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AN ACCOUNT OF  
TWO MISSIONARY  
VOYAGES

BY  
THOMAS THOMPSON, A.M.

REPRINTED IN FACSIMILE WITH  
INTRODUCTION AND NOTES

*Price One Shilling*

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1937

MADE IN GREAT BRITAIN

## THE STORY OF THE BOOK

BY THE EDITORIAL SECRETARY, S.P.G.

THE re-discovery of a forgotten book is always of interest : but the nature of the book here reproduced makes it of rare and striking interest. *Two Missionary Voyages* is the first-hand story of a pioneer missionary nearly two hundred years ago—one of the many whom the Society for the Propagation of the Gospel sent out to work among the settlers in America, from its foundation in 1701 till the Declaration of Independence closed this channel to its agents.

A scholar, a Fellow of his College in Cambridge, it was true missionary enthusiasm that called Thomas Thompson from an easy life in England to face the hardships of a new country. His description of his work among the settlers shows many points of similarity to that which has been done in recent years in remote parts of the Canadian prairies or the Australian bush. But among the white settlers he found a number of negro slaves, and his missionary zeal overflowed into a special care for these poor folk. So much so that after five years among them

he conceived the new idea of sailing across to the Guinea coast of Africa to teach the Christian Faith among the tribes from whom the slaves had been taken. The Society approved his plan, and appointed him the first missionary of our Church to the natives of West Africa. Indeed, it may fairly be claimed that he was the originator of missionary work in West Africa.

The story of his work there is of extreme interest. He had the naturalist's observant eye to describe a strange tarantula, and the scholar's interest to record the superstitious beliefs and practices that he saw around him. The methods he adopted to convert the heathen were carefully planned, though we might not altogether approve them to-day. But it was ill-health that in the end defeated him and forced him to return after four years of devoted labour.

The Society asked him to set down the story of his experiences, and his book was duly published. The records show that the Society purchased 500 copies of it, presumably for distribution among its members; 150 years later they had been lost and forgotten. No copy of the book was in the Society's great library. Then, on a visit to America, the Secretary of the Society and Sir Edward Midwinter chanced upon a copy displayed in the Rutger's Library in New Brunswick, and they

at once recognized its profound interest. The Rector of Christ Church, New Brunswick, courteously sent a typed copy of the text to the Society. Eventually a copy of the original book, now a rare survival, was purchased through a dealer in old books.

This copy is here reproduced in facsimile, with an Introduction and notes prepared by the S.P.G. Archivist, Mr. J. W. Lydekker, F.R. Hist. Soc. From the abundant material stored in the Society's Archives, and now being carefully studied, light has been thrown on many details of the narrative.

The pioneer work of Thomas Thompson was carried on for fifty years by that remarkable man, the first African to receive English orders, Philip Quaque, whom he had sent with two other boys to be educated in England. The deadly climate of the coast prevented expansion by white missionaries. But the nineteenth century saw fresh efforts, and by heroic sacrifice of life the Church was at last established firmly on wide areas of the coast and inland. Recent years have seen wonderful growth, not least in the diocese of Accra, within which lies the scene of Thompson's brave adventure. Those who are now "building the Church" out there will read with special interest the story of the man who long ago saw the vision and "laid the first

stone." But it will surely stir the imagination of all who care for the records of old days, whether in America or Africa, and are ready to honour the memory of a Christian pioneer and hero.

## INTRODUCTION

TO

“AN ACCOUNT OF TWO MISSIONARY VOYAGES,” BY THOMAS THOMPSON, A.M.

By J. W. LYDEKKER, M.A., F.R.HIST.SOC.

**T**HOMAS THOMPSON was the son of William Thompson of Gilling, Yorkshire, and was born about the year 1708. He was educated at Richmond School under a Mr. Close, and at the age of nineteen he was admitted as a Pensioner to Christ's College, Cambridge, of which he became a Scholar a year later. He graduated in 1732 and proceeded M.A. in 1735. The same year he was ordained Deacon by the Bishop of Norwich, and Priest in 1737 by the Bishop of Rochester. In June, 1738, he was elected a Fellow of his College, and in 1741 he was made Prælector, Junior Dean and Catechist, Bunting and Walkhampton Preacher, and Steward. He became Knapwell Preacher in 1742 and Senior Dean in 1744.<sup>1</sup>

In May, 1744, Mr. Thompson was appointed Curate of Fen Drayton, Cambridge, but towards

<sup>1</sup> Extracted from Christ's College Biographical Register.



the end of this year he resigned his curacy "out of pure zeal to become a Missionary in the Cause of Christ," and in the following January he was appointed by the Society for the Propagation of the Gospel as their missionary to Monmouth County, New Jersey.<sup>1</sup> During his service in America Mr. Thompson gave much of his time to the instruction of the negro slaves of the plantations, and it is evident from his letters to the S.P.G. that his work among these unfortunates imbued him with the desire to devote his labours to the conversion of their fellow countrymen in West Africa.<sup>2</sup> Having spent nearly five years in America he requested the Society's permission to remove to the Guinea Coast, at the same time acknowledging that although "in an ordinary way one Labourer can do but little, yet . . . no Doubt it must be of divine Grace that the Conversion of that People is wrought, whether it be by many or by few ; but if ever a Church is founded among them, some Body must lay the first Stone . . . and should I be prevented in my Intention,

<sup>1</sup> *S.P.G. Journal*, vol. 10, p. 17.

<sup>2</sup> At that time the slave trade was of the first importance to the West Indian and American Colonies. A contemporary pamphlet (1749) stated: "It is allowed on all Hands that the (slave) Trade to Africa is the Branch which renders our American Colonies and Plantations so advantageous to Great Britain." (*Cf. Cambridge History of the British Empire*, vol. 1, p. 436.)

God only knows how long it may be before any other Person will take the same Resolution.”<sup>1</sup> His request was granted, and at a meeting of the Society on February 15, 1751, he was appointed their first missionary to the Gold Coast.<sup>2</sup>

At this period the European possessions in West Africa were comparatively small. The French had a fort on the island of Goree, which commanded the approach to the Senegal River, and another on the island of St. Louis in the river's estuary, with several trading posts along its course. Further south the Portuguese had established factories and trading posts on the Bissago Islands off the Guinea Coast. This Coast was divided into the Grain, Ivory, Gold and Slave Coasts, and in the Gold Coast sector the English and Dutch had some twenty-five forts and factories, of which the English town of Cape Coast Castle was the chief centre. To the north the English held Fort St. James at the mouth of the Gambia, and a number of factories along this river. Until 1750 (the year before Mr. Thompson's transfer to West Africa) the English possessions had been controlled by the "Royal African Trading Company" (founded in 1672), which was superseded by

<sup>1</sup> *S. P. G. Journal*, vol. 11, p. 309.

<sup>2</sup> *Ibid.*, p. 311.

the "African Company of Merchants" embodied by an Act of Parliament passed in that year.<sup>1</sup> By the terms of this Act the new Company became an instrument of local government, and the slave trade was no longer a "close preserve" as it had been under the former Company, but was open to all who cared to engage therein.<sup>2</sup> Shortly after its formation the new Company found itself in rivalry with the French, and the incident recorded by Mr. Thompson under date of March 1, 1752 (p. 32), was one of several attempts to capture the English settlements.

Mr. Thompson resigned from the Mission in 1756 on account of his shattered health. Some two months before his resignation he sent three native youths to England to be trained at the expense of the S.P.G. as missionaries to their own people. One of these youths was a son of Cudjo, the principal Cabosheer (Chief) of Cape Coast Castle, and the others were also chiefs' sons. On their arrival in London they were put under the charge of the Rev. Philip Bearcroft, D.D., Secretary of the Society,<sup>3</sup> and they later received instruction from "a very diligent schoolmaster." Two of them un-

<sup>1</sup> 23 George II., c. 31.

<sup>2</sup> Cf. *Cambridge History of the British Empire*, vol. 1, pp. 451, 452.

<sup>3</sup> *S.P.G. Journal*, vol. 12, p. 392.

happily died, but the third, named Philip Quaque (son of Chief Cudjo), survived, and became the first of any non-European race since the Reformation to receive ordination in the English Church. On May 17, 1765, he was appointed by the Society as their "Missionary, Schoolmaster and Catechist to the Negroes on the Gold Coast in Africa"<sup>1</sup>. . . a post which he faithfully served for half a century. For some years of this long period he acted as Chaplain to the English garrison at Anamboe and Cape Coast Castle in addition to his labours among the natives. At his death in 1816 the African Company erected a memorial to him at Cape Coast Castle "in token of their approbation of his long and faithful services."<sup>2</sup>

On his voyage home to England Mr. Thompson visited the West Indies, and in August, 1757, he was presented to the vicarage of Reculver, Kent. In 1758 he became Vicar of Darenth, and in the following year he was appointed to the vicarage of Hoo St. Werburgh, Kent. In November, 1761, he became Vicar of Elham in the same county, where he served until his death, which occurred on June 5, 1773.<sup>3</sup>

<sup>1</sup> *Ibid.*, vol. 16, p. 366.

<sup>2</sup> Cf. Schon and Crowther's *Journal of the Niger Expedition*, 1841, p. 265.

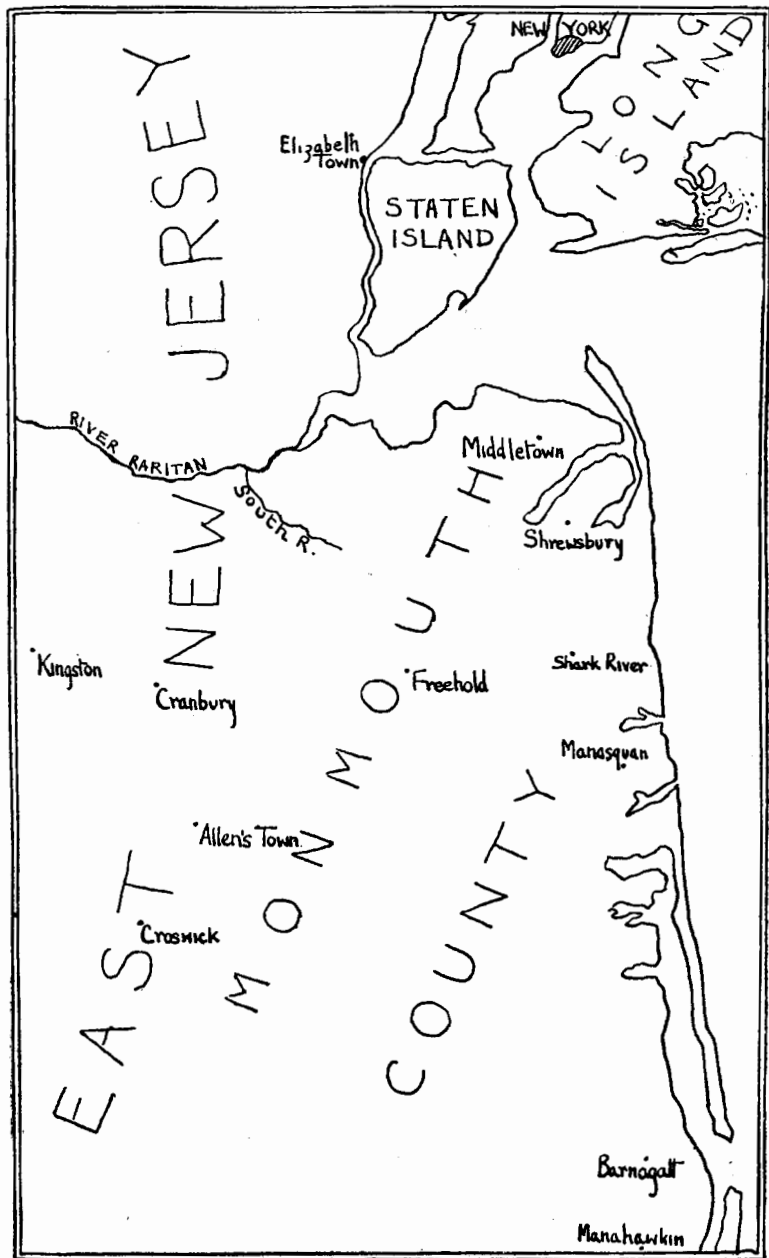
<sup>3</sup> Christ's College Biographical Register.

