on being pressed further, told us that he was qualified to hold discourse with good spirits of the dead, who intimated to him all the secret and hidden evils of the human body, such as no human eye could penetrate, and that by this means he could effect cures which no white man could perform. We asked the people whether they believed this; they said, with one voice, "We do believe it," and seemed astonished at our incredulity. J. J. Gurney spoke to them on the folly of such superstition; and some of them, in return, before we went away, hoped that God would open our eyes and make us see clearer. W. Manning told us, that he had often heard of the superstition, but had never met with an individual who would confess that he possessed such supernatural power. Superstition does still prevail, and I fear to a great extent: many of the Negroes believe in *Obeah*, or witchcraft, and believe that a *Myal-man* has power to neutralize its effects. I was in the court at Kingston during the assizes, when three men were arraigned for murder. A *Myal-man* had come on the property where they worked, and as they were professors and followed the gospel, they resolved to try his pretensions; and finding them, in their estimation, good for nothing, bound him hand and foot, and laid him by the side of a neighbouring pond, where the next morning he was found drowned: there was nothing, however, to bring home the charge of murder, and they were all acquitted.

3rd month, 3.—Sent forward two mountain-horses and a mule to the Falls tavern, and proceeded there in our chaise to breakfast. After breakfast, mounted our steeds, and with two men-servants to carry our luggage, made way slowly up the Port Royal mountains to Halberstadt plantation. This was the first coffee-estate which J. J. Gurney had visited in the West Indies, and with other lands adjoining it makes a property of 2012 acres. About 130 acres only are in coffee and 15 acres in sugar-cane, the remainder is grass, wood-land, provision-ground, and ruinated, but altogether a very fine estate. The people were all at work, active, contented, and cheerful, and make great savings. In the evening rode to Bloxburgh plantation, higher up in the mountains, commanding a beautiful prospect of sea and land. Here we saw the highest cultivated grounds in Jamaica: Flamsted House, 3800 feet high, Abbey-Green House, 4233 feet high; and the Cold-ridge peak of the Blue Mountains, twenty-five miles distant, 8000 feet high. The latter mountains are generally covered with clouds, but never know a fall of snow. Lodged at Halberstadt: here I was taken ill in the night, and shook like an aspen-leaf: could not keep a limb quiet, but was better the next morning.

3rd month, 4.—Rode to Lucky Valley, the residence of its proprietor, lately from England, and to Lower Lucky Valley, on

which also the owner lives. Both these estates appear to be doing well; no complaints from masters or men: then onward to the grand waterfall on the Falls river, and thence to Kingston.

*3rd month, 6.*—Our dear friend J. J. Gurney feeling it to be his duty to visit different parts of the island, with a view to religious service, we agreed to accompany him. We reached Spanish Town to dinner, and in the evening attended the Anti-slavery Convention for Jamaica, at Philipppo's chapel, convened for the purpose of appointing island delegates to the conventions at New York and London. The chair was taken by T. J. Bernard, a member of the council, and extensive planter: a large number of ministers of different denominations, managers and overseers of estates, and about two thousand of the peasantry attended. It was one of the most interesting assemblies I ever witnessed, and the business was admirably conducted. I could but observe the good sense and shrewdness of the people, which enabled them to seize on every sentence uttered by the speakers which had relation to their own interests, and was rejoiced at the warmth with which they welcomed it. "That's right, massa," "All quite right," "All true;" with sometimes an exclamation of an opposite cast, as "Shame! shame!" Now and then there was a clapping of hands from the men, and a bowing of heads of the women; and some urchins of boys, who had found their way into the chapel behind the platform, caught the joy they could not comprehend, and added their voices to that of the crowd.

*3rd month, 7 and 8.*—Confined at the hotel by a repetition of the complaint which attacked me in the Port Royal Mountains, and called in the aid of Doctor Palmer.

*3rd month, 9.* First-day.—Felt myself much better. A very large public meeting appointed by J. J. Gurney was held this morning in Philipppo's chapel, attended by about 2000 persons, and a crowded one in the evening at the Wesleyan chapel: at the latter I felt it my duty to enlarge on the question proposed by Joab to Amasa, "Art thou in health, my brother?" The service on the morning rested exclusively with our beloved brother, and in the evening chiefly so: this also proved a good day.

