

REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS;

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD

AT THE

TWELFTH ANNUAL MEETING,

WHICH WAS

Held at Springfield, Mass. Sept. 19, & 20, 1821.



BOSTON:

CROCKER AND BREWSTER, NO. 50, CORNHILL.

1821.

All communications relating to the concerns of the Board may be addressed to

JEREMIAH EVARTS,
Missionary Rooms, No. 69, Market Street,
BOSTON.

The Missionary Rooms are open daily, during the hours of business.

DONATIONS AND CONTRIBUTIONS

Will be received at the Missionary Rooms, and by the following gentlemen; who, beside many others, have obligingly consented to act as agents of the Board, viz.

Dr. Wm. G. Hooker, Middlebury,	}	Vermont.
Dea. Nathan Coolidge, Windsor,		
Mr. D. S. Whitney, Northampton,	}	Massachusetts.
Mr. Samuel Tenney, Newburyport,		
Henry Hudson, Esq. Hartford,	}	Connecticut.
Timothy Dwight, Esq. New Haven,		
Mr. John Sayre, City of New York,	}	New York.
Rev. David Porter, D. D. Catskill,		
Rev. John Frost, Whitesboro',		
Robert Ralston, Esq. Philadelphia.		
Rev. Samuel P. Robbins, Marietta, Ohio.		
Mr. Charles B. King, Louisville, Kentucky.		
Samuel Postlethwaite, Esq. Natchez, Mississippi.		
Mr. S. C. Schenk, Savannah, Georgia.		

Donations will also be received by any member of the Board.

When a considerable sum is to be remitted from a distance, one of the following modes is recommended;—either to deposit the money in the United States Bank, any of its branches, the Mechanics' and Farmers Bank at Albany, the Eagle Bank at New Haven, or the Hartford Bank, to the credit of JEREMIAH EVARTS; or, in the second place, to obtain a draft from some bank, or responsible individual, payable to the order of JEREMIAH EVARTS. When money is deposited, the Treasurer should be immediately informed of the deposit, with the name of the depositor. If drafts on Boston cannot conveniently be obtained, those on other large towns will be equally acceptable.

TWELFTH ANNUAL MEETING
OF THE
AMERICAN BOARD OF COMMISSIONERS
FOR
FOREIGN MISSIONS.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Masons' Hall, Sept. 19th, and 20th, 1821.—Present,

The Hon. JOHN TREADWELL, LL. D.
Rev. JOSEPH LYMAN, D. D.
Hon. JOHN HOOKER,
Hon. JOHN C. SMITH,
Rev. JEDIDIAH MORSE, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Rev. HENRY DAVIS, D. D.
JEREMIAH EVARTS, Esq.
Rev. WILLIAM ALLEN, D. D.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Woods.

A letter was communicated from the Rev. Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and, also, letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carcy, of Serampore, and the Rev. T. Thomason, of Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The Recording Secretary being absent, Mr. Hooker was chosen Recording Secretary, *pro tem*.

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock, P. M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Ps. ii, 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. Dr. Lyman, Mr. Reed, and President Allen, were appointed a committee to present the thanks of the Board to the Rev. Dr. Morse for his sermon delivered this day, and to request a copy for the press.

President Day, Gov. Smith, and Mr. Evarts were appointed a committee to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, late Corresponding Secretary.

The Rev. Dr. Woods, the Rev. Dr. Lyman, President Davis, President Day, and Mr. Hooker, were appointed a committee upon the subject of the vacancy in the office of Corresponding Secretary.

The reading of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: Whereupon,

Resolved,

That it is not expedient at present to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended, that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer, as shall be found necessary.

The Annual Report being completed,

Resolved,

That the Report of the Prudential Committee be accepted and approved.

Whereas the Missionary Herald is published at the expense of the Board, and the profits are to be disposed of in such a manner as will most promote the interests of the Board, and of the missionary cause: And whereas it seems proper, that a suitable compensation should be made from these profits for the labor bestowed upon the work by that officer of the Board, under whose superintendence it is prepared and published: Therefore,

Resolved,

That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to determine what sum shall be allowed from said profits, as a just and reasonable compensation for the labor above-mentioned; taking into view any allowances made to the same officer of the Board for his other services, so that he shall receive, in all, no more than a fair compensation for his whole time devoted to the various concerns of the Board.

Resolved,

That whatever profits of the Herald shall remain, after the allowance described in the preceding resolution shall have been paid, be vested, under the direction of the Prudential Committee, as part of the permanent fund for the support of the Corresponding Secretary.

The Rev. JOSHUA BATES, D. D. President of Middlebury College, Vermont, SAMUEL HUBBARD, Esq. of Boston, and the Rev. WARREN FAY, of Charlestown, Mass. were unanimously, by ballot, elected members of the Board.

The Rev. Dr. Morse having given up his charge at Charlestown, Mass. and removed to New Haven, Con. requested not to be

considered as a candidate for reelection as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot.—

The Hon. JOHN TREADWELL, LL. D. <i>President</i> ;	} <i>Prudential Committee.</i>
The Rev. JOSEPH LYMAN, D. D. <i>Vice President</i> ;	
The Hon. WILLIAM REED,	
The Rev. LEONARD WOODS, D. D.	
JEREMIAH EVARTS, Esq.	
SAMUEL HUBBARD, Esq. and	
The Rev. WARREN FAY,	
JEREMIAH EVARTS, Esq. <i>Corresponding Secretary</i> ;	
The Rev. CALVIN CHAPIN, D. D. <i>Recording Secretary</i> ;	
JEREMIAH EVARTS, Esq. <i>Treasurer</i> ; and	
ASHUR ADAMS, Esq. <i>Auditor.</i>	

Resolved,

That any clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot.

The Rev. Dr. Proudfit being, by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon,

Resolved,

That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and, during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation, which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

Resolved,

That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to

the memory of the deceased, with an inscription expressing the high regard, which the members of the Board entertain for his excellent character, and invaluable services.

Resolved,

That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

Resolved,

That the next annual meeting of this Board be holden in New Haven, Connecticut, on Thursday, next after the 2nd Wednesday of Sept. 1822, at 9 o'clock, A. M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin, be a committee of arrangements for that meeting.

Resolved,

That the Prudential Committee be authorized to appoint a preacher at the next annual meeting, in case of the failure of the persons now appointed.

Resolved,

That the thanks of the Board be presented to those friends of the missionary cause, who have, in the most Christian manner, at their monthly concerts, united their alms with their prayers.

Resolved,

That the thanks of the Board be presented to all societies, churches and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

Resolved,

That the Board gratefully acknowledge the liberal and seasonable patronage continued during the year past, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interest of the American churches in efforts to evangelize the heathen world, is still increasing.

Resolutions of thanks were also voted,

To the Rev. Mr. Osgood, and his people, for the use of their church, on occasion of the public religious exercises, at the present annual meeting:—

To Col. Warriner, and the choir of singers under his direction, for their very interesting performances, as a part of the religious exercises of the occasion:—

To the Hampden Lodge, for the use of Masons' Hall, at the present session: and

To the families and individuals in Springfield, whose hospitality was experienced by the members of the Board.

Resolved,

That it shall be the duty of the Prudential Committee to compile and publish a Report of the Board, including the Report of the Committee for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the Minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer by the Rev. President Day.

REPORT

OF THE

PRUDENTIAL COMMITTEE.

BRETHREN,

AMID numerous indications of the divine favor toward the cause, in which the members of this Board are embarked, one event has transpired, which comes home to each of our hearts with all the poignancy of a personal affliction, while it rests upon us, and upon the friends of missions generally, with all the weight of a public calamity. Our beloved and revered Corresponding Secretary has finished his earthly course;—a course of pre-eminent usefulness, dignity, and Christian virtue, terminating at the seat of a highly favored mission, and in a manner most consoling to survivors, and honorable to the work, which had so long employed his best affections, and received the benefit of his efficient services.

It seems not less the dictate of justice and propriety than of feeling, to advert, on this occasion, to the many excellent qualities, by which our departed friend and associate was distinguished. The strictly religious integrity of his character, his disinterestedness in promoting the welfare of the church, his great prudence and sagacity in the management of important concerns, his habitual piety in acknowledging God as the only Foundation of hope, and the only Author of success, in attempts to meliorate the condition of man,—his enlarged benevolence, the genuine effect of Christian principle operating on a powerful understanding,—his strong and invio-

lable attachment to the missionary cause,—and his assiduous and laborious attention to the duties of his office, will not be forgotten by any, who were intimately acquainted with him; and, least of all, by those, who were so happy as to be associated with him, in exertions for the promotion of the Redeemer's kingdom. Of his superior intelligence, and his great practical wisdom, the world has abundant proofs in various writings, composed by him as a functionary of this Board, and published by its authority. His impressive exhibition of motives to activity in the divine work of sending the Gospel to the heathen; his animating appeals to the liberality, and to the kind and generous feelings of the Christian public; his convincing representations of the ability of the American churches, to take a vigorous and active part in the noblest of all charities; his earnest exhortations to the performance of acknowledged duties; and his easy and gentle, but complete, refutation of common objections, place him among the ablest and most successful advocates of missions. No man of discernment, who admits the Gospel to be a remedial system, intended for the salvation of mankind, can read the reports and addresses, which proceeded from his pen, without a full conviction, that the claims of the heathen world upon Christendom are irresistible.

Your Committee cannot refrain from expressing their deep sense of the great and peculiar loss, which they have experienced by this painful bereavement. They had long enjoyed the most unrestrained intimacy with the deceased. In numerous consultations, of a very solemn and sacred character, they had witnessed his uncommon industry, his superior judgment, and his fidelity in the service of his Divine Master. Uniformly kind, obliging, and respectful to his brethren of the Committee, he secured their cordial attachment; and, in the lapse of years, the affectionate interchange of thoughts and feelings ripened into the tenderest personal friendship. An intercourse thus formed, and thus cemented, could not be suddenly broken off, without tearing asunder some of the strongest ligaments, which bind the hearts of men together. The Committee doubt not they shall receive the condolence of their brethren, on this severe affliction. Indeed many assurances of heartfelt sympathy have already been communicated, from respected friends of missions in different and remote parts of our country, who were not acquainted with the man, whose memory they revere, except by his public character and his benevolent labors. The Commit-

tee, in their turn, and in unison with the feelings of the Christian public generally, condole with the afflicted family, from which its earthly support, and counsellor, and guide, has been suddenly removed.

But the family, and all other survivors, have great and heavenly consolations, while they contemplate the bright example and the favored exit of our departed friend and brother. He is not dead; but translated to a new and glorious life. As his earthly tabernacle was about to be dissolved, his love for the cause of Christ became more intense, his piety more elevated, his trust in God unshaken. He neither *lived to himself* nor *died to himself*. His life was a series of beneficent actions, begun from principle, pursued with ardor, and completed with holy triumph. His removal was in strict accordance with his progressive advancement in holiness,—a seemly continuation of the same uniform history;—the links, which connect the heavenly state with this vale of tears, shining with peculiar lustre. Though our dull organs of sense will never again hear his voice, or see his revered form, yet he speaks to us from heaven, in language which cannot be misunderstood. He urges us to self denial, to activity, to diligence, to resolution, to perseverance, in our exertions to make known the name of our Savior among the heathen nations. He admonishes us, that few will be the years, in which we can enjoy the honor and the privilege of serving our Lord, by our humble agency in causing his Gospel to be proclaimed; that the necessities of a world groaning under the dominion of sin are imperious, and must not be deferred; and that the command of our ascended Redeemer cannot be treated with indifference. especially in this day of increased means, of powerful encouragements, of divine attestations to the efficacy of the Gospel among the most depraved and barbarous of our race. He assures us, that if, distrusting ourselves, and relying upon the all-sufficiency of God, we faithfully discharge our known duty, we cannot fail of an eventual triumph and an eternal reward.

Let us then, brethren, listen to this monitory voice. Let us gird ourselves for unwearied labor. Let us follow the banners of the great Captain of salvation; and, however feeble in ourselves, let us expect ultimately to prevail through divine power, and to share, with all the marshalled hosts of the Lord, in that great victory over sin and Satan, which shall be celebrated in the regions of light, by songs of everlasting joy and praise.

In presenting this annual report, your Committee will follow the chronological order of the several missions;* and will then lay before the Board several other objects, which may seem worthy of particular attention.

MISSION AT BOMBAY.

THE last report brought down the history of this mission to the commencement of the year 1820. The missionaries were then in the regular performance of their various and accustomed duties. The same course was steadily pursued, with such interruptions only, as were unavoidable, from ill health and other causes. The general state of the mission remained much as it had been, during the preceding year; nor did the prospects of the missionaries appear to have been materially altered.

Mr. Nichols, it will be recollected, was brought near the grave by a severe and painful sickness, the first summer after his arrival at Bombay. A similar affliction was experienced by him, during the summer of last year. In the month of March, he removed with his family to Gore Bunder, a pleasant and elevated place, at the northern extremity of Salsette, open to the sea breeze, and very favorable to health. The occupancy of the government house, formerly a Catholic monastery, had been previously offered to him, so long as he should find it convenient and agreeable to reside there, by Maj. Kempe, the commandant of the island. "A great number of villages in the vicinity," says Mr. Nichols, in a letter to the Corresponding Secretary, "were accessible, and seemed to invite the labors of a missionary. Every day enjoying the sea breeze, our health was uncommonly good. On the 28th of April, we were joined by brother and sister Newell, for the improvement of the health of their little daughter. A variety of circumstances led us all to determine on remaining there, till near the commencement of the rainy season, which sets in about the 10th of June."

At this retreat, which offered the double advantage of a change of air and a new field of evangelical labor, the plan of the missionaries was suddenly interrupted. About the 20th of May, Mr. Nichols, his wife, and their little boy, were seized with the intermittent fever. The presence of Mr. and Mrs. Newell on this trying

* This order was professedly followed in the report of last year; but, by accident, the account of the Palestine Mission was inserted out of its proper place. The occasion of this mistake is explained in the *Missionary Herald* for June, p. 189.

occasion, was a great comfort to them, and is mentioned with gratitude, as a particular kindness of their Heavenly Father. It was necessary that they should visit Bombay, as soon as possible, for the benefit of medical attendance. They arrived at the house of Mr. Newell, on the 25th of May, in a very weak and distressed condition. Mrs. Nichols and the child recovered of the fever in about three weeks. The child, however, was immediately taken with another disease, which threatened speedy death. But he was kindly spared to the parents from this attack also. Mr. Nichols was confined to his bed for sixty days, during the hottest season of the year, unable to walk or stand. During all this time, he was visited by Dr. Taylor regularly once a day, and sometimes twice or thrice. The kind and gratuitous attendance of this gentleman, occupied as he is by professional and official engagements, deserves to be distinctly and gratefully mentioned. His services have always been cheerfully rendered; and he has gratuitously furnished medicines, when the missionaries have not been otherwise supplied. In this way, and especially by his attention and skill, he has prevented much expense to the mission.

As Mr. Nichols began to recover, he was advised by Dr. Taylor, and by Messrs. Hall, Newell and Bardwell, to enter upon a voyage to sea, with a view to a more complete restoration, than could otherwise be expected. In pursuance of this advice, he engaged a passage to Malacca. Mr. Graves, however, did not concur with his brethren, in regard to the expediency of the voyage; and, on re-consideration, Mr. Nichols concluded to give up the design for that time, and to wait further indications of Providence. The unavoidable expense of a voyage was an important consideration, in the minds of all the missionaries.

This long confinement, involving a painful interruption of customary labors and services, appears to have been endured by Mr. Nichols, with a filial disposition. "It is comforting to us, my dear Sir," he observes, in the letter before quoted, "to believe, that in all our afflictions we have the sympathies and the prayers of the Prudential Committee and of the Board. We are confident they will not cease to pray, that these things may work for us *the peaceable fruits of righteousness*; and that we may double our diligence in our calling, aware that *the night cometh.*"

Mr. Nichols was so far restored, as that he returned to his station at Tannah, sometime in October; though his health was not as good as it had been, previously to his sickness.

Mr. Graves has also experienced disappointments and afflictions. He has himself had several ill turns, brought on by various exposures, in travelling on foot to preach the Gospel to the perishing natives. In September, his infant son died, after a distressing sickness of three months, at the age of a year and a half. Within a few weeks afterwards, Mrs. Graves became the mother of twins, a son and a daughter, neither of whom survived the first month. The fond parents were again left childless, and mourned very tenderly over the tomb of their babes. Mr. Graves, in writing on this subject, expressed himself thus: "You will have heard of our sore family afflictions. Our dear little ones are all gone. This is a severe chastisement; but doubtless we needed it. May we be profited by it. The heaviest afflictions, without divine grace to bless them, will do us no good."

To the instances of sickness already mentioned, intelligence lately received from Bombay, makes it the duty of the Committee to add, that Mr. Bardwell has been driven to the painful necessity of leaving his station, in consequence of repeated and threatening attacks of the liver complaint. About four years ago he was brought into imminent danger by this disease, which returned, at different times, in subsequent years. He was again seized with it, in September of last year, and was then advised by his physician, as he had been in similar cases before, to try a change of climate, as the only effectual means of entire restoration. Having recovered of that attack, he was again seized in December more violently than ever before; and, for several days, was threatened with an abscess of the liver. By the favor of Providence he obtained relief from the violence of this attack also; but as he was far from being entirely cured, and was in constant danger of a relapse, and as he had made a long experiment of the climate, the missionaries resolved unanimously, at a consultation held on this subject, that it was his duty to embark as speedily as possible for Calcutta, and proceed thence to America, by the first opportunity. Their reasons, in favor of this voyage rather than any other, were, that it would be more effectual to the purpose intended, and that it would enable the Committee to assign to Mr. Bardwell some station more congenial to his health, if it should be thought inadvisable for him to revisit a tropical climate. The only other voyage in contemplation was one to the Cape of Good Hope; and this would probably have been not less expensive than a return to America. It was not without considerable anxiety, on the part of Mr. Bard-

well as well as his brethren, that the above mentioned conclusion was adopted; and much regret was expressed by him, that the circumstances of the case did not admit of waiting for the direction of the Prudential Committee.

On the 22nd of January, he embarked with his family for Bengal, on board the Bussora Merchant, and arrived at Calcutta the 4th of March. From a letter, written by Mr. Bardwell at sea, and another after his arrival at Calcutta, it appears, that the voyage had a favorable effect on his health immediately. So favorable was this effect, that he began to doubt, whether it were not his duty to return to Bombay; and, if he had not experienced so many attacks of the same complaint, he would have expected to enjoy comfortable health in India. As there were but two American vessels in port, at the time of his arrival, neither of which would sail within two or three months, he would of course spend some time at that central point of Christian exertions in Asia. While promoting the objects of our own missions, he would become acquainted with missionaries and their friends and patrons, of different religious denominations; and would profit by the accumulated experience, obtained in various situations, by so many different agents. It may be hoped also, that the more active friends of missions at Calcutta, on seeing a fellow laborer from a remote part of India, will be stimulated to increased exertions for the spiritual benefit of those vast regions, which Providence has subjected to British power.

It is probable that Mr. Bardwell sailed for Boston, in one of the vessels above mentioned, some time in the month of June; and he may therefore be expected in October or November. Should he enjoy vigorous health, he may either join some of the missions, which are in want of additional laborers, or be otherwise employed, as shall seem likely to promote the missionary cause in the most effectual manner; and thus an event, which is in itself to be lamented, may greatly conduce to the most desirable results. But whatever may be the issue of this trying dispensation, it is under the direction of Infinite Wisdom, and should excite neither complaint nor distrust.

Mr. Bardwell mentions with expressions of gratitude, that he had been very kindly received at Calcutta, by Mr. Ward, a merchant of Boston. Instances are becoming frequent, in which men of business, in foreign parts, have it in their power, and in their inclination, to cheer the faithful missionary, as he pursues his course

of evangelical labor. As the great work of evangelizing the world proceeds, these instances will multiply; and those, who have left their country and their friends, for the sake of proclaiming Christ to the heathen, will find new friends in their countrymen abroad, and in men of other countries, who will esteem it an honor and a privilege to co-operate in this benevolent enterprise.

PREACHING THE GOSPEL.

THE missionaries at Bombay do not forget, that, however important and necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means, which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the *foolishness of preaching* that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism. Where this divine institution is honored, and maintained with humble reliance on its Author; where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places more or less frequented, were in the constant habit of publishing salvation to the deluded thousands, by whom they were surrounded. Not seeing that fruit of their labors, which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement; and were only sustained, amid the sottish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays, by the command of Christ, and by those promises which ensure the final prevalence of divine truth over error and sin of every kind, and in every form.

In the joint letter of the missionaries, dated July 20, 1820,* they inform the Corresponding Secretary, that they have nothing new

* See the *Missionary Herald* for May, p. 145.

to communicate on the subject of preaching. They continued to make it a part of every day's employment to go out among the people, for the purpose of communicating religious instruction. They had made various itinerating tours, both on the island of Salsette, and on the continent; had held many evening meetings, at various school-rooms in Bombay, at which from 30 to 200 persons attended; and had been favored with a good degree of regularity in the conduct of these meetings. The hearers were of various sects;—Hindoos, Mussulmauns, and Jews. Generally a few females were present. The hopes of the missionaries were occasionally excited by witnessing the attention to their preaching. They experience many difficulties, however, from the apathy, and indifference of those, to whom they declare the awful truths of revelation. As darkness is in some small degree dispelled, the carnal heart discovers its enmity to the pure and holy doctrines of Christianity, and prompts, sometimes to frivolous objections, and sometimes to vehement reproaches. Conscience is roused into exercise, and the conflicting claims of inveterate superstition and evangelical truth sometimes produce a visible effect.

From the last joint letter, dated in January 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

"In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighboring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations.

"One special object of the tours we made in Salsette, and the northern coast opposite to that island, was, to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics, in this place, for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But these people are held in subjection to the priests, by a very precarious tenure. During the prevalence of the *cholera morbus*, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of Heaven; for which cause they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to

the Catholic church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities. The Hindoos are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favorably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

"We consider the lapsed Catholics in this region, as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Savior the means of bringing them out of the thraldom of idolatry into the glorious liberty of the sons of God."

On this narration the Committee would merely observe, that as the resources and influence of the Papal hierarchy are diminished, and the whole system is threatened with speedy dissolution, it is very possible that God may open the minds of proselytes to the Romish church, in different parts of the world, so that the pure light of the Gospel may shine into them. The Catholics of India, however ignorant and debased they may be, will not be bound by the iron chains of *caste*; nor will the name of Christianity excite opposition, as if it were a religion entirely unknown.

As a specimen of the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missionaries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says:

"It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear Christian friends at home, obtain faith and strength to labor and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal, either of ourselves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do, how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

"For the last three evenings I have held meetings at one of our school-rooms, in a part of the town where no such meetings have before been held. About 150 natives, mostly Hindoos, but some of them Mussulmauns, were present at each time. On such occasions, a number of our school boys sometimes sing one of our Mahratta hymns; but a discourse of an hour and a half, or two hours, is usually the only exercise. My own method has been, of late, to hold three or four meetings, night after night, successively. This seems to keep up the attention of the people, better, than when the meetings are held at periods, several days distant from each other. It is also more conformable to the custom of Hindoos, who meet to hear their own books read and expounded. In the compass of three or four discourses, an hour and an half or two hours long, a pretty comprehensive view of the Christian system may be given. During the last three or four weeks, I have held nine such meetings, in three different parts of the town. Some classes of people are more suspicious and shy of us than others; and such is their jealousy in some places, that we have not yet thought it expedient to hold such meetings in the school-rooms there. But I hope our meetings of this nature will be multiplied, as I consider them the most favorable opportunities, that we now have, for imparting Christian instruction to the natives."

"I have just returned from a meeting at our Jewish school-room," says Mr. Hall in a postscript, "where I delivered an address of an hour and a half to about a hundred persons, mostly Jews, among whom were a number of females. My subject was the portion of sacred history from the flood to the egress of the Israelites from Egypt, prefaced with a brief sketch of the creation, fall, and flood. From the blood of lambs, sprinkled over the doors of the Israelites in Egypt, typifying the blood of Jesus sprinkled on the heart of penitent believers, I took occasion to preach Christ crucified for sinners. My audience was very attentive; and I told them, that I hoped soon to deliver them two more lectures, at which they seemed much gratified. I have made some efforts to obtain other places, in addition to our school-rooms, for the accommodation of such meetings; but as yet I have been unsuccessful."

Mr. Hall had recently discovered a number of lapsed Catholics, and had labored with most of those, who were then in Bombay, endeavoring to turn them from Hindooism to the faith of Christ. They readily acknowledge the truth of Christianity, and do not attempt to defend the Hindoo system. They seem to be ashamed of

what they have done. On a particular occasion, Mr. Hall enjoyed a favorable opportunity of exhorting them, and appears to have made a considerable impression.

In the month of October last, Mr. Hall and Mr. Graves made an itinerating tour in company. Of this tour Mr. Hall gives the following brief account, in a letter to the Treasurer, under date of Oct. 17th. "This evening Mr. Graves and myself returned from a tour of nine days. We went in a boat; sailed round the island of Salsette; stopped at the principal towns, and many of the small ones; and also at Basseen, on the opposite continent, in the vicinity of which we visited a number of places. Nearly all the day-time was spent in preaching; and we had the happiness of proclaiming the Gospel to a great number;—to Hindoos, Roman Catholics, and Mussulmauns. May God own and bless these our feeble and unworthy labors."

Mr. Graves, speaking of the same tour, in his journal, says: "We enjoyed much, and published the Gospel to many."

From the extracts of his journal which Mr. Graves has forwarded to the Committee, the following passages are selected, as describing the manner and circumstances of his preaching.

"Jan. 14, 1820. In company with brother Nichols, visited Daruda, where the attention was such as made the day very interesting to us.

"15. Went to Chamboor with brother Nichols, where the people were unusually open and attentive. In the evening 20 or 30 were present. They were solicitous for our accommodation during the night, and would take no pay for entertaining us. Next day we visited several other small villages, and then separated for our respective homes. In returning, I came first to Murole, where large numbers heard the word attentively, and then to Koly Kullyan, a village of Catholics, with but two Hindoo houses in the place. Their common language is Mahratta, often corrupted with Hindoostanee, and a few Portuguese words. They had a school in their church to learn to *read* Portuguese and Latin; but very few *understand* either. It is most probable, therefore, that Mahratta will be the medium, through which these heathenized Christians will learn the Gospel. Several of them seemed pleased with the proposition of having a Mahratta school among them."

"Feb. 2. To-day another man told me privately, in such a manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; 'but,' said he, 'what will it avail to avow it publicly, and bring on me the contempt of all the people?' I endeavored again to show him the nature of true religion, and the necessity of regeneration, with the effect this would have on his fear of man."

"12. By making circuits on foot I have opportunities of addressing the Gospel to some, who might not otherwise hear it. I was enabled to-day, more freely than common, to recommend the Savior to a man on his way to an idol temple. He seemed to have some conviction of the truth, but left me to pay his worship to the vain, indecent idol."

"19. During the week I have dwelt much on the remission of past sins through Christ only; because this people imagine that a few hours of holiness, or rather of conformity to their religion of sin, will do away a whole life of iniquity."

"March 22. Meeting with two learned bramhuns, I invited them to the Redeemer, and told them, that if they would candidly examine the Christian religion, they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and *vice versa*. In regard to the worship of images our religions are contradictory; wise men should therefore examine thoroughly, and settle the point. They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.'"

"23. Went into the village of Worlee, where hitherto there has been no school, and engaged a large room for the purpose, where I hope people may sometimes be induced to assemble and hear the Gospel."

"April 2. To day was our communion in Bombay. After the exercises, I found it profitable and refreshing to go out with an elder brother, and hear him address the people."

"June 25. The people often demand miracles, and that kind of proof, which, if miracles were now wrought, it would not be consistent for God to bestow. They would have selfish desires gratified, for the first thing. They would have great characters, and whole cities, converted at once, that it might be no shame for them to turn. 'If all Euggypians do not conform to the Gospel,' say they, 'how do you expect that we shall? If Christians do not practise their own religion, how is it supposed that we shall leave our religion to embrace Christianity? And if that religion is true, and so important, why have not the English published it universally among us before you were born?' When any are apparently convinced of the truth of the Gospel, they are as far from complying with it, as the stones they worship."

"27. Conversed, among others, with a very rich man. He heard, as he usually does, with a respectful, and almost silent, attention. It affords much pleasure, that some will *hear*; though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those, who labored on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging.

"To-day I addressed the Jew, whom I often call upon, respecting the character of Abraham, and of that Prophet whom Moses predicted, and the promises and threatenings made to those who receive, and those who reject Him. The man said, 'perhaps the Messiah is come; but if any one is pious now, he will not be able to obtain sustenance.' I mentioned some promises respecting temporal things; and assured him he could never have a blessing, so long as he regarded his body, and the favor of man, more than God. 'In this way,' said I, 'you never can be benefitted by the Messiah—never can be a child of Abraham—never can be saved.'"

"July 30. As I was attempting to labor with two bramhuns, a Mussulman came up, and encountered them with such spirit against idolatry, and met with so boisterous a reply, that 30 or 40 were immediately collected. I then said, 'let us not quarrel; will you hear me read a little?' They all agreed to hear me; and I read the account of the death and resurrection of Lazarus; making a few re-

marks on several passages. But, as soon as the noise abated, they began to depart; and when I had finished reading, but five or six remained.

"In another place, I had opportunity to address 25 or 30, who had just come from their labor in the rice ground.

"Found a copy of the Ten Commandments, as they are considered and known by a few of the Catholics. They were so changed, as to contain nothing respecting images."

"Oct. 21. Visited Worlee, and had but poor opportunities of addressing the people, it being a very busy time with them as fishermen. But I returned by a temple, which I had not before visited, and which consists of four parts, dedicated to four idols. Here I had a favorable season, and urged the people to forsake their idols and receive the great salvation."

"Dec. 9. To-day it was said to me, 'Convert all your own people, and then attempt us.' I mentioned to them the contrariety of the Christian religion to the natural disposition of all men;—the necessity of regeneration;—that it was not the pleasure of God to convert all of any one nation, before any of another nation should be converted. His mercy is toward *all* nations; and he will take an individual here and another there, till all people will finally submit. I added, 'You need salvation and happiness. Why will you not accept it, while you have the offer? I intreat *you* to turn and be saved.' 'I can't tell,' said one, 'but I may hereafter. If it is written in my fates, it will be so. But at present I cannot.'"

"Sabbath, 11. After a very particular invitation, five or six men, and about 20 Catholic women, came to our house, and heard me read and expound the Scriptures."

"22. Saw, for the first time, the horrid ceremony of swinging on hooks, and addressed many of the people.

"Sabbath, 24. I had invited as many as usual to hear the Scriptures read; but the Catholics said, that it was not the will of their Padres*, that they should attend, and not one came.

"Jan. 6, 1821. Met with a Catholic priest from Bombay, with whom I conversed, and he received from me a Portuguese Bible."

At the close of a letter to the Treasurer, Mr. Graves observes: "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labors, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this divine gift: and we are still hoping, notwithstanding the meanness of our services and our own ill deserts, to see better days. We rejoice in the success of other missions, although ours seems as yet almost fruitless. I trust we have been witnesses for Christ; and that some honor will redound to him, in consequence of our poor labors."

Mr. Nichols, in a journal kept previously to his late illness, makes brief mention of several excursions for preaching. Under the date of March 4th, is the following entry.

* Fathers, the common name of Catholic priests, throughout the world.

“Returned from Trombe, a village 12 miles distant. On my way thither, had an opportunity of addressing the people of several villages. Tarried over night in the Government house there, and was kindly entertained by the Mussulman Kajee. On my way back, stopped at several villages, and addressed the people on the subject of the Gospel. At one place, a number of Catholics were present, and seemed to join ardently in what I said respecting the impossibility of obtaining salvation, except by Christ. A considerable number of people followed me out of town; and, when opposite to the Catholic church, I was invited to go in.”

Mr. Nichols complied with this invitation; and, seeing images of saints, strongly reprehended the practice of idol-worship, as directly contrary to the word of God. “These poor heathenized Christians,” he adds, “could only say, that they were directed so to do, by the great Padre at the other side of the world.”

For the last six months of the year 1820, Mr. Hall had delivered lectures, or sermons, regularly at his own house. Sometimes he had a hundred hearers, oftener not more than twenty, and sometimes not more than ten. He indulged hopes that the meeting might be perpetuated; and, in a private letter to a friend, he says, that of late he had taken more satisfaction in these and similar meetings, than ever before since he had been in the heathen world.

As to the number of such meetings, their frequency, and the manner of conducting them, each of the brethren is left to the guidance of his own discretion, and his own experience.

From the preceding details, and those which former years have furnished, it is evident, that numbers of the Hindoos have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the Gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points, in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan’s empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Though the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The Committee are gratified to hear them say, ‘that they consider the field assigned

them as important as they ever did; and that they rejoice in having devoted their lives to the work in that region.'

TRANSLATIONS AND PRINTING.

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed.

"The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee.

"In order to secure an entire uniformity, in the orthography of proper names, we have made out a catalogue of all, which occur in the Bible, with references to the places where they occur, and have written out the names in the Mahratta character. After the catalogue has passed the examination of us all, the orthography is to be agreed upon, and then to be uniformly adhered to. We have also made out a list of some of the most important Scripture terms, such as repentance, faith, grace, salvation, justification, righteousness, &c. the translation of which is to be fixed, and uniformly observed, whenever the terms occur in the same sense. Having made these arrangements, we hope we shall be able to execute an edition of the Mahratta Testament with a good degree of correctness and despatch."

It will be recollected, that previously to the labors of the year, of which the Committee are now giving the history, the Gospels of Matthew and John, and the Acts of the Apostles, as well as the book of Genesis, had been printed. The unprinted parts of the New Testament, at the date of the last communications, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision and improvement, ready to be printed, whenever remittances should be made for that purpose. The expenses of the printing department had exceeded the funds, remitted for that specific object, by more than a thousand dollars, taking into the estimate the whole period during which the press had been in operation; and the Committee have remitted to the East, for the general purposes of translations and printing, a considerably larger amount, than has been thus appropriated by the donors. It would be a happy circumstance, if the general funds of the Board would authorize a

vigorous use of the press, in the midst of a vast population, among whom books could be very extensively distributed; and the Committee earnestly look forward to the time, when the extraordinary liberality of the Christian public shall enable them to employ the art of printing, not only at Bombay, but in several other destitute regions, as a powerful instrument in the diffusion of divine truth.

In regard to the *distribution* of books, the demand for them will depend much on the number and extent of the schools connected with the mission, and on the frequency and direction of the preaching circuits, in which the missionaries move. They think it desirable to be well supplied, at all times, with portions of Scripture and short tracts. They had sent far into the interior a quantity of Gospels and tracts by Kader Yar, mentioned, in the last Report, as a hopeful convert, whom they had baptized. He had gone to Hydrabad, his native place, where, and on his way thither, he would distribute the books. It would be deemed an acquisition to the cause, if two or three faithful natives could be obtained, who would travel in different parts of the country, and put suitable tracts into the hands of those, who might be likely to profit by them. This plan is suggested by the missionaries, and will probably be carried into effect, should God see fit to bless their labors, and give them converts to be employed in so promising a service.

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

“Dec. 21, 1820. This is the greatest day and night of the Mussulmaun festival in honor of Moogdum, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should think) nearly a thousand lamps. To-day and yesterday I gave away 12 Hindoostanee Gospels of Matthew;—all I had. I might perhaps have given away hundreds to those, who could read them well. There were comparatively very few Mahratta people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversing with the man, in order to make known the way of salvation. He was, I think, the most inquisitive and attentive Parsee, with whom I had ever spoken.”

To an inquiry of the Corresponding Secretary, whether Hebrew Testaments could be advantageously distributed among the Jews of Bombay, the missionaries reply, that scarcely any Jews of that region can read the Hebrew language; but that a few copies could be given to foreign Jews, who visit that place from Persia and

Arabia, and who might, on their return, carry the word of God into these countries. It is not to be doubted, that the London Society for evangelizing the Jews will cheerfully furnish the requisite number of copies for this purpose.

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

“We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more than defrayed the ordinary expenses of our press, for these six months past.

“Since our last communication we have printed *A View of Christian Doctrines*, expressed generally in the words of Scripture, making a pamphlet of 70 pages 12mo; and a short tract of 12 pages. We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) a Mahratta translation of Ostervald’s Abridgment of Scripture History; and we are now printing for the same Society a series of Mahratta tracts, consisting of the History, Discourses, Parables, and Miracles of our Lord, with the Sermon on the Mount, and the History of Joseph. We print an edition of 2,000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society’s agents, and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past.”

It must indeed be a pleasing reflection to every enlarged and liberal mind, that modern exertions for the advancement of Christian truth, patronized by Societies in different parts of the world, so often and so essentially aid each other; and it may safely be taken as an indication that God is about to bless all mankind with his Gospel, when so happy a union of efforts is forming among his servants, and so wonderful a combination of instruments and agents is brought to bear upon one grand design.

In regard to the printing business, the departure of Mr. Bardwell seemed an irreparable loss to the mission, as no other of the missionaries was sufficiently acquainted with printing to conduct that department. A second application, however, was made to Mr. Garrett, (whose case will be mentioned in the account of the Ceylon mission,) to join the brethren at Bombay, and take the charge of the press. Though it was at first apprehended, that he could not be spared from a contemplated establishment on the Coromandel coast, the Committee have since learned, by a private letter

from Mr. Garrett himself, that he was about to repair immediately to Bombay. It is probable that he joined that station in April last, and entered directly upon the duties of the printing-office. This is the more important, as considerable work for the press is already engaged; and a recent application had been made to print an English and Mahratta Dictionary of about 2,000 pages 4to, which would be a work of between one and two years. A schedule of books and tracts, which had been printed before July 1820, with the number of copies remaining on hand, has been transmitted, and may be found in the appendix to this Report.* An additional supply of types had become necessary, some of which Mr. Bardwell was expecting to obtain at Calcutta, and others he thought might be better cast in this country. On his arrival he will be able, from his practical acquaintance with this subject, to furnish the information requisite to place the printing establishment in a condition to be extensively useful, at an expense quite moderate compared with the value of the object.

EDUCATION OF NATIVE CHILDREN.

THE general plan of supporting schools, under the superintendence of the missionaries, for the gratuitous instruction of heathen children in reading, writing, arithmetic and the principles of Christianity, continues in operation, as in preceding years. The confidence of all, who are competent to judge on the subject, is unabated in the efficacy of this plan, especially if pursued for a considerable length of time. By means of these schools heathen prejudices are destroyed, the minds of the young are enlightened and invigorated, the sublime truths of the Gospel are brought home to the conscience, the curiosity of parents and other relatives is excited, the inquiry for books is increased, and the way is prepared for a better race to succeed the present generation. The most favorable opportunities of communicating religious instruction are connected with the schools. In the rooms employed for this purpose, religious meetings are held more regularly than elsewhere; and even during school hours, "it is not uncommon to see from 20 to 50 persons standing around the doors to hear the boys read, and repeat their lessons, catechisms, hymns, &c."

* See Appendix, A.