On February 16, 1770, Mr. Thompson was elected a member of the S.P.G.<sup>1</sup> A year before his death he published "The African Trade for Negro Slaves shown to be consistent with the Principles of Humanity and with the Laws of Revealed Religion."<sup>2</sup> Such championship of the Slave Trade would seem a somewhat curious attitude for him to have adopted in view of his labours for the conversion of the slaves in America and the natives in West Africa. It was in this same year (1772) that, in the case of the negro slave James Somersett, the Chief Justice, Lord Mansfield, pronounced that slavery was "so odious that nothing could be done to support it but positive law."<sup>3</sup> This judgment had the effect of making slavery illegal in *England*, but it was not until 1833 that slavery was abolished by statute throughout the British Empire.

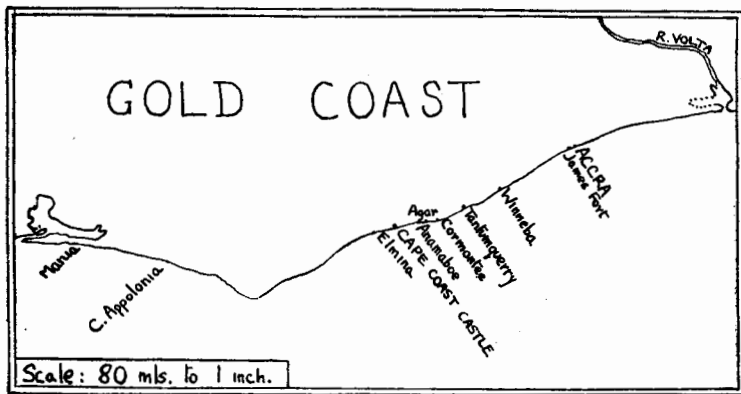
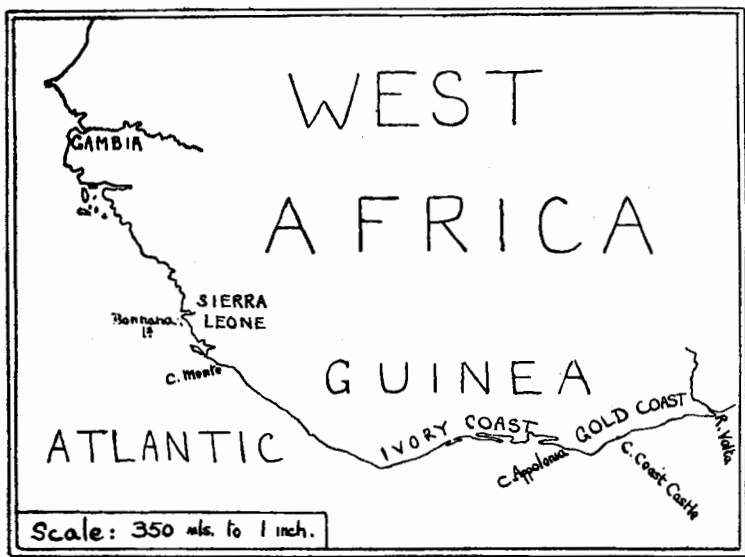
<sup>1</sup> *S.P.G. Journal*, vol. 18, p. 300.

<sup>2</sup> *Dic. Nat. Biog.*

<sup>3</sup> *Cambridge History of the British Empire*, vol. 1, p. 449.



MAP OF MONMOUTH COUNTY.



MAPS OF THE GUINEA COAST.

A N  
A C C O U N T  
O F  
TWO MISSIONARY Voyages

By the Appointment of the

*SOCIETY for the Propagation of the  
Gospel in Foreign Parts.*

The one to NEW JERSEY in NORTH  
AMERICA, the other from AMERICA  
to the Coast of GUINEY.

---

By THOMAS THOMPSON, A.M.  
Vicar of *Reculver* in *Kent*.

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L O N D O N:

Printed for BENJ. DOD, at the *Bible and Key* in *Ave-  
Mary-Lane*, near *St Paul's*.

MDCCLVIII.



TO THE  
VENERABLE and HONOURABLE  
THE  
S O C I E T Y

F O R

*The Propagation of the Gospel  
in Foreign Parts.*

THE FOLLOWING

A C C O U N T,

Drawn up by their Order, is most humbly  
Inscribed, by

*Their late Missionary*

*and ever dutiful Servant,*

THOMAS THOMPSON.




A N

A C C O U N T

O F

## Two Missionary Voyages, &amp;c.


 N the Spring of the Year 1745,  
 I embarked for *America*, being  
 appointed Missionary of the *Society for the Propagation of the Gospel in Foreign Parts*, upon the Recommendation of my Reverend Tutor Dr *Thomas Cartwright*, late Archdeacon of *Colchester*, and a Member of the *Society*; myself then a Fellow of *Christ's College, Cambridge*. I went in a Ship called the *Albany*, belonging to *New York*, which sailed from *Gravesend*

and the eighth Day of *May*, and, *providentially* escaping some instant Dangers in the Passage, arrived at *New York* on the twenty ninth of *August*. The *Sunday* following I preached both Morning and Afternoon at the episcopal Church in that City, whereof the Reverend Mr Commisfary *Vesey* had then been Rector more than forty Years. On the next *Sunday* I passed over to *Elizabeth Town* in *New Jersey*, and performed divine Service there; and from thence the Day after proceeded on my Journey to *Monmouth County* in the *Eastern* Division of the Province, where I was appointed to reside, and have the Care of the Churches in that County, being also licensed thereto by the Right Reverend the late Lord Bishop of *London*.

BEING come to the Place of my Mission I presented my Credentials, and was received kindly, and took the first Opportunity of waiting upon the Governor, *Lewis Morris*, Esq; at his Seat at *Kingsbury*, which is in the *Western* Division, and  
took

took the Oaths of *Allegiance* and *Supremacy*, and also the *Abjuration* Oath, and subscribed the *Declaration* in Presence of His Excellency.

UPON making Enquiry into the State of the Churches within my District, I found that the Members were much disturbed, and in a very unsettled State, in-somuch that some of them had Thoughts of leaving our Communion, and turning to the Dissenters. The particular Occasion of this I forbear to mention.

As I came to gather more Information, it presented to me, that many of those who frequented the Church-Worship never had been baptized: Some Heads of Families, and several others of adult Age, besides a Number of young Children and Infants.

I PERCEIVED that it was not altogether Neglect, but there was something of Principle in the Cause, that so many Persons had not received the sacred Ordinance,

nance, and others did not procure it to their Children. That Part of the Country abounding in *Quakers* and *Anabaptists*, the Intercourse with these Sects was of so bad Influence, as had produced among the Church People this Conformity with their Tenets and Example. However, the main Fault was rather Carelessness than Want of Sense and Conviction of the Necessity of Baptism, and a good Deal was owing to a Prejudice respecting the Matter of Godfathers and Godmothers.

I SERIOUSLY declare, that the Reconciling this Order of the Church to the Minds of People in the *American Colonies*, is of more Difficulty and Trouble to the Missionaries than almost all their Work and Business besides. And I am well assured, that many of the Sectaries dislike nothing in the Church so much as that; and some, I am apt to think, do stand out from our Communion purely upon that Account, and for no other Reason.

I HAD many tedious Arguments with my People upon this Head. I also made it the Subject of some of my Discourses in the Pulpit ; till by one means or other I at length brought them to a better Understanding thereof, and to be in a good Degree satisfied with it.

AFTER some Time, they began to bring their Children to Baptism ; and when some had led the Way, the rest followed, and presented those of their Children which were under Years of Maturity, to be received into the Church, and I christened thirteen in one Day. After this it went on regularly. Parents had their Children baptized as soon after they were born as conveniently could be, and one whole Family, the Man, (whose Name was *Joseph West*) his Wife, and nine Children, were baptized all at one Time.

By frequent Exhortations to the elder Sort, and often calling upon them to consider how they deferred a Thing of that Confe-

Consequence to their Salvation, I prevailed with many to take upon themselves the baptismal Engagement, to whom I gave all necessary Instruction, both to inform their Understanding, and prepare their Minds thereto.

THE Churches which I served were well filled every *Sunday*, and divers Families that lived out of the County came to divine Service from several Miles distance, and were very constant and devout Attendants. Besides these, some of the *Dutch* Church often made a considerable Addition to the Number of my Hearers.

I HAD three Churches immediately in my Charge, each of them situated in a different Township, which had regular Duty in such Proportions as were agreed upon, and subscribed to, at a general Vestry Meeting soon after my coming there. The Names of the Townships are *Freehold*, *Shrewsbury*, and *Middletown*. I officiated also at *Allen's Town* in upper *Freehold*, whilst that Church was destitute of a Minister,

Minister, which was afterwards supplied by Mr *Michael Houdin*, a Convert from the Church of *Rome*, and a worthy Clergyman, now the *Society's* Missionary. These four Townships comprehend the whole County, although forty or fifty Miles in Length, and in some Parts of it considerably wide. I also did occasional Duty at other Places, as will be farther mentioned.

THIS Mission of *Monmouth* County had been early recommended to the *Society*, but was not presently established. Dr *Humphreys*, in his *Historical Account*, makes mention, “ that Colonel *Morris*, a Gentleman of Character, and considerable Interest in *New Jersey*, (the same who was afterwards Governor of the Province) did in a Letter, in the Year 1703, very earnestly solicit Dr *Beveridge* (late Bishop of *St Asaph*, a Member of the *Society*) to send a Missionary to *Monmouth* County in *East Jersey*, where a considerable Body of Church-People had



“ had formed themselves into a gathered  
 “ Church, and had promised all the Help  
 “ their narrow Circumstances could af-  
 “ ford their Minister. The Society were  
 “ not then able to support a Missionary  
 “ there : but the Reverend Mr *Alexander*  
 “ *Innis* happening to be in those Parts,  
 “ took the Care of that People upon him.  
 “ After a worthy Discharge of his Func-  
 “ tion he died \* ;” and by his last Will  
 and Testament appointed two Acres of  
 Land, lying in *Middletown*, to the Service of  
 GOD, which is the Ground whereon the  
 Church now stands. Since that Mr *Wil-*  
*liam Leeds* became a Benefactor to the  
 Church, by making over his House and  
 Plantation to the *Society*, for the Use and  
 Habitation of a Missionary, to be by them  
 appointed to preach the Gospel to the In-  
 habitants of *Middletown* and *Sbrcwsbury*.

