

security would be given that he would preach in the parish no more.¹ This, of course, was refused: Messrs. Duncan and Barry reasoned with the magistrates, and expressed their astonishment at Mr. Whitehouse's committal, and entreated repeatedly, that they would take bail; but all their entreaties were unavailing, Mr. Rose declaring that "the magistrates were resolved to do their duty!" As soon as this avowal was made, Messrs. Duncan and Barry informed the Court that they should now consider it to be their duty to apply for writs of Habeas Corpus, to take Messrs. Orton and Whitehouse out of their hands, and that they would also remove the proceedings to the supreme Court. This step was taken, the case was decided against the magistrates, the indictment against Mr. Whitehouse was quashed, on the motion of Mr. Attorney General James, and it was ruled, that the Missionaries were as fully protected in Jamaica by the provisions of the Act of Toleration, as they would be if they laboured in England. Sir John Keene, who was then Lieutenant Governor, with a promptitude and liberality which reflected great honour upon him, removed Messrs. Rose and Hemming from the magistracy.

It will scarcely be believed that an attempt was subsequently made, to fix the crime of perjury on Mr. Orton, because he swore in his affidavit, on application for the writ of Habeas Corpus, that Messrs. Duncan and Barry had tendered bail; and witnesses were actually brought forward to prove that such bail had never been offered, among whom was Mr. Rose himself! Messrs. Duncan and Barry were Mr. Orton's witnesses; and after a long trial he was acquitted. Had this indictment succeeded, Mr. Orton's witnesses would of course have been subjected to a similar prosecution. Such were the men with whom the Missionaries had to contend.

During the session of the House of Assembly, in the year 1827, a Committee was appointed to enquire into the conduct and establishments of the sectarians; and on that occasion a great number of Missionaries, of all denominations, were examined, in order, if possible, from their own evidence, to make out a case against them. This attempt of course failed; and as a last resource, testimony of the most

revolting character was procured from men, hostile to Missions, and immediately under the influence of the House of Assembly; and although the Missionaries were prepared to rebut that evidence, and offered to do so, through a letter addressed by Mr. Barry to the members, in which it was requested that the House would call the Missionaries to its bar, and allow them the opportunity of justifying their characters and Mission, and of repelling the testimony of prejudiced and malignant men; yet, without paying any attention to a request so reasonable, a report was adopted and sent to England, deeply inculcating the Missionaries, and charging them, amongst other acts, with robbing the slaves, and encouraging prostitution among the female members of the society! The impression which was intended to be made on the minds of His Majesty's Government by such a report, did not however succeed, and his Majesty in council disallowed the Slave Law.

Subsequent to these transactions, notwithstanding all the discouragements and opposition which the Mission was called to encounter, the prospects of the society gradually brightened, and its numbers considerably increased. The best moral and religious effects were produced by the labours of the Missionaries, not only among the negroes, but also among the free coloured, and black population. Concubinage was in many instances undermined, and hundreds of young women were saved from its degradation.* The tone of morals was raised, and habits of sobriety and industry were promoted. The due observance of the Sabbath, and a strict attention to public worship, were promoted among a large proportion of the population; and from the testimony of the planters themselves, an astonishing change had been effected in the characters and habits of the slaves under instruction. The number of Missionaries in Jamaica, in the year 1831, amounted to twenty, and the numbers in society, to upwards of 12,000; and the Missionaries possessed, in the sincere and unshaken attachment of the free coloured and black inhabitants of the island, even though not members of the society, the most irrefragable proof of the good opinion which they entertained of their usefulness and integrity.

But the Mission was to be called to

*This was the head and front of the Missionaries' offending!