

**REPORT**

OF THE

**INCORPORATED SOCIETY**

FOR THE

**CONVERSION AND RELIGIOUS INSTRUCTION  
AND EDUCATION**

OF THE

**NEGRO SLAVES**

IN THE

**BRITISH WEST INDIA ISLANDS**

FOR THE YEAR

*M D C C C X X I V.*

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*Subscriptions now paid will be considered as given for the Year ending at Christmas 1825.*

14, *Duke Street, Westminster,*  
27 Jan. 1825.

# REPORT,

§c. §c.

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THE progress which has been made by the Society since the publication of the last Report, confirms the opinion which was then advanced by the Governors: “That with adequate pecuniary support they could, under Providence, effect every thing that could be expected from a society of this nature.”

Before however they enter upon a detail of their Proceedings for the last year, they cannot refrain from congratulating all who have the cause of true Religion at heart, upon the Establishment of an Episcopal Government in the *West Indies*. Hitherto, for want of proper Ecclesiastical Authority, not only the settled and parochial Clergy of the Colonies, but also the assistant Chaplains whom the charity of this country has provided as their helpers in the diffusion of Christian Knowledge, have

found themselves under innumerable disadvantages in discharging the various duties of their Holy Calling. While their flocks were deprived of some of the offices prescribed by the Liturgy of the Church, the ministers were left without a power to relieve them: nor, while the erring and remiss remained without correction, had the faithful Shepherd where to turn for encouragement or advice in any of the numerous cases of doubt and difficulty which must necessarily belong to the Pastoral Charge. An event which has in prospect the termination of such privations cannot but be hailed by the Governors of this Society with the warmest feelings of satisfaction and gratitude; while they regard it as one which is not merely favourable to their designs, but indispensable to the perfection of a work, which may be contemplated by the reflecting mind as being permanent and substantial.

Having thus briefly alluded to this important event, the Governors enter upon the Report of their Proceedings during the year, both *at Home* and *Abroad*.

The Subscriptions have increased since *December, 1823*, from 494*l.* to upwards of 800*l.*; and the Donations within the same period have amounted to the sum of 229*l.* 10*s.* inclusive of 100*l.* which has been received at the hands of

*Wm. Manning*, Esq. M.P. from the Committee of an intended Insurance Company. It should here also be stated that *C. R. Ellis*, Esq. M.P. besides many other acts of munificence, has added to the stipend of the Society's Chaplain at *Montego Bay* 100*l.* sterling per annum.

The annual income of the Society, as may be seen by the account for the current year, annexed to this Report, now amounts to the sum of 3038*l.* 9*s.* 8*d.*, being an increase upon the preceding year of 351*l.* 13*s.* 8*d.*\*

Trifling as this increase is when compared with the pressing necessities of the Society, the Governors have ventured to enlarge the number of their Chaplains and Catechists; in the confidence that any embarrassments in which they might be involved by such anticipation, would be speedily removed on the case being fully known by the public.

The arrears of rent which remained in the accounts of the Society's Agent for their Estate at *Brafferton*, are gradually reducing; and the balance of his last account, ending at *Christmas*, 1824, is less than that of the preceding years by 100*l.* 8*s.* The favourable turn which has taken place in agricultural affairs will render it unnecessary to continue the liberal allowances which have been made to the tenants in past

\* See Appendix, No. I.

years; and thus at the close of a twelvemonth the Corporation will be restored to the enjoyment of its full income.

In addition to the two Chaplains whom the Society had previously engaged for *Demerara*, the Rev. *Stephen Isaacson*, B.A. of *Christ College, Cambridge*, and the Rev. *William Adams*, B.A. of *Trinity College, Oxford*, have been appointed to that Colony. The Rev. *Wm. Hendrickson*\* was engaged for *Nevis*, to co-operate with Mr. *Davis*. A Catechist, Mr. *Wm. Dawes*, the younger, has been placed at *Antigua*, upon the estate of the Rev. *N. Gilbert*; that gentleman having, in consequence of the removal of Mr. *Luckock* to *Montserrat*, gratuitously engaged in the Society's service. A Catechist has likewise been placed under the Rev. *R. F. King*, in the Island of *Barbados*; and instructions have been sent out to the Rev. *B. T. Nurse*, at *Demerara*, authorizing him to obtain the like assistance. Thus, in the course of the present year, there has been an increase in the Society's Establishment of four Chaplains and three Catechists.

The Governors deeming it imprudent to proceed further, and being unable to give appointments to the numerous applicants for employment, addressed to his Majesty's Government an

\* This gentleman has been since removed to *St. Kitt's*, as may be seen below.



earnest request for assistance ; whereupon measures were adopted, under the direction of the Bishops, for the employment of those gentlemen whose services must otherwise have been lost to the *West Indies*. The list of applicants to the Society was in consequence of this measure reduced for a time ; but since the period at which the Bishops sailed, it has again been increased by applications from many gentlemen, graduates of the Universities, and well qualified for the discharge of their professional duties by their morals, piety, and attainments.

With a view to the formation of Branch Associations in the *West Indies*, a brief statement of the objects to which these may be rendered subservient has been drawn up, and a draft of a course of proceeding in their establishment (suggested with a view to conformity and convenience) printed for distribution, as may be seen in the Appendix\*.

The fruits, which this measure has already produced, will be shewn under the head of the Society's affairs *Abroad*.

The second Volume of Mr. *Harté's Lectures upon the Gospel of St. Matthew* has been printed, and sent out to the Colonies for circulation. In addition to a distribution among the Society's

\* See Appendix, No. II.

Chaplains, 20 copies of this work have been sent to the Author in the Island of *Barbados*, 50 to Mr. *Stainsby*, in the Island of *Jamaica*, and 100 placed at the command of the *West Indian* Bishops.

The Governors have felt the advantage which must arise from a more ample supply of works of this plain and simple character, as also the great want of books of elementary instruction for the Negroes : but, under the conviction that in both respects due provision will soon be made by the direction of the *West Indian* Bishops ; and from an unwillingness to incur further expenses beyond their resources, they have decided to abstain at present from all further publication.

In addition to the copies of *Harte's* Lectures, before mentioned, they have sent out supplies of Bibles, Testaments, Common Prayer Books, Religious Tracts, and books of Instruction to the number of 2378, and at the cost to the Society of 59*l.* 9*s.* 3*d.*

It is with much satisfaction that the Governors conclude the Report of their affairs at *Home*, with the notice of a Grant from the *Society for Promoting Christian Knowledge*, of two complete Sets of their Books and Tracts for the use of the Chaplains at *Demerara* ; who, having moreover been furnished with the Fa-

mily Bible published by that Society, and with the Common Prayer Book with Notes, are thus provided with a valuable collection of works upon Christian Doctrine and Practice.

The Governors commence the statement of their affairs *Abroad* with the Island of *Antigua*. The Notitia of the Rev. *James Curtin* has not been yet received ; but in his last letter he states that the School in *St. John's* had much increased. He had distributed among the Slaves, and to some poor Free People of Colour who had been Slaves, 171 Spelling Books, 25 select parts of the Holy Bible, 30 Common Prayer Books, 40 Psalters, 45 Explanation of Sunday, 65 Catechetical Instructions, and other tracts ; having within eighteen months received 270 applications from Proprietors and Attornies for such Grants. The number of Estates over which he has obtained permission to extend his Ministry is 51 ; but he says that there is *no* Estate where his Ministry at this time would be rejected ; that in some it is most kindly received.

The Rev. *N. Gilbert*, the Proprietor of *Gilbert's* in the same Island, who, as before stated, had in consequence of the removal of Mr. *Luckock* to *Montserrat* kindly engaged to superintend the Society's concerns with the assistance of a Schoolmaster, writes as follows : " Our Congregations, as will be the case during the season

“ of Crop, have somewhat diminished. They are  
 “ however much larger than before Christmas. A  
 “ decided mark of improvement that has taken  
 “ place among my own Slaves will be found in  
 “ the following facts; that for many months I  
 “ have been without either Manager or Overseer  
 “ on the Estate : the whole of the superintend-  
 “ ance being left to a few of the most steady  
 “ and exemplary among the Negroes. They  
 “ seem duly to appreciate the confidence that is  
 “ thus reposed in them; and perform their daily  
 “ tasks with an alacrity and integrity that was  
 “ formerly altogether unknown. My crops both  
 “ of provision and of sugar have in consequence  
 “ nearly doubled : the last exceeded that of any  
 “ other Estate in the Island, and the present one  
 “ will probably do the same. This system I  
 “ have been gradually introducing since my re-  
 “ turn to this country, and every fresh step has  
 “ been followed by increasing success. I have  
 “ no hesitation whatever in ascribing these prac-  
 “ tical results (and it is to this standard we must  
 “ always resort to prove the efficacy of our prin-  
 “ ciples) to the improved Moral and Religious  
 “ Condition of the Negroes. Those who were  
 “ formerly notorious thieves and vagabonds are  
 “ now industrious and honest : and I could pro-  
 “ duce several instances, even from among those  
 “ who had grown old in vice, of the most indo-

“lent becoming diligent and trustworthy. Al-  
 “though working by themselves, without any  
 “superintendance whatever, yet their task is re-  
 “gularly and faithfully performed. In truth I  
 “am as much astonished as I am delighted with  
 “their conduct; and if the Sunday market were  
 “abolished, and marriage sanctioned and encour-  
 “aged, I see no reason why the Slave popula-  
 “tion of Antigua should not become as moral,  
 “intelligent, and industrious as the Free People  
 “of England.”

