30152

Percy St Bedford Square
Oct. 14. 1824

Sir William

Presuming upon your kindness to me I take the liberty of saying that I am engaged upon a Monument to the memory of the Late Genl. Sir Thos. Picton to be erected at Carmarthen for which I am to receive One Thousand Pounds and having made considerable advance in the work I had application for the first Instalment & was informed that before any money could be advanced I must procure two Gentlemen of consequence to be responsible for my fulfilment of the Contract. I hope as no two gentlemen of equal consequence with yourself and Mr. Hart Davis that has manifested half the zeal for my welfare - and

having applied to Mr. Hart Davis who has kindly consented - I therefore presume to solicit the favor of your going through this nominal Generalship for which I shall be most thankful - & have the honor to remain

Sir William

With the greatest respect
Your Obedt Hble & humble
Servant
E Hodges Baily R.A.

30153

Copy of Mr. Hart Davis's Note
38 Conduit St

Dear Sir

I did not receive your letter until this morning and take the earliest opportunity of assuring you of my willingness to become security for the completion of the work which you have in hand, namely the late Sir Thos. Pistons Statue – I hope you have got a liberal remuneration for your labour & talent

Believe me
Dear Sir
very truly
Your faithful Servt
R. Hart Davis

Monument to General Picton

14 - Oct - 1825

Mr. Baily - Obt.

To Sir W. Knighton

—

request. him to be Joint Security with Mr. Hart Davis -

24. Oct. 1825

30154

Rev. Mr Haverfield

That the King's Subs. to the Free School, Kew, may in future be paid to the Church Warden pro tempore who is ex officio the Treasurer

Mr Haverfield presents his Compts to Mr Danvers, and begs to acknowledge the receipt of his letter -- Mr H. being confined to the house by severe indisposition, has requested Mr Austin, the Church Warden of the parish, who is ex officio the Treasurer of the School, to receive His Majesty's annual bounty for him, & will be obliged to Mr Danvers to pay it to him: as Mr Haverfield

stay in the parish of Kew being very uncertain; the Church Warden pro tempore will in future be always the proper person to receive it -

Kew Oct. 24th 1825.

30155

Old Windsor
17th Jan.y 1826

Sir

We trust you will excuse the liberty taken in troubling you at this inclement season in behalf of our poor neighbours who have upon former occasions felt the sunshine of charity from the hands of His most gracious Majesty the King. in subscribing to a fund provided in this parish to supply the necessitous poor with coals at a reduced price. the ballance left in the Treasurers hands upon a former occasion being nearly expended at this time. it would now be deemed a very salutary help and we hope

To
Sir Wm Knighton Bart
&c. &c. &c.

17 Jany 1826
Mess.rs Cantrell & Pearce
Church Warden & Vestry
on behalf of the necessitous
Poor —

£25 — sent herewith
to Mr Cantrell under
Mr Sherrington's frank
on 18th January 1826
being of his Majesty's
Privy Purse

that you will not think the present application unbecoming in the discharge of Our duty,

We are, Sir,

Your obedt. Servants
most respectfully

C. S. Cantrell
G. Stevens — } Churchwardens of the parish of Old Windsor

To.
Sir Wm. Knighton Bart. &c. &c. &c..

30156

Patmas Lge
Feb 26
1826

Sir

I beg leave to acknowledge gratefully His Majesty's gracious annual gift of One Hundred Guineas to the Welsh Charity, & as you are pleased to enquire how it can be most conveniently received I take the liberty of requesting that it may be paid to the account of the Treasurer of the Welsh Charity with Messrs Hoare Fleet St. I have the honor to be Sir your obd Servant

Lewis

Thos. Jos Parsons Esq &c &c &c

Treasurer Welsh Charity

Subscription

6th Feb: 1820

Lord Kenyon

Reqnst. that A. M.Gr's annual gift to the Welsh Charity may be paid into Mess.rs Hoare's Banking House - Fleet St.

M. M. Gr. Owen

Qr. Qr. Qr.

Bishop of Cashel

Kenyon Chancellor

30157

17. April 1820

Mr. Jones

Acknowledging the receipt of His Majesty's Donation of £105.– to the Poor of His Majesty's Duchy Manor of Salford

(given to Ld Dunmore by Sir Wm Knighton to take care of on 21st April 1820)

30158

Radley's Hotel
17th April 1820

My Lord

On Saturday the 15th inst. I had the honour to receive by Mr. Warper, your Lordship's very kind note covering His Majesty's bountiful Donation of One hundred guineas for the immediate relief of the poor of His Majesty's Duchy Manor of Salford, for whose behalf, and on behalf of the inhabitants of Salford in general, I beg to present the most loyal and sincerely grateful thanks to His Majesty; and their warmest acknowledgements to your Lordship for your prompt attention to the communication Mr. Warper so readily prepared to convey to your Lordship when I took the liberty of mentioning the distress of our neighbourhood to him on Thursday last.

allow me also to assure your Lordship, that this Majesty's never failing Charity, shall for this instance, be announced in the best manner I can on the occasion of the usual celebration of His Majesty's Birthday in Salford.

I have the honour to be

My Lord

Your Lordship's

Most obedient

Humble Servant

Geo. Jones

Borough reeve of Salford

30159

RECEIPT A SEVEN SHILLINGS & SIX PENCE

Received the 11th day of May 1826 of His Majesty, by payment of Sir William Knighton Bart. Keeper of the Privy Purse, the Sum of Five Hundred Pounds, a Donation to the High School of Edinburgh

Melville

£500.—.—

Registered at Edinburgh
Feb 17th 1

2/6

30160

RECEIPT
TWO SHILLING SIXPENCE

Received the 11th day of May 1826 of His Majesty, by payment of Sir William Knighton Bart. Keeper of the Privy Purse, the Sum of One Hundred Guineas, a Donation to the Scottish Hospital.

Melville

£105 — —

Cathd. Sheffield

£105 — —

30161

Kew, May 19, 1826.

Sir/

The present times are full of those excellent fruits of the most noble and generous Charity which have sprung from the Throne: And if any thing were wanting to excite the loyalty of the Subject, the unprecedented benevolence and munificence of our most gracious Monarch, could not fail to make us "love, honor, "and obey the King, & all that are put in authority under him".

To You, Sir, the Inhabitants of the Parish of Kew are sensible they are much indebted for submitting to his Majesty the pecuniary difficulties of their School; & for your kind intercession in its behalf: And in conveying to You their sentiments, as well as the inclosed Resolution of the Committee of the Kings Free School, I beg permission to express my personal thanks for the obliging condescension manifested towards myself.

I have the honor to be,
Sir,
Your's most respectfully,
Henry White, M.A. Curate of Kew,
and Treasurer & Secretary to the
King's Free School.

To
Sir William Knighton, Bart.

At a Special Meeting of the Committee of the King's Free School held at Kew on Wednesday May 17. 1826.

Present

The Revd. Henry White, M.A. Curate, Treasurer & Secretary.
The Revd. Dr. Winstanley.
Edward Popham Esq.
John Austin, Churchwarden.
Mr. Pepper.
Mr. Rowland.
Mr. Wolf.
Mr. Clayton

It was Unanimously Resolved,

That Sir William Knighton, Bart. be requested to communicate to His Majesty the very grateful sense which the Parish of Kew shall ever entertain of His Majesty's most gracious and munificent Donation of Three Hundred Pounds towards the Foundation and Erection of the School House in the said Parish.

Henry White, M.A.
Secretary.

19th May 1826

The Revd Henry White
(Curate of Kew)
to
Sir Wm Knighton

With a Resolution of the Committee of the King's Free School at Kew expressg the grateful sense of the Parish for His Majesty's recent Donation of £300

Sir William Knighton Bart

57 Aldersgate St.
August 1st 1826.

Sir William

I am now about to embark for Quebec, with two Schoolmasters to instruct the Indians, and destitute settlers in Canada.

From the kind intimation which I received at your house last summer, I have indulged the hope, that before I left England, I should by your kind assistance, have received some token of the Royal approbation.
I drew up a humble petition to our Beloved Sovereign, and transmitted a Copy to Earl Bathurst and one to you; but I have not heard that it has been presented to His Majesty.

Could I tell the Indians of Canada that their Great Father, as they designate the King had Patronised or supported our Institution it would have a very beneficial effect upon that degraded class of our fellow creatures; and would no doubt be the means of inducing many of them to attend our Schools.

I have the honor to be

Sir William

Your most obedient

humble Servant.

J. Osgood

Sir Willm Knighton.

57 Aldersgate Street
1 Aug.t 1826

Rev.d Mr. Wood
to
Sir William Knighton Bart

transmitting Copy of the
1st annual Report of the
Society for promoting
Education &c. amongst
the Indians & destitute
Settlers in Canada. –

Pet.