Soon after the present Governor of Bombay, the Hon. Mountstuart Elphinstone, had entered upon the duties of his office, which took place near the close of the year 1819, Mr. Graves made application, as was customary, for a passport to visit the schools on the continent. A passport is necessary for any person, who is about to leave the islands of Bombay and Salsette. On this occasion, the police declined giving a passport. Soon after, a similar application by Mr. Hall was declined, in like manner. Mr. Bardwell subsequently called upon the Governor for another purpose, when his excellency introduced the subject of the native schools on the continent. He made many inquiries; and seemed to apprehend, that too rapid advances would be made against the prejudices of the natives, and that the public peace would thus be endangered. At the same time, he expressed his approbation of the general object. Without solicitation, he observed he should consider the subject of the missionaries being permitted to visit the schools under their superintendence on the continent. In a subsequent conversation with Mr. Hall, his excellency requested, that a statement of the object of these schools, and of the manner in which they are conducted, might be made out by the missionaries, and submitted to his perusal. In the mean time, he gave Mr. Hall permission to visit them, intimating that the general question was under his consideration.

A formal memorial was therefore prepared and addressed to the Governor, on the 15th of April, 1820. In this document, a copy of which has been transmitted, the missionaries describe the object of their schools, as being to impart useful knowledge to the children of the natives. They mention the peculiar benefit, which is derived from these schools by the children, who must otherwise receive no instruction at all, or that which is very inferior. They enumerate the kinds of knowledge taught, and describe the manner in which knowledge is communicated. They urge, that the scheme of instruction adopted must subserve the interests of a correct system of morality, which is revealed no where but in the Scriptures. They express an earnest desire, that the system of religion contained in the Scriptures may be made known to the inhabitants of that country; and a hope that their schools may be promotive of this end, though the effects must be gradual. They are not aware, that the object of their schools is at all different from that of the free schools so liberally patronized in other parts of India, and particularly by the Governor General of Bengal.

In conclusion, the memorial states, that no considerable degree of success can be realized from the schools, unless they are visited and inspected by the missionaries themselves; that the system of free schools, which has been introduced at each of the presidencies, and is carried on so vigorously in Bengal, will be of incalculable utility to India; that the missionaries are very desirous of devoting no small part of their time and abilities to this very important object; that, while they gratefully acknowledge their obligations to the government of the Bombay presidency, for the facilities hitherto afforded, they hope no obstacle will arise to the continuance of the schools now in operation, or the establishment of additional ones, as means may be furnished; and that the magistrates of the Concans, who are well acquainted with the school operations on the continent, will bear favorable testimony both to their nature and tendency.

To this memorial a favorable answer was returned by the Governor's private secretary, who was instructed to say, that, with the explanation, which the missionaries had given, his excellency had no objection to their visiting the schools on the continent. He suggested some cautions, however, lest a pretext should be given to the bramhuns to represent their religion as interfered with.

On this transaction the Committee would only remark, that, as the genuine tendency of missions and schools is more and more perceived by their effects, all doubt as to the duty of professed Christians to promote them will be removed in every part of India, as has been the case in Bengal.

About the middle of last year, the Jewish school at Bombay experienced quite an interruption. From some religious scruples, as was supposed, the Jews established a school of their own for their children, and the school of the missionaries was, for a time, almost deserted. But many of the boys soon after returned; and it was presumed, that, within a short time, the usual number would attend.

In the last joint letter of the missionaries, an account of this part of their labors is comprised in the following paragraph.

"Our schools are in a state of progressive improvement. We have at present five schools on the continent, seven in Bombay, two at Tannah, and seven in Mahim and the vicinity; making in all twenty one. The average number of children in a school is about 50, making the aggregate number of 1,050 heathen children, who daily receive Christian instruction, and are taught to read and write, by the liberality of our fellow Christians at home. We consider our schools as a very important part of our mission; and are confident, that they will be the means of effecting much good."

As the Board and the Christian community have heretofore been made acquainted with the management of these schools, the missionaries do not deem it necessary to go into details on this subject. There are some incidental notices, however, in their communications, to which it may be well to advert. The journal of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavored to impress the minds of the boys with the truth, that God can hear and perceive without bodily organs. Told them, that these organs in the human body avail nothing when the spirit is fled; that the soul is our percipient and chief part; that we can think, and love, and hate, without the use of our bodies; that, as they could conceive of created spirits hearing and perceiving without bodies like ours, so God, a Spirit that formed the bodily organs of man, could certainly perceive all things without them; that as the body of a man could not be a friend without a soul, so beholding a lifeless image with the eyes, or fixing it in one's mind, could not constitute acceptable worship. But if we worshipped the true God with our spirits, it would certainly be acceptable to Him, as he always beheld us.

"Then, as usual, I attended prayer. The boys stand silent; and the teachers, of their own accord, always require them to raise and unite their flat hands, as is their custom when paying reverence, or making earnest requests. It is very seldom that any disturbance occurs during prayer. There is reason to think that this exercise tends to fix their attention on divine things. I have heard objections, from some or other of the parents, to almost every thing else, which we do in regard to the schools; but I have heard of none, on account of attending prayer in them."

Beside superintending free schools, several of the missionaries had attempted something, in the way of giving education in their families to needy children. Mr. Nichols, before his last illness, had paid particular attention to several boys, who had been instructed in his family, and for whom he provided food a while; but the objections of the natives to any intercourse, which might endanger their caste, made the business embarrassing.

It appears, however, from a private letter of Mr. Nichols, written after his return to Tannah, that he had obtained eight native boys to be kept in a course of domestic instruction, principally under the care of Mrs. Nichols. They are daily taught the doctrines and duties of Christianity, both by conversation and books, in their own language. They are promising, and give no doubtful evidence of attachment to their benefactors.

Mrs. Graves had taught a few children, who came to her for instruction, and principally with a view to learn English. In Mr. Hall's last letter to the Corresponding Secretary, under date of Jan. 17, 1821, is the following account of a school in his family.

"Mrs. Hall has lately taken into our family, as boarding scholars, several half-caste children. This little school imposes on her an arduous and reponsible task, as she has not only the care of their instruction, but also the care of clothing most of them. Her health is at no time very good, and it is doubtful whether she will be able to endure so much fatigue, as necessarily attends her present charge. If she should continue this little school, it will give a trifling profit for the funds of the mission. This is one argument for continuing it; and an additional one arises from the prospect, that the children will derive both temporal and spiritual benefit from it. It is in part a matter of charity."

An orphan child, which had been taken by Mr. Bardwell to be educated in his family, was left in charge of the other missionaries. The circumstances attending the baptism of this child will be interesting to the Board. The account is taken from the last joint letter.

"Yesterday being the last Sabbath in the year, and the season of our quarterly communion, our meeting was held at Mr. Bardwell's, and was rendered peculiarly solemn and affecting by the consideration, that we were shortly to part with brother Bardwell and his family, without much prospect of seeing them again in this world. On this occasion a Hindoo infant, that had been deserted by its parents, and taken up by a benevolent lady, and committed to Mrs. Bardwell, to be maintained by money appropriated to the support of heathen children in the families of missionaries, was baptised and received the name of CAROLINE SMELT."

Difficulties continued to exist, on the subject of obtaining orphan children to be educated in the families of the missionaries at Bombay, which had been little anticipated, when the first communications were made respecting this interesting design. On a more thorough acquaintance with the character of the natives, it was found, that their prejudices were excessive, with regard to having any of their people become the inmates of Christian families.

Mr. Graves mentions, in his journal, that having built a cooking house in his yard, chiefly for Hindoo boys, he had made particular exertions to obtain some to live with him and be instructed. Though they had the most explicit assurances, that their caste would not be violated; and though vast numbers are extremely poor, and suffer with hunger, yet the offer of food and clothing does not move them, or their parents, to endanger the religion of their ancestors. "They understand it to be our ardent wish," says Mr. Graves, "to induce their compliance with the Gospel. To conceal this wish has not seemed consistent, either with compassion, or with Christianity. Many of the people are well acquainted with us; and, I think, have confidence in our veracity, and our good usage of those with whom we have to do. But they are watchful against any influence from the religion of Christ."

It being so difficult to obtain native children to be educated by the missionaries, several societies and individuals, who had provided for the support of such children, have, in consequence of the various publications of the Board on this subject, directed that these appropriations should be otherwise applied. In some cases, the donors have directed, that the payments already made should be considered as expended in the support of native free schools; in others, that the provision should be transferred to Ceylon; and in others still, that the sums already paid, and to be paid hereafter, should be placed among the general funds of the Board. It has been a cause of much regret, that the hopes and desires of patrons should have been in any measure disappointed. The best that can be done, in any case of unavoidable disappointment, is, to reach as near as possible to the object first aimed at, but necessarily relinquished. And since a Christian domestic education cannot at present be imparted to indigent Hindoo children, in the manner first contemplated, the Committee are gratified in reflecting, that much has been done, on a more general scale, to enlighten the minds of the rising generation, and thus to prepare them for the reception of the Gospel.

On receiving a letter from Mr. Fisk, communicating the intelligence, that benevolent individuals in Charleston, Savannah, and Augusta, had conceived the design of supporting three free schools, in, or near Bombay, to be named after those places respectively, the missionaries were highly gratified. They immediately selected the first school, which had been established by them in Bombay, and a fine school it is, they say, and denominated it the Charleston school. One of their schools at Tannah is denominated the Savannah school; and one at Mahim, the Augusta school.

Acknowledgments are made by the missionaries for the Christian kindness and sympathy manifested towards them, by their friends, and the friends of the Redeemer, in their native country. The medicines, the books, the provision for the support of themselves, their schools, and their press, are very gratefully received. As the cause of missions is advancing on this side of the Indian peninsula, their hearts are occasionally cheered with the society of a brother missionary. From incidental notices it appears, that they were favored with visits from Mr. Fyvie, and Mr. Horner, fellow-laborers in that part of the world; and that Mrs. Fyvie was in the family of Mr. Graves, at a season of severe domestic affliction.

Among general notices of the mission it should be mentioned, that Mr. Graves has erected a house, at a moderate expense, for his residence at Mahim. It would seem, that this effort was made in consequence, partly of rigid economy, and partly of anticipating, to a small extent, his regular stipend. When completed, it will be more to his mind, than such houses as he could hire; and the expense of rent will be saved. He expresses an earnest desire, that an additional laborer should be sent to his station.

It is a cause of gratitude that, amidst the various sicknesses, which the missionaries have had to bear, the health of some of their number has been so well preserved. In a letter to the Treasurer, dated Aug. 25, 1820, Mr. Hall says: "I have been very highly blessed with health myself. Indeed, I never had better health than at present. I seem to be growing stronger: but would remember, that the strong have no more security against death than the feeble. My dear partner is at present in good health, though a short time since she had a severe attack of fever."

Mr. Hall expresses a hope, that two more laborers may be sent to strengthen that mission. "In this," says he, "I may be selfish. They are certainly wanted, and greatly wanted here. But they may, I am aware, be still more needed elsewhere. I feel greatly tried with the prospects of our mission. God forbid that any of us should labor a little, and then faint, and do no more. We all need, and it is comforting to know that we have, the prayers of the Board, and of thousands; but above all that we have, if true to Him, the intercessions of One, *who ever lives to make intercession for the saints according to the will of God.*"*

* After this part of the Report was completed, a letter came to hand from Mr. Hall, written a few days subsequently to the date of the last joint letter, though before the embarkation of Mr. Bardwell. The following paragraph contains some important facts not mentioned elsewhere.

"Our public letter would have been more full, had it been prepared more leisurely, and in our usual way. Its deficiencies may be supplied by private communications with Mr. Bardwell. Much more might be said of our schools and preaching. I have not time to enlarge. Five of our schoolmasters are Jews, and we are likely to have a sixth. During the present month, one new school has been opened at Panwell; and one has been opened on Salsette, which is not in the last account. Two more, as we expect, are soon to be opened in two large towns on the coast; and then we shall have a chain of schools, which will open to us a missionary range on the continent, of more than fifty miles in length. My present intention and hope are to make this tour in the course of next month. Mr. Graves has also the same tour in contemplation. Such tours afford very extensive opportunities for preaching the Gospel;—a circumstance which gives additional importance to our schools."

MISSION IN CEYLON.

THE last Report brought down the history of this mission to the commencement of the year 1820. Direct communications from the missionaries mentioned the arrival of Dr. Scudder at the stations; but left Messrs. Winslow, Spaulding, and Woodward on their way thither. From a private letter, however, it was stated, that the four brethren just named, who embarked at Boston, June 8, 1819, and spent a little time at Calcutta, had reached the scene of their labors by different routes. Particular accounts of the latter part of their voyage, of their arrival, and their subsequent labors and proceedings, have been received at different times, during the past year. Messrs. Winslow and Spaulding, with their wives, had a pleasant inland passage from Columbo, by boats, accompanied by the valued and respected friend of our mission, J. N. Mooyart, Esq. They reached Jaffna on the 18th of February. The vessel, in which Mr. and Mrs. Woodward embarked at Calcutta, came near being wrecked, and was driven into Vizagapatam, where they were kindly received by Messrs. Gordon, Pritchett, and Dawson, missionaries of the London Missionary Society. After the vessel was repaired, they re-embarked, and were landed at Trincomalee, whence they had a favorable journey through the wilderness, to Jaffna. On the 3d of February, they joined the station of Messrs. Richards and Meigs, at Batticotta, where the services of another missionary were much wanted, in consequence of the feeble health of both the brethren there. The hospitable attentions of the Wesleyan missionaries at Trincomalee, and the land air, contributed much to restore the health of Mr. and Mrs. Woodward, which had suffered during their boisterous and hazardous voyage from Calcutta.

It is to be recorded, as an occasion of peculiar gratitude to the all-gracious Disposer of events, that the health of our missionaries in Ceylon, generally, was much better during the year now under review, than we had reason to apprehend it would be. Mr. Richards to the astonishment of all, who were acquainted with his case, has been gradually recovering from a disease, which kept him long on the sides of the grave. By the utmost caution, and by discreetly using all his strength to the best advantage, he has been able to render essential service to the mission. Mr. Poor,

also, whose health had been seriously threatened for a considerable time, and whose labors had been necessarily suspended, recommenced preaching in Tamul early in the year 1820, and appears to have pursued his customary routine of labor, down to the date of the last intelligence. And one of the most remarkable providences, relating to this mission, was the arrival of Dr. Scudder at Jaffna, sometime before his fellow passengers from America, just as his professional knowledge was most needed by Mr. Meigs, then in imminent danger. The effect of medical skill was very apparent, in removing an attack of a most threatening aspect, and in preserving a life of great importance to the mission. The Committee are not aware, that any of the newly arrived brethren have been afflicted with sickness during the year.

The merciful interposition of providence in preserving the lives of the three senior laborers in this missionary field, when appearances were much against the probability of their continuance in this world, deserves to be remembered as an answer to the many prayers, which have been offered in their behalf, and as an inducement to constant intercession for our dear brethren, who have gone from our own churches, and domestic circles, to preach Christ where his name has never yet been known.

After Mr. Meigs had recovered from the severity of his disease, (which was an inflammation of the lungs, preceded by a long cough and great debility,) he was advised to take a voyage to the southern parts of the island, to promote his entire restoration. This voyage was accomplished, greatly to his benefit, between March 10, and April 20, 1820. As the account which Mr. Meigs has given of his tour, is quite brief, and yet sufficiently full to answer common purposes, it may be proper to quote it in this place.

“Of my visit to Columbo, I need only give a brief outline. On the 10th of March, I left Batticotta, and, after a very pleasant voyage, reached Columbo on the 18th, and found my health and strength considerably restored. I was very kindly received, and hospitably entertained, by the different missionaries at Columbo. Since the departure of Mrs. Chater and her children for England, Mr. Chater has removed from the fort, and taken up his residence about two miles from it, where he has more immediate intercourse with the natives. At this place, also, he has erected a very decent house for public worship, sufficiently spacious to accommodate a large number of hearers. Besides preaching in Cingalese, Portuguese, and English, he is much engaged in translating the Scriptures into the first mentioned language.

“The Wesleyan missionaries now in Columbo, are the Rev. Messrs. Fox, Clough, and Calloway. Mr. Gogerly, who is also a licensed preacher, has the care of their printing establishment. While in Columbo, I spent the greater part of

my time with the Wesleyan brethren. The preaching of the Gospel in three languages, superintending schools, translating the Scriptures, and especially the care of their printing establishment, which has now become large, open a wide field of labor, in which they are very diligently employed.

"From the Hon. and Rev. the Archdeacon of Columbo I received every attention and kindness, which I could desire. The Rev. Mr. Bisset sailed for England in January last, with Governor Brownrigg and suite. Since that time, the Rev. Mr. Lyon has arrived from England as chaplain, and is now stationed at Columbo. It was my intention to go as far as Point de Galle, and I engaged a passage to that place; but a violent storm, which lasted several days, prevented my going. After having been in Columbo nearly a month, feeling an anxious desire to return to my family and friends, I embraced the first opportunity of going to Jaffna. Leaving Columbo on the 15th of April, I arrived at Batticotta on the 20th, after a very pleasant voyage. Neither in going, nor returning, did I meet with any disaster. The Lord made my way prosperous and pleasant; and, in a very considerable degree, granted the object I had in view; namely, the restoration of my health. To him be all the praise."

This extract brings to notice the gratifying fact, that many Christians, of different denominations, are carrying on the same divine work harmoniously; and thus are becoming more assimilated to each other, because more and more resembling Christ. In this manner the proof is constantly accumulating, that the kingdom of the Redeemer will advance, till all men shall acknowledge its sway, and rejoice in its glorious triumphs.

In the last Report it was mentioned, that Mr. Garrett had embarked for India, with a view of being employed to superintend the press, which had previously been furnished for the Ceylon mission. After a favorable passage, he landed at Tranquebar July 29th, and met the assembled missionaries at Tillipally, on the 10th of August. They were greatly rejoiced at his arrival; especially as they began to feel deeply the want of an active printing establishment, in order to the full success of their other operations. Their disappointment must therefore have been great, on finding, that insuperable obstacles were interposed to his residence on the island.

Immediately on Mr. Garrett's arrival, the missionaries communicated that fact to the government, through the kind agency of the venerable Dr. Twisleton, Archdeacon of Columbo; and requested permission for their newly arrived brother to be associated with them in the labors of the mission. Sir Edward Barnes, the Lieutenant Governor, directed his secretary to reply, that government did not deem it proper to allow any increase of the American missionaries in Ceylon, and that Mr. Garrett could not be permitted to reside there. The Archdeacon returned this answer

with expressions of regret, that government should have thought it necessary to refuse the application. Soon after this result was made known to the missionaries, an order of government was received, dated Aug. 24th, requiring Mr. Garrett to leave the island within three months from that date. Not a little surprised by the receipt of such communications, the missionaries supposed, that the Lieutenant Governor might be under some misapprehensions, which a full exhibition of facts might remove. They prepared a memorial,* therefore, in which they call the attention of government to the inoffensive and salutary nature of their mission; to its entire freedom from all secular and political interests; to the express approbation, which the mission had received from Sir Robert Brownrigg, the late Governor, after he had known its effects for more than three years; to the patronage, which it received from government at its very beginning, and the encouragement which it derived from the advice and countenance of the principal persons in the island, particularly the Governor, Sir Alexander Johnstone, then Chief Justice, Archdeacon Twisleton, and the Rev. Mr. Bisset; to the schools, which the missionaries had established, and in which more than 800 boys were receiving the benefits of education, and preparing for various spheres of usefulness among their countrymen; to the expenses, which had been laid out, with a view to future labors, at four different stations; to the express permission of government, communicated in an official manner, June 18, 1816, to set up a press for the use of their mission; and to the various preparations made by the Committee at home, in the course of several years past, to establish a press in Ceylon, in accordance with the declared views of the existing authorities of the island. In conclusion, the missionaries request, that Mr. Garrett may be permitted to remain with them, at least until the pleasure of the king's government may be known.† To this memorial an answer was returned, dated Sept. 22nd, stating, that the Lieutenant Governor felt averse to admitting any foreign missionaries into the island; that the British government was making laudable efforts to inculcate Christianity among the heathen; that, in his opinion, the labors of American missionaries might be more advantageously expended upon the heathen of their own continent; and that, should the number of English missionaries prove insufficient, time will remove the difficulty. He therefore adheres to his original determi-

* See Appendix B. † Appendix C.

nation, and trusts that Mr. Garrett will lose no time in making arrangements for his departure.*

As it was impracticable to obtain a passage directly to America from Ceylon, and as the rainy season would commence before a conveyance would offer to any of the principal ports of India, the missionaries thought it expedient to request, that the time allowed Mr. Garrett might be extended two months, till the heavy rains should be over. It appeared to them, also, that justice to themselves, and to the cause, required them to make another communication, with a view to set before the Lieutenant Governor a more correct view of the reasons, which induced the Christian public of America to support missions in Asia, than seemed ever to have fallen under his notice. They were desirous of making known the fact, that all the subjects, on which objections were offered to American missionaries being employed in the eastern world, had been attentively considered by themselves and their patrons, before they embarked from their native shores. In a second memorial, after preferring their request, that the period allowed for Mr. Garrett's residence might be extended two months, they enter into a formal examination of the principles, upon which that mission was commenced, and had been supported. They describe the relative situation of the heathen in America, and the heathen in Asia; advert to the state of Ceylon, in regard to Christian instruction, particularly at the time when the American mission was established there; and infer, that there is room for their services. They admit it to be the duty of American Christians to communicate the Gospel to the heathen of America, and rejoice in the great resources, possessed by British Christians, for diffusing a knowledge of Christianity in the east.† This memorial was forwarded to the venerable Archdeacon, to be communicated by him. In the letter, which inclosed it, the missionaries say: "We cannot but hope, that eventually our mission may approve itself to government, and be viewed in a more favorable light than it is at present. At any rate, our own exertions shall not be wanting to be harmless and without offence."

Not obtaining any alteration of the Lieutenant Governor's decision, they immediately resolved, that having done all in their power to retain Mr. Garrett in the island, they must now consent to his speedy departure. At the date of their last communication, he

* Appendix D. † Appendix E

was about proceeding to Negapatam, on the Coromandel coast. From a private letter, written by Mr. Garrett in December, it appears, that he was then at Tranquebar, uncertain as to his future destination; and another letter written by him in February, informs his correspondent, that he expected soon to join the mission at Bombay, where his services, as a printer, were much needed. He felt very severely, as did his brethren, the painful disappointment, of which the particulars have now been related; but he appears to have submitted to it, with a truly Christian temper.

In reviewing this correspondence, the Committee cannot refrain from expressing their sorrow and regret, that the government of Ceylon should have felt disinclined to allow Mr. Garrett to reside there. It may be hoped, however, that the Lieutenant Governor will see cause to alter his opinion, as to the need of more missionaries on the island, and the propriety of countenancing and patronizing faithful men, of whatever country or communion, who are actuated by an earnest desire to promote the salvation of souls. The unexpected difficulties, which the missionaries had been obliged to encounter, though perplexing and embarrassing for the time, may yet lead to happy results; and it may hereafter appear, that Mr. Garrett will have been placed at the very station, where he could do most for the cause.

At the commencement of the mission in the district of Jaffna, a powerful argument in favor of that station was, that the language there spoken is the same as that of the neighboring continent; and of course the labors of missionaries, who are familiar with that language, may be employed among the millions of southern India. To this field the minds of the missionaries were strongly drawn, by various considerations, at the date of our last intelligence from them. They had for some time had the subject under particular consideration; and nothing but the want of funds prevented their entering immediately upon a new establishment in that region. Though there are a few missionaries on the Coromandel coast, nothing like an adequate supply of Christian instructors is to be found in a single district; while extensive and populous parts of the country are entirely shrouded in the darkness of paganism. The Danish missionaries at Tranquebar received Mr. Garrett very cordially, on his first landing there; and hailed the co-operation of American Christians, in the great work of preaching the Gospel to the heathen, as a joyful event in itself, and most encouraging to all, who had previously entered the field of missionary labor.

Soon after the last missionaries arrived in Jaffna, it was concluded to occupy the station of Oodooville, as soon as practicable. The church and parsonage, though much decayed, were capable of being repaired, and of answering valuable purposes. In this place, which has a large population, and is six miles from Batticotta and four from Tillipally, the mission has had a school for several years. In June, Messrs. Winslow and Spaulding removed thither, and were advantageously situated, in regard to the various objects of their attention.

There were urgent reasons, also, why a mission family should reside at Panditeripo. With this design preparations were made, and Dr. Scudder took up his residence there in July. As he was now to occupy a new station, it seemed desirable that he should receive a license to preach. In obedience to the instructions of the Committee, he had attended to the study of theology on his passage, and subsequently to his arrival, so far as circumstances would admit. At a regular meeting of the brethren, according to the custom of the American churches, he was examined and approved. Mr. Poor being left alone at Tillipally, in consequence of Dr. Scudder's removal, Mr. Woodward joined that station.

The only hesitancy, as to the occupation of Panditeripo, arose from the want of funds. To obviate this difficulty in some measure, Dr. Scudder expended, in the necessary repairs, several hundred dollars of private property, which he carried with him; trusting that it will be refunded, in some way or other, should his family have need of it.

EDUCATION OF HEATHEN CHILDREN.

It does not appear, from any communications which have come to hand, precisely what alterations have been made, with respect to the number of schools and pupils, in consequence of the large reinforcement, by which the mission had been strengthened. Doubtless a very considerable impulse has been added to the business of instruction.

Taking into view how much the missionaries had suffered by ill health, it is quite remarkable that their schools should have been so little interrupted. The process of making these multitudes of heathen children acquainted with the rudiments of human learning, and the simple but most sublime truths of our holy religion, has regularly advanced. Useful knowledge has been communicated;

the conscience has been formed, by the aid of a perfect standard; the dormant powers of the soul have been called into exercise; and the seed of the word has been sown, some of which, it is no presumption to say, has sprouted, and is now in blossom. May the great Lord of the harvest cause it to produce a glorious increase.

The common schools for the instruction of native children are conducted upon such a plan, as cannot fail to approve itself to the understandings of parents, while the pupils are gradually made acquainted with knowledge of the most important kind. A full description of these schools, and of the other missionary operations, as in existence at Tillipally, is contained in an account of that station lately received, which was drawn up by Mr. Poor with great care and judgment. This document relates to the state of things, as they were about the close of last year. The Committee deem it highly valuable, as it illustrates the real tendency of Christian exertions among a heathen people. Though it will be published at large in the appendix,* some of the information which it contains may with propriety be introduced, in a condensed form, under the various topics which this Report is designed to embrace. From the journal of Mr. Meigs at Batticotta, and from letters written by the other missionaries, it appears, that the same system is pursued at all the stations; at least with respect to its material parts

When Dr. Scudder arrived, Mr. Poor had nine common schools under his superintendence. Of these, two have been transferred to the care of the station at Oodooville, one to the superintendence of Dr. Scudder, and one has been suspended, on account of the sickness of the schoolmaster. Four new schools have since been established, in villages near Tillipally; leaving nine under Mr. Poor's care still. In these nine schools the names of 426 boys are enrolled as pupils, of whom two thirds, or three fourths, are actually in school from day to day.

These schools are first collected by persons, who wish to be employed as teachers. At the commencement of these operations, the teachers are heathens from a double necessity: no native Christians can be found; and, if they could be found, they would not be able to collect pupils from heathen families. But the course of instruction, in the schools, tends to break down the heathen prejudices of teachers and learners. Even the smallest boys spend a part of the time in committing easy catechisms to memory. They cannot attend school a single month, without having some of the

* See Appendix F.

first principles of religion and morality imprinted on their minds. As they advance in learning, and are able to write on the *ola*, they are employed in copying, and committing to memory, Watts's catechisms, the Sermon on the Mount, and a selection of passages from the Scriptures. Ostervald's Abridgment of the Bible is introduced into three of the schools, and will be introduced into all of them. In all of them, a short system of morality, composed by a native Christian on the coast, is now used. As there are no printed books among the people, except those introduced by the missionaries; and as the children are never taught the use of the printed character unless in the mission schools; it is of great importance to have a variety of printed books, in the Tamul character, at the disposal of the missionaries at each station. The schools under the care of Mr. Poor have enjoyed the benefit of Scripture tracts, printed by the Columbo Bible Society; other tracts, printed at Tranquebar; several sets of tracts kindly presented to the mission by the Wesleyan missionaries; and a little volume, written by the venerable Swartz. A printing press in vigorous operation would be a great benefit to the schools, as it would enable the missionaries to vary their books and their exercises, as the expanding minds of the children, and the circumstances of the natives should require.

In estimating the effect of the course of instruction, which has been pursued, it is to be remembered, that the knowledge obtained by heathen children, in their own schools, is of no real value. What few schools exist among the heathen population, and without the influence of Christian missions, are of the most miserable kind. The teachers are poorly remunerated; the parents have no public spirit on the subject of education; and the children, after being merely taught to write the Tamul character on the *ola*, remain ignorant of all that it concerns them to know, in regard to their conduct in this life, and preparation for the life to come. The mission schools are all commenced at the solicitation of the people, which is brought about principally by the agency of those, who expect to sustain the office of teachers. From whatever motives the pupils are collected, the effect of the schools is most salutary. No objection is now made to the course of instruction pursued by the missionaries; even the sons of bramhuns attending school, and learning the catechisms without scruple. Though pupils are not forbidden to read their heathen fables, yet, as the missionaries examine the boys

in those studies only, which they have recommended, the result is, that the most important things are most studied and regarded.

A constant superintendence of all the schools, and a frequent inspection of them, are indispensable to their success. Mr. Poor is much assisted, in this important branch of missionary operations, by his interpreter Nicholas, who was mentioned in the last Report, as having been admitted to the church. Several of the elder and more intelligent boys, also, are now able to render very essential services in this business, and are thus trained up for great usefulness hereafter. On Wednesday evening of each week the schoolmasters of the station, and the boys of the family school, or boarding school, are all assembled at the mission house. The objects of this meeting are, to inquire into the state of the schools, to teach the masters their duty, to communicate religious instruction to them, and to pray with them. At these meetings, the masters have recited a book, containing a compend of the Christian religion, and have attended to some historical parts of Scripture. On the last Wednesday evening of the month, they bring a monthly report, containing the daily attendance of the boys, and a particular account of their progress in learning.

As the wages of the masters are in proportion to the daily attendance of the boys, there is a strong inducement perpetually operating to keep the schools as full as possible. To extraordinary diligence, either in master or scholar, small rewards are occasionally given, and with great effect.

The support and education of children in the families of the missionaries, is becoming a very important and promising part of their beneficent exertions. The Board and the Christian public have long been aware, that children can be supported in Ceylon, at a small expense, in the mission families, where they can enjoy all the benefits of Christian instruction and domestic superintendence. A sufficient number of children can be obtained for this purpose, and a selection can be made of those, who give evidence of competent talents, and a docile temper.

When Dr. Scudder arrived at Tillipally, there were twenty seven boys in the family of Mr. Poor, forming what is called, for the sake of distinction, the *boarding school* of that station. Of these boys, nine removed with Dr. Scudder to Panditeripo, three were dismissed, and one died. When Mr. Poor's last communication was written, the school had again risen to twenty five, of whom two were on trial, and the rest were received and named, according to

directions from benefactors in America, by whom they were supported. Seventeen of these boys spend half their time in English studies; and the first class has construed several small English books into Tamul. The boys of this class are able to interpret English in Tamul on common subjects, but more especially on subjects of a religious nature.

All the boys in the boarding schools have peculiar opportunities for gaining religious knowledge. Much pains is taken with them on the Sabbath; and the evening of that holy day is spent in giving religious instruction to them, and to the other members of the missionary households. On Tuesday evenings a conference is held with them; on Wednesday evenings they attend, as has been stated, a meeting of the schoolmasters; and on Friday evenings they recite a weekly lesson, and undergo an examination as to their conduct, their progress in study, &c. Mr. Poor has the satisfaction to state, that the boys "who have been longest in the school, and have most influence over the other boys, are most exemplary in their conduct, and render much assistance in forming the habits of the smaller children." The following testimony to their regular performance of religious duties, and to the propriety of their daily conduct, cannot be read, the Committee are persuaded, without deep interest. "For a year or two past," says Mr. Poor, "they have been in the habit of coming together at their bungalow, early in the morning, and between eight and nine in the evening, for social prayer. This practice they adopted of their own accord. Many of them, we have evidence to believe, are regular in their attention to secret prayer. It often occurs to us, that should children, in any school in our country, manifest the same love for religious conversation, the same attention to secret and social prayer, and the same regularity in their conduct, that these do, it would hardly be doubted, but that they were influenced by the Spirit of God; but we know that a desire to please us, and to gain our favor, may induce these children to go far, in their attention to religious things. I speak of them only as hopeful subjects; if they have root in themselves, they will abide."

The selection of girls to be educated in the mission families is a more difficult undertaking. The prejudices of the natives are very obstinate on the subject. From time immemorial, females here, as in all other heathen countries, have been kept in a state of hopeless depression. Their minds have been left uncultivated, and they have aspired to nothing above the condition of servitude

and degradation, in which they were born. To Christianity alone must they look for any melioration of their state and character. Mr. Poor had found it difficult to obtain female children to be educated in the family; and quite embarrassing to take suitable care of them, after they were obtained. Still, the value of the object was so great as to encourage him to persevere. At the last dates, there were eight under his domestic care. They had made considerable proficiency; and were employed part of the time in various branches of industry, and part of the time in study. The prejudices of the people were yielding on other subjects; and it may be confidently expected, that when they see the effects of female education, they will no longer remain opposed to it.

The number of children in the boarding schools of Batticotta, Oodooville, and Panditeripo, the Committee are not able to state. At the former place, there were more than twenty at the beginning of last year, and the number has since been increased. It is probable, that not far from a hundred youths of both sexes were in the mission families of the four stations, at the close of 1820; and that the common schools, under the superintendence of the missionaries, contained more than a thousand pupils.

In looking forward to the probable effects of this course of labor with the rising generation, the Board will bear in mind the following considerations; viz. that nearly all the children, at Tillipally and its neighborhood, who are taught to read, belong to the schools of the mission; that of course the missionaries constantly appear in the character of benefactors, to all the children, who will be likely to exert an influence when grown to manhood; that the organization and superintendence of schools are the most successful means of procuring a regular audience, on the Sabbath, to attend the preaching of the Gospel; that the adult population can be approached in no other way so beneficially, as through the medium of their children; and that a patient, laborious, constant attention to the education of children, without expecting or desiring any reward but their good conduct, affords evidence of disinterestedness, and an earnest desire to do good, which neither the pupils, nor their parents, nor any other class of persons, can refuse to acknowledge.

Public worship is regularly attended on the Sabbath, at all the stations. The mission families, domestics, school boys, and other

natives attend. The whole number at Tillipally varies from 200 to 400, the usual number being about 300; the greater part of whom are children. Prayers are offered in the church, accompanied by the reading of the Scriptures, morning and evening through the week. The boys at the station, and some other natives, are present at these seasons. During several months that Dr. Scudder and Mr. Spaulding resided at Tillipally, they frequently made known the great truths of the Gospel in the neighboring villages, wherever access could be gained to the people, in the house, by the way, or in the field. And since they have removed to other stations, Mr. Woodward follows the same course. At first they were obliged to preach by an interpreter; but their assiduous attention to the language so far conquered it, that two of the newly arrived missionaries, Messrs. Winslow and Woodward, preached in Tamul early in November, only eight months after they became settled on mission ground.

Preaching has also been regularly attended at a *rest house*, in the neighborhood of Tillipally, on Sabbath afternoons, for more than three years. Several of the head-men are usually present, and many others, who are unwilling to meet at the church. A striking effect of the preaching at this place has been, that a school-master, strongly addicted to heathenism, has been induced to bring his boys with him to this place of worship; and, after a long conflict with his old prejudices and feelings, has at last placed his school under the care of the missionaries. Evangelical labors have been continued, at all the stations, in the neighboring villages, and among the people generally, as the health of the missionaries, and other circumstances, would permit.

In regard to the effects of preaching, though the adult natives are slow to believe the message of salvation, and stupid in their superstitions and idolatries, still there are many encouraging appearances, especially among the boys of the schools. At Tillipally, several of these boys have furnished much reason to hope concerning their personal piety. Mr. Poor has proceeded with great caution in forming an opinion of their character; and has deemed it best not to admit any to a profession of their faith in Christ, till after a long trial. Beside these, there are several boys, belonging to heathen families of principal importance in their neighborhood, who have been long and particularly instructed in the truths of Christianity, and, "who are fully convinced of its superiority to

PREACHING THE GOSPEL.

heathenism." A female, also, a sister of Nicholas, has long had concern for the salvation of her soul, and has no confidence in the religion of her fathers. Malleappa, who was mentioned in the Report, as having gone to Columbo, returned to the mission in the course of the year past, the occasion of his absence having been On the 7th of May, 1820, this promising youth, who has been of material benefit to the mission, as a schoolmaster, catechist, general assistant, was admitted to a profession of religion, and joined to the church, in the presence of 400 natives. He is now static at Oodooville. An African girl, whom Dr. Scudder took with his family from this country, was admitted to the church, at the same time.

It is painful to state, that Suppen, who has been mentioned heretofore as giving promise of piety and usefulness, has been borne down by parental authority, and by the universal custom of the people, among whom he has been kept secluded from intercourse with Christians, as to have complied with heathen practices. The conflict in his own mind has not ceased; and he more recently obtained the privilege of living at one of the mission stations. This indulgence was granted to his earnest importunity.

At Batticotta two hopeful converts, Philip Matthew and San Sagaren, have given satisfactory evidence of genuine conversion both by their religious experience and their habitual good conduct. Philip had been educated a Protestant from the age of eight years, and had no peculiar trials to encounter, in joining himself to the people of God; but it was far otherwise with Sandery. He belonged to a heathen family of consequence. He had property, which he was obliged to relinquish; and relatives who would cast him off. To endure all the sacrifices, involved in this state of things, he deliberately made up his mind; but his uncle, who had brought him up from childhood, by persuasions, intreaties, and threats, induced him to persevere, that he would not make a profession of Christianity at the time contemplated. This happened when Mr. Meigs was laboring under severe illness; and very probably the difficulties of the young man were increased by that circumstance. Philip was admitted to the communion, however, and the season was very solemn and interesting.

In looking at the general concerns of the Ceylon mission, the occasion to take grateful notice of the benefit, which it derives from an active, and benevolent member, who, while he princi-

desires to remove spiritual diseases, is able, by his medical skill and experience, to relieve the pains of the body. Many persons are favorably affected towards the missionaries, in the first instance, by the medical relief, which they are now able to impart; nor is the good effect of this benevolence confined to the objects of it. Others, who live at a considerable distance, become acquainted with any cure that takes place, and regard the kindness of the physician as a proof of sincerity on the part of those, who have come so far to labor for the benefit of strangers. The practice of medicine suffers peculiar embarrassment from the poverty, ignorance, and superstition of the natives. It seems very desirable, therefore, that some promising young men, from among themselves, should be properly instructed in the healing art. Mr. Warren, during his short course of beneficence, had taken a young man from Jaffnapatam to assist him in the care of the sick. The young man, whose name is George Koch, has been in other employment since the death of Mr. Warren, at least a part of the time; but, as Dr. Scudder can fit him for usefulness in the practice of medicine, he has again put himself under the care of the missionaries, and is very serviceable in various respects. A boy of good promise has been selected, in reference to this object, to whom Dr. Scudder has given the name of Whelpley.