The situation of Mr. *Gilbert* in the Island im-  
 poses upon him a variety of occupations which  
 necessarily consume a large proportion of his  
 time; and when to this is added the superin-  
 tendance of his own Estate, the residue is not  
 sufficient for him to enter on the duties of a  
 Chaplain with all that degree of energy and  
 attention which the character demands. He feels  
 therefore that he could not with propriety as-  
 sume the title of one; but he places his exertions  
 under the foregoing restrictions at the Society's  
 command; and will feel himself honoured as hav-  
 ing them considered under their auspices. He  
 informs the Governors that a gentleman in his  
 neighbourhood has promised to provide a Cha-  
 pel and a School on his Estate, and that prob-  
 ably others will do the same. The permission  
 of the Proprietors to engage Teachers for their

Schools he considers will be extremely beneficial, and he has engaged Mr. *Wm. Dawes*, (the Nephew) to assist him. Mr. *Dawes* has for some years kept a large school in *St. John's*, much to the satisfaction of his employers, and Mr. *Gilbert* believes him to be a pious and in every sense a respectable young man.

By the Notitia which he has kindly forwarded for the half year ending the 30th of *June*, 1824, it appears that he had baptized within that period 3 Adults and 21 Infants: that he had 200 in attendance in the Schools\*, and that the Chapel upon his Estate, which contains from 300 to 400 persons, is regularly full. There is service in the Chapel every Sunday morning, and occasionally on the Sunday and Thursday evenings.

The Rev. *Benjamin Luckock*, who was stationed upon Mr. *Gilbert's* Estate in *Antigua*, removed early in the last year from that station to *St. John's*, in consequence of Mrs. *Luckock's* severe indisposition. He occupied the Parsonage of Mr. *Curtin*, designing in future to act in conjunction with him. In his first letter to the Governors after his removal, he

\* Mr. G. remarks that the return of the number in the Schools is consolidated, the Scholars being of all ages, from 4 to 65 years: and, as they are all taught together, he thought it better to make no distinction.

speaks of Mr. *Gilbert* as being disposed to take an active part in the Society's concerns, and of the probability of that gentleman deriving considerable assistance from some of the Negroes themselves. Having acted with Mr. *Curtin* for a few weeks, he was appointed by his Excellency, Sir *Benjamin D'Urban*, to the Rectory of *St. Anthony* in the Island of *Montserrat*; a station which, he says, is one of considerable importance to the Society's designs. Many of the Proprietors there were willing to countenance his exertions among their Slaves; and having preached upon the subject, he had had the satisfaction of receiving personally the approbation of the sentiments he had delivered from the President, Chief Justice, and other respectable Inhabitants and Planters. One material consideration of Sir *B. D'Urban* in presenting him to the Rectory of *St. Anthony*, Mr. *Luckock* states to be the Religious Instruction of the Slaves; with a view to which he has established an additional service on Sunday afternoon, and another on Wednesday evening; and also has engaged to read prayers and instruct the Slaves on nine Estates\*; the properties of Sir *John*

\* The names of these Estates are *Nugent's*; *Dagnam's*; *Roaches*, or *Palmetto Point*; *the Garden*, or *Farrell's*; *Gage's*; *the Spring*; *Reed's Hill*; *Amersham's*; and *the Water-works*, or *Dely's*.

*Talbot*, the Hon. Mr. *Gage*, Sir *Thos. Neave*, and the Hon. *Thos. Hill*, Chief Judge of the Island. Though some of these Estates are at a considerable distance from the town, he makes a circuit of them every fortnight; with the exception of one, which he is only able to visit once a month, it being nearly ten miles from town.

The total number of Slaves now living on the Estates which are visited by Mr. *Luckock* is 1104. He has baptized 8 Adults and 86 Infants. Eleven Adults are in preparation for Baptism, and he has about 260 Negroes in regular attendance at the Church; whom it will accommodate, besides the White and Coloured people. There are 8 in attendance on the Holy Communion.

In a letter from the Rev. *J. B. Pemberton*, Chaplain in the Island of *St. Kitt's*, he informs the Society that a coalition of the principal Planters with the Clergy of his Island, headed by his Excellency the Governor, promises the most happy result to ministerial exertion in every parish.

Since the Meeting spoken of in the last Report\*, in which the Established Clergy had been associated with the heads of the Colony, there

\* See Report for 1823, page 25.



have been various Meetings of Sub-Committees for the purpose of devising the best plan for the Moral and Religious Instruction of the Negro Population; and at a General Committee, held on the 9th of *January*, 1824, a Resolution passed, whereby a Society was formed under the name of "The Society of the Island of *St. Christopher*, in aid of the Corporation for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands." The gentlemen present subscribed different sums, as well Donations as Annual Subscriptions. Governor *Maxwell* became an Annual Subscriber of Five Guineas; and Mr. *Pemberton* doubted not but that the liberal example of his Excellency would be followed by most of the inhabitants of the Colony. Mr. *Pemberton* preached a Sermon in aid of the Society's Funds, on the 25th of the same Month, when the Collection amounted to about 16*l*. He had established an Evening Service at *Cayon*, which promises to be well attended. He had also commenced Morning Prayers at *Basseterre*, at Six o'clock on Tuesdays and Thursdays, and the numbers who attend him are very great. The Litany, which he reads on these occasions, makes a strong impression on the minds of the Negroes.

In a subsequent communication Mr. *Pemberton* expresses his fears, that a plan which was enter-

tained for affording general Instruction throughout the Island, cannot be carried into effect at present; as attempts that were made in some Parishes with the Slave Population have failed. The Colony is too much distressed to afford the requisite expense in each Parish. In his, the Parishioners have declared themselves unable to contribute any thing towards the formation of a Day School for the young Negroes; so that he is left to prosecute his own exertions in the way he has been long accustomed to. In his Notitia for the six months ending the 24th of *June*, 1824, he states that there are 1800 Slaves now living upon the Estates under his Ministry. Of these he has baptized 8 Adults, and 60 Infants. He has in the Sunday School about 40 Children, and in the Day School from 16 to 20. There are three Churches in which he officiates; *Basseterre*, *St. Peter's*, and *Palmetto Point*. He has married two couple, and buried 42 persons.

The formation of the Branch Association, spoken of by Mr. *Pemberton*, was officially announced to the Society by *Wm. Thomson*, Esq. of *St. Kitt's*; whose zeal had been conspicuous throughout the measure; and who had accepted the office of Secretary. The particulars of the origin and formation of the above Association, which manifest the warmest anxiety for the

Religious welfare of the unenlightened Negro, are given in the Appendix\*.

The Rev. *Wm. Hendrickson*, who had been engaged to co-operate with Mr. *Davis* in *Nevis*, but who has since removed to *St. Christopher's*, states that there are nine Estates in his Parish, and that the Proprietors and Managers seem well disposed to facilitate the instructions offered to their Negroes. Though he writes within a week of his removal, he had obtained permission to visit one Estate, and hoped the others would follow in succession. There had lately been established a Sunday School, which was superintended by the Ladies and Gentlemen of the Parish. He attended the Sunday previous to his writing. There were several Children from the different Estates. A few could read, some few knew their letters, and others had commenced learning them. He had no doubt of the numbers rapidly increasing, and of seeing in a little time the School in a flourishing and prosperous way. As soon as he should be well established and have obtained the things necessary, he purposed to have a weekly Evening Service, which the Slaves would be enabled to attend after the hours of labour. He requested to be furnished with some school books, which

\* See Appendix, No. III.

have been forwarded to him, and he engages in a few months to transmit a Notitia.