THE FIRST

ANNUAL REPORT

OF

THE SOCIETY

FOR PROMOTING EDUCATION AND INDUSTRY

AMONG THE INDIANS

AND DESTITUTE SETTLERS IN CANADA.

SUBMITTED TO THE PUBLIC MEETING HELD AT THE CITY OF LONDON TAVERN, JUNE 29, 1826.

WITH

AN ACCOUNT OF THE FORMATION OF THE SOCIETY.

LONDON:

Printed by Ellerton and Henderson,
Gough Square;

AND SOLD BY J. HATCHARD AND SON, 187 PICCADILLY;
J. NISBET, 21 BERNERS STREET, OXFORD STREET;
AND J. & J. ARCH, 61 CORNHILL;

1826.

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1826.

VICE-PATRON.

HIS ROYAL HIGHNESS THE DUKE OF SUSSEX.

PRESIDENT.

HIS GRACE THE DUKE OF BEDFORD.

VICE-PRESIDENTS.

Right Rev. the LORD BISHOP OF SALISBURY.
Right Hon. the EARL OF CLARENDON.
Right Hon. the EARL OF ROCKSAVAGE.
Right Hon. LORD CALTHORPE.
Right Hon. LORD GAMBIER.
Right Hon. LORD BEXLEY.
Right Hon. F. J. ROBINSON, Chancellor of the Exchequer.
Right Hon. Sir GEORGE H. ROSE, M.P.
Honourable F. G. CALTHORPE, M.P.
R. WILMOT HORTON, Esq. M.P.
T. F. BUXTON, Esq. M.P.
EDWARD ELLICE, Esq. M.P.
WILLIAM TAYLOR MONEY, Esq.
WILLIAM WILBERFORCE, Esq.
WILLIAM WILLIAMS, Esq.

TREASURER.

JOHN SCOTT, ESQ.

SECRETARIES (gratuitous.)

Rev. THOS. MORTIMER, M.A., Lecturer of St. Leonard's Shoreditch.
THOMAS PELLATT, Esq., Ironmonger's Hall, Fenchurch Street.

COMMITTEE.

Rev. ISAAC SAUNDERS, M.A.
Rev. ALEXANDER WAUGH, D D.
Rev. ROBERT WINTER, D.D.
Rev. THOMAS BOYS, M.A.
Rev. C. I. LATROBE.
Rev. RICHARD REECE.
WILLIAM ALLEN, Esq.
WILLIAM ALERS HANKEY, Esq.
LAUNCELOT HASLOPE, Esq.
LUKE HOWARD, Esq.
JOHN MORTLOCK, Esq.
JAMES MILLAR, Esq.
SAMUEL MILLS, Esq.
JOSEPH REYNER, Esq.
ROBERT STEVEN, Esq.
SAMUEL WEST, Esq.
JOHN BROADLEY WILSON, Esq.
JOHN WILKS, Esq.

ASSISTANT SECRETARY AND COLLECTOR.

Mr. JAMES LEACH, 8 Powell Street, Goswell Road: to whom all communications respecting the Society may be addresed.

FORMATION OF THE SOCIETY.

IT has been well observed on a recent occasion, that "*the commercial greatness and political power of Great Britain are so evidently connected with, and dependent upon, the prosperity of her colonial possessions, that, in return for these benefits, it does not seem needful to insist upon the* POLICY, *any more than the* DUTY, *of extending to those distant members of the Empire as large a share as possible of all the social and religious advantages with which the Mother Country is so eminently blest.*" This sentiment applies with peculiar force to the Provinces of CANADA, the number of whose inhabitants is rapidly increasing, as may be seen by several recent publications. Within twelve years, the population of Upper Canada has been doubled; making a total amount of nearly one million of immortal souls, in the two provinces. And, if we include the large and numerous tribes of Indians extending indefinitely westward, it would greatly exceed this number.

From this extraordinary increase of population, it must necessarily follow, that recourse must be had to agriculture, and the arts of civilized life, rather than dependence being placed on the supply of wild animals, which a kind Providence furnished for the Indians of Canada. It is probable that many of these inhabitants of the wilderness will be starved, unless they become civilized, and incorporated with the other subjects of his Majesty's colony.

Not only the *Indians*, but many of those who have recently emigrated from this country to Canada, are in great want of teachers, and the necessary means of establishing and supporting schools; as is always the case in newly-settled countries.

Though different Societies and benevolent individuals have done something towards expelling the moral darkness from that extensive region, yet *very little* has been done, in proportion to the wants of that *interesting colony;* especially when we consider, that it has been under the British Government half a century. From local circumstances, prejudices of education, and different modes of worship, existing among the civilized inhabitants of Canada, unless some extraordinary effort be made in the Mother Country, the present unhappy state of things must long continue.

It has been often asked, whether any thing can be done for the *Indians*, which will bring them under the influence of wholesome laws, and raise them to the dignity and privileges of civilized society? In reply, it may be asserted, that in Canada a considerable number of respectable individuals of that class have received the benefits of a good education, whose character and deportment do honour to the Christian name. Under the Government of the United States there are also thousands of Indians, who have formed laws and regulations for their internal management, well worthy of being copied by the white inhabitants. The public opinion in that country, on the subject of Indian education, is, within the last few years, completely changed; and the Government is now ready to afford assistance to every benevolent Society and Association, which is formed for the purpose of extending education among them. This produces a noble emulation among all denominations, to excel each other in doing good.

In consideration of the *magnitude* and *importance* of this object, it was thought expedient to recommend the *immediate formation* of an *Institution* in London, for the improvement of Canada. Accordingly, a Meeting was held at Freemasons' Hall, 2d July, 1825, His Royal Highness the DUKE of SUSSEX in the Chair.

Having taken the Chair, His Royal Highness alluded to the liberal plan of the Institution, which commended itself to every person. The importance of the objects

which the Society had in view, were too well known to require any observations from him. The persons who acted under its patronage were not desirous of introducing any particular creed or form of the Christian Religion, but to teach every one of the natives of that vast country, the truths of the Bible, and the reciprocal duties of morality. These were, however, only a part of the plan. They were undoubtedly the most important objects; but there were others which very nearly affected our happiness in this world. They were to be taught industry, and instructed in those methods best calculated to secure for themselves the conveniences of life. He should not enter any further into detail, as he was convinced there were many gentlemen, who would propose the respective Resolutions, who were far better acquainted with the minutiæ than himself; and, therefore, he would leave to them, what must always be an agreeable and delightful task—labouring in the cause of virtue.

The Right Hon. Lord BEXLEY adverted to the peculiar circumstances of Canada. The territory was of immense extent, and the population thinly scattered over it. It is a country as yet little known or explored, and far from the means of instruction and civilization. The inhabitants consist, 1st, Of the European settlers; 2d, The natives of Canada, descended from the first settlers; and, 3d, The native Indians.—The first class have taken with them, from this country, their various religious creeds; and there are, Episcopalians, Catholics, and Dissenters of all classes. Any schools, therefore, for their benefit, must be founded on general principles, independently of particular creeds or forms of church discipline. We must allow the respective clergy to lead their flocks in that which they think to be the right way. The venerable Society for Propagating the Gospel in Foreign Parts, and the British and Foreign School Society in London, are certainly doing much good; but there is still room and necessity for more.—The second class, being descendants of original settlers, often placed in situations

which afford no opportunities of public worship, have, in too many instances, almost forgotten their religion, or have been brought up without any, and are sunk into gross ignorance and vice. This is especially true with those in the back settlements.—As to the third class, or native Indians, we owe them a debt, which we ought now to pay. We have driven them gradually out of their own possessions, and reduced their numbers, by compelling them to inhabit woods and swamps; several of the tribes are utterly extinct, and others hastening fast to decay. The intercourse, we have hitherto carried on with them, has been of a degrading and demoralizing character: we initiated them in the use of fire-arms and of spirituous liquors—at once giving them weapons of mischief, and stimulating their worst passions to the use of them. We must now endeavour to civilize these rude tribes, and, instead of huntsmen or warriors, convert them into industrious and peaceable members of society, making them happier in this life, and fitting them for a better hereafter. Our schools, however, must be something more than seminaries of morality or religion. In the savage state, each man is dependent on his individual exertions; he must know how to handle the axe, and build himself a house. Industry, therefore, must be combined with mental cultivation, and the best mode of inculcating such habits will be found in the principles of the Bible, which must form the basis of any system of instruction, carrying to all men the comforts of time, and the cheering hopes of eternity.

Lord Bexley closed by moving the following Resolution, which was seconded by the Rev. Thomas Mortimer, M. A.

"Resolved, That a Society be now formed for promoting Education and Industry in Canada; the object of which shall be, to train up teachers and assist in the establishment of schools of education and industry among the Indians and Settlers, in such parts of the provinces of Upper and Lower Canada as are destitute of the means of instruction."