It has been a subject of regret with the Committee, that the state of the Treasury would not allow of so large remittances, for the purposes of education in Ceylon, as the wants of the children, and the openings of Providence, seemed to require; nor even as seemed to have been already pledged by the previous remittances, taken in connexion with donations given for this express object. The missionaries themselves have been under apprehensions, in respect to a regular provision for their own continually recurring necessities; and have been obliged to avail themselves of credit, in order to proceed at all in their various operations. This necessity has arisen in part from the want of frequent opportunities to remit money to the east; but principally from the straitened circumstances of the Treasury, and the pressing demands from other quarters. Quite recently a considerable bill has been paid, drawn by the missionaries, and negotiated through the kind agency of a Wesleyan missionary, and his Society in London. At the present rates of exchange, this mode of supplying the mission is disadvantageous; and would be avoided, were funds at hand to keep remittances somewhat in advance of estimated expenditures.

It is a very gratifying fact, that missionaries of different Societies co-operate harmoniously in Ceylon, where they often meet for united prayer and mutual counsels. In many instances, the missionaries of this Board have experienced kindness from their brethren engaged in the same work, sent forth by the principal missionary societies in Great Britain. But on no occasion has greater promptness been shown, than by the Corresponding Committee of the Church Missionary Society at Calcutta, who, when it was known that a printer had arrived in Ceylon, and the press sent from America could not readily be found, immediately resolved to present a press to the American missionaries; a resolution which was not carried into effect, only because Mr. Garrett was obliged to leave his contemplated station.

It ought also to be mentioned, as a pleasing and favorable circumstance, that the house of Arbuthnot, De Monte, & Co. at Madras, through whose agency several remittances have been made to our eastern missions, generously declined receiving the usual allowance for transacting business of this nature; and, in a polite note to the Treasurer and to the missionaries at Bombay, offered their gratuitous services on similar occasions in future. Edward A. Newton, Esq. of Boston, expecting to reside several years at Calcutta, has made the same generous offer; and has expressed the utmost readiness to promote the interests of this Board, and of the cause of missions generally, by every means in his power. When gentlemen of great respectability in the commercial world lend the influence of their names, their example, and their valuable services, to the work of spreading the Gospel, it may be taken as one indication, among many others, that commerce will eminently assist the progress of divine truth.

MISSION AMONG THE CHEROKEES.

In turning to the exertions of the Board, among the Aborigines of our western wilderness, there is much to excite gratitude for the past, to inspire hope for the future, and to impel forward in an enterprise, which has received signal tokens of the divine approbation. It is now the universally admitted duty of American Christians to send the knowledge of Christianity to the scattered tribes within our own borders. The missions, already undertaken among them by this Board, have obtained favor with the government of the

United States, with the Christian community, and with the people, for whose benefit they were primarily intended. Perseverance, an attentive observation of Providence, an unshaken reliance on the power and promises of God, and a careful eye to every practicable improvement in the system of operations, will not fail of the most desirable success and the most glorious reward.

In the course of the past year, the mission among the Cherokees has been strengthened by the arrival of the Rev. William Potter, and Dr. Elizur Butler, who have entered with zeal and activity into the labors of their brethren. Mr. Potter was ordained to the holy work of an evangelist, soon after the last annual meeting of the Board, by the association of ministers in Windham county, Con., under whose auspices he had been previously licensed to preach. Dr. Butler completed his medical education in Connecticut, not long before he entered upon the work, in which he is now employed. Both had been recently married to persons, who, as well as themselves, had for some time looked forward with pleasure to the commencement of these benevolent labors. They set out on their journey about the first of November, and reached Brainerd the 10th of January. Nothing of importance befel them, other than the ordinary occurrences of travelling at an unpleasant season of the year.

STATION OF BRAINERD.

The various operations at Brainerd have been carried forward, as the health of the missionaries, and the resources at their disposal, gave the ability. The school has continued, with as little variation in regard to numbers, as could reasonably be expected. In the beginning of last month, there were 87 Cherokee children, 57 boys, and 30 girls, actually in the school, beside the children belonging to the mission families. There were also 15 Cherokee children belonging to the school, who were then absent, for various causes. The pupils had regularly proceeded in their studies, passed the stated examinations with credit, and were advancing to maturity with all those incitements to industry and virtue, which belong to a Christian and civilized country. More assistants to carry on the business of education, in its various branches, to the best advantage, were urgently needed; particularly a young person of each sex, possessing vigorous health, good judgment, and a love for the work, to be employed in the superintendence of the

children, when out of school. This want, it is hoped, the Committee may hereafter be able to supply. These children, collected from the wilderness, and placed under the direction of Christian benevolence, are indeed a precious deposit. Every thing should be done for their improvement, which can possibly be effected. Soon they will be mingling with their countrymen, and imparting their acquired character to others, and they to others still, in a wider and still wider range. No time is to be lost. The principal difficulty lies in selecting the best agents, which our Christian community is able to supply, for this labor of love. But if the Board, and its friends in every part of the country, look to Him, who has the resources of the universe at his disposal, there is reason to believe that He will provide such instruments, as will be acknowledged and honored by himself, in the communication of his mercy.

Among the events, which particularly concern the school, it is to be noticed with gratitude, that several of the boys were uncommonly serious, at the date of the last intelligence; and that there was a general disposition to listen to religious instruction. A considerable number of boys and girls had been selected to be supported as beneficiaries, and had received names prescribed by their patrons. The little Osage captives, concerning whom the sympathy of many has been excited, were taken from the mission in the summer of 1820, by order of the government, to be restored to their tribe with other captives, as one mean of preserving peace between the Osages and the Cherokees of the Arkansaw. The negotiation failed however; and the little girl, removed so many hundred miles, amidst the damps and exhalations of autumn, sickened and died, not far from the mission established by the Board, on the Arkansaw. In the hours of sickness and languishing, she exemplified the sweetest submission; repeating the hymns, which she had learned at Brainerd; and, it is probably not too much to hope, that out of the mouth of this babe the Savior may have perfected praise.

A great part of the labors of the year at Brainerd have been expended upon the erection of mills, which are of particular importance, not only to the comfort of the missionaries, but to the progress of civilization among the natives. The saw-mill commenced working about the last of November, and the grist-mill some months afterwards. They both promise well; and it is hoped they may become a source of profit to the mission. The

foundation of the saw-mill, however, is found to be insecure, notwithstanding great caution was used by a very experienced millwright; and, in consequence of this disappointment, a considerable additional expense must be incurred. It does not appear, that much has been done in reference to other buildings. The house for the accommodation of female pupils is still unfinished. It was commenced at the suggestion of the President of the United States, when he visited Brainerd, the cost to be defrayed by government; but various impediments have retarded the building, the agent not having had funds at his disposal, and the remittances from the Treasurer of the Board not having been adequate to the other expenses of the mission.

The agricultural department of missionary labor has not yet yielded that profit, which was hoped and expected from it. This is owing to several causes:—to the multiplicity of cares, which have divided the attention of the missionaries;—to the time devoted to buildings of various kinds;—to the necessity of hiring laborers, some of whom proved unfaithful, and others incompetent;—and to the want of assistant missionaries, in sufficient numbers, and of a suitable character, to direct the industry of the boys in the most beneficial manner. On the subject of farming, the following extract from the journal kept at Brainerd, under the date of July 2, 1821, will show the views of the missionaries themselves:

“Last fall we sowed about four acres, on the margin of Chickamaugh creek, with Timothy seed; and are now well satisfied, that fine meadows may be made on the low land near this stream. We have gathered a fine quantity of hay from this little piece. The grass was waist high and very thick. But unless we can have more help as assistant missionaries, we despair of ever extending the agricultural business to much profit, any farther than labor can be performed by the boys of the school. These do exceedingly well for boys of their age and opportunities; but we greatly need one or two pious men to labor with them, and direct this important branch of their education. We find it quite too much for one man to teach the school, and labor with and instruct such a number of boys out of school. Mr. Chamberlain has taken most of this labor upon himself, until his health has so entirely failed, that he is scarcely able to teach the school. The other brethren are necessarily so much engaged in their several departments, that it is impossible for them so to attend to the labor of the boys, as to do them justice, or to render their labor as profitable as it otherwise might be. We are therefore extremely sorry to hear from the Treasurer, that the funds of the Board are too low to admit of sending more help at present. We are often obliged to send this large company of boys into the field, without any one to teach or direct them. Two or three able, faithful, devoted young men, having health and strength of body, and taking each fifteen or twenty of these boys under his direction while out of school, might, with their assistance,

perform much labor in clearing and cultivating land; and, at the same time, render most essential service in training them to habits of industry and good management. While the boys were in school, such young men might be usefully employed in putting tools in repair, or in pursuing their other labor, as health and strength would permit. If we are not greatly deceived, we do not desire this help for the sake of lessening our labors, or cares; but because we think it would tend to the more rapid improvement of the children; and, ultimately, with the divine blessing, prove a saving of expense to the mission."

In accomplishing the original design of the Committee, as well as with a view to relieve the brethren at the present exigency, two assistant missionaries, one from Vermont and the other from Ohio, have been directed to join the mission at Brainerd, and are now probably on their way thither. They have small families, and are strongly recommended as qualified to discharge the various duties, which will there devolve upon them. Should they arrive in safety, it is probable that one will assist Mr. Hall at Taloney.

During the year past, there has been much sickness among the members of the mission families. Few have escaped; the greater part have suffered severely. Yet it should be mentioned with gratitude, that no adult connected with the mission has been removed by death, and that the children of the school have been remarkably healthy. The very arduous labors of all, but especially of the females, have doubtless produced much of the sickness, which they have endured. The Committee sincerely regret that so heavy a burden has fallen upon those public-spirited and devoted females, who have addicted themselves to this service of the saints. They have well nigh sunk under the various and distressing weight of care, which has continually rested upon them. As hired assistance could not be obtained without difficulty, and when obtained was often worse than none, they determined to manage the domestic affairs, with the aid of the female pupils between the hours of school. Some estimate of the labor performed may be made, when it is stated, that one of the female assistants, who was far from enjoying good health, had, as her charge, to iron for 120 persons, and to mend the clothes of more than 50 boys; and that another, who had a weakly child to nurse, superintended the washing, beside teaching the school for the girls. A worthy matron, who gratuitously spent three months in the labors of the mission-family, writes as follows concerning them: "When we take into consideration the attention, which the sick required, the reception of company, cleaning of house, making of

candles and soap, &c. I am astonished that so much could have been performed. It would be much for the cause, if some pious woman, a good manager, and in good health, could be sent to superintend the kitchen, and the mission table. O may no thoughtless, useless, inexperienced female ever add to the burden of the dear sisters at Brainerd."

Though the Visiting Committee could not conveniently attend the examination of the school, and inspect the concerns of the mission, as would have been desirable, yet a considerable number of gentlemen of intelligence and respectability, both clergymen and laymen, in the course of every year, travel some distance out of their way to witness the moral process, which is here going on. The opinion formed by men of candor and benevolence has uniformly been, as your Committee have good reason to believe, highly favorable to the design here developed, and to the manner and spirit, in which this design is carried into execution.

STATION OF TALONEY.

Mr. Hall has had the sole charge of the school and domestic concerns of this station, since his removal thither in May 1820. During the winter months, the average attendance of pupils was from 20 to 25. As the spring opened, the number increased; but the ill health of Mr. Hall and his wife was so frequent, and the difficulty of procuring hired labor so great, that the school suffered not a little embarrassment. It is greatly to be desired, that a faithful and laborious farmer should reside with the teacher, at each station where a local school is established. The farmer should be qualified to take the place of the teacher, in case any exigency should require it. With ordinary industry, food could easily be obtained for two small families from the produce of the farm, and the pasturage of the neighboring woods. Mr. Hall has four acres of cleared land, of which three are planted with corn. He keeps four cows, and has an excellent garden of culinary vegetables.

Many of the natives have been inclined to meet on the Sabbath for religious instruction, whenever Mr. Hall has been well enough to read the Scriptures, converse upon them, and lead in prayer. If ill health prevented these customary exercises, it appeared to excite deep regret, in the minds of those who commonly attended. But perhaps by no circumstance was the introduction of Chris-

tianity into a heathen neighborhood more marked in its effects, than by the change which it produced in the observation of Christmas. It may seem a solecism to speak of Christmas, as observed in a heathen neighborhood; but though a solecism in words, it is not inconsistent with the fact. The American Aborigines extensively, even those of them who know not that there is such a thing as sin, or salvation, or that such a person as Jesus Christ ever appeared in the world, have learned by the pernicious examples of stragglng whites, that there is a season, somewhere about the winter solstice, devoted to feasting, sports, brutal drunkenness, and quarrelling.

But to return, from this short digression: Mr. Hall had given notice, that there would be a meeting for religious worship on Christmas, at the school-house. More than a hundred Cherokees assembled, and many Africans. "The transactions of this season were more interesting to us," says Mr. Hall, "because last Christmas every man in the neighborhood was drunken; and many of them continued so for nearly a week. Now there was not one about our house, who did not conduct with propriety, except a white man. After meeting, about thirty Cherokees took supper with us. Although there is not a soul here, who gives evidence of being converted to God; yet I think there is a very visible improvement in the conduct of all classes, and I trust that God will ere long display his mighty power.

STATION OF CHATOOGA.

The school at this place, which was mentioned in the last Report, never got into very successful operation. There was no good school-house erected; and the natives were dilatory in making the preparations, which they had promised. Mr. Milo Hoyt found it difficult, also, to obtain comfortable things for house-keeping. It was therefore deemed advisable to suspend the school, till the arrival of laborers, who should have had more experience in teaching, and for whose maintenance more thorough preparation could be made. The original reasons, for a station at this place, remain in full force; and the Committee hope to possess the means of supplying the spiritual necessities of this destitute neighborhood.

STATION OF CREEKPATH.

The very favorable prospects, with which a school was established at this place, and the glad sounds of the Gospel began to be proclaimed, still continue. A little church has been formed; the saving operations of the Divine Spirit appear to have been experienced; and several late accounts unite in declaring, that the hopeful converts walk together in love, and enjoy the favor of God. Among the most remarkable displays of divine grace, which the history of missions furnishes, is to be reckoned the hopeful conversion of Mr. John Brown and so many members of his family. Five years ago, not an individual of this family knew any thing of the Gospel. In the heart of a heathen country, most of them knew nothing of the language, in which alone it seemed possible that they should hear the Gospel; and the father was obstinately bent on removing several hundred miles into the wilderness beyond the Mississippi. Yet, at this day, behold both parents, two sons, three daughters, and a son's wife,—eight in the whole,—apparently the children of God, and heirs of immortality. In the first instance, Catharine, a favorite child in the bloom of youth, is sent to an infant school, in an infant mission, at her own importunity, to acquire the rudiments of an education. While there it pleased the Sovereign Dispenser of spiritual favors to impress upon her mind the importance of religious truth, and to open her heart to the reception of the Gospel. Two years afterwards a younger brother comes to the school, and is religiously affected, in consequence of the faithful exhortations of the sister. They visit the paternal home together; and the worship of God is commenced where heathenism had reigned without a rival. The parents began to awake, and to inquire; salvation is proclaimed by the missionaries; and the result has been stated. Well may it be said, "Salvation has come to this house." Well may we exclaim, if such are the triumphs of the cross, let its heralds be sent to every heathen neighborhood upon the face of the globe.

In October last, the chiefs at Creekpath wrote a letter to the missionaries at Brainerd, expressing their thanks for the school, which had then been in operation about six months, and bearing testimony to the fidelity of Mr. Butrick, during his residence among them.

Soon after Mr. Potter's arrival at Brainerd, he was assigned to take the oversight of the little church at Creekpath, and to super-

intend the school. He immediately went thither, and Mrs. Potter joined him in March. Catharine Brown has assiduously attended to the duties of an instructress of the female pupils; thus freely imparting to others, what she had freely received from the Christian community. The little flock was anxiously expecting to be refreshed by the affectionate counsels and paternal benediction of Dr. Worcester, as he passed at no great distance, on his way from Huntsville to Brainerd; but his strength was too much exhausted to admit of any deviation from the most direct course. Brainerd he greatly desired to reach. There it seemed proper to Infinite Wisdom that his remains should be deposited. There it will long be remembered, that a holy man, on an errand of mercy to the forsaken and the lost, having invoked upon the lambs of the flock the care of the great Shepherd, encouraged faithful laborers in their work, and borne his dying testimony to the excellence and glory of the missionary cause, committed his departing spirit to his Savior and his God.

In looking at the general results of the mission among the Cherokees, the Committee would gratefully advert to the progress, which these people are now evidently making in civilization; a progress, which bears a true proportion to their knowledge of the Gospel. In the autumn of last year they resolved, in a national council, that if parents placed their children in the schools of the mission, they should not be taken away, till they had obtained a good common education. The council also took measures to encourage the learning of mechanical trades, by promising a set of tools, at the public expense, to apprentices, who should have learned trades, and were ready to commence business for themselves. And what evinces a greater advance still, the country has lately been divided into eight districts, in each of which a court-house is to be erected by the people, where justice is to be administered by persons designated to that office. One of these new court-houses is already erected within 11 miles of Brainerd, and is now used for public worship.

From a part of the journal, written about two months ago, we select the following passage, as illustrative of the advances making in domestic economy, and the comforts of life. "When we are riding in different parts of the nation, we often think how it would animate and encourage thousands of Christians to see the pleasant families we pass and visit;—to behold the marks of their industry,

within doors and without;—their fields of corn and droves of cattle and swine;—and, above all, to hear these dear people converse on the subject of redeeming love, some of them giving delightful evidence of growth in grace, and others desiring to be instructed in the way of eternal life.”

The disposition of the people, especially of the more intelligent portion of them, and of the chiefs particularly, continues to be favorable to the mission in all its parts. Some slanders have been circulated by interested white men; and the jealousies of the natives are attempted to be excited, by insinuations that the missionaries are aiming to get their lands;—but the missionaries are not alarmed by unfounded stories, and groundless surmises, being confident, that by *well doing they may put to silence the ignorance of foolish men.*

Dr. Butler is called to visit the sick at a considerable distance, and is thus brought into contact with many natives, who would not otherwise have opportunity to become acquainted with him, and his brethren, and their principles and motives of action.

The excellent Moravian missionary, Mr. Gambold, having been strengthened by the arrival of a fellow-laborer from North Carolina, has removed to a new station, at a place called Ooghgeology, where his labors have been remarkably blessed. In the course of last winter, he experienced a severe bereavement in the death of Mrs. Gambold, who, for sixteen years, had exhibited a most admirable example of the true missionary character. She left refined society, and a state of competence, or even independence, to labor with unremitting assiduity in the wilderness, for the benefit of the heathen. By the variety of her useful acquirements, she commanded the respect of all who knew her; and by the amiableness of her deportment, and the disinterestedness of her services, she conciliated the affections of an untutored people. She exhibited the kindness of a mother to the missionaries sent by this Board; and it would be ungrateful not to render this passing tribute to her memory. But she looked above human approbation; her heart was fixed upon her Savior; and, beyond a doubt, no sacrifices made for him will remain unnoticed or unrewarded.

Beside the regular preaching at Brainerd and Creekpeth, the missionaries preach, at stated intervals, in several other neighborhoods;—at the house of Mr. Hicks once in four weeks; at the new court-house abovementioned oftener; and, in other parts of the nation, as opportunity is afforded. Mr. Butrick having returned

from preaching at the court-house, on the 15th of July last, the following entry was made in the journal: "Most of the people were present, and gave very good attention. The principal chief of that district told brother Butrick, that his people had got whiskey among them. He had told them they must leave their drinking, and be prepared to attend meeting on the Sabbath. It appeared that most of them had done so; but as some did not attend meeting, it was feared the effects of the whiskey had detained them. The chief said, that he thought it good to keep the Sabbath; and when he could have no preaching, he invited the people to meet at his house, and sing the hymns the missionaries had brought with them. It is supposed, that not a person in the assembly, except the preacher and the interpreter, could understand English."

There are not a few proofs, that the knowledge of divine things spreads among the people with unexpected rapidity. The last letter which has been received from the Rev. Mr. Hoyt, and which is dated the 17th of last month, contains the following notices, in reference to the progress of the Gospel.

"From our journal, which was forwarded early in this month, you will learn, that our covenant-keeping God, is continuing his gracious operations among this people, for which we desire ever to adore and praise his holy name. He works indeed like Himself, and in such a way as to manifest, that the excellency of the power is of God, and not of any creature. Since that journal went up, we have had a most pleasing and interesting interview with the father of a boy in our school. His knowledge of the Christian religion, and his apparent humility and faith, are truly surprising, for one of his opportunities. He was last Sabbath received as a candidate for baptism, as was also the mother of our brother Reece. There appears to be more serious inquiry on the subject of religion among this people, than we have ever before witnessed. We have now with us a greyheaded man and his wife, who say that some of their relatives have embraced Christianity and are continually talking to them on the subject of their becoming Christians; and they have now come sixty miles to learn more fully from us what these good things are. But while the Spirit of God is thus apparently moving on the hearts of the people, the adversary is very busy. We feel no alarm, however, knowing that the contest will end as shall be for the glory of God."

In regard to the temporal concerns of the mission, the annual report to the Secretary of War has been made, and has been acknowledged by him as satisfactory. Some of the departments of the mission have been embarrassed for the want of funds. At a critical period, during the last winter, a severe loss was experienced by the sudden and very uncommon

rise of the river Tennessee, by which seven or eight hundred bushels of corn, purchased and stored in the warehouse for summer's consumption, were at once destroyed. The warehouse was placed on ground, which, it was supposed, would be perfectly secure from any rise of waters. This loss was the greater, as the price of the article immediately rose, in consequence of the extensive destruction of corn and other property, on the banks of that river. Such a disappointment was calculated to teach the missionaries their dependence; and, if sanctified to that end, will not have been sent in vain.

MISSION AMONG THE CHOCTAWS.

It was mentioned in the last Report that Mr. Joel Wood and his wife, on their way to Elliot as assistant missionaries, were detained by sickness, at a little distance from the Walnut Hills. After suffering extremely from pain and weariness, and being repeatedly brought near the grave, they were so far restored, as to resume their journey in September; and were enabled to reach Elliot on the 24th of that month, having been detained about twelve weeks. They have rendered valuable services to the mission, though Mr. Wood has experienced several relapses, and has thus been obliged occasionally to suspend his labors.

In December the Rev. Alfred Wright joined the mission, having been longer in making his circuitous journey than was expected. His arrival was a very timely relief to Mr. Kingsbury, who had so long stood alone as an authorized spiritual teacher, with his mind exposed to great perplexity by the immense variety of secular concerns, which belong to the rising establishments here in operation. After the assignment of Mr. Byington to Elliot, it was thought best that Mr. Wright should reside at the other station with Mr. Kingsbury, who is necessarily much absent, on journeys to promote the general interests of the mission.

The reinforcement, which set out from Goshen, Mass. just before the last annual meeting, designed to strengthen both the stations among the Choctaws, proceeded on the route prescribed as far as Pittsburgh. Beside Messrs. Smith, Cushman, and Bardwell, and their families, of Goshen, and Mr. Hooper, of Berwick, Me. the company was increased by the accession of Miss Frisselle, of Peru, Mass. and Miss Thacher, of Luzerne county, Penn. young

women of approved character and qualifications, who had offered their services as teachers, superintendents of domestic economy, or to be employed in any department, where their labors should be most needed. Mr. Cyrus Byington, of Stockbridge, Mass. who had completed his theological studies at Andover in September 1819, and had, for several years, considered himself as devoted to the work of missions under the direction of this Board; and who had been sent forth as an agent to make known the claims of the heathen, and collect donations for their relief, was requested to accompany this large family, for several hundred miles at least; and, if his aid should be needed, to proceed with them to Elliot. It was supposed he might add much to the comfort and expedition of the journey, and obtain considerable donations for the mission, by frequently going in advance of the company, making provision for their reception at the principal towns, and preaching at places, where previous appointments could conveniently be made. All this and more he was enabled to do, with great cheerfulness and alacrity; and his presence seemed so necessary, that he thought not of stopping, till his feet should stand on missionary ground.

The Committee had directed, that these brethren should perform their whole journey by land, passing near Pittsburgh, Lexington, and Nashville, and crossing the Tennessee at the foot of the Muscle Shoals. When they arrived at Pittsburgh, however, having experienced the inconveniences of a long journey in waggons, and being strongly urged by friends to alter their plan, they concluded to pass down the Ohio and the Mississippi, in one of those large flat-bottomed boats called *arks*, great numbers of which annually descend these rivers. Neither they, nor their advisers, were at all aware of the difficulties, and expense of a winter's journey from the Walnut Hills to Elliot. Though they left the prescribed course from the best motives, and for reasons which appeared valid, the alteration proved a most serious delay to them. Had they continued in waggons, with ordinary diligence and success, they might have reached one of the stations in December; whereas, in fact, they did not land at the Walnut Hills till the 27th of January; and to find means of conveyance thence to the places of their future labor, was much the most arduous part of their undertaking. By coming down the rivers, however, they had obtained many donations in money, and more in various articles of agricultural produce and domestic manufacture, for the use of the mis-

sion. The zeal of many friends of missions had been excited, much missionary information had been communicated; and a remarkable kindness, and willingness to aid the good work, had been manifested by clergymen, and private members of churches, through all the inhabited parts of the route. On arriving at the Walnut Hills, it was found necessary to divide the company, and convey different members of it to the places of their destination, by different ways. Mr. Cushman and his family, with Mr. Hooper, passed through the wilderness in a waggon, leaving Elliot on the left, and reaching the new station March 3rd, after a journey of 18 days. Mr. Smith with his family, and Miss Thacher, proceeded up the Yazoo in a batteau, aided by Mr. Dyer, who had been sent down to meet them. This family had buried the youngest child at Bedford, Penn. and was now called to a severer trial. The eldest son, a promising boy of fifteen, assisted at the oar, in the beginning of the toilsome voyage. After three weeks he was taken ill, and neither the prayers, nor the grief, of his parents, could save him from an early grave, on the bank of an unfrequented river, far from any human habitation. After struggling against the current for six weeks, the females taking their turn at the helm, and Mr. Smith having been once remarkably preserved from drowning, they arrived at Elliot on the 20th of March, where, it may readily be imagined, they were received with peculiar joy. Mr. Byington, hearing of Dr. Worcester's expected arrival at Natchez, proceeded down the Mississippi to that place, where he was usefully employed for a few days, in obtaining donations to the Indian missions; and whence he accompanied his revered friend and father, with true filial sedulity and kindness, in his wearisome journey through the Choctaw wilderness. Mr. Bardwell remained at the Walnut Hills to take charge of the property of the Board, which, to a large amount in donations and purchases, was deposited there, waiting for the means of conveyance up the Yazoo. As the season advanced, however, before the expected opportunity arrived, it became dangerous to pass up the river; and Mr. Bardwell, having secured the remaining property in the best manner he was able, set out with his family and Miss Frisselle by land. They travelled on horseback, and reached Elliot on the 14th of May, eight months after leaving Goshen.

This accession of strength, though so unexpectedly delayed, has already been of great service to the mission. Mr. Byington bears

the most decided testimony to the excellent spirit and temper, which prevailed among the members of this large family, during the slow and tedious passage by land and water. Mr. Kingsbury is highly gratified with the aid, derived to the establishment under his particular and immediate superintendence. During the severity of their trials, Mr. Smith and his family bore the chastisements of their Heavenly Father with exemplary resignation, confidence and hope; and devoted themselves with renewed zeal to the self-denying labors of their high vocation. While writing these paragraphs, intelligence has arrived, that Mr. Cushman has also been called to mourning. Within less than a month his eldest son was followed to the tomb by his youngest; both having fallen victims to the bilious fever, which is the common disease of that climate during the months of summer and autumn.

STATION OF ELLIOT.

In the preceding narrative it has appeared, that strength has been added to this station, by the arrival of new assistants. It has pleased the Sovereign Disposer of events, however, to weaken the mission by the removal of an excellent and very valuable member. Mr. Fisk died on the 19th of September, after suffering more than a fortnight from a violent and distressing fever. He was calm and collected in view of death, and had not a wish to live, except for the sake of doing good. Rarely has there been so useful an exhibition of missionary zeal, prudence, mildness and persevering industry, harmoniously blended in one person. In consequence of his uncommon maturity of judgment, gravity and universal benevolence, Mr. Fisk was early chosen a deacon of the church in Holden, Mass. where he belonged. By his industry, and skill as a mechanic, he soon found himself in very eligible worldly circumstances. But the world had no charms for him, when put in competition with the cause of Christ. He made a cheerful offering of himself, and of all that he had, to the work of evangelizing the heathen. Though possessed of good mental endowments, and capable of teaching school, he shrunk not from continual bodily labor as a blacksmith. In this employment he promised great usefulness to the mission and the natives, having taken two boys as apprentices, and being himself a specimen of vigorous industry. In the year, which he spent at Elliot, he not only performed the smithwork of

the station, which was a great saving of money, but his labor for the natives and the government brought more than two hundred dollars into the Treasury of the mission. But no excellence of character can secure from death. This good man, after giving proof of sincerity in his Master's cause, and showing what can be done by a willing mind under the direction of Christian benevolence, was removed from care and toil, to a better country.

As the new establishment on the Ook-tib-be-ha peculiarly needed the presence of the superintendent, Mr. Kingsbury removed his family thither about the middle of November. Dr. Pride had been previously assigned to the same station; and Mr. Wright came to reside there also, after the division of labors and duties had been fixed, in the presence of Dr. Worcester.

The school at Elliot has continued to flourish, though its indefatigable teacher, Mr. Williams, was obliged by ill health to suspend his labors, early in the spring. It is now in charge of Mr. Wood. When the annual Report was furnished to the Department of War last December, the number of children in the school was 74, and six others were considered as belonging to it, being temporarily absent on a visit to their homes. Three quarters of the whole number were males. All board in the mission family, and are entirely under the control and superintendence of the missionaries. Fifty of the children could speak no English, when they joined the school. Several can now speak our language fluently; and others can read it correctly, and will soon acquire the spoken language. Of sixty five, who began with the alphabet, twenty eight, at the date of the Report, could read with facility in the New Testament. All write on slates; and thirty nine write a plain hand without a copy. Ten have made some progress in arithmetic; and two have commenced grammar and geography. The boys are employed, when out of school, in the business of the farm or the family. The girls are in two divisions, and are occupied, alternately, in the more laborious or the more delicate branches of domestic economy, when not engaged in their studies. Miss Thacher has the care of the girls in the school. The education of females is justly considered as very important, in reference to the advancing civilization of the natives.

About the last of June, Mr. Byington gave the following account of the progress of education. "In our schools we see many proofs of the goodness of God. The scholars are making good improve-

ment in their studies. The number of boys is 51, and of girls 14; several children having been recently sent for by their parents. The children are docile, obedient, and ready to perform any kind of labor. They are active and very useful. Every morning, by sun-rise, or a little after, you might see a company of boys going to the cornfield with their hoes, and another to the woods with their axes."

As the reputation and influence of the schools increase, it may be expected that dissolute whites will practise upon the credulity of an ignorant people, by circulating mischievous reports, with respect to the treatment of the children, and the designs of the missionaries. This has already been done among the Choctaws, as well as among the Cherokees. In several instances, however, when parents have been disturbed by stories of this sort, and have repaired to the school for information, they have become perfectly satisfied. Nor is it known that a single individual, who has taken the pains to see for himself, is unfriendly to the school, or the mission. In one of the cases related in the journal, three men and a woman, who had children in the school, came ninety miles to examine for themselves into the foundation of some unfavorable reports, which had reached their ears. Though prejudiced at first, in consequence of what they had heard, they became entirely satisfied, after a free conversation with the missionaries, and went away highly pleased. The woman herself anxiously sought the privilege of staying at the school, and of being instructed with the children. She declared herself willing to aid in the labors of the family, and wept when informed that she could not be received.

A more recent instance is mentioned in the journal, under date of May 27th, as follows: "Sabbath: Our exercises were this day as usual. Several neighbors, and several of the parents of our scholars attended our meeting. The parents came to visit the school. They had heard various reports concerning the school, some of which were injurious to its character. Since they have been here, they have repeatedly declared themselves to be well pleased. One man, who came about seventy miles, and who attended our Sabbath school, said, after meeting, in his own language, which was interpreted to us; "I have heard many reports concerning the school, some for it and some against it. I have now seen it with my own eyes, and am rejoiced at the sight. If it please the Lord to take me away, I shall die in peace." "

The following incident will show in what manner the privilege of an education is now regarded by the natives. A half-breed Choctaw, who had five children in the school, sent a sixth. The boy was not received, and the reasons were stated; viz. that the school was full, and other children had been refused, even on the application of parents, who had no children at school. Instead of going to examine into the case for himself, the father passionately sent for his five children to be taken away, because the sixth could not be received. The order was obeyed; and the children were forced away, with hearts almost broken, and indulging excessive grief. In about three weeks an uncle of theirs, taking advantage of the father's absence to commence a negotiation, came to Elliot with a humble petition, signed by himself and eight chiefs of his district, impudently asking that the children might be re-admitted to the school, and expressing great sorrow that their education should be endangered in the manner above stated.

Tush-eamiubbee, an aged chief, in March brought a son, and in June a grandson, and committed them entirely to the care of the missionaries to be instructed and governed, till their education should be completed. At the last visit, the chief brought with him a cow and calf, as a present to the establishment.

The Committee are highly gratified in having it in their power to say, that the children are not only anxious to obtain human knowledge, but several of them are seriously affected with regard to the forgiveness of sin, and the salvation of their souls. The first appearance of uncommon solemnity among the boys was observed in April. It is thus mentioned in the journal.

"For a few days the brethren have observed, that the children were uncommonly solemn. Yesterday, brother Smith found a boy named J. L. who appeared to be in great distress of mind, on account of his sins. Mr. S. put many inquiries to the dear child, and learned by his answers, that, before he came here, he knew not that he was a sinner, or that there was a God. When brother Smith proposed to pray with him, he dropped upon his knees in an instant. Today, as one of the brethren entered brother Smith's rooms, he saw a boy sitting with a sad countenance. "This," said Mrs. Smith, "is J. L. and here is a letter which he brought." The following is a copy. "I feel that I am a sinner, and every thing that I do is displeasing to God I wish that the missionaries would pray for me; else I die, and go to hell, and be tormented for ever." A few words were addressed to him, and tears stole down his cheeks. Who, at the sight of a child born in this wilderness, and thus coming to intreat our prayers, could himself refrain from tears? Several other boys are affected much in the same way."

About a fortnight afterwards, on occasion of a prayer meeting being held, with particular reference to the state of the school, the following entry is made in the journal. "Several of the scholars attended. Among them was one, who had been awakened during the day. It was affecting to see five or six of these heathen children sitting around the room, anxious to know the way of salvation." It is added, in a letter, that the Bible and psalm-book were the constant companions of the boys, who were most deeply affected; and a later communication mentions, that the boys, who were first serious, continue so; and that hopes are entertained concerning some of them, that they will manifest the power of the Gospel in their future lives. Amid the embarrassments of this mission family, in regard to supplies of their temporal wants, it is a heart-reviving consideration, that their spiritual labors appear to receive a blessing from on high.

In the annual Report to the Department of War it is stated, that there were sixty acres of improvements, nearly the whole of which were cultivated the last year; that more than two hundred neat cattle, and many other domestic animals, belong to the establishment; and that the value of the buildings, farming utensils, furniture, domestic animals, books, &c. added to the improvements made by clearing land, amount to about eleven thousand five hundred dollars. A large building, designed to accommodate four families, was then erecting, and is not yet completed. The farming business seems to have been carried on, during the present year, with considerable spirit, especially if we remember the various interruptions, which sickness and unavoidable disappointments occasioned. There are 40 acres of corn, 6 of potatoes, and a supply of all the common vegetables for domestic consumption. The cornfield was principally hoed by the boys, and ten acres have been cleared almost entirely by their hands, during the summer.

Among the losses and disappointments which have been experienced, are the destruction of two log buildings by fire, with a part of their contents, and the unexpected delay of the keel boat, freighted with the liberalities of many northern friends. This made several journeys necessary; and, at different times, took from their accustomed labors several members of the mission. The necessity of taking long journeys, in order to accomplish almost any business, is one of the most trying circumstances attending the settlement of a new country. This necessity must press upon a missionary establishment, planted in the midst of a great

wilderness, and far from civilized inhabitants, with peculiar weight. As the operations to be carried on are various, the means must be various also. As the number of persons collected in a mission family and school is great, the wants of so many individuals, of different ages, employments, and habits, is great also. As these wants are continually recurring, it is to be expected that disappointments must take place; and as one disappointment often occasions several others, patience under this kind of discipline is a very necessary qualification for any man or woman, who is devoted to the work of a missionary.

Very serious interruptions in the business of the establishment have arisen from the sickness, at different times, of nearly all the assistant missionaries. The children of the school, however, do not appear to have suffered from ill health, as they did during the winter of the preceding year.

STATION OF MAYHEW.

On the 20th of November Mr. Kingsbury took up his residence at the new establishment on the Ooktibbeha, having removed his family thither in order more conveniently to superintend the buildings which were erecting, and the other operations preparatory to the opening of a school. The place has since been named Mayhew, in memory of the excellent and devoted men who so successfully preached the Gospel to the Indians on Martha's vineyard, and consecrated their lives to this self-denying service, at an early period in the settlement of our country. It has already been mentioned, that Messrs. Wright, Cushman, and Hooper are assigned to this station. Dr. Pride commenced his residence here a month before Mr. Kingsbury's removal, and acts as steward and accountant, beside doing whatever may be in his power, in any department of labor.

The pecuniary embarrassments, which the Board experienced last winter and spring, have borne with peculiar weight upon this establishment. It was supposed by the Committee, that if any mission could bear to have its drafts on the Treasury restrained, it certainly was this mission; as the annuity of the Choctaws was pledged to its various branches, and a considerable sum was due from the government of the United States, as a reimbursement of monies expended in the erection of buildings. The expected re-

lief has not been obtained, however, from either of these sources. The resignation of the former agent, and the appointment of a new one, occasioned an unexpected delay, in the reception of the money;—a delay, which had not ceased to exist, at the date of the last intelligence. A very satisfactory letter had been received, however, from the Secretary of War, containing precise stipulations, as to what would be ultimately paid by the government for the buildings at each station. If the annuity were paid, up to the present time, and the monies expended on the buildings, as authorized by government, were refunded, the mission would be able, from these sources to discharge all its debts. Mr. Kingsbury has been informed, by a letter which probably reached him some weeks ago, that he may draw on the Treasury for five hundred dollars a month, till he receives other directions. This will afford him some relief from the anxiety to meet his engagements, which has greatly oppressed him for the last six months. When Dr. Worcester left Mayhew, he advised Mr. Kingsbury to visit Natchez, and its neighborhood, immediately, for the sake of obtaining donations, in this perplexing emergency. The advice was followed; but the season of the year proved unpropitious; and Mr. Kingsbury, after communicating information, and preparing the way for a future agency, returned to Mayhew as expeditiously as possible, where he arrived on the 13th of July.