As to the Church-Buildings, I found  
 them all much out of Condition ; espe-  
 cially the Church at *Middletown*. which was  
 begun to be built but the Year before I  
 came

came there, and had nothing done on the Inside, not even a Floor laid. So that we had no Place for the present, to assemble in for divine Worship, only an old House which had formerly been a Meeting House.

I HAD now a great and very difficult Task of it to bring People to the Communion. They that were conformable to this sacred Ordinance were a very small Number. Many Persons of fifty or sixty Years of Age, and some older, had never addressed themselves to it. In this case it appeared to me that their Will was less in Fault than their Judgment, which hung so much on the Side of Fear, that it overbalanced the Sense of Duty. I took all possible Pains to satisfy their Scruples: gave them frequent Opportunities of the Communion, and by the Blessing of God, gained most of the ancient People, besides many others, who gave due and devout Attendance to it ever after.

THAT I might lay a good Foundation in the Children, and build them up in  
found

found Christian Principles, I begun to catechize: at first only asking the common Questions in the Church Catechism: but after a while I changed the Method with them, so as still to keep to the Words of the Catechism, but raised other Questions to the several Clauses and Matters contained therein, to try what they understood of it; and by this means led them further into the Sense and Meaning of every Part of it.

THE Number of my Catechumens began now to increase, and several of riper Years presented themselves with a seeming Earnestness to receive the Benefit of this Instruction. So I carried it further, and put them into *Lewis's* Exposition, and appointed them a Day about once a Month, to come to the *Court-House* and say the Parts which I set them to get by Heart; and this Course I continued till some of them could recite it from End to End.

THERE were others willing and desirous to be put forward in the Way of godly Knowledge,

Knowledge, who had not so good Memories. To these I propounded two or three Questions at a Time, upon some Point of Doctrine, which they were to prepare themselves to answer at the next Meeting, and to have the Scripture Proofs written down, to be then also produced. To this they applied themselves with great Industry, and gave extraordinary Instances of their good Understanding as well as Diligence.

WHEN the others had no more of *Lewis's* Catechism to learn, I made them repeat the Thirty nine *Articles of Religion*, and then taught them to divide these into Question and Answer ; and they gave me in, monthly, the Texts they had collected in Proof of them.

IN the Interim I was not unconcerned for the poor *Negroes*, who wanted enlightning more than any, and therefore spake to the Masters and Mistresses to be at the Pains to teach them the Catechism : And this was taken good Care of in some pious Families,

Families, and I catechized them in the Church on certain *Sundays*, and sometimes at Home : and after due Instruction, those whom I had good Assurances of I received to Baptism, and such as afterwards behaved well I admitted to the Communion.

SPEAKING here of the *Negroes*, I will mention the Case of one, in whom it pleased GOD to give an Example of his influencing Favour, under the Circumstances of a condemned Criminal. This Man was Servant at a Place called *Croftwick*, to a *Quaker*, and had committed a Rape. He after his Apprehension, and also at his Trial, did seem to be a very hardened Wretch. According to the Strictness of the Laws a *Negro* is to be executed immediately after Sentence ; but the Judges were pleased to be so far favourable, as to allow him the Space of a Fortnight to be prepared in for Death ; which Christian Indulgence gave me an Opportunity to perform those Offices to him, which, by the Blessing of GOD, and with the Assist-

ance

ance of a neighbouring Clergyman, worked upon him by Degrees, and at length brought him to a true Repentance. For some time he held in a very obstinate Temper, but when it begun that I could get any thing from him, I found he was not wholly ignorant in the Principles of Christianity: And as he became more disposed to Seriousness, his Readiness of Apprehension, and Aptness to Learn, made it easy to supply to him the further Knowledge of Religion; which if he had understood sooner, might have prevented his coming to that untimely End. One Particular in my dealing with him I shall speak of, as it may suggest an useful Hint to those whose Office may call them upon a like Occasion, and which Practice I can from other Experience recommend. I took out of the *Psalms* such Verses as are proper to a penitent Sinner, which I made him repeat Verse by Verse after me, every now and then bidding him raise up his Mind and Thoughts to Heaven, and consider

that

that he was speaking to Almighty God. By this means, putting the best Words of Devotion into his Mouth, the most pertinent to his Case; also holding up his Attention, and calling him to Awe and Reverence, the poor Criminal was drawn into a Sort of involuntary Confession of his Guilt, and the Sense of his Soul soon corresponded with what his Tongue uttered, and he felt in himself those Affections which worked duly and properly, after they had been thus excited. Being thro'ly instructed and grounded in the Christian Faith, and there being no Room to doubt the Sincerity of his Repentance, three Days before his Execution I baptized him, and on that Day gave him the Communion.

IN the Year 1746, the Church at *Middleton*, which had stood useless, being, as I have mentioned, only the Shell of a Building, had now the Floor laid, and was otherwise made fit to have divine Worship performed in it. The Congregation  
of

of this Church was but small, and as the Service could not be oftener there than once a Month, it was morally impossible to increase the Number much, especially as there was a weekly Meeting of the *Anabaptists* in that Town, so that it was the most I could propose to keep those that were of the Church from being drawn away by the Dissenters.

AFTER Necessity had been answered its Demand in the Fitting up one Church, Expediency came next to be consulted for the Finishing another, *viz.* St *Peter's* in the Township of *Freehold*, which had been built many Years, but was never quite compleated. The Ground on which that Church stands, was the Gift of one Mr *Thomas Boet*, who had been a *Quaker*, but was brought over, with many others, from that Persuasion, by Mr *George Keith*, one of the *Society's* first Missionaries, who himself had been one of that People, but became a very zealous Member, and diligent Servant of the Church, and was a  
 Person



Person well learned. After his return from Abroad, he had the Living of *Edburton* in *Suffex*, and published his Journal of Missionary Travels.

THE Situation of *St Peter's Church* at *Toponemes*, which is distant from any Town, is however convenient enough to the Congregation, and was resorted to by many Families in *Middlesex* County, living within the several Districts of *Cranbury*, *Macheponeck*, and *South River*; their Missionary, my Friend and Brother *Mr Skinner*, gladly remitting to me the Care of them, which he could not well attend by reason of a wide, and often dangerous Ferry over the *Rariton*, which divides *Middlesex* County. I was therefore willing to give them all possible Attendance, and did often visit them and baptize their Children, and appointed certain Days to preach at those Places, and there also catechized. At a Town called *Middletown-Point* I preached divers Times, the Place being remote, and few of the Settlers having any way

way for Convenience of coming to Church.

THE Inhabitants of *Freebold* Township were, at least, half of] them *Presbyterians*. The Church-People and these, interspersed among each other, had lived less in Charity and Brotherly Love, than as becometh Christians. But they begun, on both Sides, to think less of the Things in which they differed in Opinion, than of those in which they were agreed. And when Bickering and Disputing were laid down, which was done at last with the full Consent of both Parties, another Strife arose from a better Spirit, in the way of Peace, *to provoke to Love and to good Works*, in which neither Side was less forward than the other.

THE Church of *England* Worship had, at *Skrewsbury*, been provided for by the Building of a Church, before there was any other in the County ; but this Church was now too small for the numerous Congregation. People of all Sorts  
 resorted

resorted thither, and of the *Quakers*, which are a great Body in that Township, there were several who made no Scruple of being present at Divine Service, and were not too precise to uncover their Heads in the House of God.

I WENT sometimes to a Place called *Manasquan*, almost twenty Miles distant from my Habitation, where, and at *Shark River*, which is in that Neighbourhood, some Church Families were settled, who were glad of all Opportunities for the Exercise of Religion. I baptized at *Manasquan* two *Negro* Brothers, both Servants to Mr *Samuel Osbourn*, an eminent and very worthy Member of the Church, in whose Family they had been taught good Christian Principles. The honest Men were so grateful, that each of them offered me a *Spanish* Dollar, in Acknowledgment, and would have thought themselves more obliged, if I had not refused their Presents.

FROM *Manasquan*, for near twenty Miles further, the Country is all one Pine Forest. I travelled through this Defart four Times, to a Place called *Barnagatt* ; and from thence to *Manabankin*, almost sixty Miles from my Home, and preached at Places as I went along, where no Foot of a Minister had ever come: only at *Manabankin*, one Mr *Neill* a Dissenting Minister, who is now a Presbyter of the Church of *England*, and the Society's Missionary at *Dover* County in *Pennsylvania*, then living at *Great Egg* Harbour, had made some charitable Visits there in the Way of his Office.

IN this Traverse I had the first View of native Heathenism, and just as throughly such as I have ever since beheld. The Inhabitants are but thinly scattered in that Region of wild Woods. Some among them are decent People, who had lived in better Places ; but those that were born and bred there, have neither Religion nor  
Manners,

Manners, and do not so much as know a Letter of a Book.

As *Quakerism* is the Name under which all those in *America* shade themselves, that have been brought up to none, but would be thought to be of some Religion; so these poor People call themselves *Quakers*; but they have no Meetings, and many of them make no Distinction of Days, neither observing *Lord's Day*, nor *Sabbath*; only some *New-England* Families were then lately settled there, who were called *Cubvers*, and had a Form and Manner of their own, which they held too sacred, (though perhaps, rather, it was too monstrous) to be communicated, and did not admit others into their Assemblies. As for those who had removed thither from other Parts of the Country, they seemed very sensible of the Unhappiness of their Situation, living where they had no Opportunity for the Worship of God, nor for the Christian Education of their Children. I would have taken this difficult  
Journey

Journey oftener, finding that some Good might be done among them, but having too much Duty to attend in other Parts of my Mission, I could not do it.

As the People were desirous of having a School-Master, and spoke of making up among them a Competency for one, I proposed it to Mr. *Christopher Roberts Reynolds* the Society's Schoolmaster at *Shrewsbury*; and those Parts being within that Township, it was not inconsistent with his Appointment. He was willing to go and set up a School there, and accordingly went down, and taught a Year, employing his Diligence to good Effect. But his Employers living so far asunder, that they could not send their Children to School, all to one Place, he was obliged to be often shifting, and to go from one House to another; which was such a Fatigue and Labour to him, being in Years and an infirm Man, that he was not able to continue it, and returned to *Shrewsbury*, his former Station.

IN my Journeyings through this Part of the Country, I had many Conferences and Disputes with the People. Some of them were willing to see their Errors, and others were as obstinate in defending theirs. And though ignorant Minds and prejudiced, cannot easily be made to apprehend the Nature and Necessity of the Christian Ordinances; yet it pleased *God*, that I brought some to a true Sense of them; and gaining a few to the Communion, baptized, besides Children, seventeen grown Persons, of which Number was one *Nicholas Wainwright*, an old Man upward of eighty, who rejoiced in the Benefit, and was thankful for that Blessing with which *God* had remembered him in his last Days.