The next Resolution was moved by JOHN WILKS, Esq. and seconded by the Rev. W. A. EVANSON, M. A.

" Resolved, That the following Rules and Regulations be adopted for the government of the said Society.

" I. The Plan proposed shall sacredly guard the rights of conscience, and extend equal advantages to all denominations of Christians.

" II. The mode of instruction shall be such as the Committee may approve, according to circumstances.

" III. In every school that may receive assistance from this Society, the reading of the Scriptures, and some useful manual labour, shall constitute parts of the daily exercise of the pupils; all shall be required to be strict in their moral conduct, and duly to observe the Sabbath; attending to such religious exercises, and at such places, as their respective parents and guardians may direct. But should this be impracticable, on account of the distance of any place of worship, then all such scholars shall, upon each Lord's-day, read and recite those portions of Scripture which are calculated to enforce all the relative and social duties of the present life, and point the way to a happy eternity.

" IV. This Society shall consist of a Patron, Vice-Patron, President, Vice-Presidents, a Treasurer, a Secretary or Secretaries, also of Governors, and Life and Annual Members.

" V. Each Subscriber of One Guinea shall be a Member.

" VI. The Donor of Ten Pounds shall be a Member for life.

" VII. Each Annual Subscriber of Five Pounds, or Donor of Fifty, shall be a Governor, and entitled to attend and vote at all Meetings of the Committee.

" VIII. The business of the Society shall be conducted by a Committee of Twelve or more, chosen at the Annual Meeting, which shall be held in London in the last week of the month of June.

" IX. The Patron, Vice-Patron, President, Vice-Presidents, Treasurer, and Secretaries, shall be considered (ex officio) Members of the Committee.

" X. The Meetings of the Committee shall be held four times a-year, and oftener if necessary; three Members shall constitute a quorum.

" XI. A Special Meeting of the Committee may be called at the request of three Members; and a Special General Meeting of the Society may be summoned on the requisition of the General Committee, or any nine Members, by letter addressed to the Secretary.

" XII. No alteration or amendment shall be made to the Rules of this Society, except at a General Meeting."

The Right Honourable Lord CALTHORPE, observed, " That as South America was now enlightened and free,

we ought not to leave the northern part in a barbarous state. The United States had set us a good example, and we ought to see that our colonies derived, at least, some reciprocal benefit from their connexion with us: we should impart our high religious advantages to them."—His Lordship concluded by moving, "that the following Gentlemen be requested to honour the Institution by becoming its Officers," and was seconded by J. E. GORDON, Esq.—[*For names, see 3d page.*]

The 4th Resolution was moved by J. MILLAR, Esq. and seconded by the Rev. T. OSGOOD:

"That a Subscription be now commenced for carrying into effect the objects of the Society, and that Auxiliary Associations be formed to contribute towards its funds.

The 5th Resolution was moved (in French) by NICHOLAS VINCENT (Tsawanhouhi, in Indian language), Grand Chief of the Huron Tribe, at Lorette; and seconded by Lord BEXLEY:

"That the thanks of this Meeting be presented to his Royal Highness the Duke of Sussex, for the kind and condescending manner evinced by his Royal Highness in presiding at this Meeting."

In closing the business of the Meeting, his Royal Highness expressed his full approbation of the object and design of the Institution now formed, and kindly promised, faithfully to fill the office of Vice-Patron.

At the first Meeting of the Committee after the formation of the Society, held 8th July, 1825; JOSEPH REYNER, Esq. in the Chair; it was

"Resolved, That the Committee for the management of the unapplied part of the fund which was collected by the Rev. Thaddeus Osgood in this country in the year 1813, for promoting education among the destitute poor in Canada, and standing in the names of the late John Inglis, Esq. deceased, Robert Steven, and the said

Joseph Reyner, and Samuel Mills, be applied to, for their consent to pay over the same to the Treasurer of this Society, to be invested in the names of four Trustees in the Bank, in trust, for the purposes of this Institution."

"Resolved, That the Rev. Thaddeus Osgood be authorized by this Committee, during his stay in this country, to collect Donations and Subscriptions, and, if practicable, to form Auxiliary Societies and Associations, in further carrying into effect the object of this Society, being allowed his reasonable expenses."

"Resolved, That the Government of Canada, and the Ministers of religion of all denominations in that country, be respectfully invited to co-operate with this Society in the design for which it was instituted."

JOSEPH REYNER, *Chairman.*

AT THE

FIRST ANNIVERSARY MEETING,

HELD

AT THE CITY OF LONDON TAVERN, BISHOPSGATE STREET,

ON THURSDAY JUNE 29, 1826;

RIGHT HON. SIR GEORGE H. ROSE, M.P.

IN THE CHAIR:

Resolved;

I. That the Report, of which an abstract has been read, be received, and printed under the direction of the Committee.

II. That the Thanks of this Meeting be presented to his Royal Highness the Duke of Sussex, for his kind Patronage of this Society.

III. That the following Gentlemen be the Officers and Committee for the year ensuing. [*For names,* see p. 3.]

IV. That the cordial Thanks of this Meeting be presented to the various Auxiliaries in connexion with this Society, for their valuable services.

V. That the present state of the British Colonies in general, and of Canada in particular, calls loudly for the combined exertions of the Christian and the Patriot.

REPORT.

It has not unfrequently happened, that the friends of some particular religious charity have urged its claims in a language and temper which have seemed to indicate an attachment almost, if not altogether, exclusive. By such conduct, party spirit has been engendered and maintained; and that admonition has been disobeyed, which directs us *to keep the unity of the spirit in the bond of peace.*

The infant Society, which this day ventures to deliver its First Annual Report, and to make its most respectful but urgent appeal to the British public, would wish to rejoice in the zeal and in the success of Institutions which have long been labouring in the cause of the Redeemer; whether those engaged in disseminating the Book of Life, or such as are attempting the conversion of the lost sheep of the house of Israel, or the ingathering of the Gentiles to the fold of Christ. To none of these important objects would the Committee of your recently formed Society be indifferent, or lukewarm. At the same time, they cannot forget, they dare not forget, the moral and religious interests of those tens of

thousands, in our different dependencies, who are unvisited by the light of life; and who, though the subjects of the British Crown, are destitute of that knowledge which gives to the Crown its purest splendour and noblest worth.

It may be considered as not the least pleasing among the signs of the times, that, while our happy country is attempting so much for the spiritual welfare of Pagans and Mahommedans, she is, in some measure, awakening to the duties which she owes to the thousands and hundreds of thousands who inhabit her various and flourishing colonies. Of this spirit our Institution affords an example: and the following are the circumstances which led to the formation of a distinct Society for the promotion of education and industry among the Indians and destitute Settlers in Canada.

In the year 1813 the Rev. Mr. Osgood visited England, for the purpose of raising subscriptions from the pious and well-disposed, in aid of the above object. With the sum so raised, and invested in the hands of Trustees, various schools were formed, and furnished with the necessary books. And your Committee have the pleasure to state, that, by the judicious application of one hundred pounds by the Trustees, a stimulus was given to the exertions of a Committee at Montreal, who have established two large schools in the city, in which nearly one thousand children have received the benefits of Education, under the denomination of the British and Canadian School Society, under the patronage of his Excellency the Earl of Dalhousie. The re-

maining sum in the hands of the Trustees, is 885*l.* 4*s.* 7*d.* Three per Cent. Stock, and which is now held in trust for the purposes of this Society. The poor Indians and destitute Settlers were visited and instructed. Tracts and other pious books were largely distributed; and the elements of knowledge and of piety were communicated to many who could previously have said, *No man careth for our souls.* Nor can it fail to be gratifying to this Meeting to know, that every self-denying effort was used, that the sum so raised might do the greatest good in the least expensive way. "I can assert," observes Mr. Osgood, "without fearing contradiction, that, excepting the first year after my return to Canada, I have not received any thing from the fund collected in England, excepting the grant of seventy-five pounds — twenty-five of which was paid for books and school apparatus, which I ordered from London, and a part of the other fifty towards buildings and payment of rent of school-rooms. If it be inquired, on what have I subsisted; I answer, partly upon my little patrimony, and partly upon the benevolence of the kind friends, among whom I have been labouring."

By a strict attention to economy, and by being willing to *endure hardness as a good soldier of Jesus Christ,* your worthy agent has been able to do extensive good with very limited means. It must not be omitted, that, in the document just quoted, Mr. Osgood makes honourable mention of the kindness and hospitality shewn to him in his several journeys by our American brethren.

Nor can your Committee refrain from bringing to your notice the pleasing fact, that one of the Roman Catholic Bishops in Canada invited Mr. Osgood to his table, and contributed liberally towards the instruction of the poor. It will be gratifying to Protestants to learn, that this Roman Catholic Prelate has purchased 100*l.* worth of Bibles for distribution, and, at his own expense, has supported two schoolmasters.