*3rd month, 10.*—Left Spanish Town, passing through the lovely Bog-walk in St. Thomas of the Vale, which greatly resembles Matlock, to Jericho, a station of the Baptist mission, where we were kindly received. The by-road branching from the main-road to Jericho proved awfully steep and rugged, and placed the carriages in great jeopardy: it was a rainy evening, but we had nevertheless a good meeting with about 300 persons, in the schoolroom, also used as a chapel. The Negroes of this colony are pre-eminently a church-going people, and frequently ride and walk ten, fifteen, and even twenty miles to attend on public worship: many of the labourers keep horses and mules, which feed on the mountain-sides, and which on these occasions they make use of: the women sometimes ride, but not often; but come a long way, generally well dressed in white



robes or chintz, with turban-handkerchiefs on their heads, and fanciful-looking straw hats, and often carry silk parasols and umbrellas. A country chapel congregation in Jamaica is one of the most cheerful sights imaginable: the people look happy, are polite to one another, and have as fine and independent a bearing towards their superiors in rank and station as *ought* to be found in any part of the world. I feel bound to acknowledge with gratitude that "He who is strength in weakness, riches in poverty, and a present helper in the needful time," was with us in the congregation this evening, enabling us to discharge a debt of love.

*3rd month, 11.*—Left Jericho at half-past seven A.M., but were detained a long time not far from the house, owing to the restiveness of two of the horses, that refused to go through the rocky mountain-stream that ran at the bottom of the hill: passed over Mount Diabolo, which was so rugged and in some places so steep that, although we had the help of six horses, it took us eleven hours of hard travelling to perform thirty-three miles. We had often to get out of the carriages and walk, but the toil was amply rewarded by the noble prospects around us. The parish of St. Thomas in the Vale, full of grass-lands and sugar-estates, was a fine sight from the sides of the mountain; and when we had reached the summit and began to descend, the scene was exceedingly picturesque and beautiful. The parish of St. Ann, into which we now passed, is continued hill and dale in every direction, luxuriantly green, and well covered with fruit and forest-trees: the different properties look like so many English parks; the large fields are well fenced in with neat stone walls, and extensive herds of cattle are seen grazing: the Negro habitations are of a superior order, and everything looks like wealth and prosperity. After resting an hour and a half at the Moneaque tavern, we proceeded onward towards St. Ann's Bay. A meeting had been appointed at this place, to be held at half-past six o'clock: we made every effort to reach the chapel in time, but could not; the road though down-hill all the way was so terribly rough as to make it unsafe to travel otherwise than very slow, and the horses were weary and unable to speed us. My carriage and horses being the best of the two, we sent J. J. Gurney forward, attended by my wife, with orders to the servant to do his best; but all in vain as to saving the time, for just as they entered the town, a crowd of people was pouring from the chapel, who had been there an hour and a half, and had given up the preacher. J. J. Gurney stepped out of the carriage, told them who he was, and requested them to return, which they did cheerfully; and when the rest of us came, in an hour after, we found him addressing an attentive audience; and so far from expressing disappointment at having been so long detained, they came round us when the meeting broke up, and showed by their kind expressions and glad countenances how thankful they were for the opportunity. The computed number was about 800. Two of our company

lodged at a tavern, the rest of us at the house of T. F. Abbatt, the Baptist missionary: he has long distinguished himself as the friend and protector of the black people, who consequently place great confidence in him, coming to him for advice and counsel on every emergency.

We have learned many particulars respecting the well-working of freedom in this part of the island: there are exceptions to it, but these exceptions may be said to class under slavery rather than freedom, inasmuch as they arise out of the misconduct of managers tainted with old principles, and resolved if possible to maintain despotism.

*Mannuee Bay estate.* The labourers here have been unfairly treated, and are gone off to work on other properties. The owner complains that his estate is ruined, but refuses to sell it, although he has been offered a large sum for it!—*Drax Hall.* The proprietor says that he has cleared £5,000 currency by the last year's crop: one cane-piece cleared him £750.—*Saville estate.* The owner has changed his course of treatment to the labourers, and having made a fair agreement with them, everything now goes on well, and he wants a large number of additional hands to bring fresh land into cultivation.—*Drax Hall.* I should have added that 200 hogsheads of sugar were made on this property last year, and that 300 hogsheads are expected in the year to come. The plough is in use here and on other estates: ploughmen's wages half-a-dollar a day.

Almost all the labourers have provision-grounds of about an acre; and these grounds, if the produce be all sold, will *clear* to each of these £20 per annum, currency, in this quarter. In the coffee-mountains, and on some sugar-properties, the provision-grounds clear more than double this sum. The labourers work generally four days in the week for their master: wages here 1s. 6d. sterling a day; rent of house and ground 2s. 6d. per week to the head of the family, and 1s. per week extra for every member of his family who helps him to cultivate provisions, but in the latter case he may have as much land as he chooses to work.