I HAD now seen a great Change in the State of my Mission within the Space of three Years, through the Grace of *God*, rendering my Labours effectual to a good End; in particular, as to the Peace and  
Union

Union which the Church Members, after having been much at Variance among themselves, were now returned to, and the ceasing of Animofities betwixt them and those of other Societies ; for these I account the most valuable Successes that attended my Ministry. After this, the Churches contiued to flourish, and in the latter End of the Year 1750, having then been above five Years in *America* upon this Mission, I wrote to the Venerable and Honourable *Society* a Letter, requesting of them to grant me a Mission to the Coast of *Guiney*, that I might go to make a Trial with the Natives, and see what Hopes there would be of introducing among them the Christian Religion. The Summer following, I received an Answer to that Letter, from the Rev. Dr *Bearcroft*, acquainting me, that the Society had concluded to support me in the Design of that Voyage, and would appoint another Missionary in my stead for *Monmouth* County. And the next *September*, Mr *Samuel Cooke* of *Caius* College arrived with his proper Credentials,



Credentials, and I delivered up my Charge to him.

HAVING took my Leave of the Congregations, I set out, the 13th of *November 1751*, for *New York*, from thence to go upon my Voyage to *Africa*, and at *Elisabeth Town* waited on the Governor *Jonathan Belcher Esq;* (who succeeded Colonel *Morris*) to pay my Respects to him before I left the Province.

*November 24.* I preached both in the Morning and Afternoon at the *English Church in New-York*, of which the Reverend Mr *Barclay* is the worthy Rector; and the next Day went on Board a Brigantine called the *Prince George*, *William Williams* Master, bound for the Coast of *Guiney*. The Owners, Mr *Joseph Haines* and Mr *Ralph Hilton*, were so civil, that they would not take any Freightage for my Things. Captain *Williams* had a Negro Youth, whom he had brought from *Africa* for Education, a Grandson of *Peter*,

ter, King of *Cape Monte*. He had had him baptized, and was now carrying him Home.

THE following Evening we fell down to the *Narrows*, the Strait so called, which has *Staten Island* on the one Side, and *Long Island* on the other. The next Morning we failed down the *Jersey Coast*, and stretched out to Sea.

AFTER five and twenty Days, some Part of the Time very stormy Weather, as is usual at that Season, we made the Island of *Ferro*, one of the *Canaries*; and in pursuing our Voyage among those Islands, it was observed, one Morning, that the Ship's Rigging had gathered a red Sand, which it posed the Sailors to account for, not being within View of any Land. None of them had ever seen the like before, and it could only be conjectured, that the Wind must have brought it off from the *Pike of Teneriff*.

*December 28.* According to the Reckoning kept on Board, we passed the Tropick.

*January 2, 1751-2.* We espied the Coast of *Barbary*, and four Days after, made the *Cape de Verd* Islands, and the next Day we doubled the *Cape*.

*January 8.* Came within the Mouth of the River *Gambia*, and the Day following got up to *James* Fort, which is situated on a small Island, about the Middle of the River.

*January 13.* Being *Sunday*, I officiated at the Fort, and stayed 'till the 26th, very kindly entertained there by the Governor, *James Skinner* Esq; and on each Lord's Day read Prayers and preached; the Gentlemen and Soldiers of the Fort attending Divine Service, and joining in it with all Reverence and Decency.

*January 26.* After thanking Mr *Skinner* for his Civilities, I returned on board;  
and

and that Evening we weighed, but got not out to Sea 'till two Days after. Our Men began then to be taken sick, and in that Week, the half of them were so ill, that they could not stand to the Ship's Work.

*February 3.* We made the Highlands of *Sierra Leone*, and the *Bonnana* Islands, and the next Day came to an Anchor at the *Bonnana's*, which are beautiful little Islands, but much infested with a Kind of poisonous Creature, which I suppose to be the *Tarantula*. The Natives, for the Sake of a Flask of Rum, caught several of them to shew us, producing some alive, and also a Bag that they are bred in, very much like a Sheep's Bladder whilst it is green; upon opening of this Bag, there issued forth eight or ten young ones, which were very brisk, and ran about nimbly.

THE following Description of this dangerous Insect is from a Note entered in my Pocket-Book, which I took down while

while I was there. The Form of this *Tarantula* is most like a Spider. The Length of a full grown one is two Inches in the Body. The Back of it is a Shell, resembling that of a Crab; which shelly Substance is half its Length, and is of an uneven Surface, and variegated. That Part of the Body which is next the Tail, is soft and full, downy, and of a light Colour, with a black List down the Middle. It is furnished with ten Legs, the two foremost on each Side have five Joints, and the other Legs six, which bear a fine under down, and a long soft Hair, thin set. The extreme Joint of each Leg, with the next to it, are smooth, which cling gently to the Fingers as one touches them; their upper Sides are marked with one large black Spot. The Tail is in two parallel Lengths, which lie close together; and in the shelly back, standing forward, are inserted two large Claws, armed with each a Sting, very sharp, and crooked, shutting in like a Cat's Nails. The Natives give an Account of this Enemy, that it attacks unprovoked, springing

springing out into the Paths as they go along; and they say, that Oil cures the Poison of it.

February 11. I left the *Prince George* at the *Bonnana's*, which was to remain there some Time, and to proceed no further than *Cape Monte*; and there being a *Rhode-Island* Vessel in *Sierra Leone*, bound for the *Gold-Coast*, which I had spoke with in *Gambia*, but could not put myself and Things then on Board of, I took the Opportunity of a Long-boat, to go up in it, and on the 14th reached the Vessel in the River *Sierra Leone*, called the *Westmorland*, *Joseph Wilson* Master.

February 16. Being *Sunday*, Captain *Wilson* invited several Masters of Vessels, which were slaving off there, to come on Board of him, and some *English* Traders belonging to those Parts, and I read Prayers and preached to them.

February 25. I went out in a small Vessel with one Captain *Crawford*, and up  
another

another River from the Sea, into a Part of the Country called the *Soufes*, to baptize some *Molatto* Children, by the Desire and Request of those Traders, who had come from thence, and were going Home.

*February 27.* We came on Shore at a Town called *Quire*; and the next Day, walking to another Town called *Tuania*, I baptized there three *Malotto* Children. The *Soufes* are a mixt People of *Pagans* and *Mundingos*, which are a Sect of *Mabometans*. At *Quire* I observed an old *Mundingo* teaching some Children in the Street, who had their Lesson written in *Arabick*, on a Board; and it was told me he did this out of Charity, and for *God's* Sake, not for Fee or Reward. The Mosques which they have in those Parts are built of Clay, in an hexangular Form; and are both neatly fabricated, and kept very clean. There is an earthen Bench that goes round, which is all the Seat that is in them, and the same on the Outside as within. The Structure of some of these  
Mosques

Mosques is different, and is barely a Roof supported by six wood Pillars, with a Piece of Ornament on the Top. According to the Custom of the Mahometans, these People meet for Prayers five Times a Day, loud Proclamation being made to call them together, which is heard the first Time, in the Morning before Day-light. One of the *English* Traders said to me, that the Example of their Devotion, did often impress good Thoughts upon his Mind. I went from *Quire* up into the Country, where my Office called me, to a Town called *Woncopo*, and in the Way thither had a Bridge to pass over, which was made with Bundles of Sticks laid upon cross Stakes, very long and high, and withal so narrow, that I could only go, in some Parts of it, upon Hands and Knees. This Town is said to be three Miles in Circumference, but the Houses do not stand close. It is the Place of a *Mongo*, or King; the Monarch's Name was *Dandi*. He was reputed to be rich in Slaves, but commonly went in a very ordinary Garb; and of him



him I received this unprincely Character, that he was almost always drunk, and often laid out in the Streets all Night.

*March 1.* Being *Sunday*, I read Prayers and preached at the Town of *Woncopo*, several *English* and *Scotch* Men, who were there settled, assembling for Divine Worship, and in that melancholy State of Exile from true Religion, gladly embracing this Opportunity of it; I also baptized a Child of one *Mr. Ord*, at whose House I lodged; and upon taking my Leave, they made me the Offer of a Present of three Pieces of Gold, and an handsome Piece of Goods, and would scarce let me excuse myself from the Acceptance of their Generosity.

BEING returned to *Sierra Leone*, I found a Report come there, that three *French* Men of War were gone down the Coast, to attempt (as was supposed) a Settlement at *Anamaboa*; which, as appeared after, was true, but they met with a Repulse from  
some

some of our Ships which at that Time happened to be stationed there. Some Days before we sailed, Captain *Ward* the Master of a *Bristol Man*, being sick, sent his Mate for me to go and pray with him, which I did, and continued to visit him till some Days after that he was carried on Shore, where he died.

*March 12.* We looked from *Sierra Leone*, and this Night blew a *Tornado*, when the Master of a *Whitehaven Man*, which lay in the River, being busy upon seeing it coming on, and as they were casting another Anchor, inadvertently stepping within the Coil of the Cable, was caught in it, and drawn against the Winlafs, which unhappy Accident proved his Death.

*May 13.* Having now been two Months from *Sierra Leone*, and after touching at divers Places, we came this Evening into the Road at *Cape Coast Castle*, the principal *English* Settlement on the Coast of *Guiney*, the Governor whereof was *Thomas Melvine* Esq;

Esq; since deceased. On the *Sunday* following, I preached in the Chapel of the Castle, before the Governor and Officers. There was also present the chief Man of *Cape Coast Town*, *Cudjo* Cabosheer. I baptized at the same Time, one *White Child*, and one *Molato*: And the next *Sunday* two more Children, both which were *Molattoes*.

The Town of *Cape Coast*, which by the Blacks is called *Igwa*, contains a great Number of Inhabitants. The Houses are built of Mortar, and the most of them two Stories high, but do not stand in much Regularity or Order. Having mentioned *Cudjo* as the chief Man of that Place, this is only as to his Wealth and Influence; for a younger Brother of his, *Amrah Coffi*, is the King, whom he recommended to the Election of the People, he himself declining it. *Cudjo*, who is very far in Years, is yet a very stout Man, and having been conversant with the *English* Tongue, both speaks it very well, and has a good Knowledge

ledge of many Things relating to the Government and other Affairs of *England*. He has a Son named *Frederick*, who some Years ago was brought to *London* with another young Man, Son of *John Courantee* Cabosheer of *Anamaboa*, and had both their Education under the Reverend Mr *Territ* of the *Temple*.

I PREACHED to the Blacks for the first Time, at *Cudjo's* House. I appointed to be there in the Morning, but when I came, was disappointed of my Audience. The Matter was this, there had been a *Pallaver* (as they call it) that is, a Cause tried there; and the *Pinins*, or old Men, who are the Judges of the Town, had, according to Custom, drank so freely of strong Liquors; that when the Business was over, *Cudjo* sent them Home to sleep it off, and told them they might come in the Afternoon, and he would speak to me to meet them. I had then a large Audience, who behaved very orderly. I preached to them on *the Nature and Attributes of God; his Providence; and of a Future*

*Future State*, having one to interpret to them. After coming to speak upon the *Christian Religion*, some of them made a Motion to go away, but I desired their Patience a little longer, and they sat till I had done.