Among the Indians themselves, it is truly pleasing to find a great desire for religious instruction. One circumstance, out of many which might be mentioned, will prove this desire to be more than ordinary. One of the chiefs of the Mohawk tribe, being offered the advantage of instruction for his people if any house or room for the purpose could be found: "My house is at your service," said he. And such was his anxiety that the school should immediately commence, that he and his aged wife, both near seventy, retired to the woods, and built for themselves a wigwam, or Indian tent, that their dwelling might be occupied as a place of instruction. A school-house was soon after erected by some benevolent White inhabitants, in that vicinity. Mr. Osgood was present the day it was opened, and the aged couple returned to their dwelling. Tears of gratitude fell freely from their eyes, while they declared that they could not be sufficiently thankful that a school had been built and opened in that settlement.

On Mr. Osgood's second visit to this country, in 1825, this Society was formed, under the patronage of his Royal Highness the Duke of Sussex,

and favoured with the names and contributions of several Noble and distinguished personages. Nor can your Committee refrain from expressing their deep sense of obligation to those Noblemen, and others, who kindly and readily lent their assistance to a Christian Minister, who had been so long and so faithfully labouring among the destitute Settlers and the Indians in Canada.

After making some short stay in the metropolis, Mr. Osgood was requested to visit different parts of the United Kingdom, for the purpose of soliciting subscriptions and forming Associations. Your Committee would not lightly pass over the great kindness which was shewn to him, while thus engaged in their service—kindness which evidently flowed from Christian principles, and cannot be too highly estimated by a Christian Society. To the several Auxiliaries your Committee beg to tender their respectful and grateful acknowledgments, for the various sums remitted during the past year. Nor can they refrain from expressing their earnest desire and hope, that the Christian feeling which prompted to such exertions at first, will continue to operate year by year, and thus secure the permanent prosperity of the Society.

A LIST OF THE AUXILIARY SOCIETIES AND ASSOCIATIONS,

WITH SUMS REPORTED BY THE TREASURER OR SECRETARIES.

Aberdeen	£15	16	6
Bath and Wells, Warminster, and Salisbury	56	12	0
Birmingham and vicinity	63	3	0
Brighton and vicinity	32	15	5
Bristol and vicinity	82	2	3
Cambridge	14	12	6

Carlisle	£2	9	6
Chester	13	0	0
Dublin	92	13	9
Dumfries	1	16	6
Dundee	11	8	0
Edinburgh and vicinity	74	10	10
Glasgow and vicinity	35	0	2
Gloucester, including Cheltenham and Stroud	69	14	0
Greenock	13	9	6
Henley on Thames	17	11	6
Inverness	14	7	6
Kendal	1	1	0
Lancaster	2	11	0
Leeds	7	1	0
Liverpool	46	6	0
Oxford	42	19	6
Perth	4	15	8
Reading and vicinity	25	7	0
Shrewsbury and vicinity	10	3	6
Stirling	16	0	0
Wolverhampton and vicinity	19	6	8
York	23	14	6
	£810	8	9

Many circumstances might be mentioned, illustrative of the effects of the Gospel among the Indians, but the following is of too interesting a nature to be omitted:—

One of the young chiefs of the Cherokee nation, with whom Mr. Osgood became acquainted, had received his education in a school in the United States, and expressed himself thus, in one of the addresses which he delivered:—'Little did I think, a few years ago, when I was clad with a skin or a piece of a course blanket, carrying my scalping-knife and tomahawk, living like other savages of the wilderness, that I should ever be permitted to address a Christian assembly, upon the importance of sending Bibles and teachers to the heathen.'

The same interesting young man, in a letter

which he recently sent to a Gentleman in Glasgow, says, " I do now rejoice to think, that I have, through the grace of God, been brought out of darkness into the light and liberty of the Gospel. A little while ago I was living like other barbarians and savages, without hope, and without God in the world. But now, I trust, through Christ the Divine Redeemer, I can say, that 'my Father is your Father, and my God is your God.' Send us over more Bibles and Missionaries to help us."

The importance of a consistent practice, in those who boast of a purer faith, is strikingly shewn in the observations made by these Indians on their European or White visitors. The following extracts from an American publication will discover the truth of these remarks.

" It is true, they confess that when they first saw the whites they took them for beings of a superior kind. They did not know but that they had been sent to them from the abode of the Great Spirit, for some great and important purpose. They, therefore, welcomed them, hoping to be made happier by their company. It was not long, however, before they discovered their mistake, having found them an ungrateful, insatiable people, who, though the Indians had given them as much land as was necessary to raise provisions for themselves and their families, and pasture for their cattle, wanted still to have more, and at last would not be contented with less than the *whole country*. 'And yet,' say those injured people, 'these white men would always be telling

us of their great Book, which God had given to them: they would persuade us that every man was good who believed in what the Book said, and every man was bad who did not believe in it. They told us a great many things, which they said were written in the good Book, and wanted us to believe it all. We would probably have done so, if we had seen them practise what they pretended to believe, and act according to the *good words* which they told us. But, no! while they held their big Book in one hand, in the other they had murderous weapons, guns and swords, wherewith to kill us, poor Indians! Ah! and they did so too; they killed those who believed in their book, as well as those who did not. They made no distinction!'

"They sometimes amuse themselves by passing in review those customs of the white people which appear to them most striking. They observe, amongst other things, that when the whites meet together, many of them, and sometimes all, speak at the same time, and they wonder how they can thus hear and understand each other. 'Among us,' they say, 'only one person speaks at a time, and the others listen to him until he has done; after which, and not before, another begins to speak.' They say also, that the whites speak too much; and that much talk disgraces a man. On this subject they shrewdly observe, that it is well for the whites that they have the art of writing, and can write down their words and speeches; for had they, like themselves, to transmit them to posterity by means of strings

and belts of wampum, they would want for their own use all the wampum that could be made, and none would be left for the Indians.

"They wonder that the white people are striving so much to get rich, and to heap up treasures in this world, which they cannot carry with them to the next. They ascribe this to pride, and to the desire of being called rich and great. They say that there is enough in this world to live upon, without laying any thing by; and as to the next world, it contains plenty of every thing, and they will find all their wants satisfied when they arrive there. They, therefore, do not lay up any stores, but merely take with them, when they die, as much as is necessary for their journey to the world of spirits.

"The Indians also observe, that the white people must have a great many thieves among them, since they put locks to their doors, which shews great apprehension that their property otherwise would not be safe: 'As to us,' say they, 'we entertain no such fears; thieves are very rare among us, and we have no instance of any person breaking into a house. Our Indian lock is, when we go out, to set the corn pounder or a billet of wood against the door, so that it may be seen that no body is within, and there is no danger that any Indian would presume to enter a house thus secured.' Let me be permitted to illustrate this by an anecdote.

"In the year 1771, while I was residing on the Big Beaver, I passed by the door of an Indian, who was a trader, and had consequently a quantity of goods in his house. He was going

with his wife to Pittsburg, and they were shutting up the house, as no person remained in it during their absence. This shutting up was nothing else than putting a large hominy pounding-block with a few sticks of wood outside against the door, so as to keep it closed. As I was looking at this man with attention while he was so employed, he addressed me in these words: 'See, my friend, this is an Indian lock that I am putting to my door.'—I answered, 'Well enough; but I see you leave much property in the house; are you not afraid that those articles will be stolen while you are gone?'—'Stolen! by whom?'—'Why, by Indians, to be sure.'—'No, no,' replied he, 'no Indian would do such a thing, and unless a white man or white people should happen to come this way, I shall find all safe on my return.'"

Another extract from an American publication will serve to shew, that while, alas! many of these Indians are idolaters, yet that, from very remarkable circumstances—circumstances in a great measure peculiar to themselves—we may venture to indulge the hope that the Gospel of Christ, if faithfully taught among them, would, by the blessing of God, not prove altogether in vain.

"Like all other nations unblessed with the light of Christianity, the Indians are idolaters; but their idolatry is of the mildest character, and has departed less than among any other people from the form of primeval truth. Their belief in a future state is clear and distinct, debased only by those corporeal associations which proceed from the constitutional operations of our nature,

and from which even Christians, therefore, are not totally exempt. They retain among them the great principle of expiation for sin, without which all religion would be unavailing. And they acknowledge, in all the common occurrences of life, and even in their very superstitions, the overruling power of Divine Providence, to which they are accustomed to look up with an implicit confidence, which might often put to shame the disciples of a purer faith."