The former part of summer was excessively wet, so that the crop of corn probably would not be more than a third as great, as it was expected to be when planted. The labors of the mission were also greatly impeded by the long continued rains, and by the sickness, which they were the means of producing. The making of brick had been quite impracticable;—a business for which considerable preparation had been made;—and some of the hired men, discouraged by sickness, and other unfavorable circumstances, had left their employment. At the last date, August 14th, the weather had become dry, and prospects were more favorable. Mr. Kingsbury, though he had himself been ill, was about to visit Elliot, at the request of Mrs. A. V. Williams, who was apprehended to be dangerously sick. “We are now passing the ordeal of the season,” he observes; “who will survive it, is known only to Him, who has the springs of life in his hand.”

PROJECTED STATION AT THE SIX TOWNS.

IN the course of last winter, Mr. Jewell was deputed by his brethren to visit a part of the Choctaw nation called the *six towns*, and to make arrangements for opening a school there, according to encouragements, which had been held out to the natives. He commenced his journey; but was called back by intelligence, that the assistant missionaries, then on their way, had taken a different route from the one contemplated, which so altered the immediate prospects of the mission, that he could not be spared from Elliot. More recently, it has been deemed expedient to enter anew upon the undertaking; and Mr. Jewell has again been despatched upon that business, and is probably now engaged in making preparations for a local school.

PROJECTED STATION OF THE FRENCH CAMPS.

Mr. Williams, being obliged to suspend his labors in the school, was advised by the brethren to travel on horseback for his health, and to take in his course such parts of the Choctaw nation, as would be most likely to aid cheerfully and zealously in the establishment and support of local schools. In accomplishing this object, he visited the French Camps, a settlement on the Natchez road, further south than the other stations. He found the people there very desirous of having a local school established for their benefit. He told them distinctly, that the Board could do little more than furnish a teacher, and provide him and his family with clothing and furniture, and perhaps afford books and stationary for the school. The principal persons of this neighborhood, or scattering settlement, as it may more properly be called, are whites with Indian families, old settlers;—some of them, it would seem, of French descent. They propose the following plan, and have engaged to carry it into execution; viz. To select a suitable spot of land for the use of the teacher's family;—to put up the necessary buildings at their own expense; to furnish comfortable food for the teacher's family, and for such Indian children, belonging to this settlement, as cannot eat at their parents' houses, on account of the distance; to supply the necessary domestic help for the family; and to clear land for a garden, cornfield, and other necessary purposes.

When these proposals were reported to the brethren, they took very judicious measures to satisfy the wishes of the natives; and to make an experiment, by commencing a school as soon as possible. Mr. Williams was designated to be the teacher. It was deemed most prudent to begin the school on a small scale, at a house already erected, and belonging to one of the patrons of the school, whose name is Le Fleur. It was contemplated, that Mr. Williams would remove from Elliot in the month of August, to enter upon the duties of his new station, if no unforeseen occurrence should prevent.

As a people, the Choctaws, like most other uncivilized tribes, are in total darkness on moral and religious subjects; exposed to various imaginary terrors from supposed witchcraft and other causes, addicted to the intemperate use of ardent spirits;—in short, ignorant, degraded, and miserable. But they are awaking to some just sense of their condition; they are desirous that their children should see better days than themselves have ever seen; they are importunately asking the charity of a great Christian community. Can this charity be withheld? Shall this interesting people be suffered to relapse into their former stupidity? The Committee cannot but hope, that the indications of Providence are of a very different character; and that the sensibility, which is felt for these wanderers of the desert, will become more and more lively, and prompt to greater exertions to promote their present comfort, and their everlasting welfare.

It would be ungrateful to close the account of this mission, without a suitable notice of the very useful visit, which it enjoyed from our beloved and lamented Corresponding Secretary. Here, though his body was weakened by disease, his powerful mind exerted its full vigor, and his heart displayed its noblest attributes,—zeal for God and benevolence to man.

When the voyage and journey of Dr. Worcester were first planned, it was hoped that a passage to New Orleans would so improve his health, that leisurely travelling to the north would contribute greatly to his entire restoration. On many accounts it was important, that an agent of the Board, well acquainted with all its measures, having its interests greatly at heart, and possessing the respect and confidence of the missionaries, should visit the stations among the south western Indians. Such a commission was in accordance with the feelings of the Corresponding Secretary, and he entered upon the discharge of it, with

pleasing anticipations. To secure proper aid, in regard to the various objects of his journey, he had written to Mr. Byington, requesting him to be at New Orleans early in February. The letter not reaching Mr. Byington in season, its request could not be complied with. But Dr. Pride, happening to visit New Orleans just at this time, on business relative to the Choctaw and Arkansaw missions, was able to render his personal and professional services, and to be able to attend his friend and patron through the Choctaw nation, till detained by his own sickness, at Russellville in Alabama, about the middle of May.

At New Orleans, Dr. Worcester inserted in the newspapers an appeal to the inhabitants of Louisiana, in behalf of missions to the Indian tribes, written with his accustomed ability, and judgment. Both there and at Natchez, he obtained donations in money, and various articles for the use of the missions. This was done, in a great measure, by the kind aid of friends, as his own health did not permit him to be much abroad, or to see much company. At the latter place, Mr. Washburn met him by appointment, having left Elliot to return to his station on the Arkansaw. An intercourse of three days was doubtless of great benefit to a young missionary, just entering upon the arduous duties of a new establishment.

While passing through the Choctaw nation, Dr. Worcester was taken severely ill, at the house of a chief, who is an ardent friend to missions. There it seemed probable, for several days, that his mortal course would be ended. He was partially restored, however; and, as his sick bed was attended by several missionaries, that no time might be lost he proposed to Mr. Hoyt and Mr. Kingsbury eighteen questions, relative to the concerns of the missions under their care. These questions, which show how intently the mind of the proposer was fixed upon the object of his journey, will be printed in the Appendix, with the answers to them.* From the same sick bed he dictated a letter to the brethren at Elliot, after he had been compelled to abandon the long cherished hope of visiting that place;—a letter, fraught with apostolical tenderness and dignity, which has been read by thousands with mingled emotions of grief and admiration. By the kindness of Providence being enabled to resume his journey, he arrived at Mayhew much exhausted, on the 25th of April. The thirteen days of his stay there, he spent in strengthening the missionaries, and exhort-

* See Appendix. G.

ing them to fidelity and perseverance. On the first Sabbath he addressed them from Philip. ii, 1—18; on the other, he assisted in the solemn act of forming a mission-church, and administering the sacrament;—labors well becoming such a man, at the closing scene of life. The next morning he left Maybew, “certainly one of the most delightful spots,” he observes, “which my eyes ever beheld;” and set his face, as he subjoins, “towards Brainerd, towards Salem, and, I hope, towards heaven.”

That the death of so eminent and experienced an agent, in the business of directing the labors of others, and one so much endeared to the missionaries by his kind and paternal character, should be deeply lamented by them all, as a heavy personal affliction, may easily be conceived. In a letter written by Mr. Kingsbury and received last week, he thus expresses his feelings on the subject.

“Since my letter of June 27, we have received the deeply afflicting intelligence of the death of our dear friend and father, Dr. Worcester. He was indeed a father to all in the missionary field, whom his office called him to counsel and direct.

“How mysterious are the dispensations of Providence, in removing, at this critical moment, so distinguished an instrument;—one who had been so successfully and laboriously employed in getting into operation the grand system of missionary enterprise, and whose piety, energy, and skill, seemed so necessary to carry forward this system to a successful termination. How very unlike any thing that we should have supposed best. But we know it *is* best. Happy man! He has finished his course. He has entered into his rest. He has received his crown. His death is a loss to the world; but especially to the church and the cause of missions. To fill the vacancy, occasioned by his removal, will be a momentous decision. May the great Head of the church direct the choice.”

MISSION AMONG THE CHEROKEES ON THE ARKANSAW.

WHEN the Report of last year was prepared, no intelligence had been received from Messrs. Finney and Washburn, after they left Elliot for the Arkansaw country, in the May preceding; nor from their assistants, Messrs. Hitchcock and Orr, who entered the mouth of the river Arkansaw, not long after. No communications from them reached the Committee till last February; nor did they receive any directions or advice from the Committee, till Mr.

Washburn met Dr. Worcester at Natchez. So long an interruption of correspondence was painful and embarrassing on both sides; but it was peculiarly distressing to the missionaries, who greatly needed to be informed of the course, which the Committee wished them to pursue. The occasion of this embarrassment was the unfaithfulness of some person in the post-office, which was nearest to the station, and at which letters repeatedly arrived for the missionaries, as they learned in the most authentic manner, and as the post-master himself admitted. But when the letters were applied for, they could not be found; nor could any satisfactory account be given of them. In like manner, letters sent to the same post-office, addressed to the Corresponding Secretary, never reached his hands. The Committee are able to add, that the post-master is removed, and it is hoped that a similar cause of complaint will not again exist.

On the 16th of May, 1820, Messrs. Finney and Washburn left Elliot, in a second attempt to reach the seat of their intended mission. Their wives, and infant children, remained with the mission family. In four days they arrived at the Walnut Hills, soon obtained a passage in a steamboat to the mouth of White river, (which is 200 miles above the mouth of the Yazoo,) and, about the first of June, entered the territory, which was to be the scene of their future labors. They waited at the Arkansaw post for two hired men, who were to follow them with horses from Elliot. While detained longer than they had expected, they had an interview with Gov. Miller, who had just returned from a journey up the Arkansaw river. This journey had been undertaken with the pacific intention of promoting a settlement of differences which had arisen between the Cherokees and the Osages. The Governor expressed to Messrs. Finney and Washburn his cordial approbation of their mission, and his readiness to render them all the aid in his power.

On the 17th of June, the hired men arrived, having wandered among the swamps and bayous of the Mississippi, till they and their horses had nearly perished with fatigue and famine. The next day Messrs. Hitchcock and Orr were so happy as to join the mission company, which was now complete. It is quite remarkable, that the different members of the mission, proceeding by so different routes, and experiencing many unforeseen delays, should have met so opportunely, before either party was ready to proceed on the journey into the interior. They set out on the 20th, leading their

horses, which were sufficiently loaded with necessary provisions and baggage. Soon Mr. Finney began to suffer from a fever; and, during the progress of the journey, all the company were more or less affected with sickness. Mr. Washburn was thought to be dangerously ill, for a time. Mr. Hitchcock suffered least. Part of the company betook themselves to a canoe, and part proceeded by land. Mr. Washburn reached the residence of the former agent of government among the Indians, July 12th, and the rest had arrived by the 23d.

On stating the design of the missionaries to the principal chief, he discovered little interest in it, till he learned that these were the same men, whose coming had been promised to the late chief, by agents of the Board, in the spring of 1818. After being apprised of this fact, his countenance brightened; and he assured Mr. Washburn, that he might select a spot for the mission, wherever he chose. It was not deemed best, however, to proceed further, till a council should be held, which took place on the 19th of August. At a previous council, Mr Washburn had caused a letter to be laid before the chiefs, he being unable to attend in consequence of sickness, and his brethren not having arrived; but the chiefs declined acting upon the subject, till they should see the missionaries in person. On the day just mentioned, Messrs. F. and W. were introduced to the council with a good deal of formality. They explained their object; stated that they were the missionaries promised to the late chief *Tollontiskee*; showed their credentials; described the school, which they intended to establish; and asked permission to select a place for the erection of buildings and the further prosecution of their labors.

After a private consultation, the chiefs declared in open council, that they approved of the proposal made by the missionaries, and invited them to remain, and to select a place for the seat of the mission. No time was lost in accomplishing this important business. Several places were examined; and, on the 25th of August, a site was chosen, which is thus described in the mission journal.

“Concluded to fix our establishment on the west bank of the Illinois Creek, about five miles above its junction with the Arkansaw. The site is upon a rising eminence, timbered with oak and pine, at the base of which issues a bold spring of pure water, affording, at all seasons, a sufficiency for almost any number of

persons. The creek is navigable for keel-boats three fourths of the year, so that supplies may be brought within a few hundred yards of the site. Above, below, and opposite, is a plenty of fertile bottom land for cultivation. There is also, near by, a good mill seat, which will be no inconsiderable advantage. From the purity of the water, and the elevation of the place, as well as the experience of those living in the vicinity, we are confident the situation will be healthy."

On the 4th of September the missionaries removed to the site of their establishment, and solemnly consecrated it to the Lord. In the course of that month, the first log house was raised, and the second was begun. Mr. Washburn, who had been restored to health in a great measure, experienced a relapse, probably in consequence of his very active exertions; and other members of the family were sick. Having made the best arrangements in their power, Messrs. Finney and Washburn left the establishment Oct. 3d, on their return to their families. Messrs. Hitchcock and Orr, with the hired men, remained to prosecute the labors of the station, in preparing buildings for the mission family, and land for cultivation the ensuing year. In descending the Arkansaw the missionaries suffered much from weakness, pain, and weariness. They were greatly refreshed by calling on their brethren of the Union mission, who were then waiting at Little Rock for a favorable time to ascend the river. After receiving kind attentions from these brethren, they continued their voyage, and reached the Arkansaw post Nov. 13th. Their passage down the river had been facilitated by Capt. Ballard, of the U. S. army, who compassionately regarded their situation, and admitted them to his boat, somewhat to his own inconvenience. He showed them much kindness, and gratuitously furnished them with food while on their passage. They stopped at the Post for refreshment and medical aid; and soon began to recruit perceptibly every day. They recommenced their voyage on the 4th of December, in an open skiff, with the aid of a single boatman. At the renewal of their exposures, their fever returned. By the 14th they reached the Walnut Hills, immediately procured horses, and set out for Elliot. Drenched with the rains of the winter solstice,—detained by high water without food, or fire, or shelter,—their bones racked with intolerable pain,—their bodies chilled and burnt by violent ague and fever—they spent eleven toilsome, weary, and anxious days, before they found repose in the missionary family at Elliot. They

had been absent more than seven months, totally secluded from the world, not having heard from their friends in New England during the whole time, nor from their families at Elliot but once.

Preparations were immediately necessary for their return in the spring. Not having directions from the Committee, for the reason above stated, they were under the necessity of acting on their own judgment and responsibility, aided by the advice of Mr. Kingsbury. They knew not the pecuniary embarrassments of the Board, which, just at that time, began to be seriously felt. They were somewhat in debt for the previous expenses of their establishment; they needed large purchases of various necessary articles, to carry with them, as no additional supplies could be obtained for a year to come; and the cost of transportation, and of obtaining efficient labor, for so diversified operations, at so remote a place in the wilderness, must be considerable. They could not wait for advices from the Treasurer, as the season would be too far advanced. In this emergency, they concluded that the mission must not be delayed, as their brethren had been left in the wilderness, the expectations of the natives had been excited, and the general plan of the Board had been made known. They ventured, therefore, to draw on the Treasury for a sum nearly adequate to the expenses of their mission for a year. Just as these bills became due, the increasing liberality of the Christian public enabled the Committee to meet the payment of them without material inconvenience.

On the 22nd of March the mission family, (with the exception of Mr. Washburn, who had previously gone to Natchez,) took their departure from Elliot. A large keel boat furnished the means of conveyance for themselves, their baggage, provisions, and various implements. They reached the Walnut Hills in nine days, and were joined by Mr. Washburn, who had come up the Mississippi from Natchez. By contract with the master of a steam boat, they were towed up the Mississippi to the mouth of the Arkansas, where they found the expected supplies from Ohio, all in good order, and took them on board. The passage from the mouth of the Yazoo to the mouth of the Arkansas was effected in three days. Without the aid of steam it would have been long and difficult. Leaving the Arkansas Post on the 19th of April, they reached the seat of their mission on the 10th of May, having been much favored in the circumstances of their voyage. The place on which they had fixed, as the scene of their labors, was named

Dwight, after a consultation with Dr. Worcester on the subject, in memory of the late President Dwight, a warm friend of missionary exertions, and a distinguished member of this Board.

In a letter dated May 21st, the following account is given of the state of the mission, at that time.

“Truly ‘thus far the Lord has led us on,’ and we would devoutly praise his name, and trust Him for time to come. In all our long journey, He has graciously preserved our health, and protected us from disaster. We found our dear brethren in comfortable health, though they have suffered considerably by sickness, and want of suitable food, during the winter. Considering their ill health, and the little assistance they have hired, they have done very much towards preparing a missionary farm. Before our arrival they had planted three acres; had prepared about twelve aeres for the plough; had made above 5,000 rails, and laid nearly 500 pannels of fence; and had felled the trees on about six acres more, which will be ready for the plough, when the logs shall have been rolled together and burned. All this we hope to plant and till this season. The two log houses are now covered, and have good stone chimnies in them. With a little labor they will make quite comfortable habitations. We very much need more assistance; and we hope that, in addition to those, who are expected from Brimfield, a blacksmith, carpenter and schoolmaster, will be sent in season to arrive here next autumn. It is our decided opinion that the safest and least expensive method of travelling will be by land.”

This is the last intelligence, which has been received from the station. It was hoped by the missionaries, and expected by the natives, that a school, on the same plan with those at Brainerd and Elliot, would be opened in the course of the autumn. Whether the school can be commenced or not; and, if commenced, whether on a small or large scale, must very much depend on the health of the missionaries and assistants during the summer.

Soon after the receipt of the letter, from which the last extract is taken, the Committee made arrangements for sending such assistance to the mission, as could be prepared, on a short notice, for so long a journey. Before Mr. Hitchcock left Brimfield, in the spring of last year, arrangements were made by the Committee to send a reinforcement to the mission, in the course of the present summer and autumn. Among the persons composing this reinforcement were to be a young woman from Brimfield, between whom and Mr. H. a matrimonial connexion was contemplated, and Mr. Daniel Hitchcock, a brother, who had been accepted, as an assistant missionary, at the same time. To these persons were added a young woman from Boston, of excellent character as a teacher of children, who had been some time ready to enter upon

missionary service, and a hired man from Brimfield, who may very probably become an assistant missionary. They commenced their journey about the beginning of the present month, and may hope to arrive at Dwight, if no unforeseen event hinders their progress, some time in December.

The Committee would here take occasion to say, that this mission, and the one among the Choctaws, have experienced very material benefit from the public spirited exertions of several gentlemen at Marietta, Ohio, who have cheerfully consented to be agents of this Board, and have brought into activity the charitable dispositions of many of their fellow Christians, in that part of the country. In this manner, supplies of provisions, and of other useful articles, have been furnished, to a considerable amount without expense, and have been easily transmitted to the places, where there are wanted. The liberality exhibited by many persons, whose beneficence has been conveyed through this channel, is worthy of peculiar commendation.

In concluding the account of this mission, the Committee cannot but express their approbation of the temper displayed by the missionaries, in all their numerous trials and privations. A patient acquiescence in the will of their Heavenly Father, and a determination to do whatever they may have the ability to accomplish, appear to mark their conduct, as well as their letters. May they, and all their brethren, wherever employed in missionary labors, enjoy the exalted gratification of seeing multitudes rescued from sin, and made the subjects of holiness, by their instrumentality.

MISSION TO THE SANDWICH ISLANDS.

It was not till the 21st of March last, that intelligence was received from the missionaries, who sailed for the Pacific ocean seventeen months before, announcing the completion of their voyage, and the establishment of their mission. This will long be considered as a memorable day, in the history of those movements, by which the Gospel is communicated to distant heathens. The Committee, and all who felt a peculiar interest in the cause, had been anxiously waiting for intelligence. Much appeared to depend on the first reception of the missionaries. Great changes were known to have taken place at the islands, in

consequence of the old king's death, and the subsequent renunciation of idolatry by the natives. Though this wonderful revolution seemed, in a high degree, favorable to the introduction of Christianity, yet it was impossible to tell what course things would take among a people without any fixed principles of action, ignorant of true religion, volatile in their dispositions, and fickle in their purposes. Well might the considerate Christian look with some anxiety to the time, when the messengers of salvation should first come in contact with these pagan islanders. The ultimate triumph of the Gospel, in every dark region in the globe, is rendered certain; but it does not appear how many disappointments are to be experienced, and how long the faith of the church is to be tried, before Satan shall be expelled from his strong holds.

Most joyful, therefore, were the tidings, that the missionaries had been safely conveyed to the desired scene of their labors, and had established themselves at different places, by the permission and request of the rulers, and with the favor of the people. The particulars of these interesting events have been so widely made known, that a brief recapitulation is all that the present occasion requires.

The voyage from Boston to the islands was prosperous on the whole, and attended with many agreeable occurrences. After a season of some anxiety, the vessel passed around Cape Horn, and advanced rapidly to the northern Pacific. On the 30th of March, 1820, the lofty mountains of Owhyhee met the delighted eyes of the mission family. In the course of that day it was ascertained by the missionaries that idolatry had been abandoned throughout the islands; that the altars of superstition had been overthrown, the priesthood abolished, and the inveterate customs of the people renounced. As the vessel sailed gently around the north end of Owhyhee, visits were exchanged with the natives; and, so far as could be learned, the spontaneous feelings of the people were favorable to the settlement of the missionaries among them. On the 4th of April, Messrs. Bingham and Thurston were introduced to the king, at Kirooah, where he resided. They laid before him the design of their embassy, caused the letter of Dr. Worcester to be interpreted, and asked permission to separate, and establish themselves on different islands. The king was inclined to have all the missionaries reside with him, at Kirooah; and it appears to have been quite an arduous business to dissuade him from this intention. At length, however, he consented that a part of the

mission might be established in Woahoo. He did not arrive at this determination till the 11th, after several days of consultation, it being necessary to get the advice and opinion of the principal persons about him, before any answer could be obtained.

Tamahamaha had been dead about eleven months. He was a man of extraordinary vigor and sagacity, and ruled the people with great ability, though on the principles of absolute despotism. There were individuals, however, who had great influence with him, particularly *Kaamanoo*, the most respected of his wives, and *Krimakoo*, a native of superior intelligence, who had been called *Billy Pitt* by Englishmen and Americans, for many years. To the counsel and direction of these individuals the young king, whose name is *Reho-reho*, was left by his father.

Among the interesting particulars, which soon came to the knowledge of the missionaries, respecting the downfall of idolatry in the islands, were the following; that, about six months after the death of *Tamahamaha*, the young king consulted *Havahava*, the high priest, as to the expediency of abandoning the whole religious system of their ancestors; that the high priest recommended the measure, and set fire to the sacred places with his own hand; and that the king, and those around him, at once discarded the customs, which had prevailed from time immemorial. A part of the people of *Owhyhee* rose in rebellion against this new order of things; but the chief, who headed the rebellion was easily subdued, himself and forty or fifty of his followers being slain in the conflict. In the other islands there does not appear to have been the slightest opposition to the entire overthrow of idolatry and all its attendant rites.

On the 12th of April, Mr. Thurston and Dr. Holman with their wives, and two of the native youths, Thomas Hopoo and William Tennooe, were landed, to take up their permanent residence at *Kirooah*. Many circumstances conspired to make this separation a tender scene. To Mr. Thurston and Mr. Bingham, who had been associated as pastors of the mission church, it was peculiarly so. But a sense of duty led them cheerfully to submit to this trial, and gave them faith to commend each other and their common cause to the protection of God.

In two days the vessel cast anchor opposite to *Hanaroorah*, a convenient harbor at *Woahoo*, and on the 19th, the remainder of the mission family, consisting of Messrs. Bingham, Chamberlain, Whitney, Ruggles, and Loomis, with their wives, and John Honoo-

ree, took up their residence among heathens and strangers. As a preparation for their comfort they had received an offer from various residents, Americans and others, of small houses for their own shelter, and the storage of their goods.

Immediately on landing, the missionaries commenced the public and private worship of God, which they had regularly maintained down to the last intelligence from them. On the Sabbath, they preached not only to the mission family, but to many residents, officers of vessels, and seamen, who were occasionally present. In some instances, they preached on board of ships, at the request of the masters. Thus many immortal beings, speaking our language most of them our countrymen, were again favored with the proclamation of the Gospel, after a long absence from the means of grace. It is, indeed, a very important consideration, respecting this mission, that it brings divine truth to some, who have voluntarily, through a long portion of their lives, exiled themselves from the sanctuary; and to others, who would gladly hear the things, which belong to their peace, though from their pursuits they have seldom enjoyed the preaching of the Gospel. When the missionaries preached, whether on deck or on shore, a very respectful attention was given by the hearers generally; and strong hopes were entertained, that two or three mates of the *Thaddeus* had experienced great and permanent benefit, from the religious instruction, which they had heard during the voyage, and after their arrival.

In this connexion it may be proper to state, that the masters of vessels, almost without an exception, showed kindness to the mission family, and appeared to wish great success to the undertaking. From their acquaintance with the chiefs, and from the trade which is carried on at the islands, they have it in their power to exert a very salutary influence over the minds of the natives. For every instance, in which they availed themselves of this power, to render the situation of the missionaries comfortable, they will receive the cordial thanks of all the friends of missions, to whom the knowledge of their kindness is communicated. Among the visitors, whose attentions had a cheering effect upon the minds of the missionaries, the name of Captain Valentine Starbuck, formerly of Nantucket, but now master of a London whaler, deserves to be particularly mentioned. During several visits of considerable length, he manifested a great interest in the mission, and liberally imparted to it such articles as he could conveniently

spare, beside subscribing generously to a school fund of which he and others laid the foundation.

To return from this digression, the brethren resolved, that as the Thaddeus was about to land George Tamoree at his native island; it would be useful for Messrs. Whitney and Ruggles to accompany him thither, with a view to make known to the king and people of Atooi the designs of the missionaries, and to explore that field of labor. Accordingly they sailed from Woahoo on the 2nd. of May, the property belonging to the mission having been first landed, and the various members of the family having obtained houses for their temporary residence. George was received by his father with the utmost joy and tenderness. King Tamoree had believed, for a considerable number of years, that his son was dead, notwithstanding he had received from sea-captains many assurances to the contrary. The strong affection which the return of a long-lost son would excite, may easily be conceived. The father was highly gratified, also, with the attainments, which George had made in useful knowledge, during his residence among a civilized people. These circumstances appeared very favorable to the introduction of missionaries into Atooi. Of this the king was very desirous, and earnestly intreated Messrs. Whitney and Ruggles to settle there; offering to support them entirely at his own expense, and as many others as would join them in their benevolent labors. He appeared very anxious to learn many of the principal facts, which relate to the history of the world, and the introduction of Christianity; and to wish that knowledge might be communicated to his subjects. Beside missionaries and school-masters he wished to obtain several mechanics and a farmer, who might set an example of useful labor, and thus teach others.

After a residence of eight weeks, having experienced all the hospitality which Tamoree could show, and received from him many pressing invitations to return, Messrs. Whitney and Ruggles took passage back to Woahoo, and laid before their brethren the facts and reasons, which had been presented to their minds, in favor of accepting these invitations. Though Hanaroora would easily furnish employment for more missionaries, than the whole number who sailed in the Thaddeus; yet there were powerful reasons for complying with the wishes of the king and people of Atooi. The same motives, which urge to the sending of missionaries at all, make it the duty of those, who are sent, to proclaim the tidings of salvation as extensively as possible. In the present

instance, it would seem no more than equitable, that the people of the different islands should be regarded by the missionaries with equal desires for their good. The connexion, which George Tamoree had held with the mission family, and the influence, which he might hereafter exert on the minds of his countrymen, rendered it peculiarly desirable, that he should live within the reach of Christian privileges. It might be apprehended, indeed, that he would become less attached to the cause of enlightening his countrymen, if he could not be gratified with the society of at least one or two members of the mission.

For these and other reasons, it was deemed expedient that Messrs. Whitney and Ruggles, with their wives, should remove to Atooi, and commence the work of evangelizing the natives; trusting in the kindness of Providence to send ministers of the Gospel hereafter to enter into their labors, and teach *the way of the Lord* more perfectly. In accordance with this determination, these brethren soon afterwards went to Atooi, a passage being kindly offered them by Capt. Cary, of the *Levant*. They were received with great affection by the king, and the principal persons about him, and entered without delay upon the preparatory measures for a missionary establishment. The removal took place about the 25th of July. Thus, in less than four months after the heights of Owhyhee met the anxious eyes of the missionaries, they had fixed upon three stations, designed to be permanent; and actually occupied them with the warm approbation of chiefs and people. In the course of this period, Mr. Loomis had been solicited to reside at Toeaigh bay, under the protection of Krimakoo, with a view to the instruction of several favorite youths selected by him. At a convenient time this invitation was complied with; and Mrs. Loomis, who had become the mother of the first white child ever born in these islands, was left with the families of Mr. Bingham and Mr. Chamberlain.

Among the first arrangements, after obtaining habitations made in the fashion of the country, was an attempt, at each station, to collect a school, composed both of adults and children. These attempts were more successful than could have been expected among a people, none of whom had before attempted to learn the rudiments of the English language, and whose native language had never been written. The kings, the chiefs, and the younger members of their families, were the first pupils. It was not to be expected, however, that adults in an untutored state, unaccustom-

ed to any regular employment, would so far overcome their habits of idleness and dissipation, as to persevere in the drudgery of proceeding slowly from the alphabet of an unknown tongue, till they could perceive the benefits of learning. Accordingly, the zeal of the adults soon began to abate, and their studies to be intermitted. Children were more easily controlled, and more readily acquired a taste for study. After the school at Hanaroorah had been in operation three months, principally under the care of Mrs. Bingham, a quarterly examination was held, in accordance with the practice in New England. Several masters of vessels, and other strangers were present. All united in expressing an agreeable surprise, that so much proficiency should have been made, in such circumstances, and within so short a period.

As a part of the general system, by which it is hoped Christianity and civilization may be communicated to these destitute islanders, Sabbath schools have been commenced. They furnish a happy occasion of conveying the elements of religious instruction. Some of the pupils manifest a great desire to learn, and have exhibited tokens of deep seriousness, in regard to their own condition as sinners. The commandments, translated into the language of the islands, have been committed to memory by the members of the school generally.

By the aid of John Honooree, an evening conference has been established, at which divine truth is taught in a more familiar manner, than is consistent with propriety in sermons, designed for a large and promiscuous audience. Here prayers are offered in English, and in the language of the country; and here the praises of God are sung, as we trust, with true devotion.

At these meetings, and on other occasions, the services of Hopoo and Honooree are very useful. These young men appear to have sustained the Christian character, and to have adorned their profession by the purity of their lives, and the regularity of their zeal. It is to be hoped, that they will obtain grace to be faithful to the end. Should this be the happy termination of their earthly course, what abundant reason will they, and their Christian friends, and their countrymen, have to rejoice, that they were cast upon the shores of this Christian land; that they were taken up and educated at the impulse of Christian benevolence; and that they were sent back to their native islands, with the message of salvation on their lips, and the love of Christ shed abroad in their hearts?

It is the painful duty of the Committee to add, that the mission church has been severely tried by the apostasy of one of its members, and the unkind and unbrotherly conduct of another.

While on the passage, William Tennooe gave occasion, by the levity of his conduct, for many apprehensions in regard to his character. It was feared that, when exposed to the temptations, which would assail him when landed upon Owhyhee, he would fall an easy sacrifice. These fears were unhappily realized. Soon after he began to associate with the untutored natives, he became attached to their society, and withdrew himself from the company of his brethren, from public worship, and from all the means of religion. Prudent and laborious measures were adopted, in order to reclaim and save him, if possible. Mr. Whitney went up from Woahoo to Owhyhee, with a principal view to this object. He came himself to Woahoo, and met the church in conference on the subject of his own delinquency. He did not deny, that he had been guilty of violating the Sabbath, and of drinking to intoxication; and he openly declared his intention to persevere in these ruinous courses. The church, having tried in vain the effect of repeated admonitions and solemn expostulations, proceeded to cut him off from the communion.* This event took place about the 20th of July. The substance of what has been heard of the unhappy youth since, is, that he addicted himself to low company, lived in idleness, had lost what little influence he before possessed, and was willing to shew ill offices to the mission, whenever occasion presented.

Were it consistent with what they owe to the Christian public, and to the cause of missions, the Committee would gladly be spared the painful duty of disclosing to the world unfaithfulness of a most distressing character, by which the most solemn obligations have been violated. They are equally bound, however, in making a report of important events and circumstances, relative to the missions under their superintendence, to mention those of an adverse and those of an encouraging appearance. In either case, they would cheerfully leave the issue with Him, who will so develop his purposes of mercy, as that even disappointments will only be

* As this Report may fall into the hands of many persons, who are not acquainted with the previous history of the mission, it may be proper to say, that Honooree, Hopoo, and Tennooe, are natives of the Sandwich Islands, were educated at the Foreign Mission School, at Cornwall, Con. and became hopefully pious while in this country.

temporary, and will ultimately conduce to the complete triumph of divine truth.

To the apostasy of Tennooe must be added the departure of Dr. Holman from the mission. This unhappy event occasioned much anxiety to the missionaries, as the bare recital of it does to all the friends of missions. In whom could unsuspecting confidence be placed, if not in one, who had deliberately offered himself to accompany a little band of brethren as their physician, when they were to be removed far from the restraints of civilization, and the comforts of home, and to find a residence among strangers and pagans? It might naturally be expected, that peculiar kindness, and a sedulous attention to the wants and the comforts of the mission family, would be exhibited by a person, sent out for the purpose of applying professional skill to the restoration of health, the preservation of life, or, if that could not be, to soothing the mind under bodily sufferings, and softening the pillow of death. Yet the Committee are constrained to say, that, numerous and obvious as these considerations are, they appear not to have rested with their proper weight upon the mind of Dr. Holman. He had been at sea but a few weeks, before it was learned, that he contemplated a return to America, whenever such a measure should suit his convenience; and that he felt at liberty to seek his own private interest, with a view to such a return. He disclaimed all subordination to those who sent him out; and yet he appeared to expect medicines, and other necessary articles, to be furnished for his use from the treasury of the Board. After having lived awhile at Kirooah, he accepted the offer of a native chief to reside on the island Mowee, 60 or 80 miles from any member of the mission. His brethren remonstrated against this proceeding; but he carried it into effect, notwithstanding their urgent and united advice to the contrary. He retained in his possession all the medicines, medical books, and surgical instruments, which had been furnished as the common property of the mission; and refused to deliver them up, unless on the application of force. In September and October he visited Woahoo and Atooi. From the latter place he wrote a voluminous letter to the Corresponding Secretary, with the design of justifying his conduct in leaving Kirooah. The reasons, which he assigned, were by no means satisfactory; and the Committee looked in vain for that tender solicitude for the welfare of others, which is indispensable in the character of a Christian missionary. By

the first vessel, which sailed for the islands after the receipt of this intelligence, three resolutions of the Committee, to the following effect, were transmitted; viz. that the reasons of Dr. Holman for leaving Kirooah are not satisfactory;—that he be directed, immediately on the arrival of this order, to deliver to the missionaries all the property of the Board in his possession;—and that no person can be considered as belonging to that mission, unless in conformity to the principles of the instructions delivered in public to its members, just before their embarkation.*

It seemed proper to mention this case somewhat at large, as the prominent facts have long been extensively known in this country; though the nature of Dr. Holman's departure from the mission has never been fully explained till now. However painful the disclosure may be, it will doubtless answer valuable purposes.

The Committee cannot give, in few words, a juster account of the mission, as it was in November 1820, the date of our last intelligence, than by making a few extracts from the letters of the missionaries. Mr. Bingham and Mr. Loomis write from Hanareo-rah, as follows:

"In view of the magnitude and responsibility of the work before us, the great preparation deemed necessary to engage in it, and the difficulty of making every needed preparation, we could not but feel, at the time we left you, that, in some respects, our embarkation was hasty and premature. Though the same considerations have still a similar bearing on our minds, yet we are satisfied that we arrived, in the good providence of God, "at the very juncture for the establishment of a mission;" and were we "thoroughly furnished unto every good work," we might hope to see our banner unitedly set up, in the name of our God, and immovably established unto all generations. The work will indeed put in requisition all the wisdom and experience, all the talents and enterprise, all the zeal and activity, which we possess: nay, it seems to demand the wisest and most efficient laborers, which the church could possibly furnish. The chaotic state of the nation requires a plastic hand, more skilful and powerful, than we are able to apply to it, that its religious and national character may be formed acceptable to God. We trust the same divine hand, which gave existence to the nation, and which has prostrated its idolatry, and broken the galling chains of the oppressive taboos, will form its moral character, and give it such purity, beauty, consistency, and stability, that the Prince of Peace will delight to reign here for ever. We, as instruments in the divine administration, are allowed to begin the work; and we doubt not you will rejoice to know, that we have the prospect of continuing it, with the hopes of success. We ex-

* Since the annual meeting, letters have been received, by which the Committee learn, that Dr. Holman was excommunicated from the mission church in January, 1821.

pected trials. We have had our share. We needed them; and we hope they will work for our good. But our trials from the heathen have been less than we had expected. Though even here, if fickleness of mind, instability, and uncertainty in the measures of government: if drunkenness and debauchery, and their attendant evils and abominations, can be considered as trials to us, we meet with them every day. But these are the evils which it was, and is, our design to remove. We must struggle with them long; and never be weary in well doing.

"Our journal will give you a view of our progress, the state of our schools, and the situation of the mission. We have had under our instruction, at the different stations, about 90 pupils, of different ages, rank, and color, from the king and royal family, to the outcast in the street. Under the instruction of brother and sister Thurston and Thomas Hopoo, at Kirooah, 14; under brother Loomis at Toeaigh, 8; at Woahoo, under the care of Mr. and Mrs. Bingham, 40; and under the care of brothers Whitney and Ruggles, at Atooi, 30."

Messrs. Whitney and Ruggles thus describe their branch of the mission:

"Our covenant Father still continues his smiles upon us, giving us all health and strength, daily supplying our necessities from his all-abounding and liberal hand, opening wider and wider the door of usefulness to us, and by his gracious providences bidding us, *"Be strong and of good courage; fear not, nor be afraid of them; for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee."* Though every day presents to us new instances of the depravity and wretchedness of these heathens, and every hour brings new obstacles before us, which, to the natural view, seem almost to hedge up our way; yet we experience also, every day, fresh tokens of the gracious care and favor of Him, who, when on earth, said to his disciples, *"Go ye, therefore, teach all nations,"* &c. and we have constant encouragement to arm ourselves with zeal, and confidently proceed in our work.

"King Tamoree appears no less interested in our object, than when we first landed on this island; but rather seems more and more inclined to patronize it, almost daily contributing to our comforts and conveniences.

"Our school at present consists of about 30 children, and eight or ten adults. Their progress is flattering. The king is not so much engaged in learning to read as he has been; but appears desirous that the children and youth should be instructed. He has given us a bell for the use of our school, which is a valuable acquisition to our establishment. We have a flock of almost 20 goats, which furnish milk for our family; and we hope soon to be able to make a little butter. In an establishment like ours, we find the want of many things to make us comfortable, with which, if we were supplied, we should find less occasion to spend our time in secular concerns; and could devote ourselves more entirely to the great work of instruction. But our greatest need is a faithful minister to break to us the bread of life, and guide our wandering feet into the paths of righteousness and truth. We trust our Christian friends and patrons will not forget us in this respect. We do hope and fervently pray, that before many months some favoring breeze will waft to this shore one, who will strengthen our hands and encourage our hearts; one calculated to endure, with fortitude and meekness, all the trials, privations and discouragements, attendant on the missionary life."

