

In the various changes which had occurred, from the deaths or otherwise, no documents appear to have remained, from which the Superintendants could ascertain the line of conduct pursued by their predecessors, or appreciate its value by the results. A general register is preserved in the office of the Chief Superintendent; but it is nearly impossible to trace the Negroes in the Villages, by their names as registered in Freetown; or consequently to determine by this means the period at which they were located, or otherwise provided for.

The Settlements appear to have been made in the following order—

Leicester, 1809—Regent, 1812—Gloucester, 1816—Kissey, 1817—Leopold, 1817—Charlotte, about 1818—Wilberforce, 1810; re-organized, 1818—Bathurst, 1818—Kent, 1819—York, 1819—Wellington, 1819—Hastings, 1819—Isles de Los, 1819—Banann Isles, 1820.

It was found difficult to ascertain the precise date when the village of Wilberforce was first settled; but, from the statement of some of the villagers, this appears to have taken place during the administration of Governor Columbine, consequently about the year 1810. It is said to have been re-organized in 1818; but no trace of this re-organization now remains: on the contrary, it presents the appearance of greater neglect and decay than any of the other Mountain Villages, though it is among the first established, and, in soil and situation, at least equal to any of them.

In April 1826, the number of Clergymen residing in the Colony was six, all of the Church Missionary Society; of these, three were foreigners of the Lutheran Church: and three were Englishmen: two of the latter, who were lately from England, had lost their wives; and were themselves attacked with fever almost immediately after their arrival, so that there was only one English Clergyman then officiating.

At the same period, the number of Sectarian Preachers was nine: with thirteen Assistants, called "Exhorters." Of those, one only (the Wesleyan Missionary) was an European: the others were all colonists, principally Maroons and Nova Scotian Settlers. They officiated in twelve Chapels or Preaching Houses, of which four were understood to belong to Wesleyan Methodists; five to Methodists not concerned with the Wesleyan; two to the Baptists; and one to the "followers of Lady Huntingdon."

All these last Teachers belonged to Freetown and its immediate vicinity.

There are some general remarks of the Commissioners on the provision made for Religious Instruction both in Freetown and in the Villages, which we shall notice on another occasion, when we hope to enter more at large into the subject than can be done in the Survey: their general estimate of the State of Education we shall also notice hereafter; as the Appendix, not yet printed, contains documents to which they refer. Under the head, however, of each Settlement of Liberated Africans, we shall quote the chief part of what the Commissioners report thereon, and also of what is stated in reference to each Settlement in the Report of the Missionaries before mentioned, distinguishing each quotation at the end by the respective words "Commissioners," and "Missionaries."

The death of the Governor, Sir Neil Campbell, was stated at pp. 567, 568 of our last Volume: Lieut. Col. Lumley is Acting Governor. Some other changes have taken place. Lieut. Col. Denham, (see p. 8 of the last Volume) on landing assumed the department of General Superintendent of Liberated Negroes, and Manifests, as his predecessor Mr. Ruffell long did, great interest in their improvement. Mr. Ruffell became Colonial Secretary, but has since resigned that office; and has been succeeded therein by Mr. Walter W. Lewis: Mr. Ruffell acts as Chief Justice.

We notice the following passages in reference to the Colony in the last Report of the Bible Society—

From Sierra Leone, the sum of £74 4s. has been received: the Auxiliary in that Colony has distributed, since its last Report, 299 Bibles and 285 Testaments; and it will be among the early duties of the Committee to vote a fresh grant to this interesting people.

CHURCH MISSIONARY SOCIETY.

Soon after the arrival of Sir Neil Campbell in the Colony, in August 1826, conceiving that he could place the EDUCATION OF THE LIBERATED CHILDREN on a more economical footing, and yet render it more efficient by forming them to early habits of industry. His Excellency directed, as was stated in the last Survey, that the Boys should not be retained at School beyond the age of 10 or 12 years; but should then be distributed among the Liberated Adults, with a view to their being actively employed: a considerable reduction in the number of scholars took place in consequence.

The system which had been till that time pursued, was, at the close of that year, entirely changed. That system had been as follows—

All the children, those excepted who lived with their parents, were placed under the entire control and care of the Society's Labourers, from the time of their being landed from the slave-ships; and were thus preserved from the contaminating example of their still-heathen countrymen, while opportunity was afforded to the Missionaries of ascertaining the disposition of the children and of making early impressions on their minds: all were taught to pray, to keep the Sabbath Day holy, and to reverence the Name and Word of God; and there can be no doubt but that it is this watchful care over their tender years and the religious instruction communicated in the schools, which have rendered many who have now left them respectable and well-behaved members of society, even where evident proofs of real conversion to God may not yet be afforded.

But, on the First of January 1827, another course was adopted. His Majesty's Government (see p. 69 of the Twenty-fourth Report of the Society) had undertaken to "provide, in each of the Country Parishes, for the education of its inhabitants, & for their civil superintendance, under the authority and direction of the Clergyman." The Governor apprized the Missionaries, that from the day above mentioned, he should, in pursuance of this agreement, release them from the charge of Education, and should employ therein only persons of colour.

