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"Glory to God in the highest, and on Earth peace, good will toward man."

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## MISSIONARY INTELLIGENCE.

### SURVEY OF THE PROTESTANT MISSIONARY STATIONS, THROUGHOUT THE WORLD, [CONTINUED.]

#### FREETOWN.

The Chief Town in the Colony—in the Parish of St. George.—Inhabitants, exclusive of the Military, at the Return in January 1822, were 5643, but since very much increased.

The number and description of the persons attending the different Chapels will be seen in the following extract from the communication of the Rev. Mr. Pigott, a Wesleyan Missionary—

"Of the Individuals that officiate, and the Number and Description of whom their congregations are principally composed, I have to state as follows—  
Rev. John Raban: 200: few Europeans; the Royal African Corps; and a few disbanded Soldiers—  
Rev. W. Pigott: 280: few Europeans; Maroons; Liberated Africans; Portuguese and Congo People; few Settlers—  
Messrs. J. Wyse, Stober, and Elliot: Settlers; Liberated Africans; Disbanded Soldiers; few Maroons—  
Mr. Collin Teague: 40: Liberated Africans and Settlers—  
Mr. Peters: 30: Liberated Africans and Settlers—  
Mr. Gordon: 30: Maroons; Settlers; and Liberated Africans—  
Mr. John D. Brion: 30: Maroons and Liberated Africans—  
Mr. Ellis: 100: Liberated Africans; Disbanded Soldiers; Settlers; and few Maroons."

]Commissioners.

#### CHURCH MISSIONARY SOCIETY.

W. K. Betts, C. L. F. Haensel, *Ministers.*  
John Weeks, G. Fox, (Native), *Schoolmasters.*  
Mrs. Weeks, Mrs. Taylor, Mrs. Fox, (Native), *Schoolmistresses.*  
[Two Assistants.]

On the Rev. John Raban leaving in January, Mr. Betts continued in the exercise of the Ministry in Freetown, and occasionally in the Mountain Villages, till his embarkation at the end of April. Mr. Haensel had assisted from his arrival in February; and, after April, remained in sole charge of Freetown; he suffered much during the greater part of August and September; Mr. Weeks had assisted him in August, and Mr. Davey relieved him on his arrival at the beginning of September.

The small proportion which the Europeans, who are in the habit of attending Public Worship, bear to the whole number residing in Freetown, cannot be contemplated, by a Christian Mind, without mournful feelings; for, whatever allowances may be made for various inconveniences connected with the place at present used for holding the Services, but faint hopes can be cherished respecting the spiritual safety of those who habitually neglect the opportunities afforded them of attending the Public Worship of Almighty God, and of listening to the declarations of His will.

These considerations, and others which might be mentioned, will not be overlooked by the serious Members of the Episcopal Church. They tend very strongly to shew the greatest desirableness (it may even be said, the absolute necessity) of making some effort to supply the deficiency mentioned in the former Report, of a suitable Place of Worship for those who are attached to that Church. Till such an Edifice is completed, a recurrence of the discouraging circumstances noted above may be expected; nor can there, humanly speaking, be any great and permanent improvement anticipated, in the state of Morals and Religion, while things remain as they are at present.

This object is by this time, it is hoped, accomplished. At Michaelmas Mr. Haensel states—

I rejoice to inform you that half of the building erected for a Church, which has so long stood unfinished and been appropriated to other purposes, has been partitioned off by a wall from top to bottom, and is to be fitted up as a Place of Worship.

The other half of the building is to be appropriated to a residence for the Minister, and to what are now termed the Western Colonial Seals.

Mr. Betts baptized, in Freetown, in the latter part of 1826, two promising Adults. The increased attendance at Public Worship mentioned in the last Survey, ceased at the middle of January, the Governor thinking the distance too great for the soldiers in the heat of the sun: the congregation was reduced very low; but was somewhat augmented in the latter part of the year by a better attendance of children from the Colonial Schools, and by beginning the Service at a later hour.

At Gibraltar Town, the attainments of the people, in Christian Knowledge, are generally small; but their attentive and devout behaviour at Public Worship, and the seriousness with which they listen to the preaching of the Word, seem to prove that there exists among them a real desire to profit by the Ordinances of Religion. Two of the Communicants have given pain by their misconduct, and have consequently been suspended: the remainder, it is believed, have demeaned themselves in a manner becoming their profession: they appear much attached to the Minister; and willingly defray, out of their scanty means, the expenses necessarily connected with an evening Service.

The Colonial Schools were taken under the care of the Church Missionary Society at the commencement of the year 1818; and have since been conducted on the National System. On the whole, they have been well attended, though not without considerable irregularity, by Children almost exclusively of the Black and Coloured Population, and also by Adults: the Adults, however, have very much declined in numbers for the last two or three years: the hours of labour now including that time which was formerly given to instruction. The average number of Boys and Girls, with a few Adults, attending toward the close of 1825, was 251: at the corresponding period of 1826, it had increased to 321; while the total number on the Books was 506.