*Price of Land.*—Marsh-land between St. Ann's town and the sea, which might have been bought a few years ago for £100, is now worth more than £500, the latter sum having been refused for it: trade has much improved since freedom, and land is greatly wanted for stores and dwelling-houses. T. F. Abbatt is willing to give £1800 sterling for 400 acres of land not fit for sugar, within a mile and a half of the Bay, but cannot at present obtain it. The labourers are very earnest to get land of their own, and place money in his hands for that purpose. William and Mary Waters were both slaves; William follows the trade of a blacksmith at the Bay, his wife keeps a small store: they have saved since freedom £100 currency, and placed £37 of it in T. F. Abbatt's hands: they have given £10 to the building of the chapel, and contribute £16 per annum to church-poor!



The parish-church at St. Ann's Bay is said to be well attended: the Wesleyan chapel holds 600 persons, and the Baptist chapel 2000. The people (almost all blacks) have contributed £4000 currency towards building the latter since the year 1835, besides making liberal contributions for the service of the chapel, and giving something to the Missionary Society. The chapel is now nearly paid for, and in two or three years it is hoped the schools will support themselves. One black man from Brown's Town and one from Falmouth are appointed delegates to the London Anti-slavery Convention, and gone out at the charge of the respective Baptist congregations in those places.

*3rd month, 12.*—We all met at the mission-house this morning to breakfast, and afterwards J. J. Gurney and myself rode out to call on the Wesleyan Ministers. We then returned to the Bay, entered our carriages, and set out by the sea-side for Brown's Town, travelling six miles by the side of luxuriant cane-fields, till we came to Runaway Bay, nine miles from St. Ann's. Here began our mountain-ascent; and here, therefore, as there was no tavern, we took out the horses to give them grass and water, and some of us took a bath in the fine, clear sea. On taking what we presumed to be the right road, for a long way rather steep and rugged, we passed numerous groves of pimento-trees, whose leaves scented the air, and had extensive views of pasture-land, covered with tall Guinea-grass, fenced in with stone walls; and saw several mansions delightfully situated on rising ground. We walked much to relieve the horses, and loitered, supposing we were going the right way, and should soon be at Brown's Town, where we had fixed to have a meeting, as in other places, at half-past six o'clock. When we came to the top of the mountain we found a breadth of table-land and a fine sugar-estate; and seeing a swarm of people just come from the works, stopped to inquire the way, that we might be quite sure: it was now five o'clock, and the place we were going to, they said, was nine miles off by the nearest route, which lay over a mountain not far distant, and that our safest plan would be to return the way we came, and take the beaten road, which it seems we had missed of. Here we were grievously perplexed, not knowing what to do; but finding among the people two labourers on horse-back, and several others on foot, who were going to the meeting, and who expected to reach it by seven o'clock, it was agreed that J. J. Gurney and myself should borrow the horses and take one of the company for a guide, and that the remainder should walk by the carriages, and help them over the mountain-pass: happily it was moonlight, and the arrangement proved a right one. We mounted the horses, and had a swift-footed guide, an excellent young man, who went with us out of gospel love, and spoke to us of good things in such a good spirit as to make our hearts quite glad. We should have enjoyed the ride thoroughly, had it not been for the friends and the equipage we left behind us; but the path we traversed was so totally

unsuited to four-wheeled carriages, so steep, narrow, and rough, that we feared they would reach us at a late hour. The men, however, had said they would not leave mistress till they saw her safe at the mission-house; and so we went on, trusting that all would prove for the best. As we got nearer to Brown's Town we overtook numerous groups of contented-looking men and women, well dressed, all bending their course, like ourselves, to the meeting. We managed to reach it before seven o'clock; and after taking some refreshment, for we had not eaten since breakfast-time, we immediately entered the chapel, where we found an assembly of about 1400 persons, to whom exhortation and encouragement flowed freely. Before the meeting broke up, we had the great satisfaction to see the rest of our party enter; and when we all left the chapel the people pressed upon us to shake hands, and to repeat their "God bless you, massa; God bless you, mistress," and all the other kind benedictions they could think of. We now retired to the house of John Clarke, adjoining the chapel, and soon afterwards to rest. This is a day we shall not soon forget: we felt in it both the leadings and support of a gracious Providence, and were mercifully assisted by Divine grace to preach the Gospel to many sincere inquirers, who, we have reason to believe, are pressing heavenward, and some of whom are "athirst for God."

*3rd month, 13.*—After breakfast, had a family sitting with John Clarke and his excellent wife and family: previous to the opportunity thus embraced, our kind and pious host had given out one of Addison's well-known hymns, which was very touching to us:

" In foreign climes and realms remote,  
Supported by Thy care,  
Through burning climes we passed unhurt,  
And breathed in tainted air;"

and we felt grateful, I trust, to Him who had thus far preserved us from danger by sea and land, and continued to us all the blessing of health. Our dear friend J. J. Gurney addressed the heads of this family, with whom we all felt much unity of spirit, in a manner that must have been consoling to them; and the servants were not forgotten in the tide of love which flowed. We parted good friends, under the happy feeling that there is "one fold and one shepherd." I left with these good people £10 currency towards a fund for clothing the aged and destitute.