"As soon as a child is informed what is the nature or form of his protecting deity, he is carefully instructed in the obligations he is under to do him homage, to follow his advice communicated in dreams, to deserve his favours, to confide implicitly in his care, and to dread the consequences of his displeasure. For this reason, when the Huron or the Iroquois goes to battle or to the chase, the image of *his okki* is as carefully carried with him as his arms. At night, each one places his guardian idol on the palisades surrounding the camp, with the face turned from the quarter to which the warriors, or hunters, are about to march. He then prays to it for an hour, as he does also in the morning before he continues his course. This homage performed, he lies down to rest, and sleeps in tranquillity, fully persuaded that his spirit will assume the whole duty of keeping guard, and that he has nothing to fear."

"It is impossible not to remark, that there is a smaller departure from the original religion among the Indians of America, than among the more civilized nations of Egypt, Greece, and Rome. The idea of the Divine Unity is much

more perfectly preserved; the subordinate divinities are kept at a much more immeasurable distance from the Great Spirit; and, above all, there has been no attempt among them to degrade to the likeness of men, the invisible and incomprehensible Creator of the universe."

"They suppose, that, when the soul is separated from the body, it preserves the same inclinations which it had when both were united. For this reason, they bury with the dead all that they had in use when alive. Some imagine that all men have two souls, one of which never leaves the body unless it be to inhabit another. This transmigration, however, is peculiar to the souls of those who die in infancy, and who therefore have the privilege of commencing a second life, because they enjoyed so little of the first. Hence children are buried along the highways, that the women, as they pass, may receive their souls. From this idea of their remaining with the body, arises the duty of placing food upon their graves; and mothers have been seen to draw from their bosoms that nourishment which these little creatures loved when alive, and shed it upon the earth which covered their remains.

"When the time has arrived for the departure of those spirits which leave the body, they pass into a region which is destined to be their eternal abode, and which is therefore called the Country of Souls. This country is at a great distance toward the west, and to go thither costs them a journey of many months. They have many difficulties to surmount, and many perils to encounter. They speak of a stream, in which many

suffer shipwreck;—of a dog, from which they with difficulty defend themselves;—of a place of suffering, where they expiate their faults;—of another, in which the souls of those prisoners who have been tortured are again tormented, and who therefore linger on their course, to delay as long as possible the moment of their arrival. From this idea it proceeds, that, after the death of these unhappy victims, for fear their souls may remain around the huts of their tormentors from the thirst of vengeance, the latter are careful to strike every place around them with a staff, and to utter such terrible cries as may oblige them to depart."

"With regard to the question in what their happiness or misery will consist, they differ; but with regard to the existence of a future state, and that it will be a state of retribution for the deeds done in the body, they agree without exception, and their faith is bright and cloudless. 'Whether you are divinities or mortal men,' said an old man of Cuba to Columbus, 'we know not; but if you are men, subject to mortality like ourselves, you cannot be unapprised, that after this life there is another, wherein a very different portion is allotted to good and bad men. If, therefore, you expect to die, and believe, with us, that every one is to be rewarded in a future state according to his conduct in the present, you will do no hurt to those who do none to you.'"

"Provided, then, that their suspicions respecting every gift bestowed by the hands of white men, can be overcome, the comparative purity of their religion renders it so much the easier to propagate among them the Gospel of

Salvation. In this view, is it possible for the benevolent heart to restrain the rising wish, that the scanty remnant of this unfortunate race may be brought within the verge of civilized life, and made to feel the influence, the cheering and benign influence, of Christianity? Is it not to be wished, that the God whom they ignorantly worship may be declared to them, and that, together with the practices they have so long preserved, may be united that doctrine which alone can illumine what is obscure, and unravel what is intricate? If this be desirable, it must be done quickly, or the opportunity will be for ever lost."

It is to the spiritual welfare of this ancient and interesting race of people, that your Committee desire to direct your attention: not, however, to the neglect of the poor children of those destitute Settlers who have emigrated from this country, and who, if no efforts be made for their instruction and conversion, may, ere long, sink into a state of ignorance and impiety, which may outvie in criminality the worst condition of Heathenism.

Mr. Osgood will shortly proceed to Canada, in furtherance of the objects of this Society, where he will be authorized by your Committee to promote education by his personal exertions, and to superintend such Day or Sunday Schools as are already established, as well as to distribute a considerable quantity of useful school-books, which he has received through the kindness of friends in the course of his journeys.

Your Committee, therefore, cannot refrain from

pressing upon the notice of the Christian Public the claims of Canada upon the Parent Country. They are neither unwilling to acknowledge, nor backward to appreciate, the labours of other and older Societies; nor can they witness the appointment of excellent and laborious men to situations of usefulness and importance in that part of the world, without the most heartfelt pleasure. It cannot, however, be denied, that, owing to the small number of the spiritual labourers, and the largeness of the moral field, there remains still a very extensive tract altogether neglected. Nor can any reflecting mind, formed in the British mould, and influenced by Christian principles, consider it right or wise that a colony received by cession from a Roman Catholic power, should, by this great Protestant Country, be allowed to continue, in so many parts of it, without spiritual culture, and, consequently, without those fruits of righteousness which are, by Jesus Christ, to the praise and glory of God.

ACCOUNT OF THE RECEIPTS AND COLLECTIONS BY MR. OSGOOD.

RECEIPTS.	£.	s.	d.
At various parts of the United Kingdom	810	8	9
Donations and Subscriptions in London and its Vicinity	351	18	3
	£.1162	7	0

EXPENDITURE.	£.	s.	d.
Mr. Osgood's Travelling and necessary Expenses, during a Journey of upwards of 3000 miles	129	6	2
Printing on the Formation of Auxiliary Societies, Stationery, &c.	72	15	9
Paid for Rooms for Public Meetings, &c.	8	15	9
Balance, being the net proceeds of Mr. Osgood's exertions	951	9	4
	£.1162	7	0

We, who have examined Mr. Osgood's Accounts, have found the above statement correct. *June* 16, 1826.

JAMES MILLAR.
JOSEPH REYNER.
SAMUEL WEST.

DONATIONS AND SUBSCRIPTIONS.

	Donations. L.	s.	d.	Ann. Subs. L.	s.	d.
A. B.	2	0	0			
Allen William, Esq., Plough court				2	0	0
Anonymous, to Treasurer	5	0	0			
Anonymous, (in books, estimated at)	5	5	0			
Ditto, in small sums under 10s.	11	6	3			
Ditto, (in books left at Messrs. Hatchard and Co.'s)	5	0	0			
Arrowsmith Messrs A. and S., a set of Maps	1	1	0			
Aspinwall Thomas, Esq., Bishopsgate	1	0	0			
A. Z.	1	0	0			
Bedford His Grace the Duke of				10	10	0
Bathurst Right Honourable the Earl of	10	0	0			
Bexley Right Honourable Lord	10	0	0			
Bagster Mrs				1	0	0
Barclay Robert, Esq., Bury Hill	5	0	0			
Bickersteth Rev. Edward, Salisbury square				1	1	0
Bogue James Esq., Great James street				1	1	0
Boys Rev. Thomas, M. A., St. Dunstan's in the West, (in books)	2	10	0			
Bunnell Joseph, Esq., Islington				1	1	0
Budd Rev. Henry, M. A., New Bridge street	1	0	0	1	0	0
Butterfield William, Esq., Strand				1	1	0
Butterworth, late Joseph, Esq., M. P., Bedford square	5	0	0			
Buxton T. F., Esq. M. P., Hampstead	5	0	0			
Byfield H. N., Esq., Charing cross				1	0	0
Clarendon Right Honourable Earl of	10	0	0			
Calthorpe Right Honourable Lord	5	0	0			
Calthorpe Honourable F. G., M.P.	2	0	0	1	1	0
Carlile Mr. William, Bow lane				0	10	6
Children of Tonbridge, Claremont, Gate Street, and Robert Street Chapels, in books and money	2	5	6			
Chippindale John, Esq., Uxbridge	3	0	0			
Chippindale Mr. John, jun., ditto	1	0	0			
Chippindale Mr. H., ditto	1	0	0			
Christian Mr. H. C., Strand				0	10	6
Clayton Rev. John, jun., Devonshire square				1	1	0
Collyer, Rev. W. B., New Cross				1	0	0
Durham, late Right Rev. Lord Bishop of	10	0	0			
Dale Miss Anne, Tottenham				1	0	0
Deacon John, Esq., Clapham	5	0	0			
Dennett Mr. James	1	1	0			
Drummond Henry, Esq., Charing cross	5	0	0			
Ellice Edward, Esq., M.P., Upper Grosvenor street				10	0	0
Foster Robert, Esq., Tottenham				1	1	0
Friend	1	0	0			
Friend a, at Windsor	1	1	0			