Mr. *Hendrickson* has since forwarded his Notitia to the close of the year. His opinion, that the Parishioners of *St. Thomas* are well disposed towards the objects of the Society, has been confirmed; and he finds the Gentlemen on the Estates generally inclined to aid and facilitate the instructions offered to their Negroes. The Sunday-School is likely to be productive of much good. There are in it 98 boys, and 103 girls. The number fluctuates, but generally there is a good attendance. He has since opened a Day-School, in which there are several children. His Church is well attended, and the Congregation increases: he hopes shortly to have it opened for the weekly Evening Service. He officiates also at *Palmetto Point*, where there is at present no Clergyman, and where several Slaves attend. He has baptized there 40 Children and 4 Adults, besides 37 Infants and 13 Adults, at *St. Thomas's*.

The statements which have been received from *Nevis* are of the most satisfactory character. The Rev. *D. G. Davis* landed in that Island, on his return from *England*, early in *February*. At the first public Service after his return he was welcomed by an overflowing congregation of all classes. Mr. *Cottle's* Chapel was opened for the first

time on *Wednesday*, the 5th of *May*. Mr. *Davis* speaks of it as an exceedingly interesting day. Mr. *Cottle* made it a holiday to all his Slaves. They consequently attended, as did many of the Ladies and Gentlemen of the Island. There has from this time been regular Service in this Chapel every alternate Sunday afternoon, and every alternate Monday evening. After Prayers and a Lecture, the younger part of the Slaves on this Estate are catechized on both these occasions. The Monday Evening Service is particularly well attended, and the Slaves are allowed to break off their work at an earlier hour on this evening to prepare themselves for it. At the time of Mr. *Davis's* writing there were about 70 unbaptized; to whom it was his intention to administer that Sacrament, as soon as he could do it with propriety. Mr. *Huggins* had not completed his Chapel, but the building was in a forward state, and it was expected that it would be soon finished. The Notitia which accompanies this letter, for the half year ending the 30th *June*, 1824, is subscribed both by Mr. *Davis* and Mr. *Hendrickson*; they having conceived it most advisable to take all the duties of the Island alternately. They have early Prayers every morning, two Public Services on the Sunday, Private Instruction twice on that day, as also once on the

Monday evening, and once on the Friday morning in *Charles Town*: Public Service every alternate Sunday in *Lowland*, and the same in *Windward*, besides the Services already spoken of in Mr. *Cottle's* Chapel. They have baptized 31 of riper years, and 65 Children; married eight couple, and buried seven Adults and eight Infants. There were from 60 to 70 Children in the Sunday School, and about 100 in the Day School, with about 15 Adults.

In consequence of the removal of Mr. *Hendrickson* to *St. Kitt's*, the line of duty marked out by these gentlemen has been in some measure broken in upon; though Mr. *Davis* promises to keep as near to it as possible till another labourer can be obtained. This circumstance being made known to the Lord Bishop of *Barbados*, he has kindly taken upon himself to provide a successor to Mr. *Hendrickson*, and informed the Society that the Rev. Mr. *Lawrence* would be placed in charge of the duties from which Mr. *Hendrickson* has been removed. The Governors therefore hope by this time that the above system of instruction has been fully restored.

On *Tuesday*, the 15th of *July*, 1824, a public meeting was held at the Court House in pursuance of the requisition of his Honor, the Presi-

dent; when a Branch Association for promoting the Conversion and Religious Instruction of the Negroes of this Island was formed, the regulations of which may be found annexed to this Report\*.

The President and Vice-President of this Association are the Hon. *Magnus Morton Herbert* and *T. J. Cottle*, Esq. who took an active part in its promotion. The Rev. *D. G. Davis*, and Rev. *W. Hendrickson*, of whom honorable mention was made, have been appointed Treasurer and Secretary.

The operations of the Association in its present infant state have been confined to the establishment of Parochial Schools. The Committee has voted 20*l.* currency for an additional Sunday Teacher in the parish of *St. Paul, Charles Town*. A Sunday School has been established in *St. George's, Gingerland*, which was going on well, and had (*Sept. 1824*), 75 Children in attendance. At that period the Committee were moreover looking out for a proper Master for the School of *St. James Windward*.

\* See Appendix, No. IV. It having been unanimously resolved by the Committee of the Association that the speech of the Rev. *D. G. Davis* on this occasion should be printed, as likely to promote the objects of the Society, it will be found in the Appendix.

It is with peculiar satisfaction that the Governors have heard that the Services of the Rev. *D. G. Davis* are likely to be continued to them in a station where he has been so eminently useful. It was the intention of Governor *Maxwell* to have preferred him in the Island of *St. Christopher's*; but in consequence of an appeal made to Mr. *Davis* by the Vestry of his Parish, of which his Excellency speaks as "being at once highly honorable to themselves and the community they represent, and equally creditable to the character of their excellent Pastor," he still retains the charge of *St. Paul, Charles-Town*.

The expectation of the arrival of the Bishop had induced the Rev. *R. F. King*, the Society's Chaplain in *Barbados*, to continue the simple plan of instruction he had adopted, considering it not right to make any alteration in a matter of such importance until he shall have obtained his Lordship's opinion. As far as his experience enables him to judge, he continues to think that the best mode of instructing the Slaves is by visiting the Plantations at stated periods, using a short form of prayer with them, and giving them a lecture suited to their capacity: and that when a Catechist, or Subordinate Teacher can be procured, the Chaplain will be much assisted. This course he has pursued, and has been fortunate



in obtaining the assistance of a very respectable man of Colour, who appears very zealous and sincere in the cause. If there were a fund from which such assistants might receive a small remuneration, Mr. *King* is of opinion many might be procured. On a reference to the Notitia it will be found that he has not once performed the Marriage Ceremony among the Slaves; and he is afraid it will be long before he will be able to give a favorable account on that head. His Ministry extends over 12 Estates. He has no regular Schools for the Instruction of the Negroes; but on the Plantations which he visits the Children are taught the Lord's Prayer, the Creed, the Commandments, and Church Catechism, either by some member of the Proprietor's or Manager's Family, or by some servant on the Plantation. He has never delivered any Instruction to the Negroes in places of Public Worship, but he visits two, sometimes three Estates on Monday, Tuesday, and Saturday, in each week. Moreover the Parochial Clergy have generally opened their Churches a second time on Sunday for the express accommodation of the Negroes. In the half year ending *June 30, 1824*, he has baptized 77 Adults, and 88 Infants. The Sacrament has never been administered in the Plantations, but many Slaves receive it at *St. Michael's Church*; and Mr. *King* understands from the Rectors of

other Parishes that they have many Slave Communicants.

The Rev. *James Lugar*, and the Rev. *Bryan Taylor Nurse*, landed at *Demerara* the 27th of *April*, and had an immediate interview with his Excellency the Governor, who evinced a determination to give every support to the cause of Religion, and to promote as far as possible the views of the Society.

The duty of *St. George's Church* being at that time unprovided for, his Excellency recommended that Mr. *Lugar* should take charge of it for the present. The performance of this duty had of course fully occupied his time, and also confined him in a great measure in the vicinity of *George Town*. As soon, however, as the state of the weather would permit, it being at the time of his writing the rainy season, he intended visiting several places which had been pointed out to him as desirable for Chaplains to be placed in.

Mr. *Nurse* is stationed on the *East Coast*, where he commenced duty in *May* with the Negroes of six or eight Estates. On the 15th of *November* he informed the Society that he had met with no impediments in his undertaking, nor did he expect any. On the contrary, he had had offers of encouragement and assistance. In no instance had any Proprietor objected to the

Baptism of his Slaves; and his Ministry had, since his first communication, extended to 18 Estates. It was his intention to nominate a Negro on each Estate to be the Catechist for it, by whom he thought much might be done every day; while he and the Assistant whom he had engaged for this purpose, would be fully employed on the Sunday. His congregation consisted of about 400 or 450; but out of these there were not more than 300 who were in regular attendance. He instructed the Negroes by commenting on the lessons, by explaining the Liturgy, and by catechizing. As his time had been so short he had been unable to assure himself of the impression he had been the humble instrument of making, but he believed that there were some pious and well-disposed persons in his Congregation.

During the half year ending the 16th of *November*, he had baptized 41 Adults, and 107 Infants; and has in preparation for baptism 17; but he trusts the Society will be better able to judge of the progress of the result and real success of his Mission by his next report.