The country about Brown's Town is exceedingly picturesque; hill and dale, covered with luxuriant pasture and fine forest-trees; and the town itself is a very pleasing object. In this neighbourhood was the scene of James Williams' sufferings, and here stands the dungeon in which so many horrid deeds have been done. How changed the complexion of the times! the people are now substantially free and comparatively contented and happy. Let not our friends in England suppose that we meet with cases of personal cruelty: if they happen at all they must be very rare, for we never

hear of them. There are many little acts of oppression practised contrary to the law, and often under the sanction of local magistrates, which keep up a spirit of irritation, but which we hope are gradually getting fewer and may soon die away. It is now the interest of the master, in a special manner, to be kind, if he would but see it, as under freedom, far different from apprenticeship and slavery, vexation is a game that both parties can play at: if the master practise oppression the labourer can desert him, and without servants to cultivate his grounds he becomes a poor man. About two miles from Brown's Town we called at the house of the Wesleyan missionary, who had spent the previous evening with us, and who said that even a short visit from strangers coming in Christian love was a cheering circumstance in such a land as Jamaica: he and his wife received us gladly. Whilst we were looking out at the windows on the fine park in which the house stands, we saw five couple of black people, all dressed in white, come riding up at a good pace through the pimento-trees: two couple were coming to be married, the others as friends and attendants: they entered the house, and J. J. Gurney addressed them kindly. When they came up to the door I went down the step to help the ladies to alight; but they hardly knew what to make of the attention, and were so awkward that I found myself out of place and retired. Going forward on our journey we passed through Stewart's Town, now getting to be a large place. The new country towns of Jamaica are very different to those of England; each house standing by itself and embracing often a large space of ground, so that a few principal dwellings, with outhouses and servants' rooms belonging, together with the chapel, and perhaps a tavern or two, will cover a great deal of land. There are not many such towns in a course of building for "the better people," but many new free villages are rising for the labouring class, with houses of a somewhat better description than Negro huts, serving to prove the advancement of civilization and comfort, where such advancement was particularly needed.

We arrived at Falmouth to dinner, and in the absence of William Knibb and his wife were cordially received in his house by his brother missionary Ward, and a female friend of theirs, who acted as housekeeper. The meeting in the evening was held under unfavourable circumstances, and only about 1000 persons attended, to whom our friend J. J. Gurney was engaged in extending largely the word of exhortation, more particularly as regards the observance of the moral law. I think it was at this time, or at some other, that our beloved friend, in concluding the meeting, informed the congregation that he did not feel it his religious duty to offer up vocal prayer; and speaking of the solemn nature of the engagement, expressed his desire that ministers of religion might be concerned to wait at all times for a Divine attraction and call to the performance of it.

*3rd month, 14.*—Called on the different missionaries and ministers in Falmouth, and at the house of the resident magistrate, who was



from home, and visited both the gaols. Falmouth is the capital for Trelawny, a parish of perhaps 30,000 or 32,000 inhabitants; and we found in the House of Correction one English sailor, imprisoned for an assault; and in the County Gaol, two black men for theft: no other criminal in either! In the days of slavery there have been 80 prisoners at a time in one of these prisons only, many of whom were worked on the tread-wheel and in the penal-gang. Debtors committed since 1st month, 1st, 1840, *for rent*, 16; *insolvency*, 5; *debt on simple contract*, 4: total, 25. The rent-cases are the fruit of the Petty-debt Act, which is already worked as an engine of oppression—a screw to compel labour. Seven couples came this morning to the Suffield schoolroom to be married by the Baptist minister; each couple paid a fee, I think, of two dollars each. We had a pleasant ride to Montego Bay by the sea-side, and passed through a mangrove-swamp. Oysters attach themselves to the stem of the mangrove: they are used as a delicacy for the table, and are very good eating. Montego Bay is the second town for importance in Jamaica, is large, well built, cleanly, and beautifully situated at the foot of some high hills: the square is handsome, and there is a noble marketplace: it has an episcopal church, several chapels, two gaols, and a good racecourse.

*3rd month, 15.* First-day.—Had a noble meeting in the morning, at the Baptist chapel, of about 2400 persons, who were exceedingly sedate and attentive: they sat during the time of silence with great decorum, and whilst we addressed them, seemed to be much interested in the solemn subjects unfolded. In the evening took tea at the Wesleyan mission-house, and had a meeting in the Methodist chapel; filled to overflowing. The Baptist chapels in this land are attended almost exclusively by black people, the Methodist chapels by black and brown, the parish-churches chiefly by white, and in some places by an addition of all the other classes.

