

iron ring) but by political agitation, as they call it, it is now trampled in the dust. (The Rev. gentleman here threw the collar on the boards of the platform, and as the sounds reverberated through the hall, there was a spontaneous burst of applause accompanied with waving of hats and handkerchiefs, which lasted for a considerable time.) And what are we now to do with these things? We do not want them in Jamaica. I have thought of sending them to the American churches as specimens of American Christianity. (Continued cheers.) But do my brethren and sisters in America need such trappings? Is there any necessity that they should wear them? Their voice calleth unto God in the heavens; it calls to you, and it says with a voice which, if you re-echo it, will be irresistible, "Hold no communion with the man-stealer, with the robber of the human family." (Cheers.) When I last appeared before you, I took a solemn vow at the altar of eternal mercy, that in the strength of God, and that has been given to me, and without one muscle relaxed, I have returned among you—I would never cease till I had smitten this chain from my brethren. And since that object has been effected in the strength of the Divine Being, I have made another resolve, that if you will aid us by your sympathies, aid us by your prayers, aid us by your exertions, we never will rest until America is freed from her foulest bane, and until Africa is blest by the redeeming love of Christ. (Loud applause.) Here I touch a subject which beats with every pulse. I have been looking forward to this meeting with the most intense anxiety, and I have made it, I hesitate not to say, the subject of fervent and constant prayer. As I have paced the deck of the vessel which conveyed me to your shores, Africa has been uppermost in my thoughts, her salvation my sweetest theme, and ere I close I shall appeal to you as to whether the glad tidings of mercy carried to Africa by her own children, shall not gladden her heart, and heal her wounds. (Loud cheers.) I should not on the present occasion refer at all to the working of the system in the island of Jamaica, were it not that I think it due to myself, and to my brethren and sisters in Jamaica, as we have been foremost in the battle, and cannot recede, and we do not wish to recede—(Cheers.)—and as we are determined with Christian weapons to fight our way through, it is right and proper that this Christian assembly should have laid before it, with as much brevity as I can, the actual state of the population. Before I left Jamaica I publicly challenged a denial of the statements I should make: that challenge I now repeat; and if Peter Borthwick—(Loud laughter.)—chooses to come, I will meet him. It matters not to me who stands forth. Firm in the consciousness of truth, I challenge contradiction; and I defy the utmost scrutiny to detect error. I know it is asserted, and truly asserted, that there has been a diminution of the cultivation of the staple produce of the island; and when Christians know the real state of the matter, I feel convinced they will hail this as a blessing, and not as a curse. (Hear, hear.) I should like to know if any man conversant with the history of Ireland thinks her children benefited because they eat not the pork they rear? I should like to know if her happiness is to be weighed by her exports to every part of the globe? (Hear, hear.) I should not have touched on this point had not two things been coupled together—namely, that a diminution of the produce was a proof of the idleness of Africans. These two things are as distinct as it is possible for them to be; and I delight in being able to read the testimony of an esteemed brother, with whom I was once at variance on the subject of emancipation—the Rev. George Blyth. He states that, "instead of accusing the labourers of indolence, I am rather disposed to blame them for being rather too anxious to make money. I don't know a healthy person in the congregation who can justly be called idle." There are many circumstances connected with the diminution of colonial produce; and if the planters choose to risk their property in the hands of idle men, all I ask is that you should blame the right person. I should like to know if any farmer in England could go to a dance at the Opera, and employ one person at £500 per year, another at £300, and others at £70, to attend to his grounds, and then expect more than 100 per cent. ! (Cheers.) There is no soil in the world can do it, and Jamaica cannot do it. But there is a determination to crush the peasantry, and that we have resisted. We have determined to prevent pauperism, if we can; and let Christians hear it, and admire the grace, and adore the Author—there is not a pauper in Jamaica among the lately emancipated negroes in connexion with our own churches; and I have no doubt it is equally true of the churches of my esteemed brethren of other denominations. (Vehement cheers.) In the parish in which I reside, it was asserted at the last vestry meeting, that since the abolition of slavery the poor-rates have been doubled. I knew the inference that was intended to be drawn from this. I went to a vestryman, to whom I said, "You have told us part of the truth, now tell me the whole—how many blacks are there amongst the paupers who were once slaves?" What was the reply? "Oh, not one." (Loud and long-continued cheers.) We have at the present moment, in order to satisfy the West Indian's thirst for sugar, to send to Cuba for cattle, to America for flour, and to England for potatoes