A few Days after, I had some Conversation with *Cudjo*, who took Occasion to remark the immoral Lives of many that profess Christianity, but yet seemed to give Assent to the Truth of our Religion. And it being at his House, where several of the Blacks were sitting with him, he interpreted to them what I desired him for their Instruction. I told him, my Design was to preach to the Natives every *Sunday*, and on other Days in the Week besides. To this he objected, that on *Sunday* they were about their Business, and he thought I should not get them to a Meeting any other Day but a *Tuesday*, that being a religious Day with them, on which they never go out a Fishing, which is their chief Employment. And it is worthy

thy to be noted, that this Custom they keep so strictly, that even the Necessity of Hunger, in the scarcest Times, makes no Exception to their established Rule in this Particular.

THE Castle, which formerly had a Chaplain, being now without one, I was permitted to officiate in the Place of Chaplain. By Favour of the Governor I had a convenient Chamber allowed me, was often invited to his Table, and he was in every Respect very kind and civil to me.

HAVING considered of the properest Method I could take for the Instruction of the Blacks, I judged it best, not to insist much at first upon Points of Christian Doctrine, but to strike at their false Worship, and endeavour to convince them of their absurd Notions, and expose the Folly of their Idolatrous and Superstitious Rites; that, if possible, I might disengage their Minds from these, for the Reception and Entertainment of Divine Truths. But as the *Cartesians* say of *Nature*, that it abhors

abhors a *Vacuum*, this certainly is true of the human *Mind*. There must be something thrown in, while there is something drawn out. The Lye cannot fully be disproved till the Truth is told. In this Case then I was to present them with a general View of Christianity, but to labour chiefly the Confutation of their Errors, and thence proceed to establish the other. This Course, I think, I pretty nearly followed.

THE great Idol of the *Cape Coast* Blacks is a Rock behind the Castle, which juts into the Sea in the Angle of the Cape, from which the Place takes its Name. This Rock they call *Taberah*, a Name made infamous of old by the Impiety of the *Jews*. \*

WHETHER the Christian Observation of *Sunday* has determined the same Day to the Blacks for the Exercise of their Superstition, I cannot say; but every *Sunday* they make an Offering to *Taberah* of *Can-kee*,

\* Numb. xi. 1, 3.

*kee*, which is their Bread, mixing it with Palm Oil. This is a stated Custom, but the same is performed occasionally at other Times. In special Cases, as of some great Distress by Sicknefs, or want of Rain, and Apprehension of Famine, they sacrifice a Sheep, or Goat ; and when the Sea is tempestuous for several Days together, *that they can catch no Fish*, this they look upon as a Token of their Idol's Displeasure. The Victim being killed, and cut in Pieces, some Part of it is thrown upon the Rock, which is interpreted to be eaten by *Taberab*, because it is devoured, though by some great Birds that hover about there ; and the other Parts of the Flesh the People dress for their own eating, and then sit round, and there feast upon it. At a small Distance from this, is another Rock, but of no eminent Figure, which is *Taberab n'eiyeer*, that is, his Wife. But what Honours, or whether any are paid to this Lady, I am not able to give an Account.



THE Blacks, when they are a little chafed with Ridicule, for being so senseless as to pay Worship to a Stone, pretend it is not the Rock, that they call *Taberah*, and make their Offerings to, but a Being, or *Fetifs* which inhabits there, and which some of them tell that they have seen divers Times. But they constantly speak of the Rock itself by that Name simply, never calling it *Taberah Niffè*, or *Nada'n*, to distinguish it as his House. So jesuitical is Idolatry among *Pagans* as well as Christians! Nay further, those Solemnities I have mentioned are sometimes denied to mean any other than the Worship of *God*. And to give a Colour to this *Finesse*, they have a Legend, that once in ancient Time, a Fisherman as he was exercised in his Calling, was swallowed up by the Sea; and after forty Days, being cast up again, he came on Shore with this Message from *God*, That the People were commanded to make *Taberah* the solemn Place of his Worship from that Time forward.

Here

Here it is easy to know that this Prophet's Name was *Jonah*.

IT was my Intention to be as much at *Anamaboa* as *Cape Coast*, rather to make that the Place of my Abode, (the Distance of which is about four Leagues) and therefore, after having been here some Time, I sent to *John Courantee*, to acquaint him, that being appointed by an Honourable Society in *England* to come to those Parts for the Instruction of the Natives in good Principles of Religion, I only waited an Opportunity to offer myself for that Service to the People of his Town, and hoped that I might do this with his Permission and Leave; but this Design did not meet with any Encouragement.

*Cudjo* speaking to me of the Usefulness of a School, and saying that the People would be glad to have their Children educated in some kind of Learning; I told him I would mention it, when I wrote to the Society; and if it was a Thing the Inhabitants desired, they should provide

a School-house, and I would take the Business upon myself, till there might be a Master, if the Society should think proper to send one. The People then agreed to build a School-house, and were to set about it, as soon as they had made their *Custom*. — That is, a great Ceremonial, or annual Jubilee, upon the first eating of new *Yams*; and is celebrated with Songs and Dances, with beating of Drums and firing Musquets; the Display of Banners; in short, with all the pompous Shews they can exhibit, and all the Gestures and Noise they can make.

AFTER this Parade was over, I expected the School-house would have been begun; but finding nothing done yet, and no Preparations made towards it, I hired a Room at my own Charge, and several of the young Blacks came to me; but Children growing weary of what is no longer a Novelty, and the Parents neglecting to keep them to it, and make them come duly, my Hopes were quickly

quickly at an End of doing any Good this Way.

As I now proceeded in a weekly Course of preaching, I wanted that my Hearers should have questioned with me, proposed their Doubts, and have raised Objections; which would have shewn some Desire and Concern on their Part, to be established in the Truth. At first I could not so much expect this, while the Matter of Doctrine was all new to them alike, and therefore one Point would not seem more exceptionable than another. But I really was dissatisfied with their passive and easy Behaviour, as they never started any Argument at all; this seemed to shew, that they were the more resolved against Persuasion and Conviction.

BUT amidst the Darknes of Paganism which reigns in these Parts, the Natives have all some Notion of a *Deity*. And what *Ælian* says of ancient Heathenism in its rude Simplicity, ΜΗΔΕΙΣ ΒΑΡΒΑΡΩΝ ΕΙΣ Ἀβούτητα ἐξήκισσι, *i. e.* None of the Barbarians ever

ever fell into Atheism; is, I believe, universally true of the Blacks. I never spoke with one of them, who did not confess Belief in a supreme Being; yet their Idea of a *God* does not rise above that of his being a Man, or like to a Man. Their Name for *God* is *Yancúmpong*, and by the same Name they call the Heavens, or the Sky.\*

THE Blacks speak much of Spirits appearing to them, and believe these are the Souls of deceased Persons, but they have little or no Apprehension of a future State. For what some of them say in this, that the Spirits of good Men go to *God*, and those of the Wicked are tortured by the Devil, I take it that they speak, not from a natural Belief, or received Opinion, but because they know so far as this, how to answer Christians according to their Faith. They rather think, that the Soul, after  
 Death,

\* I had these Words given me by one who called them his Country Prayers: *Yancúmpong, m'iphih meh, mah meh yeh bribbe ummoub*. In literal *English* thus, *God preserve me, and grant I may do no Evil*.

Death, keeps Haunt about the Body, and is latent in, or near its Repository; and it must be grounded upon this Imagination, that they have a Custom of setting Pots and Basons, with other such Furniture and Utensils, at the Graves of their Kindred; there to stand and remain for the Uses of the Dead, which are never known to be stole away, but when happening to be broke, or consumed through Length of Time, they do not always remember to put new ones in their Places.

THAT which in some Books of Voyages is said, of the *Negroes* in *Guiney* sacrificing to the Devil, may have some Truth in it; but nothing of that, literally speaking, is ever practised in any Part of the *Gold Coast*, as I could ever learn by any clear Information. The Blacks at *Cape Coast* are the very opposite to this, seeming rather to hold him at Defiance, which they shew by one Instance, if I have had a true Explanation of it; for at a certain Time of the Year, which is in *October*, when he is  
 imagined

imagined to be got among them, they run with Stones and Fire-sticks in a frantick Manner, and keep shouting and throwing till he is drove out, and they have delivered the Town from him.

THE *Negro* Stories of Apparitions may stand upon an equal Credibility with most other of such kind of Relations. But what I am going to mention, and which I had from a worthy Gentleman, as it was told him by a Cabosheer of his Town, is remarkable enough to deserve a Place here. The Cabosheer, walking one Day to a neighbouring *Kroom* or Town, along the Sea Sands, saw a Man before him coming forward in great Hastē, whom he was well acquainted with; and as he drew near, being still intent upon his Speed, he called to him to stop a little; The other making Signs that he was in a Hurry, run past him, and continued his Pace. When he came to the Town, finding a Concourse of People in the Market-place, he asked the Reason of it; and was told, that such a Man's  
Head

Head had just then been taken off. He said, it could not be, for he had met him in the Way and spoke to him. But the Answer was made, that it was so, and if he questioned the Truth of it, he might see the Parts of him, and be convinced by his own Eyes.

THE Discouragement I met with from *Anamaboa*, as to my Design of going to reside, did not hinder the coming there as a Stranger; *William Anfab*, the Son of *John Courantee*, desiring a Visit from me, I went to see him. His Father, who was then about eighty Years of Age, had been a noted Warrior, and kept all those Parts in Subjection to him by the Terror of his Sword. He maintained his Authority, and was still formidable to his Neighbours; though he had done with military Affairs, and was better employed in making Peace among his own People, who were every Day coming to him with their *Pallavers*. His Time for Business was before nine in the Morning, and the *Pinins* and *Cabo-sheers*,



sheers sat with him at his House to hear Litigants, and determine their Disputes, which were sometimes very long, and clamorous, agitated with much Gesticulation, and a great Air of Passion. When any Thing more than ordinary was to do, it was brought to an Hearing by three o'Clock, or four in the Morning. From nine, he sat in a Bathing-tub, till about three in the Afternoon; having a Flask of Rum standing by him, and smoaking Tobacco out of a long Pipe, the Head of which rested upon the Ground. He admitted me to see him the same Evening I came there; and hearing me say, I had begun to teach a School at *Cape Coast*, the Cabosheer grew pleasant, and repeated some of the Letters in the Alphabet, telling me that he had been a Scholar there.

AT this House I met with a very civilized Man, who was a Domestick, and had been bred up under *John*, being left to him when he was a Child; the Person's

son's Name was *Coffi*. I had some Conversation with him upon the Matter of Religion. He was not entirely ignorant in Points of Christianity. I endeavoured to instruct him further in it, which he took kindly; and was desirous to be better grounded in the Knowledge of the Truth. He said he believed in *Jesus Christ*, and the Redemption he has wrought for us; and that he despised the Superstitions of his Country. While I staid there, one *Abang*, who was a Dweller in the Town, and a Man of some Figure, came purposely to discourse with me; and seemed of a more ingenuous Mind, than I have generally found among the Blacks.