During the afternoon, J. J. Gurney, attended by the two resident magistrates, visited both the prisons, and found them very bad: it was very sultry, and I could not bear the fatigue of going with them. On passing from Falmouth to Montego Bay we stopped to obtain refreshment at — sugar-estate, the property of —, who resides in England. The map of the estate shows cane-land, 266 acres; grass, 200; woodland, waste, and provision-ground, 333 acres: total, 799. There are now only about 100 acres in sugar-cane, from which they are making three hogsheads of sugar per week: there is no want of labourers, and the overseer told us they could readily make seven hogsheads, but the — would not suffer them to do so.

*3rd month, 16.*—Left the Baptist mission-house, where we had been hospitably entertained, and proceeded to Mount Carey, another residence of the indefatigable Thomas Burchell, which is about equidistant from his three other missionary stations. Here we were glad of rest, and agreed to stay two days, finding ample room for ourselves (five in number) and three servants! handsome entertainment at a

hospitable board, and provender for our six horses. There was something patriarchal in the whole establishment. In the evening, set out a cavalcade, nine in number, on horses and mules, to visit the Childerman estate, belonging to — Bernard of Bristol, who has the good sense to employ a prudent overseer. Plenty of labourers on the property, and no complaint on either side: 72 acres in cane, and 60 hogsheds of sugar this crop. There are many new stone cottages on the estate, which cost, in materials and labour, £72 sterling each: the common thatched hut of the Negroes in the south of the island may be built for a third of that sum.

*3rd month, 17.*—Thomas Burchell, Joseph John Gurney, and myself rode to the — estates, where the so-called rebellion broke out in 1832, and where, owing to the extreme imprudence of a late attorney and a present overseer, there is still much discontent among the people, so that but little work is done. The property consists of 6950 acres, of which 850 acres are fit for cane, but only a small part of that quantity is actually under cultivation. The old — works were burnt down in the rebellion, and still lay in ruins, and the land belonging is now mostly used as a penn for feeding cattle, of which we saw some fine herds. There are 700 people on the two estates, which at one time, under forced cultivation, yielded annually 700 hogsheds of sugar: this year the crop will not yield more than 70 hogsheds. The — estate, belonging to —, an absentee, adjoins the —: the overseers of the two estates are cousins of the name of —, and this is how they are going on. Some of the provision-grounds of the last-mentioned property happen to be within the — boundary, and just before we came the — overseer had sent men to dig up the provisions, under pretence of a trespass, and bring them to his own house; and the — overseer had turned in cattle to destroy some provision-grounds within the right boundary, because, as he said, the people had taken ground that was intended for cane! Between the two cousins and the two properties the poor labourers were harassed and perplexed, and a cry was raised against them, that they were idle and discontented and refused to work. Wages and rent are settled fairly, according to —'s express orders, viz. for a common day's work 1s. 6d. English, and the rent for house and ground 2s. per week, demandable for one person only: but the labourers complain that the overseer cheats them when they come to settle; and so it is, that as soon as one bickering is allayed another springs up, and there is no contentment or peace on the property. The only things wanted here are capital to work the estate and a wise overseer to manage it: with these advantages, from 70 hhd. of sugar annually, the crops would soon yield 700, as in days past. When will the great absentee proprietors become wise men?

Examined the children at Mount Carey school—202 present—the very best school we have yet met with in Jamaica. Much

care had evidently been bestowed on religious instruction, and great order and quietness prevailed: we were highly gratified by what we saw and heard, and as applied to these and other similar institutions conducted in the same spirit, I could readily apply the lines of Montgomery, substituting only Jamaica for England:

“Thy schools the human mind shall raise,  
 Guide erring youth in wisdom’s ways,  
 And leave, when we are turn’d to dust,  
 A generation of the just.”

In the evening a meeting for worship was held in the schoolroom at Mount Carey, as a chapel is not yet built: it was a rainy evening, but the room was filled. When the meeting was over, “the friends” of — were requested to stay, and about 150 remained behind, to whom J. J. Gurney addressed a few kind words to encourage them to cherish a spirit of conciliation towards their employers, of forbearance also at all times, and forgiveness for injuries received. Whilst he was speaking, it was quite easy to see that his address, as supposed by the people to convey censure, was very unpalatable. When he sat down two or three rose at once, and one intelligent young Negro undertook their defence: “he wished the gentlemen to understand the fault was not theirs: they were willing to work and would work, but they had such an overseer that they could not agree with him;” and either at this time, or before the meeting, the same individual told us that the labourers had sent a letter to the proprietor, in which they told him if he would come out and look for himself, and should then say they were in the wrong, they would give him six months’ labour for nothing. We gave them to understand that we imputed no blame to them, and that what had been spoken was only to caution them, as professors of the Gospel, to return good for evil, and to try, *if possible*, to live at peace: this soothed them, and we parted good friends.