	Donations. L.	s.	d.	Ann. Subs. L.	s.	d.
Friend a, on the Uxbridge Coach	1	0	0			
Friend a, at Gate Street Chapel	1	1	0			
Friend a, at Lambeth Chapel	1	0	0			
Friend a, at Adelphi Chapel	1	0	0			
Friend (near Temple bar)	3	0	0			
Friends at Paradise Chapel, Chelsea	1	8	0			
Friends at Surrey Chapel	2	11	0			
Friends at Oxendon Chapel	1	10	2			
Friends at the Poultry Chapel	3	1	5			
Friends at Fetter-lane Chapel, per Mr. Wilcox	1	0	0			
Friends in White-Conduit Fields	1	1	4			
Friends at Uxbridge	4	6	6			
Friends at St. Ann's, Blackfriars	5	7	9			
Friends two, by W. Plenderleath, Esq., of Bristol	0	11	0			
Gambier Right Honourable Lord	10	0	0			
Grant Right Honourable Charles, M. P.	5	0	0			
Greaves Charles, Esq.				1	0	0
Gurney Hudson, Esq., M.P., St. James's square				2	0	0
Harrowby Right Honourable Earl of	10	0	0			
Hamilton, Adams, and Co. Messrs. (in books)	5	5	0			
Hankey William Alers, Esq., Fenchurch street	5	5	0			
Hart Marmaduke, Esq.	2	2	0			
Haslope Lancelot, Esq., Highbury	2	2	0			
Hoare Samuel, Esq., Lombard street				2	2	0
Holehouse Charles, Esq., Great Surrey street				1	0	0
Horton R. Wilmot, Esq. M. P., Downing street	5	0	0			
Howard Luke, Esq., Tottenham	5	0	0			
H. R.	2	0	0			
H. T.	1	1	0			
Hutton James, Esq., Pall Mall	1	0	0			
J. O.	1	1	0			
J. H. B.	1	0	0			
Ketching John, Esq.	1	0	0			
Knight John, Esq., Strand	2	0	0			
Knight Mr. J.	0	10	0			
Kyte Rev. H.	1	10	0			
Liverpool Right Honourable Earl of	10	0	0			
Lady, a, at Surrey Chapel	1	2	0			
Latrobe Rev. Charles, Bartlett's buildings				1	0	0
Maitland Ebenezer, Esq., Clapham, (in books)	2	0	0	1	0	0
Macaulay Zachary, Esq., Mansion-house passage				1	1	0
Mathison R. R., Esq., Downing street	1	1	0			
Mayor Miss J.	1	0	0			
Mayor Miss S.	1	0	0			
Millar James, Esq., Museum street				1	1	0
Miller E., Esq., Wilmington square				1	1	0
Mills Samuel, Esq., Russell square	10	0	0			
Money, W. T., Esq., Bank of England				2	2	0
Moore Dr., St. James's place				1	0	0
Moore Misses, ditto	1	10	0			
Mortimer Rev. Thomas, M. A., City road,				1	1	0
Mortlock John, Esq., Oxford street	5	0	0			
New-England Company, by J. Gibson, Esq.	20	0	0			

	Donations. L.	s.	d.	Ann. Subs. L.	s.	d.
Nisbet Mr., Berners street, (in books)	5	5	0			
Palmer Mrs. A., Fenchurch street				1	0	0
Parker W., Esq., Red-Bull wharf				1	0	0
Parnell Thomas, Esq., Sackville street	1	0	0	1	0	0
Peacock and Co. Messrs, Bishopsgate street	1	1	0			
Poole Richard, Esq., Lincoln's-Inn	2	2	0	1	1	0
Pratt Rev. Josiah, B. D., Salisbury square	1	1	0			
Preston Thomas, Esq., Walworth				2	0	0
Parkinson J., Esq.	1	0	0			
Procter Joseph, Esq.	5	0	0			
Rocksavage Right Honourable Earl of	5	0	0			
Robinson Right Honourable F. J., M.P.	10	0	0			
Rose Right Honourable Sir G. H., Bart. M. P.	10	0	0			
Reyner Nathaniel, Esq., (in books)	2	7	0			
Reynolds, T. S., Esq., Treasury	2	2	0			
Rieger John, Esq.	1	0	0			
Rippon T., Esq.	1	0	0			
Roberts the Misses, Durdham Downs	2	2	0			
Row John, Esq., Steward street	2	0	0			
Sussex His Royal Highness the Duke of	10	10	0			
Salisbury the Lord Bishop of	3	0	0			
Scott John Esq., Newington	2	2	0			
Searle Mrs., Colebrook terrace				1	0	0
Shaw Benjamin, Esq., Brunswick square	5	0	0			
Shepherd Rev. John, A. M., Blackheath	1	1	0			
Shrubsole William, Esq., Bank of England				1	1	0
Simpson Mrs. J., Clapham				1	0	0
Smith Frederick, Esq.	1	1	0			
Smith Rev. George, Penzance	0	10	6			
Smith John Adams, Esq.	2	2	0			
Stacey Miss Mary, Tottenham				1	0	0
Stanton Robert, Esq., Blackheath				1	1	0
Steinkopff Rev. C. F., D.D., Savoy				1	1	0
Stephen Mrs., Kensington Gore	1	1	0			
Steven Robert, Esq., Upper Thames street	5	5	0			
Stewart Rev. J. H., A. M., Fitzroy street				1	1	0
Stock Samuel, Esq., Wakefield	5	0	0			
Stonard Joseph, Esq., Stamford hill	2	2	0			
Stroud H. F., Esq., Exmouth street				1	0	0
Symes J. S. C., Esq., Richmond				1	1	0
Symes John, Esq., ditto				1	0	0
Thomson Thomas, Esq., Brixton	5	5	0			
Townley Rev. Henry	1	0	0			
Truman, Hanbury, and Co. Messrs., Spitalfields	5	0	0			
Windsor Honourable Thomas, Kensington	2	2	0			
Walker Thomas, Esq., Piccadilly	1	0	0			
Ward Rev. Edward, A. M., Iver, Bucks				1	0	0
Watkins Rev. H. G., A. M., St. Swithin's				1	0	0
West Mr. Samuel, Billiter street				2	0	0
Wilberforce William, Esq., Highwood hill	5	0	0			
Wilks John, Esq., Finsbury square	10	10	0			
Williams William, Esq.	10	10	0			
Wilson Rev. Daniel, A. M., Islington	2	2	0	1	1	0
Wilson John Broadley, Esq., Clapham	10	0	0			
Wilson Thomas, Esq., Highbury place				2	2	0

	Donations.			Ann. Subs.		
	L.	s.	d.	L.	s.	d.
Winter Rev. Dr., Sidmouth street				1	1	0
Woodd Rev. Basil, A. M., Paddington, (in books)..	1	10	0			
Yockney S. F., Esq., Bedford street	1	0	0			
Young Mr., (in books)	1	0	0			

Should any omission or mistake have been inadvertently made in the above list, upon intimation thereof it shall, with thanks, be rectified.

The Committee, not having received accurate lists of Subscriptions and Donations from the whole of the Auxiliaries, must be excused, at present, for omitting to give the names of their Country Benefactors, and for only acknowledging the sums which had been received when the Agent left the different places; hoping, that, before another Report shall be printed, those Auxiliaries and Associations, which have omitted to send them, will transmit to the Secretary an accurate list of names and contributions, both in cash and books.

Those kind Benefactors, who have contributed useful books and interesting publications, in different parts of the kingdom, will not consider their donations lightly esteemed because they are not included in the sums acknowledged in the foregoing Report, but will accept of the cordial thanks of the Committee for having assisted in the establishment of Sunday-school Libraries in Canada.

To save expense of transportation, any Books collected in the North of England or Scotland, which have not been transmitted, may be sent to Alan Ker, Esq., of Greenock: those in the South and West of England, which have been collected for this Society, may be sent to Mr. Davis, 56 Paternoster Row. And it may be gratifying, to those who have contributed in books, to know, that a considerable number have been already received and forwarded.

Several boxes and packages have been recently received from various quarters; also two gold rings from Greenock; which the Committee hereby thankfully acknowledge.

Ellerton and Henderson, Printers,
Gough Square, London.

A benevolent Lady having intimated to the Agent of this Society that she intended to bequeath the sum of One Hundred Pounds for the Education of the Indians and Destitute in Canada, it is thought well to submit the following Form of Bequest, that, if other charitable Individuals are desirous of imitating this example, they may be furnished with the proper terms, lest, through the omission to order that the sum be paid out of their *personal Estate*, their benevolent intention should be frustrated.

PROPER FORM OF A DONATION BY WILL.