The frequent removal of the European Teachers, sent out to superintend these Schools has interfered with some of the arrangements which seemed calculated to promote their prosperity, and has also increased the difficulty of giving due prominence to Religious Instruction; yet considerable efforts have been made to conduct the Schools in the best manner which the case would allow; and there is ground to conclude that these efforts have operated beneficially on the rising generation.

On the 9th of April, New Schools were opened, at the request of the inhabitants, in the eastern part of the town, for the accommodation of the children in that quarter: of these, now called the Eastern Colonial Schools, Mr. and Mrs. Weeks are in charge, with two Assistants. Of the Old Schools, or Western Colonial Schools, Mrs. Taylor, and Mr. and Mrs. Fox are in charge.

#### WESLEYAN MISSIONARY SOCIETY.

W. Pigott, John Courtes, John May, *Missionaries.*

Mr. Courtes and Mr. May joined Mr. Pigott at the end of November 1826. The Members are stated at 91. Mr. Betts and Mr. Haensel, of the Church Missionary Society, when acting, respectively, as Rectors of Freetown, in contrasting the almost-entire occupation of their time by the merely official engagements of their situation with the more-spiritual employments of the Wesleyan Missionaries, incidentally bear to these their fellow-labourers the following testimonies—

"These gentlemen proceed on the principle of not knowing any thing, but to preach Jesus Christ and him crucified. They are resolved to engage in nothing which shall at all divert them from visiting their people and preaching constantly: when the Rector of Freetown sinks in the estimation of the more discerning of the Africans; who are not able to account for it that he does not engage in the same evangelical duties; he has no time to visit the hospitals, the jail, and the abodes of sickness, vice

and misery; he has no time for social intercourse with his hearers; nor, by constantly going among them, to evince that he is their Spiritual Father and affectionate Minister: the Wesleyan Missionaries have such time, and spend it necessarily in the labours of love. And what is the consequence? They have neat and crowded Chapels, built, in great measure, by the voluntary contributions of an affectionate people, whose hearts are attached to their Ministers, and open, through the willing influence of the private attentions which they receive from them, to the public instruction which those Ministers impart. I rejoice in the good which I trust they are doing; I bid them God speed; but I lament at the same time, that we are not in possession of like advantages."

These statements of Mr. Betts Mr. Haensel thus confirms—

"While we are surrounded with difficulties, spending our time and strength in performing parochial duties, the Wesleyan Missionaries add chapel to chapel, collect congregation after congregation, within such a distance as they can conveniently visit—appoint Exhorters, as fit men offer—keep Sunday Schools—visit the Prisoners and the sick in the Jail and hospitals—receive the sheep of their own flock in their house, and become intimately acquainted with them—and admit to the Ordinance—such as they believe to be lively Members of Christ's Church."

#### KISSEY.

Kissey is three miles from Freetown: it is the only Settlement in which the practice of employing individuals to assist in cultivating the farms has been found to exist to any considerable extent: they are generally the friends and country people of the farmer; to assist whom, they assemble, for a period seldom exceeding two or three days, during which their food is their only remuneration, it being understood that they, in their turn, are to receive the like assistance; in one instance, indeed, it was stated by the Liberated African, Scudawa, that he hired a man for twelve weeks, to whom he paid four dollars a month, besides his food; but, in another case, he said he had hired twelve men for one day, to assist in sowing his rice, and only gave them their food. From the statement of this man, who appeared to have made greater progress in agriculture than the generality of the Liberated Africans, some idea may be formed of the difference between the manner in which they labour when their work is desultory, and when it requires continued and steady application; for he states that the twelve men employed by him sowed four bushels of rice in one day, while it required eighteen days of his own labour to sow the remaining two bushels, which, at the rate at which the twelve men laboured, he should have performed in six days.

Although several of the Liberated Africans of this village grow rice, it could not be discovered, that, in any instance, it was cultivated with a view to sale, or that any was ever sent to Freetown Market: an interchange of articles of produce occasionally takes place among them; and it is only their partiality for rice that induces them to raise it, as they complain much of the trouble attending it, and generally of the unfitness of the mountain soil.

The Houses at Kissey are all of the kind usually occupied by Liberated Africans, with the exception of three stone-houses belonging to masons who had been brought up as apprentices in the engineer department; and of two fire houses: these frame houses are of one story, with a gallery on each side: the stone-houses stand upon the same plan above; but have a half story below, which is made use of as a store. The persons to whom these stone-houses belong, appointed to be industrious tradesmen, they are employed as masons on public works at Freetown, to which place they repair before the working hour every morning.

The Public Buildings consist of a church, a Superintendent's House, a School house, and a small house built for a Teacher. The Church has never