Before we left Mount Carey, I placed in the hands of Thomas Burchell £20 currency, to assist in the erection of a hospital, which his people are building at Montego Bay, and £5 for relief of the aged and destitute, out of the fund entrusted to my care, not doubting that such a gift would meet the views of the Committee, my friend J. J. Gurney also entirely approving it. Attended by a guide through a part of the country but little travelled, we came this day to the house of George Marey, of Kepp estate, St. Elizabeth, who received us all with the greatest kindness. This gentleman was once a large sugar-planter in Westmoreland, and is now retired from business, living alone in the mansion, and devoting his time to the gratuitous and personal instruction of about 80 children in his own house, some of them orphans, whom he wholly maintains, and to the religious teaching of adults on a First-day. A meeting for worship was held in the evening, attended by about 70 of his neighbours; and a large gathering came the next morning to a family reading of the Scriptures, in both of which our friend J. J. Gurney had good service.



Our kind host was so panic-struck during the apprenticeship, with the fear that freedom would ruin the planter, that he sold an estate for £1500. which he told us would now fetch £10,000! He gave us all his blessing at parting, and we left him, grateful for his kind and polite attention to us.

Passed on to Lacovia, the town of St. Elizabeth, consisting of a parish chapel-of-ease, two poor taverns, a post-office, and another house or two, and immediately gave notice of a meeting for seven o'clock at the tavern, which was attended by about a hundred people, including the curate, a resident magistrate, and two or three planters. Feeling a concern to speak, I addressed the meeting, and no offence was taken; after which our friend J. J. Gurney rose, and whilst he was impressing on his hearers the duties of the moral law, and among other things telling them that all we do should be done as in the sight of God, that a fair day's work should be given for a day's wages, and that men should be upright at all times, the magistrate interfered, and said that "he ought not to speak on the subject of wages, as this was delicate ground." J. J. G. replied, "I request to be allowed to go on: I am now speaking as a minister of the Gospel." Soon after the same individual again interrupted him. The ground, however, was presently so well cleared from all possible objections, that he said, "I am perfectly satisfied;" and when the meeting broke up, advised the people to remember what they had heard and to profit by it.

*3rd month, 18.*—A day long to be remembered by us for the danger and fatigue that attended us, and for the gracious hand that carried us through our difficulties. Leaving Lacovia early, we went to Barton estate, to the house of Samuel Rickett, to breakfast, who had kindly promised to help us on our way to Fairfield, a Moravian station in the mountains. To effect this purpose he sent four yoke of oxen to the foot of the Bogue-hill, and himself attended us with horses and a guide. On going along the plain we called at Elam, an estate belonging to the Harmans of London and two resident proprietors of the name of Foster, where we received kind entertainment, and were persuaded to abandon Fairfield as an impracticable point, and to go on to Wear Penn to lodge, receiving a letter of introduction to John Davey, the owner, and a guide on mule-back to conduct us. I should say a few words concerning Barton and Elam before we proceed. The former is a sugar-estate, belonging to the Dickersons of Somerset, and S. Rickett is their attorney; an enlightened, humane man, who knows more of human nature than the generality of his brother planters, and manages the property well. The charges on this estate during the last year of apprenticeship, exclusive of attorney's commission, amounted to £201. 12s. 11d. currency; since apprenticeship, for one year of 13 months, they amount only to £1816. 13s. 4d., leaving a balance in favour of free labour of £214. 19s. 7d. The produce of the year of freedom was less than the previous year by 20 hhds. of sugar, owing to a cane-piece of 12 hhds. of sugar having been destroyed by the

irruption of cattle; but to remedy in part this deficiency 100 tons of logwood were cut and exported. The balance in money would still be in favour of freedom. The Elam estate consists of 10,000 acres, having on it 1200 people, and no criminal charge has been preferred against any of them since freedom was enacted. The proprietors make no complaint against the labourers; but rent and labour are made to bear on each other, and the latter are not quite satisfied. Rent 3s. per week, with an extra per caput charge for children: wages 1s. 6d. per day. This large property is entailed, but the proprietors hope soon to be able to sell land to the labourers, and to build some new substantial cottages. Called at their village and talked with the people, who are Moravians: two of the sisters, poor black women, gave us two shaddocks, out of love to the Gospel and respect for our mission: one of them was deformed in person, but of a mild, pleasing countenance.

