

Union. At the date of the last report there were 286 members connected with the three churches, a Sabbath-school at each station, at which there were 22 teachers and 172 scholars, and a day-school at Belle Castle.

The efforts of the London Missionary Society in this parish were commenced in the year 1835. In no other part of Jamaica have so many difficulties been experienced by the agents of that Society. There are two principal stations, over which considerable labour have been expended. The first formed was at Morant Bay, and the second, in order of time, at Prospect, in the Blue Mountain Valley. A variety of very afflicting circumstances has marked the history of these stations, and so limited was the measure of success compared with other fields in Jamaica, that in the year 1849 they were placed under the care of one missionary, the Rev. J. A. Andrews, now of Bradford, who resided at Prospect; he was, however, assisted by Mr. (now the Rev.) A. Lindo, whose school was reported in 1850 by the Government inspector one of the two best he had seen in the island. The amalgamation of the two stations, though for many reasons desirable, could not be other than unfavourable to their prosperity; and the death of the Rev. P. Lillie (who succeeded Mr. Andrews in 1853), of yellow fever, within three weeks after he took charge, was another sad blow to their prosperity. The existence of other denominations at Morant Bay renders it less important as a missionary station than it would otherwise be; but at Blue Mountain Valley there is not only a fair congregation, but a considerable population in the surrounding hamlets. The fact that the principal supporters of the London Missionary Society are Independents, and are therefore ecclesiastically connected with the Puritans, renders the spot where Coad, and Spere, and other spiritual heroes, laboured and prayed, one of peculiar interest; and it is to be hoped that renewed efforts will be put forth to sustain the work of God at this station. Who shall say that answers to the prayers of those holy men may not yet be given, and the magnificent valley, which was once the place of their sojourn, yet flourish in all the beauty of holiness.

In bringing this paper to a close, it seems desirable to refer to a statement which has appeared in many English periodicals, to the effect that, from Yallahs to Port Antonio, there is not a single European missionary. This, though literally true, has nevertheless been understood in a way which the writer never could have intended.

There are, we have seen, five missionaries in the parish of St. Thomas-in-the-East, but, though these are not Europeans, they are duly recognised and ordained agents of the Wesleyan, Baptist, and London Missionary Societies, and are men of undoubted piety, zeal, and devotedness. The stations over which they preside were once occupied by Europeans, and are now trusted to natives of the colony,

because the climate is not fatal in their case, as it has often been in that of Europeans.

It has also been said that "there is perhaps no parish in the island which has been less under missionary influences than St. Thomas-in-the-East; on the other hand, there are no less than six State-supported clergy there, and we see what they have made of it." Such remarks are to be regretted. The minister who wrote the above-quoted sentence resided in a district which was the scene of the rebellion in 1832, and would no doubt indignantly repudiate the assertion, often made, that it was occasioned by the teaching of missionaries.

A reference to figures will best explain the comparative ecclesiastical condition of the parish.

At the last census there were 441,264 persons in the island, distributed through 22 parishes. Last October there were in the island 93 Church of England ministers, including the bishop and archdeacons, and 108 missionaries, European and native. There were also Jewish teachers and Roman Catholic priests, to whom it is unnecessary further to refer. There was, accordingly, one clergyman to every 4745 persons, and one missionary to every 4086 persons. As the population of St. Thomas-in-the-East was at the time of the census 26,229, it appears that the proportion of clergymen is very slightly over the average, and that of missionaries one-and-a-half below the average. If, instead of eleven ministers and missionaries, there had been twelve, the parish would have been about equal to the average of the island. Six parishes have a large proportionate number of clergymen, and twelve a larger proportion of missionaries. It does not therefore appear just to attribute the recent outbreak to the preponderance of any class of religious teachers, or the absence of others, especially as in former years the parish was the scene of very earnest evangelical effort.

This paper is merely designed as a statement of facts. At a future day another may be prepared, in which the causes of the late unhappy disturbances will be considered; when it may be shown that, though prolonged and more extended Christian labours would have done much to improve the condition of the people, and that the peculiar physical features of the district are such as to demand a much larger body of Christian labourers than some others; there have, nevertheless, been agencies at work for which ministers and missionaries are not responsible, and which to a terrible extent have tended to neutralise their work. There is, moreover, a vast difference between the truly converted members of churches and the unchristianised and uncivilised in this parish, as in all other places. It is as illogical and absurd to condemn all the negroes of Jamaica, or even of this one parish, on account of those who were the victims of designing and unscrupulous demagogues, as it would be to censure all Irishmen because many of their number are Fenians.