Mr. *Nurse* again addressed the Society on the 1st of *January* last, when he was anxiously looking for the arrival of Mr. *Isaacson*, being in great need of a colleague. Many of his Congregation come from Estates 8 or 10 miles dis-

tant, and being necessarily obliged to return at an early part of the day, he thinks it expedient to give them close and undivided attention. Thus having two classes of attendants, he is fully engaged throughout the Sunday. Of the subordinate Teachers, spoken of in his former letter, he had been able to obtain but five. The Governor, who had attended him on two Sundays, had expressed himself much pleased with the attention of his Congregation, and observed that the present establishment on the East Coast had been attended with benefit. Mr. *Nurse* had had no unfavourable accounts of the behaviour of his particular flock, as to riotous and disorderly conduct usual at the holidays. His regular attendants spent their Christmas-day in reading and hearing the Scriptures, and teaching and hearing the Catechism. The Sunday after Christmas he had 200 more than his Chapel could contain. He had been collecting the names of those Slaves who attend his Chapel regularly, and who are at the same time good Slaves; and found that he had many on his list of this description. The Negroes, he says, are very desirous of religious instruction; and he has known them leave their own pursuits of an ordinary kind, for the purpose of attending his Chapel, and receiving instruction from him. Two or three Negroes follow him throughout

the Service with their Prayer Books, and their general behaviour is becoming. Since his former communication of the 16th of *November*, he had baptized 43 Adults and 93 Infants ; which return confirms his statement, that his baptisms increase every Sunday : he having baptized more Adults in the last seven weeks, than in the preceding six months.

The Rev. *John Stainsby*, the Society's Chaplain at *Bath, St. Thomas the East, Jamaica*, expresses his anxiety for the arrival of the Bishop. "Should his Lordship," says he, "favour us with a visit in this part of his Diocese, we can afford him a pleasant sight of hundreds uniting in the Worship of God, saying 'Amen' at our giving of thanks, who were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating each other."

In the Spring of the last year, a Catechist having been sent out to assist this gentleman and the Rev. Mr. *Trew* (to whose exertions the Society is much indebted,) a system was arranged upon an extensive plan, for the Instruction of the Negroes in the Parish of *St. Thomas*, of which Mr. *Trew* is Rector. On the Sabbath Day, in the hours which were not devoted to Public Service, this Catechist superintended eight classes or about 250 Adult

Catechumens, and from 60 to 100 Children, over whom were placed subordinate Teachers of Colour; and on the week days he visited five Estates, on which he was to catechize the younger Negroes. This system however was persevered in but for a short time, as the Catechist very soon after his arrival in the Island returned again to *England*: nor have the Society been yet able to supply his place. Ill health has also removed Mr. *Trew* from the Island; though it is hoped but for a season.

It is however not merely satisfactory, but highly creditable to Mr. *Stainsby* to state, that the interests of Religion, however they may have suffered from the above circumstances, are watched over and promoted by him with a more than ordinary care. The five Estates, which were before spoken of, he still visits with a view to the instruction of the Children; and he has 800 Adults who attend him for the same purpose. His baptisms for six months, are 19 of riper years, and 217 Infants. He has married within this time 78 couples, and the number of his Communicants at *Bath* and *Manchioneal Bay* amounts to 200\*. It is much to be desired that

\* Mr. *Trew* has transmitted to the Society an extract from his Parish Register, by which it appears, that from the 14th of *December*, 1817; to the 21st of *March*, 1824, he has married 3488 Negro Slaves, and baptized 2056.

so zealous a labourer as Mr. *Stainsby* should have every possible support; and the Governors cannot but express their earnest wish that they may speedily have it in their power to supply the vacancy that has occurred in this station.

The Rev. *W. J. Utten* reached *Rio Bueno*, in the Island of *Jamaica*, early in the month of *May*; but expecting that he should speedily have to remove from thence, and being also in a very debilitated state, he did not commence a system of instruction with the Negroes, which he had reason to think could be continued but a few days, upon the Estate on which he resided.

In the month of *July* his health being perfectly re-established, he was appointed by his Grace the Governor, to the Curacy of *Clarendon*. Some Proprietors in his Parish have expressed a desire that he should instruct their Negroes, and he hoped shortly to have the pleasure of informing the Society, that he had received permission to visit several Estates. In the meantime, as soon as the rain should cease, he purposed opening his Chapel on Sunday afternoon, and having a Service expressly for the Negroes. He likewise intended to devote what time he could spare to the Instruction of the Adult free people of Colour and their Children. Though

this does not fall immediately within the line marked out by the Society, yet he apprehends its views will eventually be very materially promoted by the moral and religious improvement of these people; who, when impressed with Christian feelings, and qualified by proper instruction, may be advantageously employed as Catechists and School Masters. From their habits, better acquainted with the peculiarities of the Negro character, and those modes of speech which the Negro understands, they can with far more efficiency and expedition than a white person, impress upon his mind the general principles of Christianity which may serve for the foundation upon which the Clergyman will build.

The Rev. *Thomas Stewart*, on his arrival at *St. Elizabeth's* in the spring of the year, addressed a circular to the different Proprietors or their Representatives, upon the important subject of the religious interests of the Slaves; from some of whom he received an assurance of their anxiety that they should have the benefit of his Ministry. He says, the Proprietors appear most desirous of the moral and religious improvement of their Slaves; but unfortunately at this moment they are so harassed and distressed by the unhappy acts of rebellion in this part of the country, that they are unable to adopt the measures they may wish until tranquillity be restored.



There are three public places of Worship\*, exclusive of the Parish Church, at which he regularly attends every alternate Sunday, though their distance from his residence exceeds 30 miles. Yet he thinks himself amply rewarded by the large congregations that attend. Having been earnestly requested by two gentlemen of large possessions for the use of *Harte's Lectures*, that they might read them to their Slaves, he had complied with their request; and having since had a similar application from another quarter, he wishes to have a few more copies at his command. "From this circumstance," says he, "you will perceive that the Proprietors are not backward in forwarding this great and good cause; and I can from my own observation assure you, that there are many in this parish who not only collect their Negroes together on the mornings of each Sunday to read to them the Prayers of our Liturgy; but also prepare and deliver short discourses explanatory of those Prayers."

In his Notitia, ending the 30th of *June*, he states that he has baptized 130 Adults and 67 Infants, and that he has in preparation for bap-

\* In addition to these, Mr. *Forbes*, who has assured Mr. *Stewart* that it will give him heartfelt satisfaction to aid his pious and laudable exertions in the moral and religious improvement of the Negroes on his Estate in the *Santa Cruz Mountains*, has made a proposal to provide a place of Worship in some central place in his district.

tism 433. The four places of Worship in which he officiates are calculated to hold 1300 persons, while the number of attendants is about 2000: many, who cannot gain seats, remaining during the time of Service under the Piazzas on the outside.

The Rev. *Hugh Beams* landed at *Montego Bay* the 29th of *February*, 1824, and proceeded from thence to *Montpelier*, the Estate of *C. R. Ellis*, Esq. in the parish of *St. James*. Soon after his arrival the Barrack was, by the assistance of the neighbouring Proprietors, fitted up for the performance of Public Worship, and was opened for that purpose on the 9th of *May*; Mr. *Martin Williams*, the Proprietor of *Seven Rivers* Estate, and a Member of the House of Assembly officiating as Clerk. The Service was attended by about 80 White and Coloured people, and about 200 Negroes, who conducted themselves with the greatest propriety; many of them repeating the Lord's Prayer. Mr. *Beams* having recommended a constant attendance at Church, Mr. *Ellis's* Negroes took advantage of the circumstance, and, after Service, made application to Mr. *Millar*, the manager of the *Montpelier* Estate, to be enabled to do so. From this gentleman Mr. *Beams* has received every facility and encouragement, and the greatest attention in this and all other respects; and he has every

reason to believe that his exertions will be seconded by all the neighbouring White Inhabitants.

Mr. *Beams* states it to have been his intention to collect the Children after Church as often as possible to catechise them, according to his instructions; but the course of his labours was soon stopped by the alarm into which the Island was thrown by the Rebellion of the Negroes on *Argyle* and other Estates, about four miles from him. When his plans were thus interrupted, the Negroes were just beginning to retain different portions of Scripture History, with which he had mingled moral instruction, and as all is now quiet he hopes soon to resume his labours.

Mr. *Williams* of *Seven Rivers*, Mr. *Lawrence* of *Hazelymph*, Mr. *Grignon* of *Duckett's Spring*, and Mr. *Brissett* of *Content*, have all requested him to preach to their Negroes. He intended to preach to the *Montpelier* Negroes on the Sunday, and to go to the above Estates on the week days. Mr. *Williams*, he states, intends to build a Chapel on his Estate for his own Negroes, and he presumes, something similar will be done on the others.