On arriving at the foot of Bogue-hill, we found the oxen and drivers ready: our horses were taken out and the steers put to, and the march began. The road was fearfully rugged, and in some places steep and precipitous. The drivers urged on the oxen by loud shrill sounds that made the mountains echo, and the poor beasts, which seemed "unaccustomed to the yoke," rolled the carriages about from one side of it to the other, often in imminent risk of an overthrow. Some of us rode the guides' horses and some walked; and during the three hours that it took us to ascend this terrible hill, we were overtaken by a cavalcade of gentlemen, and two ladies, who expressed their astonishment at seeing Maria walk; and said, if she would get into one of the carriages, two of the gentlemen should walk by her side to see that all was safe, and the others who were walking should use their horses: the offer we accepted, and safely reached the top of the first hill. Here we dismissed the steers, and hoped that our troubles were ended, but it proved otherwise. Our new friends took us to —, the property of —, to rest. This man had a melancholy tale to tell; nothing went well with him: his labourers had deserted him, his spirits were depressed, and he could not tell what to do. We found afterwards that he was one of the first, under the new system of freedom, to coerce and compel the people, and to make them in fact slaves again, which they resented, and left him: he now looks in vain for servants to help him, and his property is going to decay. We could only pity him and give him good counsel, which J. J. Gurney administered kindly. One of the gentlemen who helped us up the hill was —, of — and —, another disappointed man: he also had applied the rent-screw to his people to compel labour—had sown the wind and was reaping the whirlwind. If these men will be infatuated we cannot help it, and must leave them to take their own course. Continued travelling at a slow rate over a rocky road, till the horses came to an ungain place, where they made a dead halt and would go no further. We left the drivers to

do the best they could, and walked on, distressed and weary, to Wear Penn, which we reached before sunset, and where we found a comfortable asylum. The owner was from home, but the servants prepared us a dinner and lodgings, and we retired to rest early: the horses came up sooner than we expected, and found plenty of good provender, so that all was right, and we were very thankful.

*3rd month, 21.*—John Davey, the owner of Wear Penn, who was at the house of his brother Dr. Davey, the Custos, eight miles off, came over this morning, bringing his brother with him. Dr. Stewart, an enlightened man, a clergyman of the parish, to whom I addressed a note, also joined the party, and we lost no time in discoursing of Jamaica. John Davey has twenty-two estates under his management, and the labourers are working well on all of them: he keeps rent and the wages of labour quite distinct; pays wages with great regularity, and treats his people fairly, kindly, and wisely. Dr. Davey does the same, and everything prospers in their hands! Now for a few facts in connexion with this neighbourhood. The people at work on Wear Penn seem very happy: one young man told me that he and his wife, by working six days in the week, could earn eighteen shillings, English money. There are plenty of labourers, and work done by the piece is done at a much less cost than under slavery. I saw a stone wall, five feet high and four broad at the foundation, lately built at five and a half dollars (22s.) the chain, which formerly, by the hire of a jobbing-gang of slaves, would have cost £6. 6s. The labourers are contented, under good masters, to stay on the property, but when oppression is practised their desire to buy land is so strong that they often buy it without a good title, and sometimes give five times its value rather than lose it. Oxford estate is in Chancery; —, Custos of St. Elizabeth, receiver. When freedom came the Custos agreed to pay certain wages, and to allow the labourers to live without rent. Last year they planted a piece of cane, and on coming for their wages the overseer told them the work should go for their rent: they remonstrated in vain; his orders, he said, were peremptory. “Well, Busha,” they replied, “you get your rent now and better keep it:” they have never done a stroke of work among the canes since, and the field now goes by the name of “*The Rent-Piece.*” John Davey has received in one year, and paid to the credit of his employer, £1600 currency in rent alone, and says that the properties under his care yield now a larger return than under slavery, *at less cost!*

*3rd month, 21.*—The road to Mandeville lay through a beautiful country—the hills covered with primitive forest, and affording at particular points some fine prospects, but the often steep ascents, rugged as before, made it weary travelling for the poor horses, and we got out and walked for miles together. Reaching the town before sunset we found an excellent tavern and superior accommodation.



*3rd month, 22.* First-day. — A large meeting for public worship in the chapel belonging to the London Missionary Society; 1000 persons present withinside, and 300 Sabbath-school children without. In the evening we had a second meeting in the chapel, I trust to good purpose. Many of the labourers came to the morning meeting on horseback, and one woman, a hundred years old, walked with her staff nine miles to attend it.

*3rd month, 23.*—Reached Porus, a large free settlement of labourers, to breakfast. Called at the London Missionary school-house, and examined the children as to their knowledge of Holy Scripture; found it good and were much pleased. Average attendance, 100. Then onward to Four Paths, Clarendon, where we were kindly welcomed by W. G. Barrett, of the London Mission, and his brother-in-law James Reid, of the Baptist Mission, at whose house we took up our quarters. Had a meeting in the evening with about 400 people: when we left they pressed forward as usual to shake hands; and one old man said to me, with much simplicity, "Pray remember me to all Christian friends." Examined the children at the school—116 in number: great care had been taken to impart religious instruction. These schools are a blessing to the island.