*Annamaboa*, as being the Principal of three Towns, which are situated near together, gives Name to the other two, which are otherwise called the *Fishing-Town*, and *Agár*. It is a Place of the same Consequence to our *Guiney Trade* that *Cormantee* was formerly, which is a little further down, and belongs now to  
the

the *Dutch*. But whether through Neglect, or for what Reason I know not, the Fort of *Annamaboa* had been let go to Ruin, but is lately rebuilt, in a much better Manner than it was at first. The *French*, thinking to avail themselves of that Settlement, and to take Advantage of its defenceless State, had more than once attempted it, but were bravely driven off each Time, by some of His *Majesty's* Ships that were stationed on the Coast.

I HAD been much at a Loss for a Linguist to interpret for me to the Natives, though Mr *Frederick Aday* was as useful to me in the Performance and Supply of that Office as he could, for which he afterwards received a Present of some valuable Books from the *Society*. The Occasion for an Interpreter requiring one that should be hired to it, and thereby obliged to give a constant Attendance, I had partly agreed with a Man at *Annamaboa*, but he afterwards declined it.

AFTER my Return from thence, they that had frequented my Lecture, came again to hear me as usual every *Tuesday*, at their King's House, he having granted me the Use of it before. But my Audience was small, and it did not increase. I purposed, sometimes to try them with Questions, upon such Points as I had handled before in set Discourses. But either they were afraid to discover Ignorance, or they did not care to confess what they knew, and I could get very little out of them. Their King was not so reserved. He seemed to be well satisfied in the Christian Religion, so that I hoped he would have become a Convert to it, and made a public Renunciation of the *Pagan* Errors; which in some Part he did, by one Instance which I will mention.

As a great Part of their Superstition consists in the wearing *Fetisbes*, being Pieces of Gold, single Beads, little Shells, and the Teeth of some Animal, which are purchased

chased of their Conjurers at an exorbitant Rate, as good against Poisons, Witchcraft, and other direful Accidents; this popular Delusion was too much in the way, for any true Sense of Religion to be implanted in them. The *Pinins* were as much possessed with it as the common People. But what I introduce this for, is the Attestation of the King, which he gave in the Presence of several Persons. He told me, he had been engaged once in a Battle, when a Friend of his was very courageous upon the Strength of a *Fetish*; by which he held himself to be Proof against Armour; and having been boasting of it, had scarce done speaking before there went a Musquet Ball through him, in the very Part of his Breast on which his potent *Fetish* hung.

I HAD divers times spoke to one Man about these small Wares, and endeavoured to convince him there was nothing in them. With much ado, I did at last persuade him to part with those he had, and  
he

he gave them into my Hands, all, except one; I asked him what was the special Value of that above the rest? He said, he had lost one of his Children, and if he took off that *Fetish*, he should lose the other. But it was little more than a year after, that this Wretch attempted to kill his Child, upon some Person's Head with whom he had a Quarrel.

THIS monstrous Practice, of killing upon another's Head, as they term it, is to serve a Revenge, when the malicious Purpose cannot otherwise be obtained. The Sacrifice is made of any indifferent Party; and by this the Blood-shedder subjects his Adversary to a Prosecution, the same as if he had committed the Fact. I think I have heard of some, who have, from the same Motive, destroyed themselves.

THE *Molattoes* not having yet put themselves in my way, I have omitted thus far the making any mention of them. These are a sort of People betwixt a *Negro* and  
and

and a *White*, the same as we in *England* commonly call *Tawnies*. The Town of *Cape Coast* has a good number of them. As most of the Adult ones had been christened, some by Chaplains of Men of War, and others of them by the Chaplain of the Garrison, in former Years when there was one, it was natural enough to think, that these would readily have accepted of a Teacher, and been desirous to have the Nature of their Baptism expounded to them; especially, they having some Notion of a Privilege by it, and valuing themselves upon their Christian Name, accounting it an honourable Distinction. Instead of this, they avoided me, and I may truly say of them, that they are more heathenish than the *Negroes*. But that they should have a more inviting Opportunity for Instruction, I proposed to attend them at a Time and Place, by themselves. And for six *Sundays* together, they formed a small Congregation, and I discoursed them betwixt Times, as Occasion presented; and went to several of their Houses, and there  
talked

talked to, and exhorted them. But my Beginning with those *Molattoes* made that Passage good in our *Saviour's* Parable of the Sower; *Some Seeds fell upon stoney Places, where they had not much Earth; and forthwith they sprang up, because they had no deepness of Earth; and when the Sun was up they were scorched, and because they had not Root they withered away* \*.

THE *Pinins* being one Day with me at my Chamber, as I was saying something upon a Point of Religion, I observed some of them to laugh; which Behaviour of theirs I told them was not becoming, as I was speaking to them of a serious Matter. For this they made Apology, that it was their way of receiving any Knowledge, or Information of what is Good; and that, on the contrary, they hide their Faces, or cast down their Eyes, when they hear any thing which does not please them. And to say the Truth, they never but that once gave me any Cause to think them



uncivil. The People in general indeed were so well, that when the Town swarmed with their frantic Sports upon making *Custom*, I could go peaceably through the Croud, and they did not molest me, nor make any Obstruction to my Passage. But after that I had left off preaching to them, though it was they that broke it off by their Non-attendance, I met with some Rubs, which though not of much Account, and only from single Persons, yet being not usual, and following soon after, I imputed to that Cause; which, if it was the ground of a Resentment, shewed only their Perverseness, in taking Offence at being denied the further Opportunity of what they neglected while they had it\*.

As to the Nature and Temper of the Blacks, (though they are hot and choleric) it is very far from Savage: and I can say,  
there

\* Plerumque hominibus nimiâ pertinaciâ atque arrogantia accidere solet, uti eo recurrant, & id cupidissime petant quod paulò ante contempserint.

there are as few Murders, or Violences committed among them, as perhaps in any Nation, or Country in the World. This I speak only of the *Gold Coast* Blacks, what others are I know not; but it is my Thought that a Traveller can go just as safe there, as in almost any foreign Part whatever.

THE Practice and Custom of killing Slaves at the Death of a Cabosheer, is less used than formerly. It was done once at *Annamaboa*, whilst I lived in those Parts. A Man and a Woman had their Heads cut off, after dancing a Prelude to their own Tragedy. It is probable, another Age will abolish this Relick of Barbarity. The Governors and Chiefs of Forts interposing their Authority, might perhaps at once break it.

WHEN I made a second Visit at *Annamaboa*, the Building of the new Fort was then just begun, under the Direction of *John Apperley* Esq; one of *His Majesty's* Engineers,

gineers, who is since deceased. I was there two *Sundays*, and performed on both Days the Service of the Church at *John Courantee's* House; where the Workmen Builders, who had come from *England*, made up a good Congregation. During my Stay there, I saw *Abang* and *Coffi*, the two Blacks whom I had spoke with the Time before, and was also resorted to by two others; the one of them a Bricklayer, whose Name also was *Coffi*, and the other was a Gold-taker, his Name was *Quow*. He said to me, I believe you are *Yangcúmpong's* Man, and I want you to set me right in my Religion, that I may go the Way that is according to Truth. This Occasion, upon receiving a Letter, I was obliged to postpone, but very unwillingly, being sent for to attend the Funeral of Captain *Stepney*, Commander of the *St Alban's* Man of War, who departed this Life at *Cape Coast*, the 18th of *May*, 1753.

I had drawn up a short Instruction for the Blacks, of which Mr *William Anshab*

received from me a Copy, in order that he might use it with any of his Town's People. And it must to his Commendation be said, that he made a conscientious Point of it, as well before as with this Help, to bring those whom he could to the Knowledge of Christianity.

AND after some convenient Time I went down again to *Annamaboa*, but it was not my Luck to meet with *Quow*, nor some other Persons whom I intended to have seen. Being there one *Sunday*, I read Prayers, and preached to an *English* Audience as before. I will here relate the manner of taking *Fetish*, as I saw it while I was there. This is the Black's Oath, whereof, though I am sorry to say it, they have a more awful Sense, than many Christians have of swearing by solemn Appeal to Almighty God. So that even the Conscience of a right and just Cause does not always fortify them, but as well in that Case they often come to it with Fear and Trembling. The *Cape Coast* Blacks are sworn by the *Fetish* with giving them  
 Water

Water to drink out of a Thing made of Copper, the ordinary Use of which is about their Gold-dust, in severing from it any spurious Mixture, and is called a *Blowpan*. This Water is rendered sacred and operative by the Cabosheer's String of *Agrib* Beads put into it, and the Quantity is about a large Tea-Cup full. They say before they drink it to this Effect: May the *Fetish* kill them by that Draught, if they take it in a false Matter; or, if to bind themselves to Conditions, if they do not duly execute and perform the same. If one Party refuse to take it, the Cause is declared against him, and the other has *Hérou*, i. e. Chalk put into his Hand, in token of the Verdict being given for him. But when the opposite Parties in a Cause both drink, the *Pallaver* is suspended for a Time, to wait the Operation of the *Bead* Water, or the Confession of the guilty One; which Confession has been known to be made with great Remorse and Perturbation of Mind, the Person fancying that the *Fetish* has seized him. But when the *Pallaver* comes on again,

gain, and both Sides are peremptory, there is another Kind of *Fetisb* to decide the Matter, which is immediately done. They call this *Adom*, and it is drinking Water by large Pots full, till one Party vomits, and which throws up first, is adjudged to have the Right of the Cause.

THAT which I saw at *Annamaboa*, was attended with some odd Solemnities: There were set three Vessels covered over, containing some Things of their Superstition; one of them, which was like an Hamper, appeared through the Sides of it to be full of Sheeps or Goats Skulls. The Parties stood near to drink the *Fetisb* Water, a Man and a Woman. Then there came one with a Knife, and cut off first a Paring of the Nail of one of the Man's Fingers, which he put under the Covering of one of the Vessels. Then he cut one of his Toe-nails: next cropt off a Lock of his Hair; and lastly, he scraped his Tongue, conveying what he took off, severally under the Cloth. When the Woman had been ordered in  
the

the same manner, they having thus devoted themselves, *toto corpore*, upon the Truth of what they were going to depose, the Man walked thrice round the *Apparatus* with a wooden Instrument which was put into his Hand, and then gave it to the Woman, who did the same, and they drank the Water, about a Pint each, which was the finishing Part.

FROM *Annamaboa* I proceeded to *Tantum-querry*, where is an *English* Fort, and preached there two *Sundays*. I also gave a Discourse to the Blacks, but they did not receive it to my Satisfaction. My Interpreter at that Place was a *Molatto*, one *Henry Dutton*, who spoke *English* very well, and had been baptised in his Childhood. He could repeat the Creed, the Ten Commandments, and the Lord's Prayer; which I expounded to him. I was kindly entertained by Mr *Brew*, then Chief of the Fort; but there was no Prospect of doing any thing with the Natives: Only I baptised one *Molatto* after proper Instruction, who had an excellent good Name and Reputation

tion in the Place. Some Leagues yet below there is a Town, called *Winneba*, which has an *English* Fort, commanded then by Mr *Bell*, who hath been since Governor of *Cape Coast* Castle.