In connection with the new system for the schools, fresh regulations were adopted in reference to future arrivals of Liberated Adults: instead of receiving rations as others had done, they were to be provided with needful clothing, and to be paid each 3d. per day; the women for three months and the men for six, when all were to be thrown on their own resources. The persons to be placed in charge of the Villages were to be named Managers; and were to have where requisite, Sub-managers to assist them. Hotels were to be established in Wellington, Hastings and Waterloo, in order to ensure accommodation at fixed charges.

With reference to the Children the following Regulations were announced:—

All children under 15 years of age, and who until after that age shall be considered incapable of providing for themselves, are to be given out to Old Settlers; who shall receive for them an allowance (for food and clothing) of 3d. each per day; to be paid weekly by the Manager, in advance. Two days in the week, they are to work for the Managers, and four days for those who have the charge of them. After they have obtained the age of 15, they will be released from the superintendance of their adopted parents, a lot of land will be given them, and they will be expected to provide for themselves.

The Hours of Instruction for those above 15 years of age, on week days, are to be from eleven till twelve o'clock, and from one till three in the afternoon: considering their age, it is useless to appropriate to them a greater number of hours, as they are composed, either of persons who arrive at an early age and only require to keep up the recollection of their instruction at School, or of those who have arrived at a much later period of life and to whom it can be of very little use: with either class compulsion is of no avail.

For those under 15 years of age, the Hours of Instruction are to be, on week days, from nine o'clock in the morning until twelve, and from one till three in the afternoon.

[TO BE CONTINUED.]

EPISCOPAL MISSION TO GREECE.

We learn that the Rev. J. J. ROBERTSON, having been appointed by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church,

as an Agent to visit Greece, with the hope of opening a Mission there under the auspices of that Society, sailed from this place on Wednesday morning, in the brig Toncos, for Smyrna. Mr. R. will land at Malta.

We rejoice that the Episcopal Church in this country is at length doing something for Foreign Missions. They have had a Domestic and Foreign Missionary Society for several years; but Mr. Robertson is the first Missionary who has in their service gone to Foreign parts. The Episcopal Church in England has done nobly for the Foreign Missionary cause; and we hope the reasons, which may have heretofore prevented that Church in this country from sending Foreign Missionaries, may no longer exist; but that she will henceforth take her place among other denominations in the great work of evangelizing the heathen.

To those who know the character and qualifications of the Agent, who is now on his way to Greece, his appointment must have afforded the highest gratification. He is peculiarly fitted for the undertaking, and has a strong predilection for the work in which he is engaged.

Mr. R. graduated at Columbia College in the city of New York in 1816, and pursued his theological studies under the venerable Bishop Griswold. His health rendering it necessary for him to travel, he spent two years chiefly on the continent of Europe and in Popish countries, having but one great object directly in view,—the restoration of his health,—but acquiring, at the same time, almost imperceptibly, a familiar acquaintance with the modern languages of Europe, and imbibing a lively interest in the spiritual welfare of those benighted though beautiful lands, which fit him, pre-eminently for his present work. After returning to this country, he was admitted to holy orders, and ministered for a while in Virginia; but the state of his health compelled him for a time to suspend his ministerial labours, and he was appointed Professor of Languages in the University of Vermont. But from this source of usefulness, he was obliged to retire, owing to the severity of the climate. His low state of health, and his long cherished desire of devoting himself to some mission in the Mediterranean, very nearly led to his acceptance of an appointment to that quarter from the Ladies' Jews Society of Boston. Unforeseen obstacles, however, led to the failure of this favourite object; and he has since been engaged in a classical school in Baltimore. The mildness of the climate and his exemption from pulpit labors have entirely restored his health; and an opening has now presented itself for the accomplishment of the desire of his heart.

Mr. R. has all along been acquiring such familiarity with languages generally, with the ancient Greek and the modern languages of Europe in particular; he has been so severely disciplined in the school of affliction, and been so often constrained to consecrate himself in heart and intention to the missionary enterprise, that his meanness and fitness, in every way, for the work before him, has almost appeared to be the very purpose and design of the trying changes of his eventful lot.

In many points of view this mission appears invested with very special interest. It is undertaken in behalf of an injured and oppressed people, in whose favour the sympathies of our country have been deeply enlisted. And it appears at a period highly eventful and propitious, in the history of their emancipation and improvement." We can only add, we wish Mr. R. God speed, and hope his success will be equal to his desires.

ESTABLISHED CHURCH OF SCOTLAND.

LETTER OF THE GENERAL ASSEMBLY ON THE DUTY OF PROPAGATING THE GOSPEL.

[Concluded.]

Motives and Encouragements.

We have said nearly all that we can believe to be necessary. For, in taking leave of the subject, and of you, we feel that there are Motives and Encouragements, arising out of the work itself to which we exhort you, that will have a more powerful effect on your minds than any words or arguments which can be employed. It seems impossible, that, in this case, we should not have one common feeling; for it is a feeling which has its origin in the law of our nature. Having our own Hope in Christ and His Salvation, it would be altogether unnatural that we should not