In a letter which accompanies his Notitia, he says, "the Negroes on all the Estates around him are willing to receive instruction, and have each

had directions to attend his Ministry." It is his intention to preach at *Content*, and again at *Duckett's Spring* in the course of every week; to open the Church once in the week besides Sunday; and also to visit the Hospitals of each of the Estates daily: as he conceives that by doing so much instruction may be given to the inmates. On Sunday morning he has an assembly of all the Children, for the purpose of instructing them in the Creed, Lord's Prayer, and Ten Commandments. At present only the *Montpelier* and *Shettlewood* Children attend, but he proposes to extend his instruction to the Children of *Seven Rivers* and *Hazelymph* in the course of the week; as the Proprietors of both Estates are extremely anxious that he should do so. He was engaged in baptizing Infants, but was unwilling to baptize the older Children till they can repeat several things necessary to be known by them. With respect to the choice of Godfathers and Godmothers, Mr. *Beams* is extremely particular, and allows only those who bear excellent characters to stand as such. This plan, he observes, renders the numbers small, but it gives an importance to the ceremony of which the Negroes had before no conception.

In the last communication which had been received from Mr. *Beams*, he says, that it is his duty to inform the Society, that he continues to

receive from every person of importance and consideration the most full and unreserved kindness and patronage. On *Sunday* the 17th of *October*, he selected, from about 140 Children, 50 who were able to repeat perfectly the Lord's Prayer, to whom it was his intention to give trifling rewards. He had lately received an invitation from Mr. *Malcolm*, the Proprietor of *Argyle* Estate, to preach to his Negroes. His time being fully occupied on the Sunday, he is able to attend them only on a week day; to which Mr. *Malcolm* has no objection whatever. He has also arranged with Mr. *Galloway* to meet his Negroes in the middle of the week. His congregations on a Sunday afternoon at *Duckett's Spring*, and also at *Content*, are increasing in numbers.

Within the four first months after his arrival, ending the 30th of *June*, Mr. *Beams* had baptized 14 Infants, and had at that time 90 Adults under a course of catechetical instruction. His Notitia to the end of the year has not yet been received.

Such are the details of the Society's labours during the last year; which it is hoped will be read with an interest proportioned to the effect which they may eventually produce on the happiness of the unenlightened Negro. However men may differ, (and it should appear they needs

must) as to the mode of ameliorating his temporal condition; yet, upon the obligations we are under to administer to him unsparingly the blessings of instruction in Morality and true Religion; that he may walk righteously, soberly, and godly in this present world; be armed with patience, contentment, and resignation; and be qualified for an admission to a glorious Immortality through Jesus Christ; it is impossible that there should exist a diversity of sentiment among us.

As such, and such only, are the objects of the Incorporated Society, its claims upon Christian Charity can be denied by none. Only let them be suffered to have an influence, unprejudiced by other considerations, and they cannot fail to secure to it that well-stored treasury, which may enable it, by the Divine Blessing, to dispense a general instead of a partial benefit; and to extend its pious labours to the remotest corner of those Colonies, in which hitherto it has been only known as in a state of Infancy and Imperfection.

## APPENDIX, No. I.

### SOCIETY FOR THE CONVERSION OF THE NEGRO SLAVES.

*Statement of the Receipts and Expenditure for the Year 1824.*

RECEIPTS.	£.	s.	d.	EXPENCES.	£.	s.	d.
Gross rental of the Estate at Brafferton, Yorkshire ..	822	9	8	Seventeen Chaplains and Catechists .....	3335	0	0
Interest on 47,200 <i>l.</i> Stock .....	1416	0	0	Treasurer, Secretary, Agent, Collector, Rooms .....	230	0	0
Subscriptions .....	800	0	0	Books, Printing, Advertising, &c. Sundries...	509	1	9
DEFICIENCY .....	1125	12	1	Rent Charge to the New England Company ..	90	0	0
	£4164	1	9		£4164	1	9

\* \* \* The Donations are included in the amount of Stock.

## APPENDIX, No. II.

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### STATEMENT OF THE OBJECTS OF BRANCH ASSOCIATIONS IN THE BRITISH WEST INDIES\*.

The GOVERNORS of the INCORPORATED SOCIETY for the CONVERSION and RELIGIOUS INSTRUCTION and EDUCATION of the NEGRO SLAVES in the BRITISH WEST INDIA ISLANDS, having suggested in the Postscript to the Report of their proceedings from *July to December* 1823, that the views of the Society would be most effectually promoted by the formation of Associations in the Colonies in union with the Incorporated Society in London, beg to offer a more explicit Statement of the object of such Associations, and to point out the mode by which they consider that an union with their Body may be made the most effective.

#### THE OBJECTS OF SUCH ASSOCIATIONS ARE

*First*,—to assist the Society in its design of imparting Religious Instruction to the Negroes in the *West Indies*, by means of Clergymen of the Church of England, and other persons acting under their immediate direction, and subject to the superintendance and controul of the Ecclesiastical Authorities.

\* N.B. It must be understood that the INCORPORATED SOCIETY, in the transmission of this Paper, has no wish to prescribe, but merely to suggest a course of proceeding in the establishing of Branch Associations, with a view to Conformity and Convenience.



*Secondly*,—to solicit, receive, and, after defraying the necessary expences of the Association, transmit to the Board in London such sums as individuals might be disposed to contribute immediately to this Society, in addition to those which they may give to the local funds of the Association.

*Thirdly*,—to exert themselves to procure such assistance and accommodations for the Persons sent out by the Society as may promote their comfort and respectability, and thereby increase their means of usefulness.

*Fourthly*,—to take charge of such Books, Tracts, and Papers as the Society may provide for the use of its Chaplains and others in their Colony; to transmit an Annual Account of the same; and to distribute the Reports of the Society's Proceedings to the several Subscribers to their respective Associations.

*Lastly*,—to correspond from time to time with the Board of the Incorporated Society in London, and to transmit to it, through the Bishop, an Annual Report of their Proceedings.

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The Incorporated Society will receive into union Branch Associations formed, under the sanction of the Bishop, with a view to the above objects:—the Rules of such Associations being subject to the approval of the Board in London.

The Funds remitted by any such Associations will be applied, in the first place, to the supply of such Books

(approved by the Society) as may be required by the Branch Association; and the surplus will be applied to the General Purposes of the Incorporated Society in providing Clergymen and Religious Instructors of the Negroes.—Such Clergymen and Religious Instructors to be under the direction and at the disposal of the Bishop; as much attention being paid as circumstances will admit to any recommendation or suggestion which may be made by the Association.

The Incorporated Society will send out for distribution, gratis, to the Members of such Association, copies of the Account of the Society, and of such Reports, as it may make from time to time of the Success of its Labours; of the State of its Funds; and the Application of its Revenues: to which Report a list of the Subscribers to the Incorporated Society and the Association will be annexed.

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*Sketch or Draft of a course of Proceeding in the  
Establishing of Branch Associations, suggested  
with a view to conformity and convenience.*

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At a Meeting of the Clergy, Proprietors, and other Residents of \_\_\_\_\_, in the Island of \_\_\_\_\_, convened for the purpose of taking into consideration the expediency of establishing a Branch Association, for promoting the Conversion and Religious Instruction of the Negroes, in \_\_\_\_\_, in union with the Incorporated Society in

London, held on the  
182 .

day of

in the Chair.

The Statement of the Objects of such Associations, as made by the Governors of the Incorporated Society in London, having been read :—

It was resolved, That a Association for this , in conformity to those objects, be now established.

That be requested to accept the office of President.

That be requested to accept the office of Vice-President.

That be requested to accept the office of Treasurer.

That be appointed Secretary.

That this Association be under the following Regulations :—

*First*,—that every Subscriber of £1 annually, and also every Donor of £5 at any one time be a Member of this Association, and entitled to attend its General Meetings.

*Secondly*,—that a General Meeting of the Society be held annually, on the first in the Month of at and also upon such other days and times as the Majority of the Committee, with the concurrence of the President, shall think fit to appoint.

*Thirdly*,—that be appointed a Standing Committee for trans-

acting the business of the Association, and for the purpose of making any communication or suggestion to the Incorporated Society in London.

*Fourthly*,—that the Reverend Chaplain of the Incorporated Society, now resident at  
be member of this Committee so long as shall continue on that station.

*Fifthly*,—that the said Committee do meet on the  
of every month, to proceed to business as soon as  
Members shall be assembled.

*Sixthly*,—that the Committee do make a Report of their proceedings to the Annual General Meeting of the Subscribers,  
on

*Seventhly*,—that any vacancies which may occur in the said Committee be filled up by

*Eighthly*,—that the Accounts of the Treasurer and Secretary be open to the inspection of all the Members of the Committee, and be audited annually by a Sub-Committee of the same, previously to their being presented to the General Meeting.