AT this Town of *Winneba* there lived an old *Fetish* Man, a most celebrated, and notorious Impostor. He was an Oracle to all the People in those Parts, and gave Responses out of an *Adytum*, or kind of Temple, built up like an Haystack, and covered with Thatch from Top to Bottom, having no Window, and only an obscure Entrance into it. When, being consulted upon any Occasion, he entred in alone; presently the Fabric was shaken, to the great Astonishment and Terror of the By-standers; but being extremely old, if he be still alive, he cannot now exercise the Prop so ably as in Times past, and so his House stands the firmer, if the Profits do not come in quite so great.



I had gone down to *Winneba* only for a Day or two, and being come back to *Tantumquerry*, it happened, that a young Child in the Fort about two Months old, was taken Sick; and there came a *Fetish* Woman to the Mother, and told her, that for some Reward she would cause the Child to speak what was the Matter with it. The good Woman was glad for her Infant's sake, and perhaps something curious withal to see a Wonder. So she encouraged the Woman, and told her Husband, who had a Mind to look into it, and observe how the Cheat was managed, and therefore promised largely, and bid high. The Conjurers then began to beat upon the Floor with a Bundle of green Twigs, and after a good while, there was a Noise like little Birds, which she made with her Mouth, but by no Motion of her Lips. This was to be thought to be the Child's Voice, which she would have given the Interpretation of. But it not being satisfactory to some that were present, she went on with her Rods some Minutes longer,

longer, and at last gave it over, not in the least abashed, but said, she could not make it do, because there were white Men in the Room.

I HAD been strongly invited by my Friend Mr *Young*, the then Chief of *Accra*, to go and stay with him, till I might make a Trial with the Blacks of his Town, and see how they were disposed to receive the Christian Religion. But my Endeavours having already met with so much Defeat, I was too doubtful of the Success, to embrace that Proposal.

THE first *Negro* I baptised upon *African* Ground, was a Factor's Servant, who by having the Advantage of understanding *English* very well, and a good Capacity withal, made an extraordinary Progress in the Christian Knowledge; which he gave Proof of before several Gentlemen at his Baptism, in whose Presence I examined him upon many Points of Doctrine, be-

sides

sides the several Articles of the Creed. But I cannot commend his after Behaviour. He was indeed the best taught, of any of his Colour that I ever had, and he made the worst use of his Instruction. Some time after, I baptised three others, one of whom was my hired Servant. These were all the Adults that I christened in the Year 1753, the second Year of my being there.

I SHOULD before have mentioned, that I had proposed it to the *Society* in my first Letter from the Coast, to know whether, if some of the young Blacks were sent to *London*, they might be received in any of the *Charity Schools*. The *Society* being pleased to take this into Consideration, did so well approve of the general Design of it, that they sent me an Order for four, or to the Number of six *Negro* Boys, none of them exceeding ten Years of Age, which would be maintained and educated at their sole Charge. Having received this Commission, I acquainted *Cudjo* with it, who expressed great Satisfaction, and spoke hand-

handsomely and worthily of the Society's intended Bounty; also promising to find three proper Children to go by a *Committee's* Ship, then almost ready to sail. For the sake of obliging the People of *Annamaboa*, I thought of making them equal in the Benefit, and so to have the other three there. But it could not be agreed among them about the Election of the Children, and this occasioned a Delay, which lost me the Opportunity of sending the full Number. The three *Cape Coast* Boys, (one a Relation to *Cudjo*, and the other two Sons of Cabosheers) came safe to *England*, and were placed out to School at *Islington*, under the Care of one Mr *Hickman*, a very prudent and careful Master, with whom they have made a good Proficiency in their Learning, and are well trained up in Christian Principles and Civility of Manners.

When the Blacks would not be held any longer to a Meeting, I had no Way to do  
but

but to apply myself to *single* Persons. This private Teaching I insisted on, and followed with more Diligence now than before: I wish I could say, to more Effect. It did well in some Instances, but failed in a great many. They had no Principles to graft any thing upon. I could not find by what Handle I might take them. As to their Sense of Vice, and of Virtue, they have only cold and unaffecting Notions of both. And though no People have more of the natural use of Hope and Fear, as to sensible Objects, Spiritual matters made no Impression on them. The Christian Religion they call *white Man's Fashion*, and *white Men*, they say, *know best*, but *black Man follow black Man's Fashion*; as much as to tell me, they would not be put out of their own Way. I had those indeed, that I hoped would have come into my Way, and did promise very fair for it, but they took a sudden Turn, and were irrecoverably lost to the Expectations I had conceived of them; which were two Men of  
very

very *Christian-like* Behaviour, and what had induced this Change, I cannot say.

My not being acquainted with the Language, I had all along considered as a Disadvantage, not to be compounded for at any Rate. For if I could have had an Interpreter, though otherwise ever so well qualified, (that is, as a common Linguist) yet there would have been this Failure, that it were impossible he should know how to express the Doctrines and Articles of the Christian Religion by suitable Words, or, in lack of these, by Phrases and Periphrases equivalent, without being well instructed thereto; which to ground one competently in the use of, did require me, first to have some skill in the Tongue; so that I was not to neglect such Means and Opportunity as I could have to learn it. It is, without Doubt, the readiest Way of acquiring any Language, to try to converse in it. But when Necessity does not oblige

oblige that, and Persons living in foreign Parts, can be at all understood in their own Tongue, they will rather impose the Difficulty upon those they speak to, of apprehending their Meaning, than attempt to utter themselves in a Dialect which they know but little of. The Language of the Coast is very various, each Nation having that which is peculiarly its own, though some of them be scarcely wider in their Bounds than one of our largest Parishes, only they are thicker peopled. The *Fantee* is the most extensive in the Practice of it, of any of the Coast Tongues, which is the sole Dialect of the *Cape Coast* Blacks, although independent as they are of the Government of *Fantyn*, and is occasionally spoken, as far as betwixt *Cape Apollonia* to the River *Volta*, that is, about an hundred Leagues.

To those who judge by Comparison with what History and Travellers represent

sent of the Nature and Genius of the *Africans*, and of their Customs and Manners, it will naturally be imagined, that their Manner of verbal Communication must be a strange kind of Jargon: and so indeed it seems upon the first Acquaintance with it. But there is nothing novel, which does not make some to wonder. The Trees, Herbs, Fruits and Flowers of a foreign Soil and Climate do this, to speak also of the animal Productions, and are regarded with something of Prejudice, till Use and Familiarity have reconciled us to them. My Method in learning what I know of the *Fantee*, was by taking Pen and Paper to it; first asking the Names of Things, and then entering them down in Writing, which for the greater Certainty and Exactness, I demanded at different Times, and of several Persons. But such Teachers the Blacks are, that notwithstanding all this Care used on my Part, I found some Time after upon Re-vival of my Papers, that I had collected  
only



only an Heap of Falsities. For instead of giving a Word by itself, they would either join with it a Pronoun, or an Epithet, or else a Particle, or give the Plural Number for the Singular, and sometimes join a Substantive and Verb together instead of speaking the one singly by itself. There is that Impetuosity in their Temper which makes them speak their Words very quick. Besides they utter themselves in a kind of melted Voice, which makes their Pronunciation more indistinçt; and what renders it yet more puzzling, they will speak the same Word different Ways; as for Example, to signify a Tree, they say *Idweab*, and *Ed-uab*, and *Edweab*. The Matter is, they know they should speak something like it, but having no Standard for the Propriety of the Language, the same Person shall pronounce the Word with these several Variations.

THIS is a Specimen of the Misery of learning Languages without either the Help  
of

of Books, or the Instruction of a proper Master.

I COULD never be informed of any one ever having entred into the Grounds of this Language, which is the rather to be admired at, as there have been, and are Gentlemen at the Coast now, of Education and Ingenuity; but they seem not to regard it any otherwise than as Currency of a bad Allay, which they do not hoard, nor refine, and only want it to pass again. Yet most of the Words in it are very well compounded of Vowels and Consonants, and I am sure, much better framed for the ease of Delivery, and freedom of Elocution, than some of our *northern* Languages. The People value themselves upon their speaking, and some do not mistake their Talent.

IN in the year 1755, I brought to Christianity two Blacks, and the next, which  
was

was the last Year of my Abode in those Parts, baptised two more Persons, one of which was a Black, and the other a *Molatto*.

To conclude this Account, I suppli-  
ed the Place of a Chaplain to the Cas-  
tle, in reading Prayers and Preaching on  
*Sundays* during the whole Time I resided  
there; the latter Part of which Time  
I had my whole Diet at the Governor's  
Table. I visited frequently the Soldiers  
that lay sick at their Hospital in the  
Town, and have administred to several of  
them the holy Sacrament, in particular to  
seven at one Time, none of whom had, I  
think, ever before received it. Also, be-  
sides the Books which I was enabled, as  
well by the Honourable the Society for  
*promoting Christian Knowledge*, as by that  
for *the Propagation of the Gospel*, to distri-  
bute and give away, I lent them Books  
of my own to read, and admonished  
them of their Duty, to live sober and  
good Lives.

THE *Gosport* Man of War being at the Coast in 1755, Captain *Edwards* was so kind, that because the Climate did not agree with my Health, he generously offered me a Passage to *England*. After this a Complaint that fell into my Eyes, and some Returns of Sicknefs, made me think I might dismiss myself now from this Station with greater Cause than before, and for very sufficient Reason.

THE *Hermetan* Winds setting in, as usual in the Month of *December*, which are *easterly* Winds, that blow for the Space of five or six Weeks together, and render this Season of the Year very unwholsom, a malignant Fever begun among the Soldiers, which caused a great Mortality, scarce any that was taken with it, recovered of it. These Breezes are attended with very thick Fogs, and besides their Effect upon human Bodies, in chilling, and obstructing

structing Perspiration, are so dry and parching, as to warp any Thing of Wood, so that the Ship-Decks will start in their Planks, which are watered every Day. It seems as if at this Time the wind had brought Infection, for not above two Hours after the Breeze set in, two Parrots on Board one of the Ships in the Road, dropt suddenly from their Perches dead. The Sickness at this Castle was preceeded by one of a like pestilent Kind at the *Dutch* Castle of *Elmina*, three Leagues *Westward*, of which the General, Mr *Degater*, and his Lady whom he had brought from *Holland*, both died, and a great Number of Persons both in the Garrison, and of the Natives in the Town. The Rage of the Distemper was over there, when we were visited. We had above twenty Persons died in the Castle in less than six Weeks. The Governor Mr *Melvil* was carried off with it; and one Mr *Timewell* about a fortnight after, a very worthy Gentleman, who had succeeded to the Direction of Affairs in  
that

that Post of Government, to act therein during the Vacancy.

HAVING wrote to the Honourable Society to acquaint them, that on Account of my Health I was under a Necessity of resigning my Mission, and to return to *England*; on the seventeenth of *February* 1756, I set out on my Voyage in a Committee's Ship bound to the *West Indies*, and on the fifth of *April* we came to the Island of *Antigua*, and after a short Stay there, proceeded to *St Christopher's*. I there preached two *Sundays*, and was very civilly treated at the Houses of some Gentlemen of principal Note in that Island. My Lodging and Accommodations were kindly afforded me by Mr *John Watkin* a Merchant. And on the thirteenth Day of *June*, I arrived at *London* in Health and Safety. Blessed be the good Providence of Almighty God.