Many circumstances, of a very interesting nature, would be mentioned here, if the journals of the missionaries had not been published so extensively, as to render extracts from them unnecessary.

It has been much regretted by the Committee, that they have not been able to send a large reinforcement to these stations, during the summer past. Additional laborers are urgently demanded.

Men enough are ready to go. The Christian community in this country is abundantly able to furnish the means. Yet Providence did not point out the way, in which the very desirable object of strengthening the mission could be accomplished, without a longer time to obtain the pecuniary supplies, and to provide the means of conveyance. During a great part of the year, the demands upon the Treasury were so great, when compared with the receipts, as to threaten very serious embarrassments, and as to impede the operations of several of the missions. It was also found impracticable to obtain passages for any considerable number of persons, in the vessels about to visit the Pacific Ocean. The Committee have sanguine hopes, however, that the same impediments will not exist during another year; and that the Board will have the satisfaction of imparting new activity to one of the most promising works of benevolence, in which the hands of Christians have been at any time engaged.

In the month of November last, George Sandwich, a native of these islands, embarked from Boston to join the mission. He had been, for a considerable time, a professor of religion, and a member of the Foreign Mission School. He is intimately acquainted with the youths who preceded him, and will join those, who remain steadfast, as an auxiliary in the various services, to which they are devoted.

In concluding their report of this mission, the Committee cannot refrain from expressing their grateful admiration of the kindness shewn to it; though, in the mysterious Providence of God, its members experienced severe trials of a character little apprehended by them. If a prosperous voyage, the preservation of health and life, a wonderful preparation for the introduction of true religion, the favor of chiefs and people and resident foreigners, the united state of the mission church generally, the love of its members for their work, their assured hope of success, their confidence in God, can gratify the minds of those, who anxiously look for the rising of the Sun of Righteousness upon the gentiles;—

then the history of the mission to the Sandwich Islands, for the first year after its embarkation, will furnish abundant topics of adoring gratitude for what we already know, and joyful anticipation of good things to come.

PALESTINE MISSION.

The last Report brought down the history of this mission to March 1820, only a few months after the arrival of Messrs. Parsons and Fisk at Smyrna. They were then contemplating a residence at Scio, during the summer, with the design of pursuing the study of Modern Greek under the direction of Professor Bambas, the principal instructor of a flourishing seminary in that island. This design they executed, leaving Smyrna early in May and returning in October. The five months, which they spent at Scio, appear to have passed away both agreeably and usefully. With the exception of a short illness, experienced by Mr. Fisk, their health was good. From Professor Bambas they received many kind attentions. He granted them the particular favor of spending some time in his study every afternoon, that they might enjoy the best advantage, which the place afforded, for acquiring the language speedily; and assigned, as the reason of his doing so, a regard for the employment in which they were to be engaged. On many occasions, he discovered a deep interest in evangelical exertions, and evangelical sentiments; and was uniformly the amiable friend as well as the assiduous teacher.

On the 13th of June, Messrs. Parsons and Fisk engaged the conductor of the college press, to furnish them with 5,000 copies of a tract on *Reading the Scriptures*, selected from the works of Chrysostom, and translated into Modern Greek. It is possible, that this transaction may hereafter be noticed, as forming an era in the progress of benevolent designs, having for their object the spread of divine truth in the countries around the eastern part of the Mediterranean. When the tract was ready for distribution, trials were soon made of the manner in which it would be received. The result was such as to suggest the immediate republication of another tract, *the End of Time*, by Dr. Watts, translated also into Modern Greek. With these little heralds it was easy to gain access to the schools, to the monasteries, the nunneries;—in short to any class of the Greek population. Professor Bambas

warmly seconded the circulation of tracts among his pupils, by urging them to study, and retain in their memories, what had been so generously put into their hands. Within a few weeks, numerous copies were on their way to Thessalonica, Crete, Corfu, Ipsera, and many other places. The success of these incipient efforts was incomparably more rapid and encouraging, than could have been expected.

The eagerness to receive books, which was manifested by all classes of persons who could read, and the freedom with which books could be distributed in the Greek islands, were most auspicious omens. It was subsequently found, that the same facilities existed for circulating good books among the Greeks of Asia Minor; and no instance had occurred, down to the last intelligence from the missionaries, of backwardness in receiving books, or of jealousy excited by giving them. Bishops of the Greek church, in many different places, as well as schoolmasters, and priests, had most explicitly approved of this method of doing good, and had offered to take upon themselves the charge and trouble of distributing the tracts among the people, and especially among the children and youth of the various seminaries.

What adds much to the interest of this subject, is, that though a considerable proportion of the males are taught to read, very few possess any books in the spoken language of the country, or enjoy any means of moral or intellectual improvement. Yet a great desire of knowledge is excited; seminaries of learning are instituted; and considerable numbers of young men resort to them for education. In short, the way seems prepared for enlightening that part of the world very extensively, by means of the press.

The active commerce, which is carried on from the many islands and ports in the Levant; and especially the numerous Russian vessels, which come down from the remotest parts of the Black Sea; furnish the means of conveying books and tracts to distant and populous regions. The missionaries were informed, on the authority of the Russian consul at Scio, that a hundred vessels, bearing the Russian flag, annually visit the port of that small island. How numerous and constant must be the opportunities of sending to all the countries, bordering on these great inland seas; and how essentially will this commercial intercourse promote every plan, adopted for the permanent improvement and spiritual benefit of the people.

In November 1820, soon after their return from Scio, Messrs. Parsons and Fisk took a circuit of three hundred miles, with a particular view to visit the places, where the seven churches of Asia flourished in the apostolic age. Travelling north from Smyrna, they passed through Haivali, a large commercial town, inhabited almost exclusively by Greeks. The most remarkable thing relative to this town, so far as Christian exertions are concerned, was the existence of a college, in which 300 youths were receiving an education. A considerable degree of curiosity appeared to exist, and these efforts of the Greeks to acquire learning, and improve their condition, were pleasing indications of what may take place, in a more favorable concurrence of circumstances.*

At Pergamos the missionaries were informed, that the population amounted to 15,000, of whom about 1,500 were Greeks. For the children of Greeks there were four small schools containing in the whole about 80 pupils. There was also one Greek church.

In Thyatira about 350 Greek houses paid taxes to government. There was one Greek church, and perhaps 90 children received instruction in small schools.

Not a single Greek family now lives in Sardis. Eight or nine men, employed as millers, are the only persons, who bear the Christian name; and they were ignorant and stupid, with regard to the concerns of religion.

An Archbishop resides in Philadelphia. From him the missionaries received particular attention. He stated that there were 250 Greek houses in the place, and five churches now used. The whole number of houses was estimated to be about 3,000.

Mr. Parsons being seized with a temporary illness, it was not thought prudent to visit Laodicea and Ephesus; especially as the former place was represented as being in ruins, and the way to it passed through a barbarous part of the country.

The desolations, which a righteous God has brought upon countries where great and wealthy communities once existed, and where Christ was once honored by the exemplary faith, and active zeal of his disciples, present a gloomy subject of contemplation. The marks of degradation and misery are visible

* It is painful to add, that Haivali has since been utterly destroyed by the Turks, during the civil war which has raged in the Ottoman empire.

in every place, where the dominion of the false prophet is felt. Cheerless indeed would be the prospect, were it not certain, that Christianity will at last overthrow every system of error.

In the course of their journey, Messrs. Parsons and Fisk distributed 21 Bibles and Testaments, and 1,300 tracts. Wherever they found Greeks able to read, books were received with joy and gratitude. At Philadelphia, a very anxious desire was expressed to receive Turkish Testaments. This is a peculiarly favorable omen; as the exertions of the British and Foreign Bible Society and of the Russian Bible Society, will ultimately supply the whole Turkish empire with the Scriptures, in a language spoken by so many millions of Mahomedans. The missionaries experienced many civilities from ecclesiastics of the Greek church, the Russian consul at Haivali, and other individuals, to whom they had letters of introduction; and they returned to Smyrna with a grateful sense of the divine protection.

When deliberating upon ulterior measures, two considerations were pressed upon their minds; the first, that a visit to Palestine should not be any longer delayed; the other, that it seemed very desirable not to leave Smyrna, till an additional missionary should arrive to take their place. In this dilemma, they thought it best to separate for a season. Accordingly, preparations were made for Mr. Parsons to take a voyage to Jerusalem; while Mr. Fisk was to continue his residence at Smyrna.

On the 5th of December, Mr. Parsons embarked for Jaffa. His fellow passengers were on a pilgrimage to the Holy City, as it is esteemed and called, by the people in that part of the world. He took with him some copies of the Scriptures in nine different languages; and about 5,000 tracts in Modern Greek. The voyage was very slow; but the numerous delays enabled Mr. Parsons to obtain much information respecting the Greek islands, which may be of use hereafter. He made some stay at Scio, Rhodes, Castello Rosso, and Cyprus, and arrived at Jaffa, Feb. 10th. The last intelligence left him at Jerusalem, March 13th, and is communicated by way of Smyrna.

At the various places, where Mr. Parsons stopped during his voyage, he found ready access to the English and Russian consuls, and to the bishops and other clergy of the Greek church. The New Testament, of which he sold 31 copies, was gladly received by those who obtained it; and the tracts were distributed to children and others eager to possess them, with the hearty concurrence

of bishops, schoolmasters, and principal inhabitants. Mr. Parsons found Jaffa to be, as it had been supposed, a most favorable place for the introduction of books into Syria, Palestine, and all the neighboring countries. Bibles and tracts can be landed here without the payment of duties, and can be sent hence to Jerusalem, to Alexandria, and all the populous places of this region. The friendly disposition of the public commercial agents in all the ports of the Levant, which had been visited by Messrs. Parsons and Fisk, will add much to the facilities for doing good by the distribution of books, and by missionaries in their various journeys.

The arrival of Mr. Parsons at Jerusalem, the first Protestant missionary who has entered that field, with a view of making it the centre of his own evangelical exertions, will be regarded as an important event. As in every other case, the issue of this enterprise must be left to the disposal of unerring Wisdom. We may humbly hope, that these beginnings will be followed by increasing and successful efforts, till pure religion shall experience a revival in Palestine, and the church of God shall shine forth with distinguished effulgence, in the land of patriarchs, prophets, and apostles.

Just before the departure of Mr. Parsons from Smyrna, the British chaplaincy at that place had become vacant by the death of the Rev. Mr. Williamson, whose kindness to our missionaries will long be remembered with gratitude. At the request of the principal English residents, Mr. Fisk preached in the chapel, till the arrival of a successor to Mr. Williamson. The respect and confidence implied in such a request, from members of a different religious communion, cannot fail of being highly appreciated, as indicating a truly catholic spirit.

During the winter, Mr. Fisk pursued various preparatory studies; distributed books, as he had opportunity; visited schools; gave religious instruction in families, especially on the Sabbath; corresponded with the friends of missions in the east; collected information from every source within his reach; and looked forward to various inviting fields of labor. In April, he made a tour to Ephesus, in company with Mr. Perkins of Smyrna, and two gentlemen from Boston. Not a single inhabitant is now to be found amid the ruins of Ephesus, formerly one of the most wealthy and populous cities in that part of the world. At a little distance from these ruins, is the Turkish village of Aiasaluck, containing a few miserable huts. The candlestick is indeed removed out of its

place, according to the solemn intimation of the Savior, in his epistle to the apostolic church on this ground. Mr. Fisk gave a few tracts to Greek peasants, who could not read themselves, but who promised to deliver the tracts to the priests and the schoolmasters of the village where they lived.

The present tumults in the Turkish empire have impeded the communication with Smyrna. At the last intelligence, Mr. Fisk deemed it prudent to live in retirement, and confine himself principally to his studies. He did not despond, however, because the wicked passions of men were let loose for a season. He loved his work more and more; and all his representations conspire to show, that Smyrna is an extremely eligible place for a missionary station, and especially for the operations of a printing establishment. He urged the sending of more missionaries, not only from a consideration of the spiritual wants of the people, but from the various openings to devoted laborers, in different departments of the work; it being remarkably the case with this mission, that if external impediments prevent the more active kinds of service, there are still many other ways, in which preparation can be made for missionary exertions hereafter.

Among the interesting facts, which give particular importance to this mission, is the access which it may ultimately afford to the descendants of Abraham, on the natal soil of their fathers. Though the Jews, in this region, are as yet under the influence of prejudice against Christianity, it remains to be seen what effect the Hebrew Testament, accompanied with kind and brotherly treatment, will have upon their minds. Manifestly a new era has risen upon this people. Great changes in their external condition, and their religious prospects are to be expected. Let Christians, then, be active and vigilant, and seize every avenue to the hearts of their elder brethren of the house of Israel. If this be done, with genuine trust in God, and on a scale of enlarged benevolence, the happiest results may speedily be seen. At Smyrna, Mr. Fisk had repeated conversations with a Jew by the name of Cohen, on the character of the Messiah, and other interesting subjects. These interviews had a conciliating effect on the mind of Mr. Cohen, who at length gladly accepted a copy of the New Testament in Hebrew. This divine book, which is one of the most recent displays of Christian benevolence, is yet, in all probability, to accomplish wonders in the conversion of the Jews. Our missionaries can be abundantly supplied with it, through the generosity of the British and Foreign

Bible Society, and the London Society for promoting Christianity among the Jews. The great Bible Depository at Malta affords the best channel for receiving and distributing the Scriptures in many languages.

Before closing this part of their Report, the Committee would make grateful mention of prominent instances of liberality to the Palestine mission.

The Savannah Missionary Society led the way, by making provision for the regular payment of Mr. Fisk's salary. They cheerfully entered into this stipulation, from having been acquainted with Mr. Fisk, as a domestic missionary in the employment of that society. With exemplary punctuality the semi-annual payments of salary have been made in advance.

The persons usually attending the united monthly concert of prayer, at Park Street church, Boston, (the greater part of whom are members of the Old South, Park Street, and Essex Street, churches, this union being formed by the consent of these churches,) agreed to appropriate to the Palestine mission the avails of their monthly collections, except in cases where contributors otherwise directed. It was originally supposed, that a missionary might be supported from this source; and the friends of the measure have been agreeably disappointed in finding their expectations surpassed. During the year ending Aug. 31, 1821, the amount of collections at these monthly meetings was \$802, 88, the whole of which, with very small exceptions, was received for the purpose here described. An extraordinary meeting of the same kind was also held, at the same place, when a collection of \$120 was taken for the mission at the Sandwich Islands.

Another movement originated in Boston, which may distinguish the operations of the past year for a great while to come. The importance of the design, and the happy auspices under which it was commenced, seem to require, in this connexion, at least a brief notice of the principal circumstances attending it.

At the monthly concert in December, 1820, an extract was read from a letter of the late Mr. Williamson, British chaplain at Smyrna, (part of which was published in our last Report,) in which he urges the establishment of printing presses in Western Asia, by the liberality of American Christians. Some remarks were offered in confirmation of this suggestion. Several individuals, distinguished for liberality on Christian principles, proposed a meeting to consider the subject. On the 18th of January, a

meeting was held, at which a subscription was opened to raise a fund of \$3,000 a year, during five years, for the support of a printing establishment at Smyrna, or some other place in that region, to be employed, under the direction of this Board, in the publication of the Scriptures, tracts, and school-books, and to be made generally subservient to the evangelical exertions of the present day. Out of thirteen persons present, seven subscribed one hundred dollars each, annually; and, with similar liberality, the above-mentioned sum was pledged before the time fixed, which was the 4th of July. Though most of the subscribers reside in Boston and its vicinity, there are several in other places; particularly an unknown benefactor in New York, who gave five hundred dollars for this object, which donation, the annual subscription being filled, was placed in the fund for the purchase of types and presses at the commencement of the contemplated operations. The Committee would only add, that they look forward with pleasure to the good effects of this liberal endowment; not only among the people for whose benefit it is designed; but among ourselves, as an example to be imitated, when similar cases shall hereafter present themselves.*

Mr. Daniel Temple, Mr. Isaac Bird, and Mr. William Goodell, licensed candidates for the ministry, having completed their theological course at Andover, in Sept. 1820, offered themselves to be employed as missionaries under the direction of this Board. They were accepted, and will probably be sent to Western Asia, on which field their minds have long been fixed. Mr. Temple and Mr. Goodell attended a course of lectures, at the Medical Institution in Dartmouth college, in the early part of last winter; the professors generously declining any compensation for this privilege. The medical faculty, attached to the college, have since communicated to the Corresponding Secretary a formal resolution, offering a gratuitous attendance on their lectures to any future missionaries, whom the Committee shall have under their superintendence. To this kind proposal a grateful acknowledgment was returned.

The three persons just named have been employed, the greater part of the year past, as agents to collect donations, to communicate missionary intelligence and excite a missionary feeling, by their sermons and addresses; and, generally, to promote the interests of the Board. They have been cordially received by the

* See Appendix H.

friends of missions, wherever they have gone; and there is reason to believe, that these labors have been greatly beneficial to the cause of religion in our own country, while they have enlisted the hearts, and directed the exertions of many, in the work of sending the Gospel to the heathen. Mr. Bird visited many parts of Connecticut; and Mr. Goodell has been employed in New York, from Catskill and its neighborhood, to the western parts of that large and populous state. Mr. Temple commenced his agency in the region of Massachusetts, which lies south of Boston, and subsequently pursued it in Worcester county. In those towns of Norfolk and Plymouth counties, where he labored most, the ministers and people were so much gratified with his visits, that they formed themselves into an association, denominated the Palestine Missionary Society, with the design of supporting at least one missionary, under the direction of the Board, in that interesting field, to which was destined a man, with whom they had become personally acquainted, and whom they regarded with so much respect and affection.

The Committee conclude their account of this mission by observing, that the kindness and hospitality experienced by Messrs. Parsons and Fisk from some of the principal foreigners resident at Smyrna, particularly Mr. Werry, who is the British consul, Mr. Lee, the Messrs. Perkinses, and the Messrs. Van Lenneps, and from Americans occasionally visiting Smyrna, added not a little to the comfort of these faithful and industrious missionaries, and afforded them many encouragements in their work. For several months Mr. Fisk has been made welcome to the table of the Messrs. Van Lenneps, and had reciprocated the kindness by paying particular attention to the education of the children of the family. From Mr. Connor at Constantinople, and Dr. Naudi at Malta, he received continued proof of the interest felt in the mission, by intelligent men, acquainted with the situation of these countries, and anxiously desirous that the long reign of ignorance and barbarism may give place to the benign influence of the Gospel.

FOREIGN MISSION SCHOOL.

This favored institution continues to enjoy, in a remarkable manner, the approving smiles of Heaven. The expectations of the Christian public, in regard to it, are surpassed; and the his-

tory of its progress affords abundant encouragement to pursue the system of educating heathen youths, who may be cast upon our shores. It seems probable that the number of suitable candidates for this species of charity will be increasing, as the commercial intercourse, which our countrymen hold with many parts of the heathen world, is frequent, and of such a character as to bring our sea-captains and factors into a personal acquaintance with the chiefs and people of many tribes. Mr. Fisk suggests, also, that some promising youths, of Greek extraction, may probably hereafter visit Cornwall for the benefits of the school.

The Committee would take this opportunity of observing, that the best way of bringing forward heathen boys, who come to this country in a state altogether untutored, is to place them for a considerable time in religious families, especially the families of clergymen, so that some advances may be made in the rudiments of learning, and some judgment formed of the intellectual capacity of every pupil, before he is received for a regular and thorough education. As all, who arrive among us, cannot be thus educated, it seems desirable that a selection should be made; and that those, who will make the greatest proficiency in study, should enjoy the greatest advantages.

The state of the school has been generally prosperous, during the year past. While the pupils have rewarded the assiduous care of their instructors by their docility and attention, it is peculiarly gratifying to add, that the greatest of all blessings, those of a spiritual nature, have been continued to the institution. A few brief extracts from the quarterly reports of the Rev. Mr. Daggett, Principal of the school, to the Prudential Committee of the Board, will give a general view of its state and progress. Under date of Feb. 6, 1821, Mr. Daggett says; "The conduct of the scholars continues to be very good; and their progress in learning, according to their several abilities, is satisfactory. There is seldom any thing to reprehend in any of the scholars, excepting——" The exception, which Mr. Daggett felt obliged to make, was, we are happy to say, in a great measure removed, at a subsequent period.

By the next quarterly report, which is dated May 7th, it appears, "that there is but little, which is new or interesting, to communicate. The professors of religion in the seminary, fifteen in number, continue to maintain an exemplary character. We have favorable hopes," says Mr. Daggett, "of the piety of others, but wish to be very cautious about forming a judgment, which we may

have occasion to relinquish. The school is in an orderly and improving state, as far, I think, as can be expected. We are now preparing for the approaching examination and exhibition, which will be on the 15th and 16th inst."

The annual examination and exhibition of the school, here anticipated, were very interesting to a crowded audience. Among the visitors were several strangers, gentlemen of intelligence and distinction, who were much gratified. Among the pieces exhibited were a *Cherokee Council of War*, on the subject of the present dispute, between the Cherokees and the Osages, and a *Dialogue in Owhyhean*, respecting the late intelligence from the Sandwich Islands.

In his last quarterly report, dated Aug. 6th, Mr. Daggett says; "The state of the school is, I think, as favorable as it has been at any time, though no special seriousness exists, at present, among the students."

At the commencement of this letter, the following tribute is paid to the memory of that eminent man, whose loss is felt in every department of missionary labor: "Little did I think, when I addressed my former quarterly reports to the Corresponding Secretary of your Board, that that dear man, and faithful servant of Christ, would go before me to the grave, and exchange so soon his earthly labors for his heavenly crown. But since it has pleased the all-wise Disposer thus "to weaken his strength in the way, and to shorten his days" of usefulness in the church, it is our part to submit, and to endeavor to do the work assigned us, that we also may be ready when the Master shall call."

In the course of the year, George Sandwich embarked from Boston for his native islands, as has been mentioned in a preceding part of this report; Lewis Keah, the surviving youth from the Marquesas islands, followed his companion to an early grave; and William Peters, one of the Oneidas, was dismissed for mental incapacity and for disobedience.

Within the same period, there have been the following additions to the school; viz. Two youths of our own country, Bennet Roberts and Erastus Cole, both from the state of New York; three Sandwich islanders, named Robert Whyhee, John Elliot Phelps, and Henry Tah-hee-te, of whom Phelps is thought to give evidence of uncommon piety; a New Zealander, named Thomas Zealand; and James Lewis, a descendant of the Narragansett tribe of Indians.

The whole number of pupils is thirty four; of whom seven are from the Sandwich islands; one is from Otaheite; one from New Zealand; one is a Malay; eight are Cherokees; two Choctaws; three of the Stockbridge tribe; one of the Oneida tribe; one Tuscarora; one Narragansett; two Caughnewagas; one Indian youth from Pennsylvania; and five youths of our own country. Of these, nineteen are professors of religion, and five others are thought to have become religious in a time of uncommon seriousness among the pupils. Respecting those, who have been admitted to the privileges of the school, within the period embraced by this Report, it is proper to observe, that no youths from our own country are received, without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some part of the heathen world. Whyhee and Zealand had lived in respectable families, been instructed in the rudiments of the English language, and given proof of an amiable, mild temper, and a disposition to acquire knowledge. Lewis has for some time been an exemplary member of a Baptist church. He holds to open communion.

As this Report may fall into the hands of persons in distant countries, unacquainted with the general practice of churches in the United States, it is proper to observe, that when we speak of *professors of religion*, we intend those, who appear, after a diligent and thorough examination, to be truly converted to God; and who, in consequence of their sustaining the character of sincere penitents and true believers, are admitted to make a public profession of their faith, and to become members of a church. In some unhappy instances, after the utmost care, this profession proves unsound; but it is no more than gratitude requires, to say, that professors of godliness, especially those who have made a profession in the late revivals of religion, generally exhibit very gratifying proof of piety, by a life of prayer, and of Christian beneficence.

Those members of the school, who are not professors of religion, regard Christianity as true, and as pointing out the only way of salvation. Most of them appear desirous of possessing that good part, which shall never be taken from them.

The health of the present pupils has been good, except that one of the Sandwich islanders has been in danger of the consumption, and one of the Cherokees is suffering under an illness of several years duration. In the first of these cases, at least a temporary relief has been obtained; and it is hoped, that caution may

avert unfavorable symptoms till the young man can exchange our climate for the more congenial one of his native country.

Among the pleasing instances of liberality, which the school has experienced the year past, the donation of more than two hundred dollars from the Baron de Campagne, who resides near Zurich, in Switzerland, deserves particular notice. The venerable donor had seen some account of the five Sandwich islanders, who were first taken up, and made the beneficiaries of the Christian public in this country. He was greatly struck with their character and prospects, and was desirous of conferring upon them some proof of his paternal regard, and of his interest in them, and in the mission to their countrymen. The disposition of the money he submitted to the Principal of the school, who thought that the purchase of globes, and the foundation of a small library, containing religious books, for the use of the pupils, would be particularly useful, and would perpetuate the gift of the benevolent stranger. Such a library was commenced and received the name of the donor.

Many donations in articles of clothing, and in such kinds of provisions, as are used at the common table of the pupils, have been received from friends of the institution; especially from the people of Litchfield county, who, from their immediate proximity, can answer this call of charity with great facility. It cannot be doubted, that there is sufficient liberality in this thriving agricultural district, if called into systematic operation, to furnish abundant supplies of food and clothing for any probable number of youths, who may enjoy the blessings of this seminary. If the example set by some towns, were followed by others in similar circumstances, there would be little demand upon the Treasury of the Board, except for the salary of the instructors.

It is now five years since the Foreign Mission School was established. The public have seen its design, its management, and its happy results. The prayers of thousands ascend for its welfare; and the thanks of other thousands, in remote heathen countries, will be returned for its beneficent influence.

NEW MISSIONARIES.

It has been a remarkable feature in the history of this Board, that the number of devoted and approved young men, who have

offered themselves for the service of Christ among the heathen, has been greater, than the funds at the disposal of the Committee would warrant them in employing. The Board was formed, in consequence of the ardent desire of theological students, just about entering the ministry, to be sent forth to the unevangelized world. And the number of students, possessing a similar unquenchable desire, has been continually in advance of the means provided for their support. Besides the three licensed candidates, whose names have been mentioned, there are two students in the Theological Seminary at Andover, and one in that at Princeton, about to finish their course of study, and leave the seminaries this very month,* who will immediately offer themselves to be employed by the Board. There are other individuals, in the other classes of both these seminaries, who contemplate making the like offer, at the expiration of their regular period of study; and in the colleges and academies of our country, a considerable proportion of the pious young men, cast their longing eyes to the continually opening fields of missionary labor. It should be mentioned, with devout ascriptions of praise, that the great Head of the church has made provision for a succession of ministers and missionaries, in the extensive revivals of religion, with which the churches of our land have been favored, for several years past. In the progress of these revivals, many young persons of both sexes have, in the judgment of enlightened charity, become the subjects of renewing grace; and have had their minds enlarged to contemplate the wants of mankind, and their hearts filled with compassion for the millions remaining in all the darkness and misery of paganism. It is not extravagant to hope, that from among the numerous youths, whose souls appear to be imbued with a disposition to labor for the salvation of men, a host will hereafter be marshalled to carry on the war against Satan, in many parts of the world, where he has heretofore held an undisputed empire.

RECEIPTS AND EXPENDITURES.

DURING the year, which closed Aug. 31, 1821, the amount of donations received by the Treasurer in money was \$46,397 68, and from income of stock, &c. \$1,572 47, making the whole pe-

* September, 1821.

cuniary receipts \$47,970 15. Donations in articles of clothing, furniture, &c. for the various missions, principally those among the Indians of our own continent, have also been received to a very generous amount. Of 245 boxes, and packages, received by the Treasurer, or reported to him, by agents of the Board, since Sept. 20, 1820, an hundred and twenty six, were estimated by the donors respectively to contain articles worth \$7,388 74. If the remaining one hundred and nineteen boxes and packages be valued at the same rate, their contents will be \$6,978 26. Probably, however, these last were not, on an average, so valuable as those which were estimated by the donors; but as a considerable number of boxes, of which no intelligence was communicated to the Treasurer by the donors, were received at the mission stations, there is no danger of an extravagant estimate, if we suppose the value of all the donations in these articles to exceed, in a small degree, the amount of the two sums last mentioned. To this amount is to be added the articles of clothing and provisions, contributed principally in Ohio, and shipped by the mission boat from Marietta, valued at \$1,431 77, making an aggregate of \$15,798 76 in clothing, provisions, and a great variety of useful articles, almost the whole of which were for missions among the American Indians. There is no doubt that these donations, taking into account the expense of transportation, are worth at least the sum here estimated. The receipts of the year may therefore be stated, in round numbers, at \$48,000 in money, and \$16,000 in various articles; \$64,000 in the whole.

The payments from the Treasury, within the same period, were \$16,771 61; the particulars of which will appear in the Treasurer's account herewith presented. The amount of these payments is more than \$10,000 less than the estimate, as laid before the public in the Report of last year. This reduction of contemplated expenditures was made from necessity; as the receipts during the former part of the year were very small, compared with the drafts upon the Treasury; and the operations of the Board suffered great embarrassment, and were threatened with still severer calamities. The missions among the Indians, and especially that in the Choctaw nation, suffered most. It was disappointed in its expected resources from the government, in regard to the supplies to be purchased at the north, and in the delay experienced in obtaining the articles of clothing, &c. as well as by having its drafts on the Treasury curtailed. These disappointments were felt the

more deeply, as contracts had been made for carrying forward the buildings at Mayhew; and the expectations of the natives, that a school would be opened speedily, could not be restrained without difficulty and hazard. The anxiety felt by Mr. Kingsbury and his associates, amidst all their multiplied labors and responsibilities, naturally excites deep regret. The life of a faithful missionary must of course be a continuation of strenuous activity. It should be the part of his fellow Christians at home, while in possession of all the enjoyments of well-regulated society, to see that he is not compelled to lose any portion of his strength for the want of requisite supplies.

It is with lively satisfaction, that the Committee have it in their power to acknowledge the relief which the Treasury experienced during the latter part of the year. In doing this, they would humbly ascribe all to the favor of the Lord of missions. The means, which he condescended to bless, were frank and repeated disclosures of the necessities of the several missions, aided by appeals from the missionaries themselves, in behalf of the perishing heathens around them. The spirit, which was excited in many different places, seems to warrant the firm persuasion, that the Christian public of this country will not suffer the missionary cause to languish. Many individuals, who have regularly patronized this cause, are beginning greatly to enlarge their benefactions. The importance of the object is continually increasing in their eyes. They are willing to labor hard, and to practise rigorous economy, that they may be able to give considerable sums for the diffusion of the Gospel. If the same disposition should be extended to the members of our churches generally, most abundant resources would be furnished for sending heralds of salvation into every heathen country; while the flourishing state of religion would indicate, that the only sure way of obtaining happiness, is by laboring to communicate it to others.

The Committee have had repeated occasion, in preceding Reports, to acknowledge the fruits of female benevolence. These fruits have recently been exhibited, to a very pleasing extent, in the provision which has been made and is making to furnish articles of clothing, furniture, stationary, &c. for the different missions and schools. From the collections of this kind now preparing, and which are not included in the preceding estimate, very considerable shipments will be made, it is hoped, during the ensuing

autumn. The Board and the Christian public are apprized, that the articles forwarded in consequence of these collections, can be sold to the natives, when not required for the comfort of the mission families and schools; and that this sale, or rather exchange, of valuable property for labor, or articles of food, is highly beneficial to both parties.

While recounting the exertions, made within a few months past, to increase the resources of the Board, it seems proper to mention the meetings held in Boston for this purpose, under the auspices of the Foreign Mission Society of Boston and the Vicinity. At these meetings, several gentlemen of respectability, who had resided at Calcutta for commercial purposes, bore most decided testimony to the good effects of missions, in that great capital, which is perhaps the most important city of the pagan world. The result of these meetings is not to be estimated by the subscriptions, which they occasioned, to the amount of about *two thousand dollars*, but rather by the more general interest, which was excited, and the favor which was obtained for the missionary cause.

CONCLUDING REMARKS.

AFTER thus directing the attention of the Board to the missions under its care; to the various means of meliorating the condition of the heathen world; and to many topics of gratitude and encouragement which the history of the past furnishes; the Committee would close their Report with the following considerations.

The Christian Church is urgently invited to enter vigorously upon the work of missions by the fact, hitherto unparalleled, that many pagan countries are now soliciting missionaries, and anxiously desiring their arrival. Not only are the inhabitants of these countries in perishing want of evangelical instruction; but they are in some degree sensible of their ignorance and their wretchedness. They stretch out their imploring hands to those, who are blessed with the true religion, and ask that this greatest of blessings may be imparted to them. Thus, while the fields already occupied imperiously demand more laborers, other fields of still greater extent spread themselves before the eye, and are ripe for the sickle. How painful is it, that the gathering of this spiritual harvest should be delayed. No disciple of Christ should consent to a delay in this momentous concern of a world's recovery; unless,

after a diligent examination of the subject, it shall appear that a delay is unavoidable.

In conducting such an examination, it is important to bear in mind, that, so far as our own country is concerned, there are young men and women, in sufficient numbers, and of the requisite qualifications, to fill every department of missionary labor. By sufficient numbers the Committee intend such an accession to those who are already employed, as would strengthen every mission, and make new establishments, with every returning year. If this regular increase were made, and the work were to proceed abroad in geometrical progression, we need not be apprehensive lest the churches should languish at home. The thought is not to be entertained for a moment, that obedience to the great injunction of our Savior, which was given, immediately before his ascension, would diminish our spiritual privileges, or bring upon our Christian community his displeasure. In regard to the past, the matter of fact is apparent. Never before were half so many young men in a course of education for the ministry among ourselves, as at the present time; and it may be safely asserted, that hundreds of these young men were first led to think of becoming preachers of the Gospel, by the interest which they felt in missions to the heathen, and by the effect of these missions in exposing the wants and miseries of the greater part of the world, dead in sin, without God and without hope. Facts of a similar character have recently existed in Great Britain, and on the continent of Europe. The attempt to send salvation to remote pagans has proved as life from the dead to many slumbering churches; and from the very nature of Christianity, the same results must be expected, till there shall be no ignorance abroad to be enlightened, and no lukewarmness at home from which professed Christians are to be aroused. Let it ever remain, then, fixed and settled in the mind, that there are in our country young men enough to carry forward the work of missions to an indefinite extent; young men of undoubted piety, qualified to rank high in their several callings, as evangelists, pastors, founders of rising churches, translators of the Bible, directors of the press, physicians, magistrates of colonies in their incipient state, teachers of children and youth, husbandmen, mechanics of every useful occupation, and seamen of every class, from the experienced navigator, who can guide his gallant ship in unknown seas, to the hardy sailor, who is willing to buffet the waves of every ocean, and run

the hazard of every climate. Persons of all these descriptions stand ready, and wait only for the word from our churches to go forth into all lands, and proclaim the unsearchable riches of Christ to the ends of the world.

If the inquiry be made, whether the people of the United States are able to send forth such a number of missionaries, as the heathen nations seem to demand from us, the answer must be in the affirmative. We profess, as a people, to receive Christianity; and it is not common to hear infidelity openly avowed. A great multitude scattered throughout our extensive empire, profess to have evidence of a personal interest in the promises of the Gospel; and this multitude embraces many individuals of great wealth, a more numerous class who possess competent fortunes, and a class still more numerous, composed of persons, who, in consequence of their activity and industry, are capable of imparting a continual and powerful impulse to any beneficent exertions, in which they should be generally and heartily engaged. Could not such a Christian community achieve wonders in the work of benevolence, compared with which all that the world has yet witnessed would appear small, and unworthy of the cause? There are many ways of estimating our ability as a people, in all of which no man can avoid coming to the same result; viz. that the process of enlightening mankind by the Gospel could be carried on by us to an extent, which should leave all present exertions out of comparison and out of remembrance. When it is considered how much a nation will cheerfully pay, through a long series of years to support a war, and to discharge a debt imposed by war; when the millions annually wasted in the consumption of spirituous liquors are computed; and when the numerous other millions, expended in the thousand modifications of extravagance, are taken into the estimate, to what an astonishing sum would the whole amount; and how would it change the moral face of the world, if brought by the willing hands, and accompanied by the fervent prayers, and applied by the collected wisdom of such a community? If we take as a rule what is known to be paid for this great object, by a few individuals of enlarged benevolence, and suppose the same disposition were graciously imparted to the mass of the professed Christians, we arrive at a similar conclusion. What an awful picture does it give of mankind to reflect, that, even in Christian countries, it should be thought impossible to spend as much for the salvation of our fellow creatures, as is freely spent to effectuate

their destruction. How strange, that it should be deemed chimerical even to desire, that one tenth part as much should be appropriated, to send the Bible and preachers of righteousness among the ignorant and destitute, as is actually spent to bring intemperance, misery and pauperism among ourselves.

One of the first effects of the prevalence of Christianity among a people, who had hitherto been pagans, is, that they make great sacrifices to send the Gospel to other pagans. Having lately escaped from the bondage of Satan, they feel the greatness of their deliverance, and gladly aid in breaking off the manacles by which any of their fellow men are held. If the highly favored Christians of this country were to make sacrifices, in proportion to their numbers and property, as the newly converted South Sea islanders have done;—or the Esquimaux on the Labrador coast;—or the Hottentots of South Africa;—or the negroes at Sierra Leone;—a revenue would be furnished corresponding with the magnitude of the cause, and the claims which it has on the best affections of the heart. But is the enlightened Christian of Europe or America under less obligation to spread the Gospel, than the converted Esquimaux, or Otaheitan? And why should he wish to be excused from a service, which is their glory, and their joy? a service more dignified in its nature, more beneficent in its aspect on mankind, and more acceptable to God, than any other service performed by men, since the creation of the world.

If it should be suggested, that so vast an increase of funds, as is here supposed, would render the concerns of the Bible and Missionary Societies unwieldly and unmanageable, on account of their magnitude; let it be considered, that in the conduct of worldly affairs, whenever the hearts of millions are set upon the accomplishment of any object, the work does not stop for want of agents. The immense revenues, which are collected for war, do not fail of application from this cause. The opulent merchant can find factors to manage his hundreds of thousands annually, at the extremity of the globe. And shall it be said, that a vast Christian community, embracing in its limits so many gentlemen of tried character, of liberal education, of professional eminence, of practical knowledge, of unquestioned piety, cannot bring into concentrated operation, wisdom, and experience, and Christian integrity sufficient to make a faithful and judicious application of the resources placed at their disposal? We would not for a moment forget, that no missionary work can prosper, whatever may be

the talents and attainments of its conductors, unless it enjoy the favor of God. But is it not as easy for God to provide faithful and competent agents at home, as to send faithful missionaries abroad?