*Ninthly*,—that the Treasurer for the time being do present a statement of his Cash by way of Dr. and Cr. to the Committee every quarter, in order that any surplus in his hands, above the sum necessary to meet the wants of the Association, may be transmitted to the Treasurer of the Incorporated Society, together with

such other sums as may have been contributed towards the objects of the Society.

*Tenthly*,—that the Books, Tracts, and Papers which may be in store for the use of the Members of this Association be placed in such depository as the Committee may appoint, and entrusted to the care of

*Eleventhly*,—that an account of the state of such depository be regularly kept, and laid before the Committee at their Monthly Meetings.

*Twelfthly*,—that the Report of the proceedings of the Association, together with the list of the Officers and Members be transmitted annually\*, to the Incorporated Society in London.

\* It is desirable that the Report should reach *England* early in the month of *January* in each year, in order that the Governors of the Incorporated Society may be in possession of the information it contains, previously to the publication of the General Report.

## APPENDIX, No. III.

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THE SOCIETY OF THE ISLAND OF ST. CHRISTOPHER  
IN AID OF THE SOCIETY FOR THE CONVERSION AND  
RELIGIOUS INSTRUCTION AND EDUCATION OF THE  
NEGRO SLAVES IN THE BRITISH WEST INDIA  
ISLANDS.

On *Monday*, the 27th of *October*, 1823, pursuant to the invitation of the Agricultural Association, a Meeting was held at the *Court Hall*, which was respectably attended.—His Excellency the Captain General presided, and addressed the Meeting as follows:—

“ Desirous as I am upon all occasions to contribute my best services to any measure which shall have for its object the welfare of this community, with which I am connected by so many interesting considerations, I freely declare to you, gentlemen, that I have never stood forward upon any public emergency with a deeper anxiety than I experience upon this, in the full accomplishment of the great object of our Meeting. It is simply my duty to impart to you what that object is, and it is nothing less than by the united voice and influence of this respectable community to devise the means of providing Religious Instruction for its Slave Population. A measure of such beneficial influence requires no commendation from me; it reaches at once the heart of every reflecting mind; it speaks in its own strength and beauty more eloquently than it can

be described by any language of mine ; and therefore I confide it at once to those good feelings which have suggested, and which I am persuaded will mature such a rational system for the attainment of this great good, as will not only proclaim the merit of its supporters, but will insure them a full participation in the benefits which it is their endeavour to secure for others. I am confident that the observations which may be offered upon this occasion will be received with the greatest attention and interest ; and I feel that I should impede the duty which I have to perform if I detained you longer from entering into the business of the day.”

After considerable discussion, the following Resolutions were passed.

*Resolved*, That this Meeting witnesses, with the deepest emotion of gratitude to Him whose blessing can alone perfect the labours of his Ministers, the progress which the Christian Religion has made among the Slave Population of this Island.

*Secondly*, That this Meeting sincerely deploras that a great proportion of that Population is still in the darkness of heathen ignorance and error.

*Thirdly*, That it is the duty of all persons interested in the welfare of that class of our population, to use every legitimate endeavour for the purpose of admitting every individual who may be under their influence and protection into the great Christian Family.

*Fourthly*, That it is a public duty that effectual measures for promoting the Religious Instruction of the Slaves be adopted.

*Fifthly*, That for this object a Committee consisting of the Members of his Majesty's Council, the Speaker of the House of Assembly, the Judges of the Court of King's Bench and Common Pleas, the Justices of the Peace for the Island, and the Established Clergy thereof, be appointed.

*Sixthly*, That from the above a Sub-Committee be selected by the General Committee, and to whom shall be confided the details of suggesting and organizing the measures for accomplishing the object of this Meeting, and of submitting the same to the consideration of the General Committee.

*Seventhly*, That when such measures shall have been matured and adopted by the General Committee, a General Meeting of the Inhabitants shall be called in order to deliberate thereupon.

Advertisements were consequently inserted for a Meeting to appoint a Sub-Committee, which took place on the 1st of *November*, and on the 18th of *December* the Sub-Committee met, and applied to Mr. *Thomson* to act as Secretary, to which he assented.

The Sub-Committee met again on *Wednesday*, the 7th day of *January*, 1824.

The Clergymen present stated their having commenced the Instruction of the Negroes, and hoped at the Meeting in *February*, to report a favourable progress.

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At a Meeting of the General Committee, held by advertisement from the Chairman, on *Friday*, the 9th day of *January*, 1824.

The Chairman informed the Meeting that he had called them together for the purpose of hearing the Resolutions of the Sub-Committee, which were read, as follows.

*Resolved*, That in future Five Members shall be deemed a sufficient number for transacting business.

*Resolved*, That the first and most material point for effecting any change in the Moral and Religious Instruction of the



Slaves, is the abolition of the Sunday Markets ; and the dispensing, in every possible way, with all manner of work on that day.

*Secondly*, That it is the opinion of this Committee that Parochial Sunday Schools should be established as speedily as possible.

*Thirdly*, That, as in the establishment of such Sunday Schools expense must naturally be incurred for Teachers and Catechists, this Committee hope that such expenses will be cheerfully met by the respective Vestries.

*Fourthly*, That it is essential this Committee should be furnished with Lists from the several Estates detailing

First,—the number of their Slaves ;

Secondly,—the numbers that attend the Moravian and Methodist Societies ;—and

Thirdly,—the numbers now attending the Established Church, and any that have no Religious persuasion :

as it is not the wish or intention of this Committee to interfere with Slaves already connected with any legal Religious Establishment.

*Fifthly*, The Committee, anxious to promote, as much and as speedily as may rest with them, the important objects of their Meeting, are happy in recording the determination expressed by all the Clergymen present to commence immediately their labours in their respective Parishes.

*Sixthly*, That the Secretary be requested to use his best endeavours to obtain, as early as possible, the Lists mentioned in the Fourth Resolution.

*Seventhly*, That this Committee do meet in future on the first Wednesday of each Month, at Eleven o'clock.

*Eighthly*, That a Copy of these Resolutions be forwarded to his Excellency the Governor, with a request that his Excellency, as Chairman, would be pleased to lay the same before the General Committee.

Whereupon it was *Resolved*,

*First*, That the Resolutions of the Sub-Committee be adopted.

*Secondly*, That it be proposed to the next General Meeting that those who are willing to associate themselves for the great purposes expressed in the Resolutions adopted by the first General Meeting, be designated "The Society of the Island of *St. Christopher* in aid of the Society for the Conversion and "Religious Instruction and Education of the Negro Slaves in "the British West India Islands."

*Thirdly*, That an earnest appeal be made through the Vestries of the respective Parishes to every person directing Plantations to abolish the practice, wherever it may still obtain, of throwing grass or stock meat on the Lord's Day, and to dispense, in every possible way with all work \* upon that day.

*Fourthly*, That it is expedient, as a step towards effecting the ultimate suppression of the Sunday Market, that the Market-Place be cleared by the Supervisors and Constables at the hour of Eleven in the Forenoon of that day: and that his Excellency the Governor be requested to give the necessary orders for carrying this measure into effect.

*Fifthly*, That application be made to the Vestries of the several Parishes to provide for such Expenses as the Establishment of Sunday Schools will require.

*Sixthly*, That a Subscription be opened immediately in aid of the Fund necessary to give effect to the efforts of this Society, and that the Rev. *John B. Pemberton* be requested to preach a Sermon in aid of such Fund.

\* It may be necessary to remark upon the meaning and intention of "all work" alluded to in this Resolution, that it cannot be for a moment supposed to refer to "field work," for no such thing could take place here; and even the labour expressed of "throwing grass, &c." is at this period practised upon very few Estates. The real object is therefore to have this work abolished and every other, even extending to domestic matters, that can be possibly dispensed with; so that every Negro may have it in his power to attend the Service of the Church of which he may be a member.

*Seventhly*, That out of the Fund so raised the Expenses incurred by this Society be defrayed ; and the residue, if any, be remitted to the Parent Society at home ; and that the Secretary do communicate with the Secretary of the Society in *England*, and for Instructions as to the future appropriation of such Fund.

*Eighthly*, That as soon as may be convenient after the Preaching of the Sermon, his Excellency the Chairman be requested to convene a General Meeting of all concerned in, and disposed to promote the welfare of the Slave Population.

*Ninthly*, That the Hon. CHARLES WOODLEY, be the Treasurer.

