

undergo a severe and afflictive trial. The minds of the negroes, long agitated by the hope of freedom, yet constantly exposed to all the bitterness of disappointment, appeared to require only some immediately exciting cause to lead to the adoption of measures for securing their own liberty; and fully aware, from various sources of information, of all that was passing, not only in Jamaica, but in England, such cause was speedily afforded. The parochial meetings in Jamaica passed several most ill-timed resolutions, and appointed delegates to proceed to England, in order to solicit the interposition of Government in their favour, and in the event of non-compliance, to pray to be absolved from their allegiance to the British crown! This proceeding was a deadly blow to the hopes of the slave. In conjunction with this measure, a bill was introduced in the House of Assembly in the session of 1831, providing for the compulsory manumission of slaves; that is, requiring the owner to sell the slave his freedom when the slave should be able to purchase it; but, notwithstanding the frequent assertions of the colonists, that whenever they could procure compensation, they would cheerfully manumit their slaves, no sooner was it proposed to make this provision for the slave to purchase his own liberty, than the measure met with the most decided opposition. The introduction of the motion tended in a high degree to encourage the expectations of the negroes; but its rejection (for so it must be called) dashed their hopes to the ground, and the effect may be easily conceived. Other causes might be introduced as concurring to produce the late insurrection, but the limits of this statement will not allow it, and the foregoing must be considered among the most powerful and effective.

It was supposed by some, that the reduction of the negroes' holidays stood closely connected with the late disturbances in Jamaica; and whatever degree of importance may be attached to this circumstance, certain it is, that immediately after Christmas the first indications of insurrection were manifested in the parish of St James. The spirit soon spread to Trelawney, Hanover, Westmoreland, and partially to other parishes. The military force of the colony was called out; the island declared under martial law; active measures adopted to suppress the rebellion; and after the loss of property and life, particularly of negro life, to a

large amount, the authorities succeeded in reducing the insurgents.

But this was too favourable an opportunity for attempting to charge the insurrection upon the Missionaries, and to attribute to their agency the disaffection of the negroes, to be allowed to pass. Several of the Baptist Missionaries were arrested, as well as one Moravian, and tried for their lives; and although every means was resorted to, even that of subornation of perjury, in order to procure their conviction, yet no charge could be established against them, and they were honourably acquitted. It ought to be observed here, that, although the highest authorities in Jamaica expressed their conviction of the innocence of the Wesleyan Ministers and their societies, yet some of their Missionaries were also arrested, though subsequently discharged; and at meetings convened in the different parishes throughout the island, it was gravely resolved, that the insurrection was attributable to them in common with the other sectarians, and petitions prepared, praying the House of Assembly to banish them also from the colony. Nor should it be forgotten, that, with the real causes of that rebellion before their eyes, aware of the legitimate and honourable acquittal of the Missionaries, and, in fact, in the absence of all evidence, the Committee appointed by the House of Assembly to examine into the causes of the rebellion, did not hesitate to attribute it to the Missionaries, thus finally evincing their inveterate hostility to all employed in the work of negro instruction.

The destruction of chapel-property speedily followed. The Baptist chapels on the north side were all demolished, as well as the Wesleyan chapel at Falmouth, and four other chapels in the St. Ann's Circuit. A society called "the Colonial Church Union" was formed consisting of white Protestants, Jews, French, and, with shame be it spoken, supported by the names of two Clergymen, one of the established Church, and the other of the Church of Scotland, having for its avowed object the subversion of all Missions, and the silencing of all Ministers except those of the established churches of England and Scotland! A society was also commenced in St. George's for the destruction of chapels, and a league was entered into by the low and intolerant inhabitants of Kingston, to destroy all the Mission chapels in that city. Justice requires it to be known, that in Kingston