And here the Committee would earnestly solicit the prayers of the members of this Board, and of all who contribute to its funds or desire its success, and of all who love our Lord Jesus Christ in sincerity, that the persons who shall be designated at this meeting, or at any future time, to manage its growing concerns, may be qualified for this responsible station by eminent piety, zeal, industry, activity, and disinterestedness. Nor do we deem it out of place to suggest, as a subject of continual prayer among all friends to the promulgation of the Gospel, that the Lord of the harvest would select such laborers as He will approve; and especially, that the higher and more responsible stations, in all our charitable societies of a religious nature, may be held by men of God, designated with the full and hearty approbation of their brethren; men who seek not the offices, directly nor indirectly, but are sought for the offices; men, whom the Savior will honor, by making them the successful instruments of his mercy, and who shall secure, not for their own gratification or distinction, but for the success of the great cause in which they are embarked, the unhesitating, uninterrupted confidence of the churches, and of the world around them. Whether the Committee, who make the present Report, shall have any further agency in this divine work, and what that agency shall be, is submitted to the disposal of Providence. The work itself must proceed, however, with accelerated steps, long after their feeble labors on earth shall have ceased. If any good shall have been effected by their instrumentality, to God would they unfeignedly ascribe all the praise; and most sincerely would they pray, that all who succeed them in this office may greatly surpass them in every requisite qualification, and receive continual tokens of the divine presence and blessing.

It is to be always remembered, that the standard of Christian exertion is not to be taken from what the church has ever done, except in the apostolic age, nor from what is now doing in any part of Christendom; but from what the church is able to do; what the plainest dictates of benevolence require; and what the express command of Christ enjoins. In reference to this subject, as well as many others, we are not to *count ourselves to have attained*, but are bound rather *to press forward*. Glorious will be the days, and greatly are they to be desired, when all who pro-

fess to be disciples of the Savior, shall put forth their full and united powers, to extend that spiritual kingdom, which shall at length become universal.

The design of converting the world has for several years been distinctly before the church. The indispensable duty of promoting this design has been clearly proved, in many different ways, and with irresistible force. The proof must have been brought home to many consciences, and taken hold of many hearts. At such a period, ignorance cannot be pleaded in extenuation of indifference. No person in a Christian country, endowed with common intelligence, can with propriety be ignorant of what God is doing for his people, and of what he has promised to do. Every person must therefore be responsible for the part he takes, or neglects to take, in this great business. But upon those who possess influence in the church, and in the community, a peculiar weight of responsibility rests.

Ministers of the Gospel have it in their power to do more than any other class of persons, in aid of this cause; the same cause indeed, to which they have, in a peculiar sense, devoted their talents and their lives. If the clergy do not kindle into animated and zealous exertions, at the prospect of bringing new trophies to the feet of the cross, how can it be expected that their people shall become possessed of missionary ardor? What can be more consonant with the office of faithful preachers, than a systematic and vigorous course of labors, to send forth men of like faithfulness into every land? What can more clearly show the benign tendency of the religion which is preached, than well directed efforts to make its blessings co-extensive with the human race? What can operate more powerfully to raise the tone of piety and the standard of Christian charity, than the united and concentrated action of those, who are set for the defence of the Gospel, and who apply to the promulgation of the Gospel all the advantages, which God has put into their hands.

No truth is more forcibly exhibited in Scripture, than our strict accountability for all the talents committed to us; and for the use of no talent can men be more responsible, than for the influence which they may be capable of exerting, in consequence of occupying a public station to which Divine Providence may have called them for the highest and noblest purposes. How cheering the thought, that while a minister in a Christian land is preparing for heaven the immortal beings committed to his charge,

he may be exciting them to aid in conferring spiritual blessings upon other immortals, the inhabitants of a distant continent or island; thus putting in operation a series of beneficent causes, the effects of which shall never have an end; and thus laying a foundation for eternal gratitude and praise, that they were the voluntary, though feeble and unworthy, instruments of contributing to so glorious a consummation. How delightful the anticipation of meeting, in the New Jerusalem, redeemed sinners from different and remote parts of the world, proclaiming their obligations to the same benevolent agency, which was not only the means of eternal life to many within the sphere of its direct operation, but was extended to many others, of whom nothing was known but their need of the Gospel?

While a peculiar and most delightful agency is assigned to the clergy, in the great work to which they are here called, all other persons of influence in the church are also urged, by the most powerful considerations, to co-operate for the promotion of the same glorious design. Let those, who, by a long life of consistent Christian examples, have obtained the reputation of fathers and mothers in Israel, take peculiar pleasure in giving their dying testimony and their last labors to this cause. Thus will their setting sun go down with a mild and heavenly radiance, and cast its vivifying beams upon the generation that is to follow. The young Christian, whose heart is set upon the greatest, the most desirable, and the most permanent objects, has a path of true glory open before him. Can his ardent and vigorous mind need an exhortation? Will he not anticipate more than the occasion would permit to be said? Let him consult his Bible, his conscience, and cast his eye forward to the judgment day, and he will not linger or hesitate.

With a devout acknowledgment of the kindness and faithfulness of God, the members of this Board will cheerfully trust in his promises, and leave themselves and their humble ministration, to his disposal.

By order of the Prudential Committee,
 JEREMIAH EVARTS, Clerk *pro tempore*.

Springfield, Sept. 19, 1821.

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners for Foreign Missions, in account current with Jeremiah Evaris, Treasurer.

To cash paid from Sept. 1, 1820, to Aug. 31, 1821, in conformity to orders of the Board, and of the Prudential Committee, from No. 577 to No. 680, both inclusive; viz. as classed summarily under the following heads: viz.

FOR THE MISSION IN BOMBAY AND THE VICINITY.

Salaries of the missionaries, schools, rent, and other general expenses of the mission,	\$7,721 00
Expenses of remittance,	70 99
Books for the mission library,	17 07
	—————7,809 06

FOR THE MISSION IN THE ISLAND OF CEYLON.

Salaries of the missionaries, schools, rent, repairs, and other general expenses of the mission,	11,350 00
Expenses of remittance,	94 05
Books for the mission library,	13 08
Types for the printing establishment,	22 65
	—————11,479 78

FOR THE PALESTINE MISSION.

Drafts of the missionaries, paid at Boston,	800 00
Furniture for use on voyage,	7 00
Books for the mission library,	17 43
	—————824 43

CHEROKEE MISSION.

Remitted from the treasury, for the general expenses of the mission,	2,976 07
Drafts of the missionaries, paid at Boston,	3,592 29
Donations, &c. received at Brainerd,	780 87
Outfits, and travelling expenses, of the missionaries and assistants,	587 43
Books, and Lancasterian lessons,	38 95
Medicines,	58 50
Transportation, freight, and clothing,	128 20
	—————8,162 31

CROCTAW MISSION.

Remitted from the Treasury, for the general expenses of the mission,	425 45
Drafts of the missionaries, paid at Boston,	540 00
Donations received at Elliot,	205 50
Purchases at Marietta, O. and the vicinity,	700 00
Travelling expenses of missionaries and assistants to Elliot and Mayhew,	1,387 89
Books, for the school and mission library,	26 40
Cost of transportation, &c.	13 94
	—————3,299 18

ARKANSAW MISSION.

Remitted from the Treasury, for the general expenses of the mission,	130 00
Drafts of the missionaries, paid at Boston,	5,200 00
Purchases at Marietta and the vicinity, for the use of the mission,	952 30
Travelling expenses of missionaries and assistants, on their way to Dwight,	525 00
	—————6,807 30

INDIAN MISSIONS GENERALLY.

Freight, &c. of articles sent to the several stations,	63 63
Books for the several stations,	14 11
	—————77 74

Carried forward \$38,459 80

PECUNIARY ACCOUNTS.

113

Brought forward \$38,459 80

MISSION TO THE SANDWICH ISLANDS.

Passage of George Sandwich to the islands, and articles for use on his voyage, - - - - -	96 86	
Books and paper for the mission, - - - - -	2 00	
Articles purchased in Boston, and shipped to the islands, - - - - -	570 84	669 70

FOREIGN MISSION SCHOOL.

Remitted from the Treasury, for the general expenses of the school, - - - - -	2,575 00	
Donations received at Cornwall, including \$212 from the Baron du Campagne, - - - - -	495 85	
Books for use of the school, - - - - -	8 25	
Travelling expenses of boys in going to Cornwall, and board previously to their going, - - - - -	57 08	3,135 68

GENERAL CONTINGENCIES.

Trav. expenses of the members of the Board in attending the annual meeting, - - - - -	181 50	
Travelling expenses of the Secretary and Treasurer on the business of the Board, - - - - -	19 50	
Expense of meetings of the Prudential Committee, - - - - -	9 00	
Services of agents employed to collect general funds, - - - - -	194 28	
Travelling expenses of do. - - - - -	57 28	244 56
Expenses of Messrs. Temple and Goodell in attending medical lectures, - - - - -	38 10	
Printing: viz. the Missionary Herald for Aux. Societies, sent to missionary stations, and to distinguished benefactors, for the year 1820, \$854 32	417 25	
Eleventh Annual Report, - - - - -	207 50	1,479 07
Missionary Tract, - - - - -	375 60	
Salary of the Corresponding Secretary, - - - - -	19 30	
Expense in the Cor. Sec. department, viz. postage, - - - - -	50 00	69 30
Supply his pulpit 5 Sabbaths while in the service of the Board, - - - - -	600 00	
Salary of the Treasurer for the year preceding, - - - - -	750 00	
Reimbursement of monies actually expended by the Treasurer in the discharge of his office, principally for clerk hire, as ascertained by a committee appointed by the Board, - - - - -	163 84	
Paid by the Treasurer for postage, - - - - -	65 14	
Printed and other stationary, depository, and furniture, - - - - -	39 52	
Freight transporta. and directing Mis. Her. - - - - -	7 69	276 19
Collecting drafts, - - - - -	40 00	
Counterfeit bank notes, - - - - -	279 14	
Discount on bank notes, some of which were much depreciated, - - - - -	115 62	
Periodical works, for mis. stations, and sent in exchange to Foreign Societies, &c. - - - - -	14 30	4,491 28
Expense of an extra-clerk, - - - - -		

\$46,756 41

Correction of an error occasioned by the same sum having been reported twice to the Treasury through mistake, 15 00

Carried to the credit of the Board in new account Sept. 1, 1821, \$34,248 52

\$81,019 93

* The members of this Committee are Samuel H. Walley, Esq. the Rev. Sereno F. Dwight, and Henry Gray, Esq.

The Board Cr.

By balance brought to the credit of the Board in new account, Sept. 1, 1820, - - - - -	\$33,049 98
By cash received in donations within a year past, as published in the <i>Missionary Herald</i> , and in the Appendix to this Report, - - - - -	46,397 48
Avails of a Cherokee pony sold, - - - - -	63 14
Gain on exchange, and avails of publications sold, - - - - -	88 78
Interest on money and income of stock, - - - - -	1,420 55
	\$81,019 93

AUDITOR'S CERTIFICATE.

This certifies, that I have examined the accounts of Jeremiah Everts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, for the year ending August 31st, 1821, and find them, as heretofore, well vouched and accurately kept, and a balance remaining in his hands of thirty-four thousand two hundred forty-eight dollars, fifty-two cents, as per trial balance.

A. ADAMS, Auditor.

APPENDIX.

Donations from Sept. 1, 1820, to Aug. 31, 1821.

	\$		Total.
<i>Abingdon</i> , Va. Collec. in Presb. church,	-	-	\$7 71
<i>Abington</i> , Ms. (1st par.) Fem. Benev. Soc. for Cher. and Choct.	60	82	222 82
Fem. Mite Society,	-	14 91	
A collection, by Mr. Temple,	-	60 40	
Mrs. H. King,	-	10 00	
Two individuals,	-	1 50	
Mr. Seth Hunt,	-	45 00	
Edmund Cobb, \$5; Dea. Torrey, \$3,	-	8 00	
N. Guerny, Esq. \$3; Mrs. Sally Reed, \$3,	-	6 00	
William Wales,	-	2 00	
<i>Abington and Bridgewater</i> , or second par. Third ann. payment for DANIEL THOMAS,	-	12 00	
Part of col. in Rev. D. Thomas's cong. for Am. Ind.	-	2 00	
Friend to missions, in do.	-	2 51	
Soc. for educating heathen children,	-	46 25	106 25
Collection (by Mr. Temple,)	-	78 48	
Dr. Sawin,	-	1 00	
----- Third par. (Rev. Mr. Colburn's) Collec.	-	32 50	
Collection for W. missions, by Mr. Temple,	-	50 00	
Monthly concert,	-	2 44	
Collec. by S. Payne, for Brainerd,	-	2 66	
Female Society for Western missions,	-	18 17	21 47
Rev. Mr. Colburn,	-	5 00	
Mr. Evans,	-	1 00	432 64
<i>Acworth</i> , N. H. Contribu. on thanksgiving,	-	20 00	
<i>Adams</i> , N. Y. René Pearson, for Bombay,	-	8 00	
<i>Albany</i> , N. Y. Hon. S. Van Rensselaer, for sch. fund,	-	25 00	
A friend of missions,	-	10 00	
Some little misses,	-	2 00	37 00
<i>Albany</i> , Me. A friend of missions,	-	4 00	
<i>Albemarle Co.</i> Va. W. H. Foote,	-	4 25	
<i>Alexandria</i> , N. C. Dan. Alexander, Esq.	-	3 50	
<i>Alfred</i> , Me. Mon. Con. for Am. Indians,	-	4 09	
A baptist, for do.	-	1 00	5 00
<i>Alfred</i> , N. Y. Fem. Char. Society,	-	-	13 00
<i>Allentown</i> , N. J. A Society of Females,	-	4 00	74 00
A young lady, \$2; a gentleman, \$1 50,	-	3 50	7 50
<i>Alna</i> , Me. John Dole, Esq.	-	5 00	
<i>Alethead</i> , N. H. (W. par.) Female Cent Society,	-	17 09	58 29
Educa. and Foreign Mission Society,	-	10 26	77 09
Monthly concert,	-	5 85	9 49
----- (E. par.) Cent Soc. coll. for purch. of Bibles,	-	9 00	42 20
<i>Amenia</i> , N. Y. Elis. Reynolds, for the For. Mis. Sch.	-	1 00	29 66
<i>Amesbury</i> , Ms. (W. par.) Soc. for educa. hea. chil.	-	20 00	55 00
Members of the church for Moses Welch,	-	12 00	24 00
----- (E. par.) Soc for educating heathen chil.	-	11 00	56 61
First Society, for Arkansaw mission,	-	5 00	
----- for foreign missions,	-	7 00	55 00
<i>Amherst</i> , Ms. (1st par.) Female Charitable Society,	-	12 00	97 41
Mr. Jona. Bridgman,	-	1 00	
Collec. by females for the Choctaw mission,	-	21 00	
Members of the Acad. for GERRARD H. HALLOCK,	-	12 00	

<i>Amherst, Ms.</i> (2d par.) Charitable Association of		<i>Total.</i>
Young females, for NATHAN PERKINS,	- 12 00	24 00
<i>Andover, Ms.</i> (S. par.) Monthly concert,	- 38 00	146 00
Mor. and Char. Society,	- 80 00	250 00
Fem. Juv. Benef. Soc. for JUSTIN EDWARDS,	12 00	36 00
Charitable Soc. in Philip's Academy, for SAMUEL		
PHILLIPS and WILLIAM PHILLIPS,	- 30 00	} 223 00
Do. for SAMUEL FARRAR,	- 12 00	
Females, for JONATHAN FRENCH,	- 12 00	24 00
Rev. Dr. Woods, \$5 of which for Brainerd,	- 50 00	
Mr. J. Foster, two shares in Union Bank, Boston,	200 00	
Females, who meet weekly for prayer,	- 17 00	
Mr. Beriah Green,	- 10 00	
H., a friend of mis., a thank offering for the re-		
ception of the mission at Sand. Isl.	- 10 00	
Charity box in miss. library of the Theol. Semin.	30 00	38 00
Charity box (by Mr. Isaac Bird,)	- 3 00	5 00
A little boy, for educating heathen children,	- 1 06	
Mr. J. Clement, by I. R. Barbour,	- 2 00	
Mrs. Barker, for Indian missions,	- 1 00	
A friend, savings, &c.	- 4 48	
A little boy,	- 1 00	
Instructors and members of Phillips's Academy,		
for Western missions,	- 55 00	
A female friend,	- 5 00	
A charity box kept by Mr. C. Eddy, in his room,	28 00	
Collec. in the same box while on a journey,	- 18 00	
An orphan's mite,	- 5 00	
Little children, collected at their meetings with		
the Maternal Assoc. for children at Mayhew,	5 00	
A collection in the Rev. J. Edwards's cong. and		
donations from a few individuals,	- 62 56	
Daniel B. Woods, his earnings,	- 1 50	
Collec. in a box kept by do.	- 50	
A member of Phillip's Acad. for W. missions,	5 00	
Contrib. by individuals for Western missions,	- 6 00	
(N. par.) Two ladies,	- 2 00	
A boy for the mission at Elliot,	- 50	
Mrs. Putnam,	- 2 00	
A fem. friend to miss. by Rev. I. W. Putnam.	8 00	
Miss Sarah Cummings,	- 1 17	693 77
<i>Andover, Ct.</i> A collection after sermon,	- 16 33	
<i>Antrim, N. H.</i> small Soc. of Females for Elliot,	3 20	
<i>Aquasco Mills, Md.</i> Mr. Samuel Hitchcock,	3 00	
<i>Ararat, Pen.</i> Female Benevolent Society,	- 13 10	27 10
<i>Argyle, N. Y.</i> Daniel Stevenson, Esq.	- 5 00	
Mrs. McDougal, a widow's mite,	- 5 00	10 00
<i>Arkport, N. Y.</i> Several ladies,	- 5 00	
<i>Arundel, Me.</i> Mrs. Lord,	10 00	
A female friend,	- 1 50	11 50
[See Kennebunk port.]		
<i>Ashburnham, Ms.</i> Fem. Cent Soc. for Brainerd,	- 19 85	43 26
Assoc. for educating heathen youth,	- 25 00	44 85
<i>Ashby, Ms.</i> Monthly concert, for Elliot,	- 13 50	49 00
<i>Ashfield, Ms.</i> Children at school,	- 48	
Fem. For. Mis. Soc. for NHEMIAM PORTER,	- 8 75	55 37
Society of Young Men,	- 9 25	22 13
Individuals, for the support of Mr. Zechariah		
Howes, at Elliot,	- 13 95	
Juvenile Heathen School Society,	- 2 12	
Char. box kept by Esther P. Williams, for hea. chil.	3 06	
Do. by Martha Paine,	- 3 04	
Do. by Mary A. White,	- 2 60	
Monthly concert,	- 3 03	
A collection, (by Rev. Mr. Phelps,)	- 6 67	52 95

DONATIONS TO THE BOARD.

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<i>Ashford</i> , Con. (1st par.) Female Foreign Mis. Society, by Tabitha Cummings, Treasurer,	25 27	<i>Total.</i>	71 30
A poor man, an offering for a little unexpected success in business,	1 00		
Mon. con. for Indian missions,	15 00		
(Eastford parish.) Monthly concert, by Rev. R. Torrey,	21 00		
A friend of foreign missions,	10 00	72 27	
<i>Ashtville</i> , N. C. Collected at a Synod, for the education of John Arch,		32 00	
<i>Assonet</i> , Ms. A collection, (by Mr. Temple,)		5 63	
<i>Athens</i> , Pen Individuals,	3 12		
Mrs. Ann Paine,	62 00		
Do. for the missionaries at Brainerd,	51 00		
Children in Sabbath school,	1 50	117 62	
<i>Attol</i> , Ms. Fem. Cent So. for ed. MARY SWEETSER, A little child, to purchase a Testament for a heathen child,	12 00	40	12 40
			8 00
<i>Atkinson</i> , N. H. Benev. Fraternity in the Acad.			
<i>Attleboro'</i> , Ms. J. R. \$5; I. D. \$3; J. T. \$1,	9 00		
Female Benevolent Society,	20 00	29 00	
<i>Augusta</i> , Me. Monthly concert,	17 00		59 21
Hon. Joseph North,	10 00		
Hon. James Bridge, Dr. Joel R. Ellis, Robert C. Vose, Esq. John Davis, Esq. \$5 each,	20 00		
Rev. Benj. Tappan,	10 00		
Fem. Mite So. and J. M. S. for a child at Brainerd,	15 00		150 00
A gentleman, by the Rev. B. Tappan,	5 00		
(N. par.) Aux. For. Mis. Soc. by R. C.	8 00	85 00	20 00
<i>Augusta</i> , N. Y. Oneida Co. Monthly concert,	19 00		20 87
Premium of a little boy,	35		
Female Association,	20 00		85 20
Instructress of a school,	50		
Owhyhean Society,	4 00	45 83	16 00
<i>Aurora</i> , N. Y. Monthly concert,		13 00	
<i>Aurora</i> , O. The Rev. John Seward,		2 00	
<i>Austinburg</i> , O. Rev. Giles H. Hawley,		2 60	
<i>Avon</i> , N. Y. J. P. Moore,		1 00	
<i>Back-Creek</i> , Rowan Co. N. C. For. Miss. Society,		18 50	123 50
<i>Baltimore</i> . Female Mite Soc. for educating children in Ceylon, by Miss Ann Maria Inglis,	250 00		1,800 00
Franklin Street Juvenile Mite Society, for NICHOLAS PATTERSON,	15 00	2	
Do. Do. for CYRUS KINGSBURY, 2d payment,	12 00	5	80 75
Do. Fem. Juv. Mite Soc. for CAROLINE SMELT,	13 00	2	
Do. for ISABELLA GRAHAM, 2d payment,	12 00	5	82 75
(Both Soes.) for HENRY VALLEAU, at Creek Path, For KELSO McROYD, viz. \$5 from Mrs. K. and \$10 from Mr. V. of Boston,	15 00		
Juvenile Society in Mr. Borsseau's school for the Foreign Mission School at Cornwall,	25 00		77 38
An individual,	10 00	380 00	
<i>Bangor</i> , Me. Chl. in Sab. sch. for chil. at Brainerd,		5 15	
<i>Bardston</i> , Ken. Individuals, by Mr. Wright,	11 50		
Baptist Missionary Society, by John Bemis,	32 00	43 50	
<i>Barkhamstead</i> , Con. Female Charitable Society,	28 23		64 19
<i>Barnet</i> , Vt. Fem. Cent Soc. for Cherokee mission,	12 00		58 25
<i>Barnstable</i> , Ms. (W. par.) Monthly concert,		8 50	
<i>Barre</i> , Vt. Monthly concert,	9 20		17 29
Fem. Educ. Soc. or Heathen School Society,	12 00	21 20	73 85
<i>Barre</i> , Ms. Female Cent Society,	14 85		37 85
<i>Barrington and Seekonk</i> , R. I. Fem. Char. Soc.	4 00		13 50
<i>Basle</i> , Switzerland. The Baron de Campagne, for the Foreign Mission School, Cornwall,		212 00	
<i>Bath</i> , Me. For Mission Society,	92 00		959 01
Monthly concert,	13 00		32 42

		<i>Total.</i>
Female Heathen School Society,	14 00	
C. P. C. for Palestine mission,	10 00	55 46
A Friend, for ELLINGWOOD JENKS,	12 00	
From the same,	13 00	159 00
<i>Bath</i> , N. H. Monthly concert,	11 04	61 04
Collected in schools for heathen children,	4 66	
Mrs. H. Payson, \$3; Mr. Jacob Hurd, \$1 55,	4 55	
Mr. Jacob Longfellow, Miss Mary Sweet, for Ind. and Miss Ann Abbot, \$1 each,	3 00	
A widow's mite,	50	23 75
<i>Bath</i> , N. Y. Catharine McClure, a little girl,	50	
<i>Beaver</i> , Pen. Two individuals, to Mr. B.	1 25	
<i>Becket</i> , Ms. Female Charitable Miss. Society,	5 50	12 76
<i>Bedford</i> , N. H. Subscribers for the ed. of hea. chil.	6 00	77 31
A New Hampshire ploughman,	10 00	16 00
<i>Bedford</i> , Ms. Monthly concert,	30 67	61 06
Young Gent. Educat. Soc. for SAMUEL STEARNS,	12 00	42 67
<i>Bedford</i> , N. Y. Hon. John Jay, for the For. Mis. Sch,	20 00	25 11
<i>Belchertown</i> , Ms. Young Men's Char. Society,	33 00	39 50
Monthly concert,	12 50	
Tertius Walker, Elisha Warner, Eno's Lincoln, Charles Reed, a friend to missions, \$1 each,	5 00	
Mrs. M. Holland,	4 00	
Betsey Gardner, \$1 50; Eddy Shumway, \$1,	2 50	
A friend, 50 cts; Sally Weeks, 30 cts. a stranger, 50 cts. other individuals, 40 cts.	1 70	58 70
<i>Bellows's Falls</i> , Vt. Hon. William Hall,	10 00	
<i>Benson</i> , Vt. Foreign Mission Society,	20 00	63 00
Female Cent Society,	14 00	34 00
<i>Bergen</i> , Gen. Co. N. Y. Dea. John Ward,	2 25	
Rev. Heman Halsey, 2 50; Dea. Levi Ward, \$1,	3 50	
Mr. John Ward,	1 00	6 75
<i>Berkley</i> , Ms. Cent Society,	12 00	53 65
A friend,	1 00	
Auxiliary Miss. Society,	12 00	50 00
Monthly concert,	12 00	27 70
A collection, (by Mr. Temple,)	29 40	
Barzillai Crane, Esq.	5 00	71 40
<i>Berkshire</i> , Ms. and <i>Columbia</i> , N. Y. Mis. Soc.	13 50	295 60
<i>Berkshire</i> , Broome Co. N. Y. A friend,	50	
<i>Berlin</i> , Ms. A friend of missions,	2 00	
Miss E. S.	1 00	3 00
<i>Berlin</i> , Ct. (Worthington par.) Female Benevolent Society, by Miss Amelia Barnes,	14 00	82 00
by Mr. Chauncey Eddy,	18 00	
(North Britain.) Alvan North, for the For. Mission School,	3 00	35 00
<i>Bernardstown</i> , Ms. Female Benevolent Society,	8 00	43 86
Job Goodell, Esq.	5 00	13 00
<i>Berwick</i> , Me. Mrs. Lord, \$3; Mrs. Hayes, 1 50; Mrs. Goodwin, 25 cts.	4 75	
<i>Berwick</i> , Pen. Fem. Miss. Society,	11 00	36 00
<i>Bethany</i> , N. C. Benef. Soc. for JAMES PRINGLE, 2d pay.	12 00	24 00
<i>Bethel</i> , Me. Female Cent Society for the promo- tion of Christianity among the heathen,	15 31	35 57
<i>Bethel Congregation</i> , Va. (By Robert S. Young,)	15 86	
<i>Bethlehem</i> , N. Y. Hea. School Soc. for W. missions,	16 00	96 00
Rev. Artemas Dean, \$5; Do. (by J. Sayre) 16 68,	21 68	
Individ. by Rev. Mr. Dean,	2 00	
Collec. on the Sabbath,	11 09	
Monthly concert,	16 00	60 77
N. B. of the last, \$12 are for JOHN DENNISTON.		
<i>Bethlehem</i> , Pen. Rev. Mr. Flocloffe, a Moravian cler- gyman,	5 00	
<i>Beverly</i> , Ms. Monthly concert,	75 72	104 07

Collec. in school of Eliza Foster and Sally Obear,	3 10	<i>Total.</i>
Collec. in Sabbath school of 3d congregation,	5 90	
Meeting of females for prayer,	2 00	
A number of the 3d congrega. church,	20 00	
Miss W.'s school,	56—107 28	
<i>Biddeford, Me.</i> Mrs. S. Cleaves, §5; Maj. S. Merrill, 2,	7 00	
Capt. M. Bradbury, §1; two other persons, 50 cts. each,	2 00	
Two others, 30 cts and 13 cts.	43—9 43	
[See Saco and Biddeford.]		
<i>BillERICA, Ms.</i> Religious Reading Circle, for NATHANIEL WHITMAN, in Ceylon,	24 00	48 35
<i>Blandford, Ms.</i> Female Cent Society,	12 00	26 00
Mrs Lydia Keep, §10; do. for F. Mis. Sch. §2,	12 00	
Miss Caroline R. Hale,	5 00	
A child named Harriet Newell, annual subscription of half a cent a day,	1 83	
The heirs of N. H. Esq.	7 50	
Rev. J. Keep, Rachel Blair, §1 ea. for F. M. Sch.	2 00—40 33	
<i>Bloomfield, N. Y.</i> Mrs. Esther Thompson, for the Foreign Mission School,	8 00	
—(E. par.) Mrs. C. Buell, a premium for linen cloth, for do.	5 00—13 00	
<i>Bloomfield, N. J.</i> Fem. Mite So for educ. hea. chil.	47 00	149 00
<i>Bloomingsgrove, N. Y.</i> Rev. Mr. Halsey,	5 00	
Collec. on the Sabbath for the Choctaw mission,	35 50—45 50	
<i>Bluehill, Me.</i> Collec. on the 1st Sab. of the year,	21 06	
Several ladies, by Mrs. Fisher,	12 64	77 64
Collec. in commemoration of Am. Independence,	17 14—50 84	
<i>Bolton, Ct.</i> A collection, (by Mr. Bird,)	26 14	
Female Cent Society,	13 38—39 52	
<i>Boonville, N. Y.</i> A collec. (by Mr. G.)	2 33	
<i>Boothbay, Me.</i> Monthly concert,	13 56	23 01
Charity box of Rev. Mr. Weston,	1 00	
A revolutionary pensioner,	10 00—24 56	
<i>Boscawen, N. H.</i> (W. par.) Cent Society, for the mission at Brainerd,	15 00	*188 34
—(E. par.) Contribution for the education of heathen children and youth,	320 44	
Another collection,	12 11—32 55	
Monthly concert,	16 92—64 47	
<i>Boston.</i> A true friend of missions, communicated in a private manner,	1,000 00	
An unknown person, communicated privately,	500 00	
A "Steward of the bounty of heaven,"	250 00	
<i>Boston</i> Foreign Miss. Society,	2,057 75	7,473 85
United Mon. Con. for Palestine mis. §802 88		
Do. for Sand. Isl.	120 00—922 88	2,123 69
Ladies of Boston and vicinity, for MARY MASON,	30 00	120 00
Members of the Old South church, for JOSHUA HUNTINGTON,	30 00	120 00
Maternal Association, for SUSAN HUNTINGTON,	12 00	
A friend, for JAMES GIBBWOOD, 3d and 4th paym.	24 00	
Collection by a little girl, for LEVI PARSONS,	12 00	24 00
Society of Females, for promoting Christianity among the Jews, viz. §200 for Jewish school at Bombay, and §100 for Palestine mission,	300 00	400 00
Ladies, for CLAUDIUS BUCHANAN, and CHAUNCEY ALLEN GOODRICH,	24 00	174 00
Female Benev. Society, for SERENO E. DWIGHT and EDW. D. GRIFFIN,	24 00	48 00
Cent Soc. for the Choctaw mission school,	20 00	214 12
A widow, to such objects as are most in need,	100 00	

* Total from Association of both parishes.

A female friend of missions, - - - -	100 00	<i>Total.</i>
A friend of missions, - - - -	100 00	
A merchant, the profits of a small commercial transaction, - - - -	158 00	
A gent. for two chil. among the Choctaws, \$60		
Do. for a child in Ceylon, - - - -	12	
Do. for erecting a <i>bungalow</i> , or school-house, for children under the care of Mr. Spaulding, Ceylon, - - - -	28—100 00	
Mr. Thomas Vose for BENJAMIN BLYDENBERG WISNER, in Ceylon, - - - -	\$12	
Do. for the general objects of the Board, 163		
Do. for erecting a school-house in Ceylon, 25—	200 00	
Private charity box, - - - -	3 00	
William Hopes, Esq. - - - -	50 00	
The Treasurer, a thank-offering for the arrival and reception of the Sandwich Island mission, - - - -	50 00	
A. B. saved in wearing apparel in the course of one year, - - - -	75 00	
A female friend, - - - -	50 00	
Avais of Jay's Remarks on the Life of Clarke, by Miss L. Battelle, - - - -	41 00	
Sale of specimen of Sandwich Island cloth, - - - -	3 00	
Do. of a little book, - - - -	12	
A laboring mechanic, who, in prospect of obtaining a job, resolved, if he should obtain it, to make this donation, - - - -	20 00	
Mr. N. Willis, for a Cherokee child, - - - -	30 00	
Do. for another, to be called BOSTON RECORDER, - - - -	18 25	
A friend, for educating JOHN BROWN FRAZIER, - - - -	12 00	
Mr. Asa Ward, - - - -	12 00	
Children in the Sabbath School in School-street, for a child named JOSHUA VINTON, - - - -	16 75	
Char. box of Mr J. Gulliver, for Indian missions, - - - -	8 99	23 59
A lady, by Mr. S. T. Armstrong, for Sand. Isl. mis. - - - -	2 00	
An unknown female, for the school fund, - - - -	2 00	
Mr. Jones, (by Mr. W. Hooper,) - - - -	3 00	
A lady, - - - -	2 00	
A friend, for Indian missions, - - - -	1 00	
"E." for foreign missions, - - - -	5 00	
A charity box in Miss H. Farrar's shop, Newbury street, for Cherokee mission, - - - -	3 83	
"C.W." an unexpected remuneration for services, - - - -	2 00	
Ladies, by Mrs. Clap, - - - -	3 00	
A clerk, for the Choctaw mission, - - - -	1 00	
A friend to Choctaws, - - - -	41	
Children in Miss Perry's school, - - - -	1 00	
Thirteen subscr. to the Recorder, by Mr. Willis, - - - -	6 50	
A widow's mite, for the East India missions, - - - -	5 00	
A lady, for the Palestine mission, - - - -	5 00	
Three friends of miss. (by Mrs. Lucy Proctor,) - - - -	7 00	
A lady, by Mr. H. - - - -	15 00	
Children unknown, for ed. heathen children, - - - -	1 87	
Charity box, - - - -	1 00	
Char. box at Miss Witham's, for Palestine miss. - - - -	9 00	
A friend, - - - -	5 00	
A curiosity from the Sandwich Islands, sold for Earnings on Saturdays, over a certain sum, - - - -	1 00	
A friend of missions, - - - -	5 00	
A young ady, - - - -	5 00	
Picked up in State street, - - - -	3 00	
Charity box in Mr. Rossiter's store, for the school at Brainerd, - - - -	2 00	
An aged widow, in consequence of reading the January Herald, - - - -	5 00	

DONATIONS TO THE BOARD.

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A female friend,	4 00			
Stephen Tuttle, a common sailor,	5 00			
A female friend of mis. for the distribution of Bible,	\$10			
Do. for mis. to American Indians,	15	25 00		
A lady, for American Indians,	25 00			
A female friend, for the Jerusalem mis. (by Miss Turner,)	25 00			
A thank-offering by 3 seamen, at the seamen's meeting,	2 12			
Small balances from three subscribers to the Recorder, (by Mr. N. Willis,)	2 00			
A friend, the avails of female industry,	1 50			
Accidental gains of a mechanic,	1 00			
Half the avails of a charity box, by a lady,	1 76			
Char. box, by E. B. W. for Palestine,	\$23 48			
for Mayhew,	9 00	32 48		
A thank-offering of P. M.	1 00	6,579 21		
Bowling-Green, Ken. W. McPheeters,	1 00			
Boxborough, Ms. A friend of mis. for Sand Isl. mis.	3 00			
Mr. Joseph Stone, \$5 for heathen in India, and \$5 for those in America,	10 00			
Fem. Aux. Missionary Society, for India,	13 13	26 13	42 10	
Boxford, Ms. Ladies' and Gent. Association for educating heathen children,	17 25		76 09	
Collec. for western missions in the congregation of the Rev. Mr. Briggs,	8 00			
A lady,	1 00			
Collec. after a sermon, (by Mr. Bird,)	11 03			
— (N. par.) Coll. by Rev. Dr. Eaton, for Choctaws,	31 16	68 44		
Boydton, Va. Monthly concert,		13 00		
Boylston, Ms. Fem. For. Mis. Soc.	\$24 65			
Do. Do. for Choctaw mission,	12 00	36 65	147 79	
— (W. par.) B. F. K.	2 40	39 05		
Braceville, Trumbull Co. O. Fem. Char. Soc.		8 00		
Bradford, Vt. Monthly concert,		15 00	73 18	
Bradford, Ms. (West par.) Assoc. of Gentlemen, for educating heathen children, by J. Kimball,	13 25		82 48	
Female Association,	14 00		43 06	
Jesse Kimball, Esq.	50			
Collection after a sermon,	15 42			
Juvenile Society,	1 50			
— (East par.) Gent. Asso. for ed. hea. children,	13 00		75 31	
Fem. Asso. for do.	8 53			
Collec. at the ann. meeting,	3 51		65 47	
Monthly concert,	10 89		37 23	
Rev. G. B. Perry, \$2; a little girl, 20 cts.	2 20			
Sister Circle in the Academy, for PARKER KIMBALL HASELTINE, and FANNY BAKER,	29 00		48 00	
Asso. of Y. Men in Acad. for western aborigines,	14 16		20 16	
Ladies' Asso. in Acad. for ed. hea. children,	25 80	151 76	45 80	
Brainerd, Cherokee Nation, Andrew Carr,		1 00		
Brainerd's Bridge, N. Y. Paul Roberts, Esq.		5 00		
Braintree, Ms. Fem. Miss. Soc.	50 22		294 19	
Evangel. Society,	5 00		22 50	
Collec. at monthly concert,	15 13		30 02	
Ladies, for RICHARD SALTER STORRS,	15 94		75 94	
Mr. Jonathan Newcomb,	2 05			
Rev. Mr. Storrs, \$5; Mrs. Storrs, \$2; Mr. Levi Wild, \$5,	12 00			
Dea. Thayer, A friend of mis., Jona. Wild, Jos. Hollis, \$2 each,	8 00			
A charity box kept by Mr. Storrs,	2 50			
Contrib. by a school,	2 50			
A collec. in Rev. Mr. Storrs's parish,	15 05			
Lemuel Veazie, for Indian missions,	1 00			
Other individuals in sums less than \$2 each,	44 27	173 66		

<i>Braintree and Weymouth, Ms.</i> United So. a collec.	42 28	<i>Total.</i>
<i>Brandon, Vt.</i> A young lady,	1 00	
<i>Branford, Ct.</i> Fem. Char. Society,	8 00	
Mrs. Sarah Gillett,	20 00	
The first church,	7 29	
Female friends, (by Mr. Frisbie,)	13 75	
A friend,	1 00	50 04
<i>Brattleboro', Vt.</i> Soc. of Young Men.	12 00	
— (E. par.) Female Cent Society,	7 80	54 50
Monthly concert,	17 00	55 21
A mother's thank offering,	1 00	
— (W. par.) Female Cent Society,	19 28	159 20
Misses Roxana C., Elizabeth S., and Harriet N. Burges,	1 50	58 58
<i>Bridgehampton, Suffolk Co. N. Y.</i> Fem. Cent So.	15 00	45 00
<i>Bridgewater, Ct.</i> Mon. concert, for Cherokees and Choctaws,	41 00	
for Palestine,	5 00	46 00
<i>Bridgeton, Me.</i> Female Mis. Society,	40 00	85 00
<i>Bridgewater, Ms.</i> (E. par.) Female Cent Society,	12 50	33 95
— (W. par.) Collec. after a serm. by Mr. Temple, Dea. Keith,	46 38	
Donation, left by Rev. James Davis, deceased, (by Mr. Daniel Sawin,)	2 00	
Dorcas Society,	41 00	
[See Abington and Bridgewater,] and [North Bridgewater,]	2 00	103 88
<i>Bridgewater, N. Y.</i> Monthly concert,	21 22	51 72
Female Benevolent Society,	14 50	39 50
A collection,	14 47	50 19
<i>Bridport, Vt.</i> Female Cent Society,	18 55	212 93
<i>Brimfield, Ms.</i> Collec. at a prayer meeting, Collec. from the church, being the first payment of a subscription to be continued,	53 75	66 13
Juvenile Charitable Society,	17 07	
Female Charitable Society,	5 25	
Mrs. Kirtland,	19 70	121 75
Bequest of Joseph Blodget, deceased,	5 00	
Mr. Simeon Hubbard,	10 00	
A family school, by Miss S. Vail,	10 00	
A female friend,	1 50	
	5 00	127 27
<i>Bristol, R. I.</i> Mrs. James De Wolf, §10; Mrs. Geo. D' Wolf, §5; Mrs. R. Perry, §2; Mrs. H. Gibbs, §1 50; W. Munroe, §2,	20 50	
A lady above 70 years of age, avails of her labor; for western Indians,	8 00	28 50
<i>Bristol, Ct.</i> A friend,	5 00	
Benev. Society, for the For. Mis. School,	18 00	23 00
<i>Brookfield, Vt.</i> Monthly concert,	8 00	17 07
Fem. Juv. Soc. for ed. hea. children in the East,	9 20	60 21
Female Cent Society,	20 00	
Gen. Asso. for educ. hea. children in the East,	11 00	94 39
Collec. from a circulating prayer meeting of a number of churches in the vicinity,	9 49	57 69
<i>Brookfield, Ms.</i> (W. par.) Coll. at a prayer meeting,	21 09	
Dorcas Society,	12 00	
A charity box,	3 00	
A friend, for Sandwich Islands,	6 00	
Collec. after reading the journal of the Sand. Isl. mission, on fast day,	27 72	
Charity box at monthly concert,	11 66	
An individual,	1 00	40 38
The above §40,38 for the education of JOHN ELIOT PHELPS, a native of the Sand. Isl.		
A friend of miss. avails of a small field,	3 62	
An unknown friend of missions,	1 00	87 09

DONATIONS TO THE BOARD.