A case of grievous oppression having occurred here, in which a poor young man, a deacon of the church, is the object of a vindictive prosecution, I agreed, with J. J. Gurney's hearty approval, to leave fifty dollars for his defence: the latter added twenty more from his own purse. The road from Porus to Clarendon runs through a wild savanna, covered by a sort of scrub fir, six feet high, which shuts out the sugar-estates from view, and gives the country a most desolate appearance.—*Denby* estate, the property of ——. Three weeks ago the people went to — for wages, who said the work was not well done, and refused to give them more than half their due: they immediately struck work, and summoned him to the petty sessions. Justice in this case prevailed, and the attorney turned him out of his stewardship: they have now resumed work, showing how tractable they are when justice is done them. Some of the sugar-estates in the Clarendon Mountains must soon be abandoned for sugar, and turned to some other purpose, owing to the state of the roads, which forbids the transport of heavy commodities, and to the distance of these properties from a shipping-port. It is said they have been carried on as sugar-plantations much too long already.—*Seven Plantations.* All goes on well: this property used to make six hogsheads of sugar per week; it now makes eleven.

*3rd month, 24.*—Reached Old Harbour Bay, and after a few hours' notice had a meeting of 600 persons, in H. C. Taylor's Baptist Chapel, which, with the exception of the concluding meetings at Kingston, was the last appointed meeting in this island. Our dear friend, on reviewing his services on this journey of 300 miles, acknowledged with gratitude that the good hand of his Heavenly

Father had been with him in the work—had led him out and brought him safely back, and that he felt peace, believing that Jamaica had been an appointed field of labour for him.

*3rd month, 29.* First-day.—A public meeting this morning at Joshua Tinson's chapel, Kingston, and in the afternoon at the Wesleyan chapel, in both of which our beloved friend had large service. In the morning meeting he was led to make particular mention of the wrongs of Africa, and its heathen darkness, and to express an earnest hope that the time would soon come in which some of those who now enjoyed in Jamaica the liberty of freedom from outward bonds and the blessing of gospel light, would be led, as gospel ministers, to visit its shores: he also prayed fervently that the Lord would hasten it in his time. Our maid-servant, who was present at the meeting, said afterwards to Maria, "The minister did not take the book, mistress, and go to chapter and verse, but spoke as the Spirit of God led him. I quite understood it, mistress; and when he spoke about Africa it was so affecting! [here the tears ran down her face]. May God bless him and keep him." At seven o'clock we repaired to the chapel of the London Missionary Society, to meet the Jews of Kingston, to whom a private invitation had been extended to meet us for Divine worship. There might, perhaps, be a hundred Jews and Jewesses present, but I think not so many. We were both engaged in bearing testimony to the great truths of the Christian religion, to an attentive, but scarcely a patient, congregation, as some of them, at particular parts of the subject, evidently flinched, but they heard us to the end. As we left the meeting, one elderly man wished to have the opportunity to reply, but many came up to pronounce their benediction, which by one of the company was expressed in Hebrew. A young Jewess gave us her hand with a smile and a blessing, in a manner which I shall not soon forget;—her very heart seemed to have been touched. I have distributed many copies of William Penn's Address to the Jews since we came to Kingston. The ministerial labours of our dear friend in this land being now concluded, himself and his beloved companion Mahlon Day, with Samuel Parsons, jun., A. S. Taylor, and Samuel Dickenson, came home with Maria and me to our apartments; and we sat down a short time in silence together, with our hearts I trust turned to the Lord in a feeling of gratitude for mercies vouchsafed, and for help thus far so graciously afforded.

*3rd month, 30.*—The ship Whitmore, chartered at Santa Cruz, with passengers to Savannah, in Georgia, had been waiting several days in Kingston harbour for J. J. Gurney and his three friends, who this morning went on board. Her first destination is the Havannah, in Cuba: all the passengers received passports to land there, except J. J. G., to whom the Spanish Consul positively refused to grant a passport or letter of any kind. This man, being known to some of us, an application had been made to Sir Charles Metcalfe for a letter of



introduction to the Governor of Cuba, which was readily furnished; and the Mayor of Kingston sent, unrequested, a passport of his own. When the Consul heard of the latter, he said, "You had better not make use of it, it will only be the worse for you." We may expect, therefore, to hear of curious proceedings in the land of slavery, and have only to hope that freedom may gain by them, whatever they be.



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