I do hereby give and bequeath the Sum of Pounds Sterling, unto the Treasurer for the time being of a voluntary Society, formed in London, in the year 1825, *commonly called or known by the name of "The Society for promoting Education and Industry among the Indians and destitute Settlers in Canada," in trust, to be applied to the uses and purposes of that Society; the same to be paid out of such part of my* PERSONAL ESTATE, *as shall not consist of Chattels real, within months after my decease.*

N.B. Devises of Land in Great Britain, or of Money charged on Land, or to be laid out in Lands or Tenements, or secured on Mortgage of Lands or Tenements in Great Britain, are void; but Money or Stock may be given by Will, if not directed to be so charged, laid out, or secured, as aforesaid.

*** Subscriptions and Donations for this object will be received by the Committee. Also by Messrs. Hatchard and Son, 187 Piccadilly; Mr. J. Nisbet, 21 Berners Street, Oxford Street; Messrs. Black, Young, and Young, 2 Tavistock Street; Mr. Sams, Royal Subscription Library, opposite to St. James's Palace; Messrs. Seeley and Son, Fleet Street; Mr. John Miller, 5 New Bridge Street; Messrs. J. and A. Arch, 61 Cornhill; Mr. Westley, 10 Stationers' Court; Mr. Kershaw, 14 City Road. Also by the following Bankers:—Messrs. Hankey and Co., 7 Fenchurch Street; Messrs. Drummond, Charing Cross; and Messrs. Lees, Brassey, Far, and Lee, Lombard Street.

N.B. Elementary tracts and books suitable for libraries will be thankfully accepted, and faithfully forwarded to Canada, if sent to the care of either of the above-mentioned Booksellers.

30180

Sir,

At the Suggestion, of One of His Majesty's Privy Counsellors, I take the Liberty of submitting the Inspection of the annexed Statement for your Consideration, to decide, whether at the Head of the List of the private Contributors to so useful an Undertaking, His Majesty's Name should appear, in a religious, as well as, a liberal View. The Example of His Majesty's Predecessor Queen Anne as Protector of the Church of England, & the disinterested Benefaction of the King of the Netherlands, thro' the Dutch Government, might justify such an Expectation. The Sum wanted for Amsterdam, is not more than two thirds, than was contributed for the Church at Rotterdam.

At the present Moment, I act as Agent for my Son, now officiating in a hired Room, as His Majesty's Chaplain at Amsterdam, till He can leave his Flock for a while; and I have a peculiar Satisfaction, in addressing this Petition

to

Sir Wm. Knighton &c, &c, &c.

to you, as He is only attempting to raise a Building, on the Foundation laid, by my much beloved Relation highly respected by you, Dr. Joshua Jeans in whose Place He now officiates.

If at any Time, You have half an Hour to spare, & would do me the Honor of Admission, I should be proud to detail to you the State, in which the Business now stands,

being, with great Respect,

Sir

Your very obedient
faithful humble Servant
Thomas Jeans (D.D.)

Egham 3rd. August 1826.

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Egham
3. Aug. 1826

Pet

Rev. Dr Jeans

to

Sir William Knighton Bart

enclosing Statement
relative to the English
Episcopal Church at
Amsterdam

The following Statement relating to the English Episcopal Church at Amsterdam, is respectfully submitted to the consideration of the Heads of Colleges and individual Members of the University,

and may with Propriety, be addressed to every One wishing to impart the Benefits of religious Instruction to his Fellow Christians.

THE English Episcopal Church was established at Amsterdam in 1698, under the sanction and protection of both governments; and having supported itself respectably, under the immediate patronage of the Bishops of London, and with a small salary from the English Exchequer, until 1806, the congregation was then dispersed by the invasion of the French, the service discontinued, and the funds dissipated.

In 1818 (the more opulent Members having left Amsterdam during the interval) the Congregation was reassembled by the assistance of several benevolent individuals from England; but as the former Church is now irrecoverably lost, and as the present congregation, consisting for the most part of families possessed of a small inheritance, or occupied in the lower branches of trade, require rather the aid and protection of a Church, than are in a condition to build one, this long-cherished branch of our National Church is in danger of falling to the ground, unless the means can be procured for placing it at once, under the direction of the

Bishop of London, upon a substantial and permanent footing, to which many circumstances at this moment most favourably concur.

1st. The local Government at Amsterdam has munificently offered the grant of an old building, with a piece of ground sufficient for erecting a new Church, for which the old materials will be to a certain extent available.

2d. The English Government has engaged to contribute to the maintenance of such Church, and to bear half the expense of building, provided half be first raised and deposited in the hands of the Consul. The estimate of the building, upon substantial piles, is about three thousand pounds.

3d. The Society for promoting Christian Knowledge have expressed a warm interest in the undertaking, and have already advanced the means for establishing a School according to the National Plan, and for commencing a " Lending Library."

It may be requisite for the information of those to whom the subject may be new, to state, that of about two hundred members of the English Church, at present enrolled, only eighty are in a condition to pay for their seats, and that twelve families among the remainder were maintained, during the whole winter months, by a weekly allowance, while many others also stand in need of occasional help: as the Church has no funds but what are collected from the Congregation, it is gratifying to acknowledge the prospect of alleviation in this indispensable burden by the admission of several Dutch families, who have voluntarily expressed their desire (should a permanent church be established) to join our communion.

For the sake of those who do not bear in mind the very peculiar circumstances which belong to the history of the English Church at Amsterdam, it may be remarked, that the question suggested by the above statement is not simply whether a certain number of British subjects, who, from various causes, are collected

in that city, shall or shall not be provided with that form of worship in which they have been educated, and to which they are sincerely attached, (although this is a consideration by no means to be lost sight of;) but the question at present is, whether a Church, which has been fostered by the British Government, and guided by our Metropolitan Bishops for *one hundred and thirty years*, shall, *in these days*, be abandoned, against the efforts of the Dutch Government and the encouraging offers of our own, through the apathy of the mother Church and the indifference of the British public, because the present members of the Congregation are reduced to comparative poverty under the struggles of the late war, and unable to repair the losses which multiplied upon them during the oppression of the French.

It may likewise be interesting to add, that in 1702 a sum was raised in the two Universities, aided by other collections and a donation of 500*l.* by Queen Anne, amounting nearly to 6000*l.* with which a handsome Church was erected at Rotterdam; which, under the patronage of the Bishop of London, is still in a very flourishing condition.

To these Universities, which have ever been animated by a reasonable desire of promoting the cause of Christianity in general, and especially that form of religious communion established in this kingdom, this appeal is now made through the Heads of the respective Colleges; while the individual Members are earnestly solicited to aid the present undertaking by their contributions, and to administer to their Countrymen in a foreign land, that spiritual comfort which they enjoy with gratitude here.

Subscriptions are received by Messrs. Hammersley and Co. Pall Mall; Messrs. Deacon, Labouchere, and Co. Birchin Lane, London; and Messrs. Fletcher and Parsons, Oxford.

30183

His Most Gracious Majesty's Donation of Fifty Pounds was disposed of in Blankets at the Town Hall January 1st 1827 to the undermentioned Individuals, for the use of their Families.

Names	Residence	No of Blankets	Names	Residence	No of Blankets
Henry Beal	Frogmore	2	John Wheeler	Peased Street	2
Geo Evans	Do	1	John Appleton	Thames Street	1
William Wager	Do	1	Widow Smithers	Do	2
Isaac Bennett	Sheet Street	1	Widow Jones	Spittal	2
Samuel Maynard	Do	1	Samuel Cole	Do	1
Richard Eagle	Do	1	William Howood	Ditchet Lane	2
Rowland Plumridge	Do	2	John Mascall	Do	1
John Short	Do	1	Widow Mascall	Do	1
Thomas Dowsett	Do	1	Richard Barlow	Do	1
John Merrick	Do	1	Joseph Peters	Do	1
Edward Seward	Do	1	Richard Brown	Do	1
William Fisher	Do	2	Thomas Griffin	Do	2
Thomas Smith	Peasedd Street	1	James Tillman	Do	2
William King	Do	1	William Harker	Do	1
Widow Sanders	Do	1	Peter Gray	Do	1
Joseph Feazy	Do	2	Francis Ball	Do	1
Thomas Harris	do	2	Widow Martin	Do	2
Thomas Seymour	do	1	Widow Egelton	Do	1
Richard Dunn	do	2	William Painter	Do	1
William Sexton	do	1	John Devil	Do	1
Fisher	do	1	James Bennett	Do	2
Robert Dellar	Spittal	1	Ann Olive Widow	Church Street	1
William Ing	do	1	Ann Alliston Widow	Do	1
Robert Grimes	do	1	William Bruin	Sheet Street	1
William Greathurst	do	2	John Fawcett	Do	1
John Copas	do	2	Widow Chapman	Do	1
Richard Jones	do	2	Joseph Ever	Do	2
Joseph Taylor	do	1	William Brett	Do	2
William Lane	do	1	Widow Wilkins	Thas Street	1
John Wynn	do	2	Widow Higbird	Bier Lane	1
Richard Boddy	do	2	Widow Griffiths	Do	1
		42	Widow Hicks	Do	1
			Samuel Herbert	Do	1
					45