(Signed)

WM. THOMSON,  
Secretary.

N. B. The Subscription raised at this Meeting amounted in

Donations to ..... Twelve Guineas.  
Annual to ..... Eighteen Guineas.

## APPENDIX, No. IV.

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### NEVIS BRANCH ASSOCIATION

FOR PROMOTING THE CONVERSION AND RELIGIOUS  
INSTRUCTION OF NEGROES.

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At a Public Meeting, held on *Thursday* the 15th of *July*, 1824, at the *Court-House, Charles-Town*, in pursuance of a Requisition of His Honour the President.

THE HON. MAGNUS MORTON HERBERT,

IN THE CHAIR :

The following Resolutions were adopted.

RESOLVED,

*First*, That a Branch Association for promoting the Conversion and Religious Instruction of the Negroes in this Island, in union with the Incorporated Society in *London*, be now formed.

*Secondly*, That a book be opened by the Treasurer, for the setting down the amount of Annual Subscriptions ; and that a Collection be made at the close of this Meeting, and at every Annual Meeting hereafter ; and that all description of persons, being Slaves or otherwise, be invited to contribute their mite towards the fulfilment of the objects of this Association.

*Thirdly*, That the Honourable MAGNUS MORTON HERBERT, Speaker of the House of Assembly, be requested to accept the office of President—That T. J. COTTLE, Esq. be requested to accept the office of Vice-President—That the Rev. D. G.

DAVIS be requested to accept the office of Treasurer—That the Rev. W. HENDRICKSON be requested to accept the office of Secretary.

*Fourthly*, That this Association be under the following Regulations :—

- 1—That every Subscriber of 1*l.* currency, annually, be a Member of this Association, and entitled to attend its General Meetings. ^
- 2—That a General Meeting of the Society be held annually, on the *Second Thursday* in *July*, in every Year; and also upon such other days and times as the majority of the Committee, with the concurrence of the President, shall think fit to appoint.
- 3—That the PRESIDENT, VICE-PRESIDENT, TREASURER, SECRETARY, the CLERGY, and the HON. F. NICHOLSON, GEORGE WEBBE, D. WANE, L. GORDON, GEO. BUCKE, and JOSEPH BRAZIER, Esqrs. be appointed a Standing Committee, for transacting the business of the Association; and for the purpose of making communications or suggestions to the Incorporated Society in *London*, being approved by the General Meeting.
- 4—That the said Committee do meet on the first *Thursday* in *August, November, February, and May*; and at such other times as the President may appoint, to proceed to business as soon as five Members shall be assembled.
- 5—That the Committee do make a Report of their Proceedings to the Annual General Meeting of the Subscribers.
- 6—That any Vacancies which may occur in the said Committee be filled up at a General Meeting.
- 7—That the Accounts of the Treasurer and Secretary be open to the inspection of all the Members of the Committee, and be audited, annually, by a Sub-Committee of the same, previously to their being presented to the General Meeting.

- 8—That the Treasurer for the time being do present a statement of his Cash, by way of Dr. and Cr. to the Committee, every Quarter, in order that any Surplus in his hands, above the Sum necessary to meet the wants of the Association, may be applied in such manner as the General Meeting may direct.
- 9—That the Books, Tracts, and Papers, which may be in store for the use of the Members of this Association, be placed in such Depositary as the Committee may appoint, and entrusted to the care of the Secretary.
- 10—That an account of the state of such Depositary be regularly kept, and laid before the Committee at their Quarterly Meetings.
- 11—That the Report of the Proceedings of the Association, together with the List of the Officers and Members, be transmitted annually to the Incorporated Society in London.

## RESOLVED,

*Fifthly*, That the thanks of this Meeting be given to His Honor the SPEAKER of the House of Assembly, for his able conduct in the Chair: to T. J. COTTLE, Esq. for accepting the office of Vice-President: to the Rev. D. G. DAVIS, for accepting the office of Treasurer: to the Rev. W. HENDRICKSON, for accepting the office of Secretary.

*Sixthly*, That the proceedings of this day be published in *The Saint Christopher Advertiser*:

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*After the foregoing Resolutions were carried, and the business of the day was drawing to a close, the two following were proposed, and unanimously agreed to.*

GEORGE WEBBE, jun. Esq. moved—

That a Hundred Copies of the Resolutions which have been this day adopted, be printed, and distributed among the Members by the Secretary.

LOCKHART GORDON, sen. Esq. moved—

The Thanks of this Meeting to the Rev. DANIEL GATEWARD DAVIS, and the Rev. WM. HENDRICKSON, for the zealous attention they have paid to the Schools established and superintended by those Reverend Chaplains in *Charleston*.

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The following Gentlemen moved and seconded the several Resolutions, in the succession in which their names stand arranged, viz. The Rev. D. G. DAVIS, and the Rev. JOSEPH H. PEMBERTON; PETER T. HUGGINS, and GEO. WEBBE, Esqrs. the Hon. F. NICHOLSON, and the Rev. SAMUEL LYONS; JOHN PETERSON, and JOHN BURKE, Esqrs. LOCKHART GORDON, jun. and DANIEL WANE, Esqrs. GEORGE BUCKE, Esq. and the Rev. WM. HENDRICKSON.

In the Addresses made by the several Gentlemen to the Meeting, in support of the Resolutions, the objects of the Parent Institution, and of Branch Associations in union with it, were pointed out; and the great advantages and utility of them appeared to be the prevailing impression.

The following is the substance of the Speech which was delivered on the occasion by the Rev. DANIEL GATEWARD DAVIS, M.A. Rector of *St. Paul's, Charleston, Nevis*, and one of the Chaplains to the Incorporated Society; and which is now published in compliance with a Resolution of the Committee of the *Nevis* Branch Association at its first Meeting on the first *Thursday* in *August*, in the year 1824.

“ Mr. CHAIRMAN,—One of the Resolutions, Sir, which it is essentially necessary to submit to this Meeting on this day has been put into my hands to move. I could indeed, Sir, have

wished, as it is at once the first and most important of the Resolutions which have been prepared for the consideration of those here present ; as it is, in fact, the Resolution upon which the formation of the Association now contemplated entirely depends, that it had been placed in the hands of an abler supporter. I cannot but feel that on the fate of this Resolution is suspended the very existence of a Local Association, in the formation of which I will at once acknowledge, that, from various considerations, I take a lively interest. But I have an humble confidence that a sincere zeal in the cause which has prevailed with me to stand forth in this place on this occasion, will, in your mind, and in the minds of all who hear me, atone for every minor defect : and I trust I shall stand excused when I add, that however much I expect from the indulgence of this Meeting, and its favourable view of the present measure, I may justly expect more from the exertions of the Reverend Brother who is to follow me in the support of the Resolution, which I shall presently have the honor of submitting.

“ It appears, Sir, to me, that it will be necessary for the satisfaction of those present, and of course for the complete success of the present measure, that a brief account of the Parent Institution, of which it is now designed to form a Branch in this Colony, should be given. In the opening of the business of the day, you have briefly, though perspicuously, stated the objects of the Branch Associations in union with the Incorporated Society in London ; and you have, Sir, very ably pressed the expediency of hearty co-operation. But still I feel that it will be satisfactory to say something of the origin, the objects, and the merits of that Society, out of which, when these things are well understood, it will be generally confessed that a Branch Association in this Island should emanate.

“ If, Sir, I did not apprehend that I should too far trespass on the time and patience of this Meeting, I would read the whole of a brief account of the Parent Institution, which has



been published by the Society, and which I now hold in my hand; but as I am deterred by this apprehension, I will endeavour, in as few words as possible, to give to this Meeting an account of this Society.

“ The Society took its rise from the bequest of the Honourable Robert Boyle, who directed by his Will, that a considerable portion of his personal property should be expended in the advancement or propagation of the Christian Religion among the Heathen. This object was for some time attempted to be promoted by applying the rents and profits of an estate purchased by the Executors, and vested in the hands of Trustees, to the Education and Christian Instruction of Indian Children in Virginia. These proceedings were under the orders and sanction of the High Court of Chancery. But when the American Colonies ceased, from a political convulsion, to be a part of the British dominions, it was imagined that the Charity should receive a new direction, and should be applied consistently with the spirit of the Testator’s Will, exclusively for the benefit of those benighted Heathens who live under the controul of the British Crown. Such was the decision of the High Court of Chancery, before which the cause was carried. And, accordingly, a Corporation for the CONVERSION AND RELIGIOUS INSTRUCTION AND EDUCATION OF THE NEGRO SLAVES IN THE BRITISH WEST INDIES was erected and established by Royal Charter. The Society, thus established, having elected the Bishop of London for its President and appointed other officers, has, from time to time, sent out Chaplains and schoolmasters to the several Colonies in the West Indies for the promotion of its benevolent objects. Such, Sir, is the origin, such is the nature of the Incorporated Society. The objects are best described by the title which the Society takes, and to which I have already adverted.

