

in several to each district."\* So firmly established did the Church appear to be in the Windward Islands—so liberal were the means provided by colonial resources, that the almoners of the mother country's religious bounty felt themselves justified five years ago in greatly reducing the amount of pecuniary support heretofore rendered to Jamaica; but the sacrifice which was made to the idol of cheapness in 1846 was more costly than the material prosperity of those ill-used dependencies, and comprised many an element of their spiritual and intellectual well-being and progress. In a letter to the Society for the Propagation of the Gospel, dated June 30, 1848, the Bishop of Jamaica says:—

"The aid of your excellent Society, at all past periods most valuable, is at this crisis absolutely necessary for the preservation of Church agency in many parts of this magnificent but humiliated colony. How far the financial difficulties which press upon the island can be obviated without a very considerable retrenchment of its annual expenditure, a just portion of which has been always liberally assigned to the Church, it is not easy to conjecture. The merchants are withholding their supplies, the planters throwing up their estates, the shop-keepers closing their doors, and, while all feel the evil, none appears to project the remedy. God only knows what will be the result! But, so far as the calamity is consequent on the righteous act of emancipation, I feel confident that His gracious Providence will over rule it to our final benefit. The sentiments of the great majority of the population of Jamaica are essentially loyal; and a large proportion of the better-informed classes is still strongly inclined, under every privation, to sustain the Church, as the most hopeful shelter from impending ruin."

May it be so! But in what language of condemnation and contempt will the historian of England have to describe the conduct of that legislature who, having granted millions for the purpose of achieving emancipation, could, when the happy fruits of that noble venture were beginning to appear, coolly lay the axe to the root of the goodly tree, and, "ravished by the whistling of a name," consent to level it with the earth? From the Bishops of Antigua and Guiana the same solemn voice of warning is heard, convincing all who are not impervious to reason that our novel patronage of slave-grown sugar is not only ruinous to our fellow-countrymen in the West Indies, but fatal to the great experiment of emancipation, and certain, if persevered in, to retard and ultimately to destroy the

\* Reflections on West Indian Affairs. By Sir Edward Cust, 1839. p. 25.