Names	Residence	No of Blankets
		45
Widow Emmy	Bier Lane	1
Widow Pulling	Do	1
Widow Morgan	Do	1
Jellis	Do	1
Widow Pharoah	Do	1
Widow Watkins	Do	1
John Hitchcock	Do	1
Widow Hanies	Do	1
Jonathan Caley	Do	2
Widow Hilson	Do	1
Widow Cox	Do	1
Henry Dean	Do	1
John Knotts	Do	1
Widow Leggatt	Do	2
Widow Wade	Do	1
Widow King	Do	1
John Bagnel	Do	1
Edward Smith	Datchet Lane	1
George Wiggins	Church Street	1
Widow Purvis	Sheet Street	1
Robert Williamson	Do	1
Richard Martin	Peascod	1
John Bozier	Bier Lane	1
Jethro Dobson	Peascod Street	1
Henry Walker	Datchet Lane	2
Widow Williams	Park Street	1
Jennis	Bier Lane	1
Widow Hill	Do	1
Elizabeth Butt	Deans Yard	1
Widow Parsons	Bier Lane	1
William Barrett	Church Street	2
Widow Gregory	Goswell Lane	1
Henry Ward	Sheet Street	1
Widow Helsy	Almshouse	1
Widow Newell	Do	1
Widow Hughes	Do	1
James Webb	Do	1
Widow Gates	Do	1
Widow Parley	Do	1
Widow Hatt	Do	1
		129

Names	Residence	No of Blankets
		129
Widow Wigginton	Almshouse	1
Mary Mills	Do	1
Widow Bellar	Do	1
Mary Whitfield	Do	1
Widow Farndell	do	1
Martha Treacher	do	1
Widow Burrell	do	1
Mary Hodges	do	1
Martha Church	do	1
Widow Ashby	do	1
Widow Beenham	do	1
Widow Parker	do	1
Widow Coker	do	1
Widow Farnham	do	1
Widow Prior	do	1
Widow Rider	do	1
Widow Rose	do	1
Widow Frazier	do	1
Widow Gregory	do	1
Widow Hoskince	do	1
Widow Wilkins	do	1
William Elder	do	2
Miller	do	1
Henry Butler	do	2
Daniel Witney	do	1
Slough	Do	1
Widow Ford	Sheet Street	1
Widow Langley	Do	1
William Hunter	Datchet Lane	1
Widow Priddie	Queen Street	1
George Martin	Peascod St	1
Widow Willoughby	Do	1
James Pike	Spittal	1
Widow Alloway	Peascod St	1
Widow Bennett	Datchet Lane	1
Joel Fain	Do	1
William Tubb	Clewer Lane	1
Riddles	Peascod St	1
Widow Badger	Spittal	1
Widow Hunt	Peascod Street	1
		171

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Names	Residence	No of Blankets	Names	Residence	No of Blankets
		171			
James Coward	Mechanics Court	1	William Westley	Spittal	1
Widow Loader	Spittal	1	Edd Wood	Clewer Lane	1
Willm Hunt	Union Court	1	Widow Spokes	Bier Lane	1
Ann Stevens	Queen Street	1	Widow Bennet	Do	1
Widow Rose	Almshouse	1	Wm Bedborough	Peascod Street	1
White	Frogmore	1	Widow Ireland	Do	1
William Tyler	Goswell Lane	1	William Sutton	Do	1
William Coaker	Peascod Street	1	Widow Dawson	Datchet Lane	1
Thomas Roach	Do	1	Widow Dobson	Peascod Street	1
Thomas Hunt	Sheet Street	1	William Druce	Bier Lane	1
Hopson	near Frogmore	1	Henry Duly	Spring Gardens Sheet Street	1
John Goswell	Datchet Lane	1	Geo Meyrick	Do	1
Thos Phœbe	Peascod St	1	John Littlewood	Clewer fields	1
James Mefenger	Do	1	Samuel New	Clewer Lane	1
William Martin	Prospect Place	1	William Fillin	Spittal	1
Mr Mears	Do	1	William Gilling	Do	1
William Austin		1	Widow Matthews	Peascod St	1
Edward Russell	Sheet Street	1	Mr Carey	Do	1
Ann Turner		1	Mr Blandy	Do	1
William Brown	Clewer Lane	1	Excell	Do	1
Sarah Taylor		1	Stone	Sheet Street	1
Elizabeth Smith		1	Wm Montague	Clewer field	1
John Mascall	Datchet Lane	1	William Mole	Clewer Lane	1
George Pain	Clewer Fields	1	Willm Head	Peascod Street	1
Wm Worth	Do	1			
G Slatter	Do	1			
John Soley	Do	1			

John Cowles Mayor

Received January 2nd. 1827 of Jno Cowles Esq. Mayor of Windsor Fifty pounds, for One Hundred & Eleven pairs, of Blankets, the gracious donation of His Majesty

£50..0..0

Joseph Sharman Son

2d. January 1827

Blankets for the Poor
of Windsor –

£50 –

London March, 24th 1827

We, the President and Council of the Royal Society of Literature, do hereby, in obedience to His Majesty's most gracious command, request the Keeper of His Majesty's Privy Purse to pay to the Lord Bishop of Salisbury, the President, the sum of Eleven Hundred and Fifty five Pounds, being His Majesty's Royal Endowment for the present year.

The list of Associates on the Royal Foundation is full, and consists of the following Ten Members: T. T. Coleridge, Esq. - Rev. Ed.d Davies, Rev: John Jamieson, D.D. Rev. T. R. Malthus, T. J. Mathias, Esq. Jas Millingen, Esq. Sir. W. Ouseley, Knt. W. Roscoe, Esq. Rev. H. J. Todd, Sharon Turner, Esq.

T. Farman Pr.

H. H. Baber
G. Richards
} members of council

Mar 1837

Don

10. March 1827

Sir W. Knighton
to
Mr. Lieveslay (Secy. to the Foundling Hospl.)

—

Expressing his Majesty's pleasure that the Duke of Cambridge should succeed the Duke of York as President of the above Institution

30186

St. James's Palace
~~Whitehall Palace~~
10th March 1827.

Sir,

I am honoured with the Commands of the King to desire that you will express to the Governors of the Corporation of the Foundling Hospital, the deep sense that His Majesty entertains of their dutiful attention in expressing their Condolence on the lamented death of the late Royal Highness the Duke of York. I am

~~further~~

commanded to add that it is His Majesty's wish that His Royal Highness the Duke of Cambridge should be the Successor to his late lamented brother, as President of the Foundling Hospital -

I am, Sir,

Your sincere & faithful Serv.t

(signed) W. Knighton

Morris Lievesley Esq

4 King Street St James
26. May 1827

Dear Sir Edward,

As the statue of Sir Joseph Banks is now finished, it is necessary we should make out the account for the interest of the subscribers, whose names will of course be published.

As the communication to the Committee of His Majesty's Council in testimony of patronising the work and of subscribing £100 towards it, was made through you perhaps you will be so good to make application on the subject

to the proper Officer on this occasion.

It will be necessary to convene the Committee early next week, and I shall be glad to be enabled by you to make the usual communication.

Very truly yours

Jos. Sabine

Received the 30th May 1827 of His Majesty by payment of Sir William Knighton Bart, Keeper of His Majesty's Privy Purse, the Sum of One Hundred Pounds, being a Donation towards the erection of a Statue of the late Sir Joseph Banks –

Everard Home

£100 – –

to the proper Prince on this occasion.

It will be necessary to convene the Committee early next month, and I shall be glad to be enabled by you to make the requisite communication.

Very truly yours

Jos. Sabine

30 May 1827

Enclosed I send £100 towards the Excavating a Cistern at the Lodge for Sir Thos. Lethbridge's Bank.

H. R. H. Princess Lieven

To,
Sir Gerard Heme, Bart.
Carlisle Street

30189

Sir Benjamin Bloomfield
&c &c &c

Sir.

I have had the honor to receive the Prizes, which his Majesty has been pleased to confer upon the Society of Royal British Bowmen; and they are now in the possession of the winners. I have the orders of the Society to request that you, Sir, will have the goodness to represent to his Majesty, in such manner as you may deem most dutiful, the very high sense the Society entertain of the honor thus conferred upon us; with our most humble and grateful thanks for this mark of his Majesty's protection.

I have the honor to be
Sir, your most obedt Servt.
Foster Cunliffe
President of the Society of Royal British Bowmen.

30190

Mr Williams Wynn presents his Compliments to Sir William Knighton, and begs to acknowledge the sum of fifty pounds, which he has received for Mr George Cuntliffe, from His Majesty, as a donation to the British Bowman

Whitehall Place
21st June 1827

June 1827

British Bowmen

£50