125

		<i>Total.</i>
<i>Brookfield, Ct.</i> Fem. Char. Society, - - -	21 00	50 50
<i>Brookline, Ms.</i> A subscriber to the Recorder, - -	2 00	
A widow's mite, - - -	1 68	5 68
<i>Brooklyn, Ct.</i> Newell Society, - - -	12 00	74 00
G. Clark and others, (by Mr. Potter.) - - -	1 25	13 25
<i>Brooksville, Me.</i> Mrs. P. Dodge, - - -	3 00	
<i>Brownville, N. Y.</i> Collec. by Mr. Goodell, - - -	90 10	
<i>Brunswick, Me.</i> Fem. Juv. So. for JESSE APPLETON, Rev. President Allen, Capt. John Dunlap, jun. David Dunlap, Esq. \$10 each, - - -	21 00 30 00 14 00	62 47
Monthly concert, - - -	65 00	59 01
<i>Brutus, N. Y.</i> Mr. Joseph Rhoades, - - -	2 00	
<i>Buckland, Ms.</i> Fem. So. in aid of For. Missions, Fem. Char. So. for Am. Aborigines, Rebecca Bosworth, for do. - - - Gent. For. Miss. Asso. - - - A friend to the Indians, - - - Char. box of Mary Ann Pomeroy, for Indian children at Elliot, - - -	12 00 13 00 1 00 7 00 1 00 50	31 09 48 00 19 30
Collec. by (Rev. Mr. Phelps,) - - -	10 46	44 96
<i>Bucksport, Me.</i> Felicity Lodge, for translating, printing, and disseminating the Scriptures among heathen nations, - - -	23 00	
Monthly concert, - - -	11 20	33 89
<i>Buffalo, N. Y.</i> Chil. Educ. So. for JASPER CORNING, Benev. Society, - - -	12 00 26 50	43 50
Collec. in the Presbyter. congreg. - - -	10 50	49 00
<i>Burlington, Vt.</i> Monthly concert, - - -	20 00	
<i>Burton, O.</i> Monthly concert, - - -	9 50	
For. Miss. Asso. - - -	2 87	15 62
William Hobart, a little boy, - - -	63	
A fem. friend, for LUTHER LAWTON, in Ceylon, - - -	9 00	22 00
<i>Butternuts, N. Y.</i> Married Ladies' Soc. Young Ladies' Soc. - - -	15 65 4 38	45 45 21 50
J. F. Gilbert, a marriage fee, - - -	5 00	23 03
<i>Byfield, Ms.</i> Semin. of Young Ladies, for JOSEPH EMERSON, - - -	12 00	70 46
Pupils in a school, - - -	1 50	13 50
<i>Byron, Gen. Co. N. Y.</i> Mr. L. Fisk, - - -	1 00	
Rev. H. Halsey and wife, - - -	12 00	13 00
<i>Cairo, N. Y.</i> A collection, (by Mr. G.) - - -	4 86	
Rev. Mr. Beers, - - -	2 00	6 86
<i>Caledonia Co. Vt.</i> Two friends of missions, - - -	20 00	
<i>Cambridge, Vt.</i> A contribution at different times, A young lady for American Indians, Fem. Char. Soc. for SIMEON PARMELEE, - - -	13 00 1 00 12 00	26 00
<i>Cambridge, N. Y.</i> Mon. con. for NATHANIEL S. PRIME, and JULIA ANN PRIME, - - -	30 00 5 00	91 00
Rev. Alexander Bullions, - - -	30 00	65 00
William Stevenson, Esq. - - -	8 00	
<i>Camden, N. Y.</i> Rev. Henry Smith, and Mrs. Smith, A collection, by Mr. W. Goodell, - - -	11 12 12 25	31 37
Fem. Miss. Society, - - -	40 00	
<i>Camden, S. C.</i> Fem. Cent So. for Amer. Indian, A lady, - - -	10 00 1 75	50 00
<i>Canaan, Ct.</i> Individuals, - - -	3 00	
Capt. Edmund Dunning, - - -	1 00	
Children of the Rev. P. Cowles, - - -	30 00	5 05
— (N. par.) Children of the Rev. Mr. Cowles, <i>Canaan, N. Y.</i> Monthly concert, Collection, (by Mr. Goodell,) - - -	7 00 7 35	14 35
<i>Canandaigua, N. Y.</i> Ladies' Soc. in aid of Foreign Mission School, - - -	22 75	71 75
Individuals, (by Rev. A. Wright,) - - -	15 89	

Small Children in Miss Shepherd's school, \$1,38;		<i>Total</i>
collec. in do. \$2,	5 38	
Concert of females for prayer,	1 50	
Monthly concert,	3 68	
Miss Clarissa Greig,	5 00—52 20	
Canisteo, N. Y. A friend of missions,	5 00	
Another do.	1 00—4 00	
Canterbury, N. H. Assoc. for ed. hea. children,	3 75	77 47
Ladies' Assoc. for do.	5 00	
Mon. con. for Indian missions,	3 11	
Dea. Joseph Ham, and J. H. jun. product of land set apart,	2 04	
Capt. Joseph Gurnish,	4 00—17 90	
Canterbury, Ct. A friend, for the For. Mis. Sch.	42	
Canton, Ms. Fem. Mite Soc. for Palestine,	13 01	50 49
Canton, Ct. Dr. Solomon Everest,	100 00	
Carlisle, Ms. Hea. School Society,	21 52	
Collec. in Rev. Mr. Litchfield's soc. for Ind. mis.	7 21	
Monthly concert, for do.	2 51	25 04
Lieut. Zebulon Spaulding, for do.	10 00	
Zebulon Spaulding, jun.	2 00—43 24	
Carlisle, Pen. Collec. in the Rev. Mr. Duffield's so.	15 50	
Carlisle, N. Y. Fem. Auxiliary Missionary Soc.	12 00	104 00
Individuals,	1 00—13 00	
Carver, Ms. Heath. Friend Society,	13 00	42 00
Cattskill, N. Y. Orrin Day, Esq.	150 00	
Children of do.	20 00	
Hon. Thomas B. Cooke,	20 00	
Ezra Hawley, \$10; Daniel Mitchell, \$3,	13 00	
A. Brace, N. Elliot, \$5 each,	10 00	
Mrs. S. Porter, Miss Laura Porter, William A. Porter, Wilkes Hyde, \$1 each,	4 00	
A Society of females,	18 00	98 00
Mon. concert in April,	\$28 31	
Do. in preceding month,	40 85—69 16	
H. McKinstry, Esq. for SLOAN MCKINSTRY, 5th payment,	30 00	
A friend of missions,	12 00	
Remitted by a young lady, who has undertaken to collect a thousand dollars for the Board during the year,	100 00	
A female friend of missions,	5 00	
A colored man,	61—451 77	
Cazenovia, N. Y. Third ann. payment for CHARLOTTE BURNELL,	12 00	
Col. J. Lincklaen,	100 00	
Rev. J. Brown, \$5; char. box kept by do. \$9,	14 00	
Mrs. Beulah Burnell, for Jewish children in the school at Bombay,	\$10	
Do. for the missionaries in Ceylon,	10—20 00	
Juven. Retrenchment Society,	6 00—152 00	
Chambersburg, Pen. Rev. N. Patterson,	10 00	
S. Patterson, \$10; R. M'Cracken, \$10,	20 00	
James Ross, \$5; J. Calhoun, \$2,	7 00	
Martha Keys, \$1; other individuals, \$13,	14 00	
Rev. N. Patterson, for KELSEY McBOYD,	30 00	
Collec. in the Rev. Mr. Denny's society,	25 50	
Female Miss. Society,	15 50	
A Roman Catholic priest, 50 cts. Mrs. Capp, 25 cts.	75	
Several ladies,	6 75	
S. Patterson, Esq. for ARD HOYT,	12 00—141 50	
Champion, N. Y. A collec. by Mr. G.	15 72	
Female Cent Society,	4 00—19 72	
Champlain, N. Y. The Soc. for miss. to Am.		
Indians,	13 00	
Monthly concert,	30 00	70 00

DONATIONS TO THE BOARD.

125

[Four dollars of the last, by children, were for JOSEPH CHAMPLAIN.]		<i>Total.</i>
Children, for JOSEPH CHAMPLAIN, - - -	12 00	
Collec. on the first Sabbath of July, - - -	17 00	72 00
<i>Charlemont</i> , Ms. Fem. Char. So. for natives of this continent, - - -	21 00	82 10
Charity box of Mrs. Cordelia Hawks, - - -	2 20	
A collec. (by the Rev. Mr. Phelps,) - - -	15 63	38 83
<i>Charleston</i> , S. C. Mrs. Keith and other ladies, for heathen schools, - - -	60 00	
Mrs. Jane Keith, for For. missions, - - -	10 00	
Juven. Soc. in Mrs. Hahnbaum's Seminary, for NATHANIEL RUSSELL, and ELIZA BEACH, - - -	40 00	70 00
Mr. John Dickson, - - -	15 00	
A young lady, a member of Rev. Dr. Palmer's church, (by Mr. Joseph Tyler,) - - -	50 00	
Ladies of the Rev. Dr. Palmer's church, for BENJ. MORGAN PALMER, - - -	15 00	60 00
Mr. Clarkson, and E. A. Clarkson, \$50 each, - - -	100 00	
Juven. Hea. School Soc. in the Sab. school of the 1st Presbyt. church, for ANDREW FLINN, - - -	30 00	60 00
Juven. Hea. Sch. Soc. in Sab. school No. 1, for the Chaugane school, - - -	65 06	385 06
<i>Charlestown</i> , Ms. Scholars in Fem. Sab. school of the 1st church, for Elliot, - - -	6 46	
A lady of the society, - - -	1 00	
Females in the 1st congreg. chh. for three chil. in Ceylon, - - -	9 50	252 40
Relig. Char. Society, - - -	\$60 00	
Fem. Relig. Char. Soc. for missions, - - -	21 94	
Do. for ed. heathen youth, - - -	13 50	95 44
A friend of missions, - - -	5 00	
A young lady, for Eastern missions, - - -	2 00	
For American Indians, - - -	2 00	
Mr. Daniel Gregg, - - -	14 00	
Mr. Daniel North, - - -	1 00	
A bequest of the late Mrs. Millet, on her death bed, - - -	30 00	
Mrs. S. F. Phipps, for Choctaw mission, - - -	3 00	
Mrs. Joanna Fosdick, for do. - - -	5 00	
A lady, for do. - - -	2 00	
A female friend of missions, - - -	1 00	
Monthly concert, - - -	45 00	222 40
<i>Charlotte</i> , Vt. Fem. Hea. Sch. So. for Am. Indians, Little girls, for a Bible to a heathen child, - - -	10 00	18 00
<i>Charlotte</i> Co. Va. A number of females, for MOSES HOGE, - - -	12 00	
<i>Charlton</i> , Ms. Fem. Cent Society, - - -	17 50	
<i>Chatham</i> , Ct. Fem. Benev. Society, - - -	11 39	
<i>Chatham</i> , N. Y. Female Concord Society, - - -	5 50	31 84
Collec. by Mr. Goodell, - - -	3 50	9 00
<i>Chelmsford</i> , Ms. Hea. Sch. Society, for Elliot, - - -	12 00	48 00
<i>Chelmsford and Dracut</i> , Ms. Fem. Char. Society, for JOHN ELLIOT, - - -	12 00	
<i>Chelsea</i> , Vt. Foreign Miss. Society, - - -	13 00	70 64
Monthly concert, - - -	7 56	20 56
<i>Chester</i> Nation, Mr. Charles R. Hicks, - - -	30 00	
Mr. John McDonald, - - -	50 00	30 50
<i>Cherry Valley</i> , N. Y. Fem. Cent Society, - - -	28 00	44 50
Monthly concert, - - -	17 00	
Chil. in Sabbath school, - - -	3 00	
Elizabeth Beardsley, Abigail Johnson, Mary Hud- son, Mary Johnson, \$1 each, - - -	4 00	
Four other persons, - - -	1 00	
M. G. M. for Palestine miss. - - -	5 00	
A little girl, obtained for proficiency in learning, A collection, (by Mr. Goodell,) - - -	1 00	24 62

Mrs. S. Morse, \$5; Miss G. Philips, \$2, -	7 00	<i>Total.</i>
Children of J. Morse, Esq. avails of a garden bed devoted to missionary purposes, -	2 20	
Mrs. Campbell, -	25	92 47
Cheshire, Ct. Individuals, (by Rev. M. Noyes,) -	8 00	
Benj. Beecher, -	5 00	
A friend of missions, -	50	13 50
Chester, Ms. Fem. Char. Society, -	10 00	33 88
Stebbins Wood, -	1 00	11 00
Chester, Con. Mon. con. for the For. Mis. Sch. -	7 17	13 37
Chester, N. Y. A collec. (by Rev. Mr. Thomas,) -	5 82	
Chesterfield, N. H. So. of Fem. for ed. hea. youth, -	3 50	
Chesterfield, Ms. Monthly concert, -	2 44	
Chesterfield, N. Y. Mr. Martin Adgate, the produce of a field devoted to missionary purposes, -	10 00	
Benjamin Pardy, Enos Hemingway, \$2 each, -	4 00	14 00
Chili, South America. Joaquin Edwards, -	3 00	
Chilmark, Ms. A friend to missions, -	1 00	
Choctaw Nation.* Fourteen hired men, at the stations of Elliot and Mayhew, -	73 75	
Christ Church Parish, S. C. Fem. Miss. Society, for THOMAS SPENCER, -	30 00	120 00
Cincinnati, O. Collection, by Mr. B. -	59 18	
Mr. Campbell, a passenger in the mission boat with Mr. B. -	5 00	
A member of the African school, -	6	64 24
Crommont, N. H. Fem. Hea. Sch. Society, -	14 00	100 00
Clarksburg, Va. Col. Wilson, -	3 00	
Clinton, N. Y. Rev. William R. Weeks, -	5 00	
Fem. So for AZEL BACKUS and ISABELLA GRAHAM, -	28 00	88 00
A collection on the Sabbath, -	73 06	
From the church fund, -	11 75	
Children of the Sabbath school, -	19 18	
Missionary box in Miss N. Royce's school, -	2 70	
Avails of industry, in do. -	10 00	
Mrs. A. Parmelee, \$5; Mrs. S. Pond, 50 cts. -	5 50	
Mr. William Kirkland, Tut. Ham. Col. -	1 50	
Mr. Andres, and Mrs. Strong, \$1 each, -	2 00	
Mary Ann Diell, 50 cts. Mrs. Butler, 25 cts. -	75	
Miss H. Andres, 31 cts. a little boy, 6 cts. -	37	
Colored children, -	1 06	
Mr. Philip Taylor, \$5; Mrs. Phebe Tenney, \$3, -	8 00	168 87
Colchester, Ct. The Muslin Band, for ASA BIGELOW, -	12 00	
Juv. Society, for SALMON CONE, -	12 00	24 00
Colevain, Ms. A charity box, -	50	88 00
Columbia, Ct. A collection, by Mr. I. Bird, -	18 33	
Charity box of the Rev. Mr. Dickinson, -	1 58	19 91
Columbia, Pen. Fem. Miss. Society, -	40 00	99 00
Fem. Juv. Mite Society, \$5; do. for For. Miss. School, \$4, -	9 00	13 00
Avails of work, -	2 00	
Collec. in the Presbyter. church, -	3 97	
Sabbath school in the Presbyt. church, -	2 00	
A female friend, (by W. F. Houston, Esq.) -	7 00	
Mr. Houston, as superintendent of a school of colored children, -	2 75	
Savings of a little girl, -	2 00	
A friend, -	5 00	73 72
Columbia, S. C. Lodge No. 39, for the translations, -	50 00	90 00

* These donations were from the following persons, employed as laborers at the stations of Elliot and Oak-tib-be-ha, now Mayhew, viz. William Ganong, \$5; Luther Genoug, \$10; Augustus Hutchinson, \$5; Asahel Clark, \$5; Oliver Dyer, \$5; John S. Hart, \$5; Thomas Wilson, \$5; James Campbell, \$5.25; Samuel Sims, \$5.50; Arnold Bennet, \$5; John Bigsley, \$5; John Williams, \$5; Patrick Riley, \$2; Adam Rice, \$12.

DONATIONS TO THE BOARD.

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<i>Columbus</i> , N. Y. Sab. school, for Indian missions,	12 00	<i>Total.</i>
B. S. §5; Mr. Benj. Storrs, 50 cts.	5 50	
A friend of missions,	15 00	52 50
<i>Concord</i> , Vt. Female Cent Society,	14 50	52 50
<i>Concord</i> , N. H. Mrs. H. H. for MERTABEL ROGERS HARRIS,	30 00	
Fem. Asso. for ELIZABETH MCFARLAND,	12 00	120 25
Mrs. S. Brown,	2 00	
Char. box in Miss Cook's school,	1 29	
A female friend,	5 00	
Monthly concert,	6 87	57 16
<i>Concord</i> , Ms. Fem. Mite Society, for EZRA RIPLEY, at Brainerd,	30 00	149 88
Do. for JOHN WHITE, in Ceylon,	12 00	
Monthly concert,	23 74	30 41
A friend of miss. (by Rev. Dr. Ripley,)	5 00	
A female friend of missions,	15 00	
A lady,	5 00	
A friend of missions,	10 00	100 74
<i>Connecticut.</i> An aged lady, by J. H.	70 00	
<i>Constantia</i> , N. Y. Collee. by Rev. D. R. Dixon,	1 46	
Small children of Dea. S.	21	1 67
<i>Conway</i> , Ms. Young Men's Char. Soc. for JOSEPH EMERSON,	30 50	140 65
Soc. of females for promoting Christianity,	7 00	98 54
Dorcas So. for mission at Brainerd,	10 36	39 46
Subscribers, (by Mr. Jos. Avery,)	17 00	
Collee. (by the Rev. Mr. Phelps,)	10 82	75 68
<i>Cooperstown</i> , N. Y. Monthly concert,	10 63	29 63
George Pomroy, Esq.	5 00	
A collection, (by Mr. Goodell,)	20 50	36 13
<i>Cornish</i> , N. H. Asso. for ed. hea. children,	10 50	36 95
Contrib. by children in Sab. school, for do.	7 80	
Fem. Hea. School Society,	5 49	54 70
Fem. For. Miss. Society,	9 10	107 94
Mon. con. for ed. hea. children,	\$1 59	
General purposes of the Board,	10 41	12 00
James Ripley, Esq.	10 00	54 89
<i>Cornwall</i> , Vt. Char. So. for ed. hea. chil.	22 00	65 31
<i>Cornwall</i> , Ct. The Rev. Herman Daggett,	75 00	
Avails of a charity box, by do.	2 00	77 00
<i>Coventry</i> , Ct. (N. par.) A contrib. for Am. Aborig.	2 75	
Sacramental contribution,	7 12	
Female Friendly Soc. (by Mr. Bird,)	10 54	
Collection by Mr. B.	22 81	
Mr. J. Hitch,	1 00	
Mr. C. avails of a patch of potatoes,	1 38	
Mr. P. avails of do.	1 00	
Mrs. L.	1 00	
Private collection,	47	
(S. par.) A collee. by Mr. Bird,	16 01	
Monthly concert,	11 00	75 08
<i>Coxsackie</i> , N. Y. Collee. in the Dutch Reformed church.	29 27	
A little boy,	1 00	30 27
<i>Cross Creek</i> , Pa. An individual, by Mr. B.	1 00	
<i>Cross Roads</i> , Pa. do. by do.	1 00	
<i>Croydon</i> , N. H. Gent. Asso.	13 00	29 10
Dea. Seth Littlefield.	12 00	25 00
<i>Cuba</i> , West Indies. A friend, by Miss B.	3 00	
<i>Cummington</i> , Ms. So. for promot. Chris. knowl.	8 00	100 56
Litera. and Char. Soc. for miss. at Elliot,	6 00	
Collee. for miss. among Amer. Indians,	17 58	
Fem. Char. Soc.	23 00	102 75
(South End.) Monthly concert,	5 00	
A fem. friend, avails of sewing straw,	10 00	69 58

		<i>Total.</i>
<i>Cutchogue, L. Isl. N. Y.</i> Rev. Lathrop Thomson,		
for LATHROP THOMSON, in Ceylon, - - -	14 22	
Thanksgiving collection, - - -	7 45	
A collec. as an offering on the 4th of July, - -	5 50	27 17
<i>Dalton, Ms.</i> Collec. on the first Sabbath in Jan.	11 00	67 54
Mr. Daniel Boardman, - - -	1 00	
The family of Dea. Williams, - - -	1 00	
Female Cent Society, - - -	12 00	25 00
<i>Danbury, Ct.</i> Monthly concert, - - -	5 00	26 17
Ladies' So. for ed. hea. children, - - -	18 00	*257 09
Gentlemen's So. for do. - - -	12 00	
A lady, for translating the Scriptures, - - -	3 00	38 00
<i>Danby, N. Y.</i> Female Cent Society, - - -	15 00	86 36
Monthly concert, - - -	20 85	
Hezekiah Clark, for the For. Miss. School, - -	1 00	36 85
<i>Dansville, N. Y.</i> From "Eumetadotos," - - -	5 00	
Ladies' So. for the aid of miss. for Brainerd,	10 00	15 00
<i>Danvers, Ms.</i> Subscribers for the ed. of hea. chil.	75 00	244 25
So. of females, for MARY POON, - - -	12 00	
(N. par.) So. for ed. hea. chil. - - -	19 00	106 00
<i>Danville, Vt.</i> Monthly concert, - - -	12 00	210 55
Fem. Char. Soc. for Pal. mis. - - -	12 00	
Do. for general objects, - - -	12 00	24 00
<i>Danville, Colum. Co. Pa.</i> Fem. Miss. So. for		36 00
JOHN B. PATTERSON, - - -	\$12 00	
Do. for general objects, - - -	28 00	40 00
Chil. in a Sabbath school, - - -	2 10	42 10
<i>Dartmouth, Ms.</i> A collection, - - -	10 73	
Rev. Mr. Crocker, - - -	1 00	
Monthly concert, - - -	2 79	14 52
<i>Deatham, Ms.</i> Mon. con. in the 1st church, collec.		
at 5 meetings, - - -	40 00	
Maternal Asso. for JOSHUA BATES, - - -	12 00	24 00
Mr. Taft, - - -	5 00	
(S. par.) Ladies, for THOMAS BALCH, - - -	12 00	69 00
<i>Deerfield, Ms.</i> (1st par.) For. Miss. Society,	15 00	
(2d par.) Monthly concert, - - -	4 00	
Char. box, of Miss Emily Cooley, for hea. chil.	54	
A revolutionary pensioner, for the Pal. miss.	5 00	
A collec. (by Rev. Mr. Phelps.) - - -	5 32	
Two persons, - - -	65	28 51
<i>Deposit, N. Y.</i> Monthly concert, - - -	23 00	
<i>Deerfield, N. Y.</i> (Oneida Co) Two individuals,	50	
<i>Delhi, N. Y.</i> Mr. Abner G. Thurber, - - -	1 50	
<i>Denmark, N. Y.</i> A collec. (by Mr. Goodell.)	7 74	
<i>De Ruyter, N. Y.</i> Sylvester Aylsworth, for Sand.		
Isl. missions, - - -	5 00	
<i>Derry, Pa.</i> Fem. Miss. So. Aux. to A. B. C. F. M.		37 00
<i>Detroit, Mich.</i> Ter. Monthly concert, - - -	21 63	129 00
Maj. Thomson Maxwell, (aged 79,) - - -	4 00	
A discharged soldier, - - -	1 00	
Fruits of self-denial in a boy, - - -	12	26 75
<i>Donegal, Pa.</i> Female Miss. Society, - - -	40 00	70 00
<i>Dorchester, Ms.</i> (Rev. Mr. Codman's par.) Mon.		
concert, 7 months, - - -	30 10	94 23
Soc. of females, for JOHN CODMAN, - - -	12 00	42 10
<i>Dorset, Vt.</i> Mts. J. Jackson, for SAMUEL CRAM,		
residue of 3d payment, - - -	7 00	
Do. 4th payment, - - -	15 00	22 00
Female Cent Society, - - -	15 00	37 00
<i>Dracut, Ms.</i> Fem. Hea. Sch. So. for mis. at Elliot,	18 00	53 60
Mon. concert in Presbyt. church and soc. for do.	11 62	
(— par.) Mon. con. (by Rev. R. Sears.)	10 00	
(East par.) Mon. con. by Rev. Jos. Merrill,	8 00	47 62

* Total of both Societies.

<i>Dracut and Chelmsford</i> , Ms. Female Cent Society, for Palestine, - - - - -	17 00	<i>Total.</i>
<i>Dudley</i> , Ms. Fem. Char. So. (by Lucinda Kidder,) - - - - -	10 00	
<i>Dunbarton</i> , N. H. Mrs. Elizabeth Harris, for the ed. of JOHN CLEVELAND IREPOOAH, at the For. Mission School, - - - - -	25 00	
Mr. Caleb Mills, for Arkansaw, - - - - -	10 00	
Fem. Asso. for ed. heathen children, - - - - -	21 00—56 00	
<i>Dunstable</i> , Ms. Soc. for promoting Chris. knowl. - - - - -	16 31	80 81
Female Charitable Society, - - - - -	20 31	38 38
Miss E. A. K. - - - - -	50—37 12	
<i>Durham</i> , Ct. Heathen School Society, - - - - -	30 00	110 87
Mr. Timothy Stone, for Palestine, - - - - -	5 00	
Miss Lowly Hall, for do. - - - - -	5 00—40 00	
<i>Durham</i> , N. Y. Char. Society in the 1st parish, - - - - -	10 00	
Female Cent Society, - - - - -	43 39	412 50
A friend of missions, - - - - -	5 00	
Monthly concert, - - - - -	18 10	38 90
Children in Sabbath school, - - - - -	23 16	
Classes in a Sab. school, for heathen children, - - - - -	1 77	
First Presb. church, - - - - -	10 00	30 00
Individuals in do. viz. Hezek. Baldwin, - - - - -	10 00	
Dea. B. Chapman, - - - - -	10 00	
Thomas Gray, Col. Ezra Post, Pharez Chittenden, Jehiel Cooley, \$5 each, - - - - -	20 00	
Rev. S. Williston, - - - - -	5 00	
A marriage fee from a clergyman, - - - - -	3 00	
James Baldwin, Darius Baldwin, \$2, each, - - - - -	4 00	
A friend of missions, - - - - -	3 00	
Another do. - - - - -	1 00	
Mr. A. Hand, - - - - -	50	
Ladies' Sewing Society, - - - - -	2 50	
Young Ladies' Reading and Sewing Society, - - - - -	7 03	
Eunice Strong, Capt. W. Campbell, Abijah Pratt, Bernard Bailey, \$1 ea. Abijah Pratt, jun. 1, 10, - - - - -	5 10	
Maj. L. C., Mrs. J. Baldwin, Mrs. Adams, \$1, ea. - - - - -	3 00	
A young Miss at school, - - - - -	1 31	
A boy, avails of a patch of potatoes, - - - - -	1 00	
A decrepit girl, - - - - -	1 00	
Other individuals in sums less than a dollar, - - - - -	2 70	
Collec. by Mr. Goodell, - - - - -	12 63—204 19	
<i>Duxbury</i> , Ms. A collection, by Mr. Temple, - - - - -	34 28	
Two individuals, \$1 each, - - - - -	2 00—36 28	
<i>East Bloomfield</i> , N. Y. Monthly concert, - - - - -	41 00	
J. Rice, \$5; Rev. J. Steel, 6, - - - - -	11 00	
Other individuals, - - - - -	34 00—86 00	
<i>East Guilford</i> , Ct. Ladies' Cent Society, - - - - -	35 00	239 24
Mission. Field Assoc. - - - - -	38 56	
Youths in Mr. Hart's school, - - - - -	75—74 31	
<i>East Hampton</i> , L. Isl. Fem. Soc. in aid of For- eign Missions, - - - - -	37 00	142 00
An unknown individual, - - - - -	1 00—38 00	
<i>East Hartford</i> , Ct. Collec. in the 1st church, - - - - -	40 00	
Monthly concert, - - - - -	29 00—69 00	40 00
<i>East Sudbury</i> , Ms. Collec. in a box placed in the meeting house, for W. missions, - - - - -	6 00	
— for missions generally, - - - - -	11 82—17 82	40 54
<i>Easton</i> , Ms. Monthly concert, - - - - -	48 13	114 51
A friend of missions, - - - - -	1 00—49 13	
<i>Easton</i> , Pa. Individuals, (to Mr. B.) - - - - -	3 68	
<i>East Windsor</i> , Ct. (N. par.) Men's Benev. Soc. - - - - -	9 00	24 25
Young Men's Aux. For. Miss. Society, - - - - -	12 00	
Fem. Benev. Soc. for the school at Cornwall, - - - - -	57 03	162 49
Monthly concert, - - - - -	1 12	
Stephen Potwine, and Ira Wells, \$5 each, for Sandwich Islands, - - - - -	10 00	

Friends of missions, \$1.50; A. Richardson, 1,	2 50	—91 67	<i>Total.</i>
<i>Eden</i> , N. Y. Erie Co. Miss Nancy Baker,	-	75	
<i>Elizabethtown</i> , N. J. A friend of missions,	-	10 00	
<i>Ellington</i> , Ct. Fem. Benef. Society,	22 03	-	61 67
Collec. by Mr. Bird,	11 65	-	
Dr. Kingsbury, for Am. Ind. \$5; Mr. D. Warner, for Am. Ind. and Palestine, \$4,	9 00	-	
Mrs. A. Damon, for Palestine,	2 00	-	
Joseph Abbot, for the For. Miss. School,	2 00	-	
Dr. Hyde, for Pal. \$3; Mrs. Chapman, for do. 2,	5 00	-	
Other individuals,	10 82	—62 50	
<i>Elmira</i> , N. Y. Fem. Miss. Soc.	-	10 00	22 50
<i>Enfield</i> , Ms. Ephraim Richards, \$5; Jos. Keith, 2;	-	-	
Rosetta Lyon, 1,50,	8 50	-	
Simeon Waters, Thomas Jones, Charles Gardner, Rufus Powers, Kingsley Underwood, Prince Ford, Caleb Tilson, Jesse Forbes, Sylvanus Howe, Mrs. M. Field, \$1 each,	10 00	-	
Other persons, in sums less than a dollar,	5 96	-	
Friends to missions,	5 19	—29 65	
<i>Enfield</i> , Ct. Fem. Aux. Bib. Society,	-	17 00	61 00
<i>Enosburg</i> , Vt. Monthly concert,	-	10 00	37 80
<i>Esperance</i> , N. Y. Fem. For. Miss. Society,	-	8 31	18 81
<i>Essex</i> , Vt. For. Miss. School Society,	8 80	-	16 80
Two ladies, for For. Miss. School,	1 00	—9 80	
<i>Essex</i> , Ms. Fem. Char. So. for ed. hea. chil. 3 57	3 57	-	
for Amer. Indians,	2 79	—6 36	88 44
<i>Essex County</i> , Ms. A lady,	-	40 00	
<i>Evansville</i> , Ind. A friend,	-	2 00	
<i>Exeter</i> , N. H. Mrs. Margaret Dean, for WARD CLARK DEAN, 3d payment,	30 00	-	
Monthly concert,	20 00	-	
Juvenile Society,	2 30	-	
A friend of missions, \$2; a child, 37 cts.	2 37	-	
So. of Young Ladies, for Ind. chil. in S. W. states,	12 00	—66 67	
<i>Fairfax</i> , Me. Rev. Daniel Lovejoy, the product of a miss. field,	-	3 00	
<i>Fairfax</i> , Vt. Soc. for ed. heathen children,	6 71	-	34 15
The produce of a small piece of ground,	4 29	—11 00	
<i>Fairfield</i> , Ct. Fem. For. Miss. Society,	20 00	-	133 13
Female Benevolent Society,	3 39	—23 39	
<i>Fairfield County</i> , Ct. For. Miss. Soc. Western District,	-	62 50	821 25
<i>Fairfield</i> , N. Jer. Fem. Soc. for ed. hea. children,	-	9 00	
<i>Fairhaven</i> , Ms. Heathen's Friend Soc.	17 78	-	176 75
Collec. for the school at Brainerd,	2 80	-	
Mrs. A. Sherman,	5 00	-	
Miss Hathaway, \$2.93; Miss H. Pope, \$2; Dea. Bates, \$2,	6 93	-	
Other individuals, in sums less than \$2 each,	23 83	—56 34	
<i>Falmouth</i> , Ms. Aux. For. Miss. Soc.	-	45 00	215 80
<i>Farmington</i> , Ct. Individuals, by Rev. N. Porter,	27 00	-	
Rev. L. Robbins,	2 00	-	
A female friend,	10 00	-	
Children at school,	2 92	-	
Young Men's Aux. Miss. Soc. \$22 00	22 00	-	
Do. for the mission at Brainerd,	12 00	—34 00	—75 92
<i>Fishkill</i> , N. Y. Mr. B. Everett, of which \$5 for the For. Miss. School,	15 00	-	
Rev. Mr. De Witt, for the For. Miss. School,	2 00	-	
A female friend, for do.	1 00	-	
Mrs. L. Hulse, \$1; Mrs. Mary Tharp, 50 cts.	1 50	—19 50	
<i>Fitchburg</i> , Ms. Mission and Educ. Soc. for the Sand. Isl. mission,	105 32	-	195 32
Ladies, for educ. hea. children,	7 82	-	49 82
S. Johnson,	50	—113 64	

DONATIONS TO THE BOARD.