IT may not be superfluous, or unreasonable to add to this Account, a Word  
 or  
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or two in Commendation of the Work for *the Propagation of the Gospel*; particularly as it respects the Conversion of the *Negroes* in the Parts of *Guiney*, which I will briefly speak of, as a Thing conducing to the Honour of *God* and our *Saviour*, and will specify the Reasons which appear to me to render it probable and hopeful that what has been attempted, with less Success in the Instances above related, may with the Blessing and Grace of *God* be carried into better Effect, and prevail to the breaking the Power of Satan, and rescuing these poor *Pagans* out of their Subjection to his Dominion and Tyranny. Whatever does in any Sort tend to the manifesting *God's* infinite Perfections, and exalting him in the Apprehension of his Creatures, is undoubtedly of so much Consequence to his Honour, as it is productive of such Effect. And sure, the convincing Heathens, instructing them in the saving Knowledge of *God* and *Christ*, and informing them in the Ways of true Religion, must be of such

such Consequence : The divine Honour being relative to, and connected with the Duty, Love, and Adoration of his Creatures, will be promoted together with them. The Psalmist represents the material Creation as *declaring the Glory of God, and shewing his handy Work, one Day telling another, and one Night certifying another* \* of the Wisdom and Power of their Maker ; proclaiming, without Language, his glorious Praises, by the Beauty that is in them, and by the Use and Benefit we enjoy by them. And as *God* is magnified by his *Works*, so he is much more by the Revelation of his *Word*. The greatest Argument of divine Goodness, and that which most eminently displays the Honour of his Name, is the Salvation which he hath prepared for Mankind by *Jesus Christ*. According to the Apostle, *In this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him* †. This is so very great

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\* Psalm xix.

† 1 John iv. 9.



a Proof and Token of his Favour, that, (and especially it being ordained for an universal Good) it should not be kept as a Secret, but every Nation ought to publish it, and impart the glad Tidings thereof to those that are yet unacquainted with this wonderful Dispensation. *The Dead praise not thee* \*, says the Psalmist, but the Name of God is glorified, wherever the Gospel is preached in the Purity thereof; and the Establishment of *Christ's* Gospel will, in fine, be the most perfect Manifestation of the Glory of *God* that is possible, where the majestic Presence itself does not shine. And though we cannot hope for the general Conversion to happen within our Times, yet every Success in the Propagation of the Gospel, is a Degree towards it. This is one Petition in the Lord's Prayer, *that the Kingdom of God may come*, to wit, his Kingdom of Grace; that it may be consummated by the Accession of all Nations and People to it. This therefore we devoutly  
 pray,

\* Psalm cxv. 17.

pray, and the same in these Words of our excellent Liturgy: *that he would make his Ways known unto Men, his saving Health unto all Nations.* And why should we be less zealous for promoting it when we may, (and as the Opportunity, if we had it not, would be so much desired) by strengthening the Hands of the two Venerable Societies, That *for the Propagation of the Gospel,* and the other, *for the Promotion of Christian Knowledge;* these Societies being, under God, as it were Trustees and Managers for the Conversion of the Heathen.

THE Grounds and Reasons which appear to me to render it probable and hopeful, that the Blacks of the Coast of *Guiney* may be brought over to the Christian Faith, (speaking here of those within the Parts where I have been conversant) are these; I consider them as being a more civilized People than the Nations in general, and as far as they are

removed from Barbarity and Savageness, they are certainly more capable, and the fitter to be dealt with in the Way of Christian Instruction. Their Aversion to Christianity may be yet the easier to be conquered, as it subsists by the mere Force of Heathen Education without any aggravating by Circumstances, as of ill Usage from the *English*, which is by no Means the Case; they are sensible of the good Treatment they have from our People: this at least obviates one great Cause of Prejudice that would lie in the Way to their Conversion, if it be not really a Circumstance in Favour of it. As to the want of proper Language, which is a great disadvantage in propagating Religion, Fact and Experience prove, that this has not hindered, but that many Converts have been made in foreign Countries, notwithstanding the Difficulty in this Respect. There is some Light to be imparted by  
very

very imperfect Hints, and still more by Interpretation. Besides, Practice and Experience do open new Avenues for Instruction. A Teacher improves in his Manner and Method, and shapes them better to the Understanding of those who are under his Ministry. And it is piously to be believed, that *God* will favour the Means, and assist the Labours that are exerted for this End, especially when pursued with a persevering Intention; and our blessed *Saviour* hath promised to be with the Messengers of his Gospel *unto the End of the World\**. So that apparent Discouragements should never keep back any one that would be willing to enter into this Service. Heathen Superstition will always make a Stand wherever it is attacked, but should not be thought to be Invincible. It has been found otherwise even in late Times, and it must always

\* Matt. xxviii. 20.

ways be possible to dislodge it. For it is a natural Desire of all Men to know the Truth, and be concluded by it, if they who already know, do not wilfully shut their Eyes against it, when it testifies of their Ways, that they are Evil. There is evidently a Propensity in human Nature to something of Religion; since there is no Nation in the World without some: And therefore rational Minds cannot be absolutely set against the best and most excellent, and that which indeed only is true Religion. Prejudices of Education do frequently change into very different Principles from those they were fixed in, and are given up sometimes for Opinions, which have only specious, or hardly so good Arguments to support them. It should not therefore, seem impossible to bring a People to forsake the most abject Ways of Worship, and the absurdest Notions and Practices. The *Blacks* are obstinate

stinate in their Way, it is granted; but a Workman that grudges not his Pains, would choose to have in his Hands a Subject that is hard, rather than one so very soft, as will not stand in the Frame he would bring it to, nor hold the Impression he is to make upon it. Besides, neither are the *Negroes* unconscious of the Folly and Vanity of their own Way of Religion. Their Adherence to it is in some Sort involuntary: it rather sticks to them, than they to it. I may say, it is like a Deformity which a Person has been born with, which though he does not strive to hide, yet he is apt to be ashamed, whenever he sees a Note, or hears a Comment made upon it. This I have always observed, that they were less angry than abashed, when their Reason was appealed to, and their superstitious Observances and false Maxims were set in Judgment before them. And it cannot be thought that  
these

theſe People are invincibly determined againſt Conviction, when it is evident they almoſt have it in themſelves. Attempts of this Nature have failed in their Beginning, which have afterwards produced great and noble Fruits. The *Indian Miſſion in North America*, which was begun about the Year 1704, did not ſucceed at firſt, as may be ſeen in Dr *Humphreys's Hiſtorical Account*\*; which Miſſion has ſince flouriſhed, and many of thoſe Heathens have been added to the *Lord*. It happened in like Manner on the firſt Preaching of the Goſpel by *Anſgarus* to the *Swedes* and *Goths*, about the Year 830, who at firſt had little or no Succeſs, but in his ſecond Journey ſome Years after, was better received: though Chriſtianity did not become the general Religion of *Sweden* till about an hundred Years after †.

UPON

\* Chap. XI.

† Account of *Sweden*, Chap. XVII.

UPON the Whole, it is my humble Opinion, that the *Gold Coast Negroes* may be brought to receive the Christian Religion; and whatever the Effect or Success may be (as that is in the Hand of *God*) yet the Design of their Conversion will be worthily intended, and the Endeavours used for it well employed to so truly excellent an End.

F I N I S.

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E R R A T A.

- Page 15, for Mr Thomas Boet, read Mr Thomas Boei.  
Page 19, for Manahankin, read Manahawkin.  
Page 21, for too much, read so much.  
Page 30, for Tuania, read Mania.  
Page 32, line 1, read him I received.  
Page 33, for looked, read loofed.  
In the same Page, for Melvine, read Melvil.  
Page 40, for Fetifs, read Fetisih.  
Page 44, for Prayers, read Prayer.  
In the same Page, for Miphih, read Misfih.



## BIOGRAPHICAL NOTES

*Page 2, line 8.* "Rev. Mr. Commissary Vesey."

The Rev. William Vesey, D.D., was born at Braintree, Mass. He was educated at Harvard and was ordained in 1697 by the Rt. Rev. and Hon. Henry Compton, D.D., Bishop of London. The same year he was appointed the first Rector of Trinity Church, New York, which was opened in March, 1698. Some years later he was appointed the Bishop of London's Commissary. He was Rector of Trinity Church until his death in 1746.

*Page 7, line 2.* "Mr. Michael Houdin."

The Rev. Michael Houdin (born 1705) was a French Roman Catholic Priest who became Superior of a Convent of the Recollect Friars at Montreal. In 1747 he publicly renounced the Church of Rome and joined the Church of England. In 1753 he became an itinerant missionary of the S.P.G. in New Jersey. During the Seven Years' War he became chaplain of the 48th Regiment, and acted as an intelligence officer to General Wolfe at Quebec (1759), to whom he rendered valuable assistance. He was transferred as a missionary to New Rochelle, New York, in 1762 and died in 1765.

*Page 7, line 14.* "Dr. Humphreys."

The Rev. David Humphreys, D.D. (1689-1740). In 1716 he was appointed Secretary of the S.P.G. In 1730 he published *An Historical Account of the Incorporated Society for the Propagation of the Gospel*.

*Page 15, line 20.* "Mr. George Keith."

The Rev. George Keith, M.A., was born at Aberdeen in 1638. Brought up as a Quaker, he joined the Church of England, and was ordained in 1700 by the Bishop of London. He was the first missionary of the S.P.G., and organized the Society's work in the American Colonies from 1702 to 1704. He was thereafter Rector of Edburton, Sussex. He died in 1716.

*Page 16, line 13.* "Mr. Skinner."

The Rev. William Skinner, S.P.G. missionary at Perth Amboy and neighbourhood, New Jersey, from 1722 to 1758.

*Page 19, line 9.* "Mr. Neill."

The Rev. Hugh Neill was an ex-Presbyterian minister in New Jersey. He was ordained in 1749 and became S.P.G. missionary at Dover and Oxford, Pennsylvania, from 1750 to 1765, when he resigned.

*Page 23, line 19.* "Rev. Dr. Bearcroft."

The Rev. Philip Bearcroft, D.D. (1697-1761). He was educated at the Charterhouse and Magdalen Hall, Oxford, and became Fellow of Merton, Oxford. He was ordained in 1719. In 1738 he

became Secretary of the S.P.G., a post which he held until his death in 1761. In 1738 he was appointed chaplain to the King, and Master of the Charterhouse in 1753.

*Page 23, line 24.* "Mr. Samuel Cooke."

The Rev. Samuel Cooke, M.A., an S.P.G. missionary in Monmouth County, New Jersey, from 1750 to 1775. On the outbreak of the Revolutionary War he fled to England, and returned a year later as an army chaplain. In 1785 he resumed his missionary work and was transferred to New Brunswick. He was drowned in May, 1795, with his only son while crossing the St. John River.

*Page 24, line 14.* "Rev. Mr. Barclay."

The Rev. Henry Barclay, D.D. He was born in America and educated at Yale (Hon. D.D. Oxon). He was ordained in 1738, and became an S.P.G. missionary to the Mohawk Indians at Albany and Fort Hunter from 1738 to 1746, when he succeeded Dr. Vesey as Rector of Trinity Church, New York. He died in 1764.