“ In this country, Sir, where it is exceedingly difficult to obtain accurate information on what is doing and done in the

Mother Country, and where it is still more difficult to convey such information to the minds of those who have never had the opportunity of viewing the various Charitable Institutions of England, it not unfrequently happens that one Society is confounded with other Societies, which may have either a kindred name, or in some respects a similar object. Thus the term *Missionary Society*, when not defined, seems to some persons to include all Missionary Societies. Such has been the fate, and I think I may in perfect charity add, such has been the misfortune of the Society of which I now speak, and whose cause I now advocate. The Incorporated Society for the Conversion and Instruction of the Slaves has been confounded with other Societies which do not meet the opinion of many persons. But, Sir, to those who take an interest in religious matters, and have been in the Mother Country, it is well known that there are a great number of different Societies which profess to endeavour to advance the same cause in the manner which the respective peculiarity of sentiment may dictate. There is a *Bible Society*. There is a *Church Missionary Society*. There is a *London Missionary Society*. There is a *Wesleyan Missionary Society*. There is a *Baptist Missionary Society*. There is also an *Incorporated Society for the Propagation of the Gospel in Foreign Parts*. But the Incorporated Society of which I now speak is none of these. I do not here make this distinction for the purpose of drawing any invidious comparison between these Societies as to their respective merits. It is quite unnecessary to do so; and for the objects of some of them I entertain a high respect; but I do it for the purpose of endeavouring to convey accurate information, to shew that the object of the Incorporated Society is specific in its nature, and totally unobjectionable in its tendency. Its object is to convey religious instruction to the Slave population in the British West Indies, and which it is anxious, above measure, to convey in all that quietness of spirit for which the Gospel of Jesus Christ is pre-eminent, and which

is, I rejoice, as a Minister of the Establishment, to say, so abundantly transfused into the doctrines and principles of our venerable Church. This Society then, Sir, is sanctioned by the Royal Charter. It has for its President one of the highest Dignitaries of the Church. Its Officers are composed of the most dignified and respectable Churchmen and Laymen. It has in view the improvement of the moral and spiritual condition of your labourers. It interferes not with their civil relations.

“ It has, Sir, been suggested by the Governors of the Incorporated Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West Indies, that the views of the Society would be most effectually promoted by the formation of Associations in the Colonies in union with the Incorporated Society in London. The inhabitants of this Colony are now here assembled, for the purpose of taking into consideration the expediency of such a measure. The objects of Local Associations are set forth in a printed paper, which has been transmitted by the Society to the Authorities of the Island through the highly respectable Agent, and to me as one of the Chaplains. By the transmission of this paper, the Society beg to be distinctly understood that they have no wish to prescribe, but merely to suggest a course of proceeding. It is left to those who feel anxious to promote the laudable views of the Society, and are at the same time acquainted with local circumstances, to alter and modify, as it may be proper and necessary. It is true that one of the objects of the Society in calling on the Colonies for the formation of Local Associations is to make an increase of its funds. For, at the present time, when they are opening many opportunities and increased facilities for the promotion of their views, there are necessarily required increased resources. But under the unexampled distress by which this Colony is now oppressed, it will be necessary to make some regulations relative to the ap-

plication of the funds which may be raised here. The cause to which I have just alluded will necessarily limit within very narrow bounds the contributions. It has, therefore, been proposed by those Gentlemen, who have taken an interest in the formation of a Branch Association in this Island, that the whole of the funds which shall be raised by that appeal which will certainly be made to you, should be, at least for the present, locally applied in the expenses necessarily attending the formation of Parochial Sunday Schools, and such other contingent expenses, as shall be incurred here in extending the objects of the Society. Much, therefore, in the way of donations and subscriptions is not, and cannot be expected. But much good may be done at little pecuniary expense. The countenance of the owners of slaves will do much. Such persons may be able to suggest, from their intimate acquaintance with the habits and modes of thinking prevalent among the slaves, a better mode of proceeding than may have struck the minds of the Chaplains of the Society. The co-operation of the Master is of infinite importance. It would not be too much to say that we cannot proceed many steps without it. It would then be evident that much may be done by the inhabitants, besides giving their money to the support of the funds of the Society. The manifestation of a good disposition will be thankfully received by the Governors of the Incorporated Society. And, Sir, by entering warmly into the present proceedings, this community will evince to the Mother Country, and I might add to the world at large, its sincere disposition in the sacred cause of evangelizing the Slaves; it will, in some measure, at least wipe out the stain that has attached to its name, in common with other Colonies, for too lightly regarding the spiritual interest of the laboring classes, and each individual among us may, even by the smallest contribution, imitate the example of the poor widow, who cast in two mites into the treasury of God, and who drew forth from the lips of Divine Wisdom the

highest possible commendation. There may not, Mr. Chairman, be many who have to give of their abundance, but some trifling sacrifice may enable hundreds to give something of their living, and thus contribute to advance a cause which must on every ground stand approved to the heart of every person who values the blessings of civilization, morality, and religion.

“The benefits, Sir, which it is likely will result from such attempts as the present, must be held to be the best argument for undertaking them. The diffusion of the principles of Christianity has ever produced a moralizing effect. Historical evidence will abundantly and satisfactorily prove this assertion. It will do so here in the case of the Negro Slaves. What Christianity has done in all the instances in which it has been fairly tried, it is but reasonable to infer it will do in others. I would, however, in this place, warn the too sanguine mind from expecting too much at too early a period. I would give this warning, lest disappointment might check a generous ardor. The progress of moral reformation is indeed slow. It is slow in individuals. It is slow in communities. And it may be, perhaps, a wise disposition of Providence that it should be so. We cannot then with reason expect to see any very marked improvements as the result of our labours in our day. We may, indeed, those of us who are graciously favoured with length of days, see the work gradually proceeding in its course. But in this, as in all other cases, we must be content generously to labour for posterity. Men labour to improve the soil, that others may enjoy its more abundant productions. Men plant the tree, under the shade of which they are morally certain another shall sit. Men strive to accumulate wealth, which they are convinced shall purchase the comforts, and accommodations, and luxuries of life for others. Shall we then refuse to attempt measures, the full benefits of which will spring up only when we lie mouldering with our kindred dust? Shall we decline to attempt measures which are likely to improve

those orders of our fellow creatures who are to serve our children? Certainly not, Sir, I am convinced that there are none here who will be influenced by such narrow, such sordid, such selfish motives. I said, that in the cause of Christianizing the slaves, we must be content to labour for posterity. On reflection, I would say that this is an error, that it is an inadequate view of the subject, that it is a view too little spiritual; for if we enter on the undertaking with proper motives, we shall be employed in a labour of grateful love, and this reflection will administer to our hearts its own sweet reward in time, and in eternity we shall contemplate with ineffable joy the delightful result of our humble exertions.

“ Would, Sir, that I could appeal in the face of this highly respectable Meeting to the fruits of my own humble exertions as a Chaplain of the Incorporated Society, and thus furnish the best practical argument to induce all here to sanction the measure proposed this day. But I would rather intreat this Meeting, convinced of the very limited success which has attended my exertions, not to be influenced by that which may be called past failure. Before very many years have passed away, I shall have been gathered to the ministers of former times to give an account of the manner in which I have fulfilled my stewardship. And others more zealous, more laborious, more unwearied, and, it may be, more disinterested, may come among you, and effect under happier circumstances a mighty and desirable change. You are now but laying the foundation on which a future structure is to be raised. Convinced, Sir, of the great excellence of the objects of the Parent Institution, convinced of the unexceptionable means by which it would promote these objects, convinced also of the great advantages which will be derived from Branch Associations, I beg to submit this Resolution.

“ ‘That a Branch Association for promoting the Conversion and Religious Instruction of the Negroes in this Island,

‘ in union with the Incorporated Society in London, be now  
‘ formed.’

“ As this, Sir, is the Resolution on which the very being of  
the Association rests, it is but fair that it should be stated, that  
after it has been seconded by the Reverend Gentleman who  
has promised to support it, it will be for those, if there be any  
such, who have objections, to urge them in this stage of our  
proceedings.”

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DIVISION OF THE PHYSICAL SCIENCES  
DEPARTMENT OF CHEMISTRY

PH.D. THESIS

BY

THE UNIVERSITY OF CHICAGO  
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