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		<i>Total.</i>
<i>Fitzwilliam</i> , N. H. Monthly concert, - - -	12 00	24 00
A female, for Indian missions, - - -	1 50	13 50
<i>Florence</i> , N. Y. Monthly concert, - - -	1 12	
Female For. Miss. Society, - - -	2 50	
Mr. Benoni Barlow, - - -	1 50	5 12
<i>Foxborough</i> , Ms. Monthly concert, - - -	8 00	98 56
A charity box, - - -	50	8 50
<i>Farmingham</i> , Ms. Fem. Friendly Society, for DAVID KELLOGG, - - -	12 00	36 00
<i>Framingham</i> , <i>Marlboro'</i> and vicinity. Foreign Miss. Society, - - -	22 00	301 00
<i>Fracestowen</i> , N. H. Gent. Asso. for ed. hea. chil. Asso. of females, for the same purpose, - - -	15 58 7 85	82 80 37 20
Mr. John Smith, \$2.50; Mr. Peter Clark, 3,15, <i>Frankfort</i> , Ky. Gen. M. D. Harden, - - -	5 65 100 00	29 08
Fem. Cent Soc. (by Mrs. C. P. Foster,) - - -	35 00	105 00
Ladies, (remitted to the Rev. Mr. Hoyt,) - - -	70 00	
Three ladies, - - -	6 00	
A gentleman, passing through the Cherokee coun- try, for the mission at Brainerd, - - -	20 00	231 00
<i>Franklin County</i> , Ms. For. Miss. Soc, - - -	80 00	1,160 00
<i>Franklin</i> , Ct. Fem. For. Miss. For. - - -	17 00	222 00
Cherokee Mission Soc. - - -	10 50	27 50
<i>Franklin</i> , N. Y. Contribu. rece'd. by the Rev. Mr. Knight, - - -	5 25	32 98
<i>Freehold</i> , N. J. Fem. Benev. Society, - - -	30 00	110 00
Ceylon Soc. of Monmouth Co. for WILLIAM TEN- NENT, and SARAH WOODHULL, 2d payment, <i>Freeport</i> , Me. Monthly concert, - - -	60 00 27 20	90 00 84 00
<i>Fryeburg</i> , Me. Rebecca Fessenden and Nancy Bar- rows, for HULDAH PERLEY, payment, - - -	12 00	
<i>Gallipolis</i> , O. Sab. school of colored children, <i>Gardner</i> , Me. Robert H. Gardner, Esq. - - -	2 87 20 00	
Sanford Kingsbury, Esq. \$5; Frederick Allen, Esq. \$3, - - -	8 00	28 00
<i>Gardiner</i> , Ms. Rev. Jonathan Osgood, for the Choctaw mission, - - -	5 00	
<i>Geneva</i> , N. Y. Monthly concert in the 1st presby- terian congregation, - - -	12 00	
Rev. Seth Smith, pastor of 1st presbyt. chh. Individuals, by Mr. Wright, - - -	5 00 5 27	
Eli Eddy, for the For. Miss. School, - - -	1 00	23 27
<i>Genoa</i> , N. Y. Female Associa. - - -	15 00	72 68
A collec. deliv. to Messrs. Wood and Orr, Mr. Jeremy Hitchcock, - - -	14 25 2 00	31 25
<i>Genoa</i> , Del. Co. O. Miss Experience Washburn, <i>Georgia</i> , Vt. Rev. Mr. Woods, - - -	4 00 1 00	
<i>Gilead</i> , Ct. A collection, by Mr. Bird, - - -	22 23	
<i>Gibnanton</i> , N. H. Mon. con. for the Cherokee mis- <i>Glastenbury</i> , Ct. Aux. For. Miss. Society, - - -	25 85 23 00	125 71
Cent Society, - - -	18 95	154 48
The Rev. Prince Hawes, - - -	5 00	46 95
<i>Gloucester</i> , Ms. Fem. Miss. Cent Society, viz. for For. missions, - - -	24 81	
Miss. in America, - - -	24 29	
the heathen school, - - -	5 93	55 03
Friend to miss. for Palest. \$1; for Brainerd, \$1, Josiah Page, for the translations, - - -	2 00 1 00	
Children at school, premiums for good behavior, Sandy Bay. A friend of missions, - - -	4 50 3 00	
Part of collec. in mon. con. of 5th church, <i>Goffstown</i> , N. H. Two females, for Choctaw miss. <i>Gorham</i> , Me. Rev. Asa Rand, - - -	25 00 6 00 2 00	90 53
[See Westbrook and Gorham.] <i>Goshen</i> , Ms. Collec. in a choir of singers, - - -	3 53	

Capt. Reuben Draper, \$3; Saml. Narramore, \$1, Josiah Lyman, \$1; Other individuals, 1,25, Collected after the public exercises, Sept. 11, at the commencement of the journey of Messrs. Smith, Cushman, and Bardwell, on their way to the Choctaw mission, - - - - -	6 25	<i>Total.</i>
Goshen, Ct. A friend, 50 cts. a lady, \$1, Mrs. Buell, - - - - -	32 00 1 50	41 78
Goshen, N. Y. Mrs. C. Wells, - - - - - Collec. in the Rev. E. Fisk's congregation, - - - - -	2 00 26 35	35 70
Grafton County, N. H. Char. Society, for missions, - - - - - 41 6½ for educ. heathen youth, - - - - - 12 47	-54 11	156 11
Grafton, Vt. Mon. collec. for Amer. Indians, Samuel Merriam, for Eastern missions, - - - - -	12 50 1 00	28 50 13 50
Granby, Ms. Seth Smith, - - - - -	50	
Granby, Ct. Dea. Thaddeus Hayes, for the Foreign Mission School, - - - - -	2 00	
Female Benev. Soc. (by Mrs. C. Robbins,) for the Foreign Mission School, - - - - -	27 00	77 00
Fem. Cent Soc. or Soc. of Relief, (by Mrs. Har- riet Lewis,) - - - - -	39 00	
Rev. E. Goodman, - - - - -	20 00	88 00
Granville, Ms. (Middle par.) A friend of missions, Rev. Joel Baker, - - - - -	3 50 6 50	10 00
[See Middle Granville.]		
Granville, N. Y. Agricultural Miss. So. for W. Ind. Juv. Hea. School Soc. for three children, viz. NATHAN H. RAYMOND, NATHANIEL PARKER, and BENJAMIN LEVENS, - - - - -	41 25 36 00 } 40 50 }	174 81
The same Soc. for missions, Fem. Juv. Hea. School Society, for EBENEZER WALKER, and MARY DAYTON, - - - - -	24 00	79 00
Female Cent Society, - - - - -	15 76	
By the Rev. E. P. - - - - -	7 00	
Miss Steel, - - - - -	1 50	166 01
Great Barrington, Ms. Fem. Char. Society, - - - - -	20 19	234 43
The Rev. Mr. Wheeler, - - - - -	1 00	21 19
Great Bend, Pa. Female Cent Society, - - - - -	6 00	11 14
Greenfield, N. H. A friend of missions, - - - - -	30 00	
Greenfield, Ms. Fem. Asso. for schools at Bombay, Mon. con. (of which \$30 for CHARLES JENKINS, at Tannah,) - - - - -	20 00 44 00	149 03 82 49
Ladies' Union Society, - - - - -	10 00	30 00
A collection, - - - - -	12 03	86 03
Greenfield, N. Y. Children at Sabbath school, - - - - -	3 00	
Young Gent. Asso. for ed. hea. chil. in N. Amer. Greensburg, Pa. Collec. in the Rev. Mr. Spear's congregation, - - - - -	10 00 9 49	13 00 34 00
Greenville, Greene Co. N. Y. Eliakim Reed, Esq. Greenwich, Ms. A collection, - - - - -	100 00 13 87	
Greenwich, Ct. Fem. For. Miss. Society, - - - - -	6 00	431 31
Griswold, Ct. Educ. Society, - - - - -	24 00	50 00
Female Cent Society, - - - - -	30 00	208 72
From females, (by the Rev. Mr. Potter,) - - - - -	50	
Other individuals, for American Aborigines, Mr. Harlan Page, a balance, - - - - -	6 25 40	
A friend of miss. for the Choctaws, - - - - -	3 00	64 15
Groton, Ms. Ladies, for the Palestine mission, Groton, Ct. Ebenezer Avery, - - - - -	4 00 1 50	
Groton, N. Y. Female Charitable Society, - - - - -	3 00	23 00
Guilford, Ct. Heathen School Society, - - - - -	60 00	
Haddam, Ct. Fem. For. Miss. Society, - - - - -	40 00 } 14 50 }	148 00
Female Cent Society, - - - - -	1 00	55 50
A female friend, - - - - -	30 00	60 00
Hadley, Ms. Fem. Mite So. for JOHN WOODBRIDGE,		

DONATIONS TO THE BOARD.

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Collection, (by Mr. Goodell)	36 70	<i>Total.</i>
Mon. concert, (by N. Coolidge, jun.)	26 57	
Farmer's Charitable Society, by do.	9 39	27 78
A family charity box, for the Jews,	3 61	
For a child, named SAMUEL PORTER COOLIDGE,	12 00	
A widow's mite,	5 00	
Maj. E. Smith and family,	3 00	
Upper Mills. Fem. Assoc. for translations,	3 00	129 27
<i>Hadlyme, Ct.</i> Fem. Char. Soc. for the For. Miss.		
School, (rece'd at Cornwall),	13 66	
Do. (by Miss S. Vaill.)	8 51	22 17
Female Assoc. (by Abby Holmes,)	14 00	68 23
Monthly concert,	4 20	40 37
<i>Halifax, Vt.</i> Female Cent Society,	5 75	158 44
A female friend of missions,	2 00	7 75
<i>Halifax, Ms.</i> A collection,	35 00	
Mr. Reuben Sylvester, for the Palestine mission,	1 45	
Female Missionary Society,	18 49	54 94
<i>Hallowell, Me.</i> Peter Grant, Esq.	10 00	
Samuel Moody, Esq.	3 00	
Charity box kept by Mr. Elias Bond,	4 00	
Mr. Bond,—left by a little son now deceased,	3 00	20 00
<i>Hamden, Ct.</i> Mr. Ezra Rowe, \$1,50; Mrs. Elizabeth Rowe, \$1,		2 50
<i>Hamilton, Ms.</i> Fem. — So. for MANASSEH CUTLER, at Brainerd,		30 00 90 00
<i>Hampden County, Ms.</i> For. Miss. Society,	225 90	1,433 90
<i>Hampstead, N. H.</i> A friend,	1 00	
<i>Hampton, Ct.</i> Joseph Martin's family, for Amer. Aborig. \$1,10; a friend to the Aborig. 25 cts.	1 35	
Small balance after the prepara. of clothes,	25	1 60
<i>Hanover, N. H.</i> Mon. con. in the village at D. Coll.	75 67	250 09
Soc. of little misses, for ed. hea. children,	4 78	
A child 4 years old, since deceased,	2 00	
Theolog. Soc. in Dart. Coll. for FRANCIS BROWN,	12 00	36 00
The junior class,	10 05	
A collection,	48 00	
Children of President Dana,	1 50	
Children of the late President Brown,	1 50	
Two children of Dr. Mussey,	4 00	
Unkn. friend, 1,43; y. lady, avails of ornaments, \$2,	5 43	
Poor woman, and woman of color, 50 cts. each,	1 00	
Unknown female friend,	1 00	
(E. parish.) A collection,	9 75	169 68
<i>Hanover, Ms.</i> Mon. con. in the Rev. S. Chapin's parish,	6 11	11 66
Collection in do.	53 70	
Reading Society,	2 00	
Mrs. M. Little, \$5; Miss Michal Tolman, \$5,	10 00	
Mr. Elisha Bass, 2,95; friend of missions, 1,34,	4 29	
A young lady, on her death bed,	4 00	
Other persons, in sums less than \$2 each,	12 01	
Rev. Mr. Walcott's congreg. a collection,	7 40	
Rev. Mr. Walcott,	5 00	104 40
<i>Hanover, N. J.</i> Fem. Char. Soc. for Brainerd,	21 28	107 95
Fem. Mite Soc. for children at Bombay,	16 22	76 23
Two mission boxes,	2 50	40 00
<i>Hanover Neck.</i> Miss J. Fairchild, produce of a small mission field,		1 50
<i>Hanover, Pa.</i> Association, by the Rev. J. Snodgrass,	59 63	214 13
Monthly concert,	15 37	
Rev. James Snodgrass,	3 50	83 50
<i>Hanson, Ms.</i> A widow's mite,	1 00	
A collection, by Mr. Temple,	22 00	23 04
<i>Hardwick, Vt.</i> Elnathan Strong, Esq.	10 00	

— Greensboro' and Craftsbury, Quarterly concert for prayer, - - - - -	10 04	—20 04	50 52
<i>Hartwick</i> , Ms. Monthly concert, for Elliot, - - -	17 00		
A friend of missions, - - - - -	1 00		
Young Men's Relig. Char. So. for ed. hea. chil. -	38 00	—56 00	74 20
<i>Hartford</i> , Pa. Rev. E. Kingsbury, - - - - -	5 00		
Several females, §3,83; other females, §2, 56, -	6 39	—11 39	
<i>Harpersfield</i> , N. Y. Female Orphan Society, - -		15 00	105 00
<i>Harrisburgh</i> , Pa. Collec. in the Rev. Mr. De Witt's congregation, - - - - -		30 51	
<i>Hartford</i> , Vt. A collection, - - - - -	18 20		
A friend of missions, - - - - -	1 00		
Collec. in Rev. A. Hazen's congreg. - - - - -	10 00		
Miss Susan Hazen, §1; Miss Percy Marsh, 50 cts. -	1 50	—30 70	
<i>Hartford</i> , Ct. Collection after the sermon before the Board, Sept. 20th, - - - - -	305 00		
Ladies' Sewing Circle, by Miss A. Perkins, of which §12 for NATHAN STRONG, - - - - -	62 00		77 00
Young Men's Aux. F. Mis. Soc. by B. W. Birge, -	110 00		
Aux. Miss. Soc. by Wm. W. Ellsworth, Esq. - -	156 00		483 75
Maternal Assoc. - - - - -	12 00		
Female Auxiliary Society, - - - - -	30 00		
A. P. Talcott, - - - - -	5 00		
Dea. Tileston, §2; a boy's receipts for sale of vegetables, 25 cts. - - - - -	2 25		
An unknown friend, - - - - -	5 00		
A female friend, - - - - -	1 00		
A legacy bequeathed by Mr. George Spencer, -	100 00		
A. Scarborough, for the For. Miss. School, - -	2 00		
A friend, (by H. Hudson, Esq.) - - - - -	20 00	—790 25	
<i>Hartford</i> , N. Y. Capt. William Towne, - - - -		1 00	
<i>Hartford</i> , O. Fem. Char. Soc. for Elliot, - - - -		5 00	24 25
<i>Hartland</i> , Ct. Saml. E. Woodbridge, - - - - -	5 00		
Jerusha Woodbridge, - - - - -	20 00	—25 00	
[See West Hartland] - - - - -			
<i>Hartwick</i> , N. Y. Char. box, for the For. Mis. Sch. -		3 75	
<i>Hartwick and Fly Creek</i> , N. Y. Bevev. Soc. for the For. Miss. School, - - - - -		12 00	
[See Otsego County, N. Y.] - - - - -			
<i>Harvard</i> , Ms. Female Assoc. - - - - -	15 50		120 18
Dr. John Liscorn, - - - - -	2 00	—17 50	
<i>Hatfield</i> , Ms. Subscribers, by J. W. - - - - -	10 00		
Collection, by Mr. Goodell, - - - - -	25 57		
Children in school, by Mr. Clark, - - - - -	1 27		
Mrs. L. Patridge, half of which is for the Palestine mission, - - - - -	10 00	—46 84	
<i>Haverhill</i> , N. H. remitt. by the Rev. Grant Powers, -		1 27	
<i>Haverhill</i> , Ms. Fem. Assoc. - - - - -	19 20		106 92
Children in a Sabbath school of Rev. Mr. Dodge's parish, for Choctaw children, - - - - -	7 14		
Monthly concert, for Choctaws, - - - - -	15 86		
A female friend, - - - - -	5 00		
A. H. received as reward for committing Scripture to memory, - - - - -	1 00		
Mrs. Hannah Saltonstall, for Mayhew, - - - -	7 00		
Miss Matilda Saltonstall, for do. - - - - -	10 00		
— (E. par.) A friend of missions, - - - - -	1 00		
— (Middle par.) Collec. after a sermon, - - -	15 65		
Subscriptions, by the Rev. I. Tonkins, - - -	2 50		
A friend to missions, - - - - -	5 00		
Dona. for hea. youth in America. - - - - -	1 00	—88 35	
<i>Hawley</i> , Ms. Young Men's Char. Society, - - - -	13 00		57 00
Female Society, for educating heathen children, -	11 00		
Avails of the produce of one rod of ground, - -	2 00		
Charity box of C. Warriner, - - - - -	1 50		
A collec. in the congregation, - - - - -	17 14		

DONATIONS TO THE BOARD.

135

Collection in Miss Grant's school, - - -	52		<i>Total.</i>
Mrs. Healy, for educ. heathen children, - -	25	45 41	
Heath, Ms. A collection, - - -		11 54	
Hebron, Ct. A collection, - - -	9 27		16 57
Female Benevolent Society, - - -	10 57		
Little children, - - -		56	20 40
Hebron, N. Y. (E. par.) Fem. Char. Society, -		8 12	13 24
Henniker, N. H. Mite Soc. for the Cherokees, -		1 00	
Herkimer, N. Y. Fem. For. Mis. So. (by Dr. Nott,) -	15 00		136 00
Do. (by Dr. Worcester,) - - -	10 00		
Fem. Cent Assoc. for Cherokees, - - -	15 00	40 00	25 00
Highgate, Vt. David Shields, jun. - - -	2 00		
A collection, - - -	7 84	9 84	
Hillsboro', N. H. Female Cent Society, - - -		8 75	
Hillsboro' County, N. H. Bib. and Char. Soc. from several sources, - - -	\$15 06		
Friend in Amherst, - - -	5 00		
Charity box in Amherst meeting house, - -	10 24		
Fem. Char. So. in Salisbury for Brainerd, -	27 06		
A fem. subscriber, for Cherokees, - - -	1 00		
A male do. for do., - - -	1 00		
Jane Hunter, Dunstable, - - -	1 00	60 36	248 34
Hinesburgh, Vt. Monthly concert, - - -		6 00	
Female Charitable Society, - - -	30 00	36 00	60 00
Hingham, Ms. Female Missionary Society, -	21 80		44 91
Collec. in the Rev. Mr. Richardson's congreg. -	40 20		
Dea. Cushing's family, - - -	3 63	65 63	
Hinsdale, Ms. Female Charitable Society, -	20 00		71 85
Monthly concert, - - -	13 27	35 27	58 72
Holden, Ms. Monthly concert, - - -	18 19		78 68
Female Char. Soc. for Choctaws, - - -	35 50		156 96
Char. box in the Rev. Mr. Avery's family, for ed. young men at Cornwall, - - -	2 32		
Collected by a young lady, - - -	7 00		
A collection, \$19.16; Rev. Jos. Avery, \$1, -	20 16		
Sabbath school, for JOSEPH AVERY, - - -	12 00	95 07	63 89
Holland, Ms. [See Monson, &c.] - - -			
Holliston, Ms. A collec. for Choctaws, - - -	19 00		
Fem. Reading Soc. for do., - - -	6 50		12 95
Females, for miss. at Brainerd, - - -	4 40	29 90	
Hopkinton, N. H. Monthly concert, - - -		1 75	
Hopkinton, Ms. The Dorcas Society, - - -	1 00		
Fem. Cent Soc. for the Sand. Isl. mission, -	29 32		99 94
Children in Sabbath school, - - -	5 66	35 93	
Hopkinton, N. Y. Soc. of fem. for the For. M. Sch. -		11 00	23 00
Hornellsville, J. Davenport, Esq. - - -		5 00	
Hubbardston, Ms. A friend, avails of a mis. field, -		1 34	
Hudson, N. Y. Collec. in the Presbyt. church, -		21 18	
Hudson, O. Asahel Kilborn, for GEORGE HOOKER, -	12 00		
Rev. William Hanford, - - -	2 10	14 10	
Huntington, Ct. (Ripton par.) Rev. Thomas Pun- derson, - - -	50 00		
Mr. Hezekiah Rudd, - - -	12 00		
Monthly concert, - - -	17 50		29 50
Miss Polly Cone, - - -	5 00		
Dr. John Tomlinson, - - -	2 00	34 50	
Hyde Park, N. Y. The Rev. D. B. for the For. Mission School, - - -		50	
Ipswich, Ms. Mrs. Ruth Conant, - - -		75	
Ithaca, N. Y. A few little children, - - -		4 00	
Jamaica, L. Isl. Juven. Cent Society, - - -		10 00	48 00
Johnstown. [See Kingsborough, N. Y.] - - -			
Jerico, Vt. Contrib. at a prayer meeting on the 4th of July, - - -		6 41	
Keene, N. H. Mon. con. of which \$7.51 are or American Indians, - - -	62 93		225 85

A collection, - - - - -	22 80	<i>Total.</i>
An individual, for Elliot, - - - - -	3 00	
A charity box, - - - - -	2 00—90 73	
<i>Kennebunkport, Me.* Fem. Mite Soc. for GEORGE PAYSON, SILAS MOODY, and JOSEPH P. FESSEN- DEN,</i> - - - - -	36 00	72 00
Monthly concert, - - - - -	61 00	222 69
Child's Friend Soc. for EDWARD WARREN, - -	12 00—109 00	36 00
<i>Kentucky, Two small donations,</i> - - - - -		75
<i>Killingly, Ct. Collec. at the ordination of a mis- sionary,</i> - - - - -	7 40	
— (Westfield par.) Female Charitable Soc. -	12 00—19 40	
<i>Killingworth, Con. Monthly concert,</i> - - -		9 61
<i>Kinderhook, N. Y. Collec. for the Palestine miss.</i>		5 50
<i>Kingsborough, (Johnstown) N. Y. Mon. concert, Moral and Benev. Soc. (of which \$13 is the do- nation of a member,) - - - - -</i>	93 25	115 50
Female Cent Society, - - - - -	58 00	140 50
Dea. Benj. Hall, - - - - -	58 00	
A gentleman and his wife, - - - - -	30 00	
<i>Kingston, N. H. An unkn. friend, for Brainerd, Miss L. S. Turner, - - - - -</i>	6 00—215 25	
<i>Kingston, Ms. Monthly concert, - - - - -</i>	6 20	
Sacramental contribu. of the church, - - -	1 40—7 20	
Mission box of Maj. G. Russell, - - - - -	22 63	26 46
Collection after a sermon, (by Mr. Temple,)	2 46	
Char. box in Mr. Cushman's store, for Brainerd,	6 38	
<i>Kingston, Pa. Individuals, - - - - -</i>	43 07	
Fem. Hea. Miss. and School Society, - - -	2 85—77 39	
<i>Kinsman, O. Individuals, for miss. to the Jews,</i>	2 94	
Miss J. Hiecox's school, - - - - -	12 00	69 23
<i>Kittery, Me. Female Cent Society, - - - - -</i>	21 00	
Monthly concert, - - - - -	1 66—22 66	
<i>Knoxville, Ten. Col. Morgan, - - - - -</i>	12 00	
A friend, - - - - -	5 00—17 00	
Rev. D. A. Sherman, - - - - -	4 00	
<i>Lancashire, Eng. From ladies, for their red sisters at Elliot, for the increase of the children's library,</i>	6 00—22 00	
<i>Lancaster, N. H. A collec. in the congregational soc.</i>		40 00
<i>Lancaster, Pa. Ladies' Reading Society, - - -</i>		15 30
<i>Lansing, N. Y. Female Cent Society, - - - - -</i>		40 00
<i>Lansingburgh, N. Y. Monthly concert in the first Presb. church, - - - - -</i>		8 00
Elias Parmelee, - - - - -	24 00	
Elijah Jones, and Cornelius Lansing, \$5 each,	10 00	
Phebe Everett, \$5; Seth Seeley, \$3, - - -	10 00	
Mrs. H. Delavan, for the For. Miss. School,	8 00	
<i>Lawrenceville, Benev. So. in the Acad. for For. Mis. Sch. \$10; Elliot, \$5; Taloney, \$5, - - -</i>	1 00—53 00	
<i>Lebanon, N. H. Female Bible Society, - - - - -</i>		20 00
A gentleman, - - - - -	7 00	
<i>Lebanon, Ct. The chh. in the Goshen Society, for the Foreign Mission School, - - - - -</i>	3 00—10 00	
Wm. T. Williams, Esq. for do. - - - - -	13 00	
— (Exeter par.) Newell Cent Society, - - -	2 00	
Unkn. hand, 50 cts. Mrs. E. Huntington, 50 cts.	15 50	52 50
Miss L. Lyman, - - - - -	1 00	
Fem. friend to Aborig. \$1; S. Ely, 50 cts. two female friends, 50 cts. - - - - -	2 00	
<i>Lebanon, Pa. Amos Buck, - - - - -</i>	2 00—35 50	
<i>Lee, Ms. Collec. on the Sabbath, - - - - -</i>		2 10
Jas. Whitton, Esq. \$2; Eli Bradley, \$1, - -	36 00	
Alvan Taylor, Nathan Bassett, \$1 each; friends of missions, \$1, - - - - -	3 00	
	5 00—42 00	

* Formerly Arundel.

DONATIONS TO THE BOARD.

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<i>Leicester</i> , Ms. A collec. (by Mr. Temple),	25 00	<i>Total</i>
<i>Lenox</i> , Ms. Mr. Gleason, \$1; Rev. Mr. Cowan and his lady, \$2,	3 00	
<i>Lenox</i> , N. Y. A collec. by Mr. Goodell,	13 44	
Monthly concert,	7 83	20 79
<i>Leominster</i> , Mrs. Jerusha Thurston, 1,50, do. \$2; collec. by do. 80 cts.	4 30	
Ladies, \$1; char. box by a lady, \$1,	2 00	6 30
<i>Leveret</i> , Ms. Fem. Char. So. for mis. to Am. Ind.	12 50	25 35
<i>Lewisburg</i> , Pa. For. Miss. Society,	23 00	
<i>Lewisville</i> , N. Y. Char. box in Fem. Seminary, for the Foreign Mission School,	2 00	
<i>Lexington</i> , N. Y. Individuals,	17 00	
Female Cent Society,	14 00	31 00
<i>Lexington</i> , Va. Collec. by Mr. Potter,	15 80	
<i>Lexington</i> , Ken. The Transylvania Society, for Cherokees,	50 00	
<i>Leyden</i> , N. Y. Female Cent Society,	14 68	49 68
Collec. from a few individuals,	2 69	
Rev. Mr. Kimball, avails of a miss. field,	2 31	19 68
<i>Lime</i> , N. H. A collection,	20 68	
Gentlemen's Association,	18 10	34 60
Ladies' Association,	3 00	41 78
<i>Lincoln</i> , Ms. Hea. Sch. So. for a child at Brainerd,	30 00	
A fem. friend of miss. for the Sand. Isl.	1 00	31 00
<i>Lisbon</i> , Ct. Fem. Char. So. for Am. Aborigines,	4 00	48 00
The church, for do.	7 27	
Individuals, for do.	7 45	18 72
<i>Liste</i> , N. Y. Female Cent Society,	10 00	141 00
<i>Litchfield</i> , Con. Gertrude,	4 00	
Char. Soc. in Ladies' Acad. for Schools in India or America,	12 00	
Do. for mission at Mayhew,	14 25	26 25
An unknown friend,	10 00	40 25
<i>Litchfield County</i> , Ct. For. Miss. Society,*	1,800 00	10,180 79
<i>Litchfield</i> , N. Y. A friend of missions,	5 00	
(Norwich Society.) Monthly concert,	16 29	31 04
Rev. Seth Burt,	12 96	
Dea. Benj. Wood, 1,50; Dea. Simeon Coe, \$3,	4 50	
Mrs. E. Coe, 50 cts. Miss A. Coe, 50 cts. Miss R. Farwell, 1 \$,	2 00	35 00
<i>Littleton</i> , N. H. Rev. David Goodall, for Ceylon,	12 00	
Children in Sabbath school, for do.	12 00	24 00
<i>Livingstonville</i> , N. Y. Children in Sabbath schools,	38	
<i>Livonia</i> , N. Y. Joel Stone,	50	
<i>Longmeadow</i> , Ms. Fem. Asso. by H. Ely,	34 25	187 43
Fem. Benev. Soc. avails of their industry,	43 00	105 30
Ladies, for ed. of RICHARD SALTER STORRS,	15 00	
Monthly concert,	2 80	
Western Miss. Soc. for Am. Indians,	18 00	38 00
Charity box, by Miss M. B.	4 00	
Mr. William White, for ed. hea. chil. in the East,	3 00	120 05
<i>Louisville</i> , Ky. Gen. Chauncey Whittlesey,	5 00	
Mr. Charles B. King,	20 00	
Collection, by Mr. B.	15 81	
Other persons,	1 00	41 81
<i>Louisville</i> , N. Y. A collec. by Mr. Goodell,	9 25	
A collec. in Rev. Mr. Nash's congregation,	6 25	15 50

* Of this sum \$200 were appropriated by the donors as follows: viz.
A collec. made by special effort, for the schools under Mr. Kingsbury's care, in the Choctaw Nation, \$152 00
Mrs. Hillhouse, 2d payment, for SAMUEL DAVIS, in Ceylon, 12 00
Ladies in Bethlehem, 1st payment, for AZEL BACKUS, 12 00
Mr. Abel Peck and Mrs. Peck, for JAMES WELLS, and JOHN LANGDON, 1st payment, 24 00

<i>Ludlow</i> , Vt. Monthly concert, - - - - -	1 25		<i>Total</i>
Josiah Fletcher, Esq. - - - - -	50 00	—51 25	
<i>Lunenburg</i> , Vt. E. C. - - - - -		10 00	
<i>Lunenburg</i> , Ms. A bequest from Miss Betsey Brown, -	8 00		
Col. William Harrington, - - - - -	5 00		
A fem. friend of miss. \$2; a little girl, \$1, - -	5 00	—16 00	
<i>Lyme</i> , Ct. Female Cent Society, - - - - -	21 00		76 00
Female Reading Society, - - - - -	15 00	—36 00	
<i>Lyndeborough</i> , N. H. Contrib. for ed. hea. chil. in America, -	1 50		
Josiah Wheeler, for ed. hea. chil. in India, -	1 00	—2 50	
<i>Mac Connellsburg</i> , Pa. Individuals, - - - - -		4 50	
<i>Madison</i> , N. Y. Collec. in the Dutch Reformed church, -	6 00		
Female Cent Society, - - - - -	25 00		91 95
Rev. Mr. Miner, W. Welton, Esq. J. M. Coolidge, \$1 each, -	3 00		
Children of Rev. Mr. M. 50 cts. other individuals, \$1,25, - - - - -	1 75		
Monthly concert, - - - - -	2 37	—38 12	
<i>Madison County</i> , N. Y. Fem. Miss. Society, - -		2 95	
<i>Madison</i> , Ind. Two persons, - - - - -		2 00	
<i>Maine</i> , A lady, by K. B. - - - - -		2 00	
<i>Malta</i> , N. Y. A friend of missions, - - - - -		5 00	
<i>Manchester</i> , Vt. Fem. Mite Society, - - - - -	13 00		56 15
Mrs. Sheldon, - - - - -	2 00	—15 00	
<i>Manchester</i> , Ms. A. Hooper, - - - - -		5 00	
<i>Manchester</i> , O. Young ladies and gentlemen, -		2 50	
<i>Mansfield</i> , Ct. (First par.) Newell Society, -	28 75		172 56
Children in school, for ed. hea. chil. in India, -	2 25		
Dea. A. Palmer, \$2; Ezra Fuller, \$1, - - - - -	3 00		
— (North par.) Mon. con. for Indian missions, -	4 89		7 29
Mrs. Abigail Freeman, \$5; John Gilbert, \$5, -	10 00		
Fem. Char. Soc. for Cherokees, - - - - -	12 00	—60 89	27 91
<i>Marblehead</i> , Ms. Mon. con. in the Rev. S. Dana's parish, - - - - -	48 50		109 50
Ladies' Assn. in do. for ed. hea. children, - -	24 00		210 75
Ladies, for SAMUEL DANA, in Ceylon, - - - -	12 00		24 00
A lady, by the Hon. W. Reed, - - - - -	10 00	—94 50	
<i>Marcellus</i> , N. Y. Fem. Char. Society, - - - -	20 00		37 00
Rev. Levi Parsons, - - - - -	1 00	—21 00	
<i>Marietta</i> , O. Gen. Rufus Putnam, for the mission at Elliot, -	100 00		
Mrs. Rebecca Stone, - - - - -	9 34		
A friend, by Mr. B. - - - - -	3 00		
— and the vicinity, O. Mon. con. in the first Relig. soc. for 1820, -	50 00		130 00
Rev. S. P. Robbins, \$1; Augustus Stone, \$5, -	6 00		
William Slocomb, - - - - -	8 00		
D. Putnam and children, - - - - -	1 37	—177 71	
<i>Marlborough</i> , N. H. United Soc. for ed. hea. chil. in foreign countries, - - - - -		21 37	
<i>Marlborough</i> , Vt. Female Cent Society, - - -	28 00		128 00
Char. box kept by the Rev. Mr. Newton, for Brainerd, -	1 00		
A revolutionary pensioner, for the Cherokees, -	3 50	—32 50	
<i>Marlborough</i> , Ms. Female Cent Society, - - -	7 72		
— (East par.) A friend, - - - - -	10 00		
A friend to missions, for the Sand. Isl. [See Framingham and Marlborough.] -	3 00	—20 72	
<i>Marlborough</i> , Ct. A collec. by Mr. Bird, - - -	12 70		
Monthly concert, - - - - -	63		
Rev. David B. Ripley, a small balance, - - -	50	—13 83	
<i>Marshfield and Plainfield</i> , Vt. Monthly concert, -	4 57		12 91
By Dea. Cumming, - - - - -	3 00	—7 57	

<i>Marshfield</i> , Ms. A collec. in the Rev. Mr. Poor's congregation,		52 65	<i>Total.</i>
<i>Martinsburg</i> , N. Y. A collec. by Mr. Goodell,		11 25	
<i>Massachusetts</i> . A. J.		10 00	
<i>Mattituck</i> , L. Isl. Soc. of females,	6 00		37 45
Avails of a piece of ground,	1 62		
A boy,	38	8 00	
<i>Maysville</i> , Ky. Individuals, by Mr. B.		1 25	
<i>Medford</i> , Ms. The Rev. Dr. Osgood, for the translation and distribution of the Scriptures among the heathen,		100 00	
<i>Medway</i> , Ms. (W. par.) Fem. Cent Society, for Choctaws,			
Female Char. Society,	27 42		53 90
Female Juv. Soc. for JACOB IDE,	45 10		80 03
Mr. Calvin Plympton, for Choctaws,	30 00		
<i>Medway</i> , Ga. Juvenile Society,	1 00	103 52	
<i>Meredith</i> , N. Y. Cent Society,		50 00	
Monthly concert,	5 44		21 44
A little boy,	5 00		
	25	10 69	
<i>Meriden</i> , Ct. Ladies' Cent Society,		37 00	151 55
<i>Methuen</i> , Ms. Rev. Mr. Eastman's parish, for METHUEN, in Ceylon,		12 00	
<i>Mexico</i> , N. Y. Monthly concert,	8 68		16 68
Collec. by Mr. Goodell,	7 08	15 76	
<i>Middleboro'</i> Ms. Monthly concert,	12 66		
Heathen's Friend Society,	32 92		135 64
Collec. in the Rev. Mr. Shaw's cong.	21 33		
Collec. in the Rev. Mr. Pain's congregation,	31 11	98 02	
<i>Middlebury</i> , Vt. A friend of missions, for FANNY HALL, in Ceylon,		12 00	
Do. for FREDERIC HALL,		12 00	
A friend of missions,		3 00	
A new year's gift,		12 00	
An unknown friend,		1 00	
A juror's fee,		50	
Peter Starr, Esq.		8 00	
Chil. in Miss Foot's school, for Sand. Isl.		1 50	
A little boy, procured by sale of potatoes,		20	
Children of Mr. Benj. Seymour,		1 00	
Avails of jewelry sold by Dr. Hooker,		3 25	54 45
<i>Middlebury</i> , Ct. Female Cent Society,		13 00	78 11
<i>Middlebury</i> , N. Y. Charlotte Livingston, for the Foreign Mission School,		1 00	
<i>Middlefield</i> , N. Y. Mrs. and Miss Ingalls, \$1 each,		2 00	
<i>Middle Granville</i> , Ms. Monthly concert,	7 00		
Female Charitable Society,	20 00	27 00	73 07
<i>Middlesex</i> , Vt. Sabbath School,		1 44	
<i>Middlesex County</i> , Ct. Aux. For. Miss. Society,		53 00	823 11
<i>Middletown</i> , Ct. For. Miss. Soc.	66 43		903 52
Female Asso. for JOHN R. CRANE,		11 00	
A female friend of missions,		5 00	
Mrs. Hannah Miller, for American Indians,		2 00	
Collec. at a prayer meeting by females,		3 18	
(N. par.) Fem. Soc. for ed. hea. children,	16 50	104 11	24 50
<i>Middletown Point</i> , N. Jer. Benev. Soc. of chil. in Sab. sch. of the 1st Presb. chh. for ELI FIELD,			
Cooley, India,		14 00	
<i>Milford</i> , Sally Phelps, for Sand. Isl.		1 00	
<i>Milford</i> , Ct. Monthly concert,	10 41		
A little girl, the fruit of self-denial,	1 00	11 41	
<i>Milbury</i> , Ms. Fem. Cent So. for JOSEPH GOSPEE,	12 00		24 00
Monthly concert,	23 07		
Ladies, for Brainerd,	7 06		
Members of the church,	40 00		
Saturday evening prayer meeting at the factory,	5 00		

Collec. for the Pal. miss. (by Mr. Temple,) -	55 14	127 27	<i>Total.</i>
<i>Miller's Place</i> , L. Isl. Fem. Char. Society,		15 00	
<i>Millington</i> , Ct. Fem. Char. Soc. for the Foreign Mission School,		9 62	
<i>Milton</i> , Ms. Fem. Juv. Soc. for SAMUEL GILE,	12 00		24 00
Dea. Isaac Tucker,	4 00		
A friend of missions,	1 00	17 00	
<i>Minot</i> , Me. A friend, for a child in Ceylon,	12 00		
Monthly concert,	4 00		
Rev. Jonathan Scott,	2 00	18 00	
<i>Monson</i> , Ms. Monthly concert,	42 92		87 62
Young Ladies' Char. Society,	16 86		
Chil. in Sab. sch. for ed. heathen children,	5 39		
A. Haskel, Esq. \$1; Welcome Converse, \$1,	2 00		
A friend of missions,	5 00	70 17	
<i>Monson, Brimfield, Palmer, Western, and Holland</i> , Ms. Union Char. Society,		70 25	183 75
<i>Montague</i> , Ms. Female Charitable Society,		28 57	56 57
<i>Montpelier</i> , Vt. Female For. Miss. Society,	38 15		256 22
Monthly concert,	13 53		56 44
JUVEN. SOC. CHESTER WRIGHT and CHARLOTTE WRIGHT,	17 56		120 99
Young Misses Mite Society,	4 62	73 86	
<i>Mont Vernon</i> , N. H. Asso. for ed. heathen chil.	18 75		44 92
Monthly concert,	8 00	26 75	
<i>Montville</i> , Ct. Ladies' For. Mission Society,		14 16	214 44
<i>Morriatown</i> , N. J. Collec. by Mr. Potter,	13 00		
Mrs. S. Condit, for Ceylon mission,	10 00		
A child, for do.	1 00		
Mrs. Charlotte Barden,	10 00		
Mrs. Charlotte B. Arden and Miss Eliza Woodruff,	20 00		
C. F. by the Rev. J. Ford,	10 00	64 00	
<i>Moscow</i> , N. Y. Asa R. Palmer,		5 00	
<i>Mount Desert</i> , Me. Dr. Kendal Kittredge,		4 87	
<i>Mount Zion</i> , Geo. Miss Harriet Stebbins, for Sand. Isl. \$5; for Brainerd, 5\$.		10 00	
<i>Nantucket</i> , Ms. Young Ladies' Reading Soc. for ABNER MORSE, at the Sand Isl.		10 00	
<i>Nassau</i> , N. Y. Collec. (by Mr. Goodell),		12 09	
<i>Nelson</i> , N. H. Monthly concert,	2 10		3 29
Collec. in the Rev. Gad Newell's congregation,	22 20		
Charity box,	1 46		
A friend of missions,	10 00	35 76	
<i>New Albany</i> , Ind. Collec. by Mr. B.	3 93		
Ebenezer Baldwin,	50	4 43	
<i>Newark</i> , N. J. Fem. Mite Soc. for ed. hea. chil. in India,	63 00		451 00
Mite Soc. composed of males, for do.	56 00		442 00
For. Miss. Soc. (two years payment.)	249 56		2,364 42
Female Foreign Miss. Society,	46 50		498 37
Collec. in the 1st Presbyterian church,	44 32		
Sabbath school Teachers, for JAMES RICHARDS, and SUSANNA ANTHONY,	25 00		75 00
Collec. by Mr. Potter,	23 18		
In a box of clothing sent to Elliot,	1 00		
A friend of missions,	200 00	708 56	
<i>New Bedford</i> , Ms. Hea. Sch. Soc. for Cherokees,	24 42		68 42
Heathen's Friend Soc. for Sand. Isl.	28 00		
Do. Do. for SYLVESTER HOLMES,	12 00		334 33
Unknown person, for schools among Am. Ind.	1 00		
A friend of missions,	1 00	66 42	
<i>New Berlin</i> , N. Y. Female Benev. Soc. for the For. Miss. School,	38 00		56 00
Dea. Joseph Moss,	12 00		
Joseph Moss, Esq. (by J. Nitchie, Esq.)	50 00	100 00	
<i>New Braintree</i> , Ms. Collection,	45 00		
Monthly concert,	25 57		

DONATIONS TO THE BOARD.

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Mrs. Catharine Dorr, - - - - -	10 00		
A lady, by Rev. J. Fisk, - - - - -	3 00	—83 57	Total.
Newburgh, N. Y. By the Rev. John Johnson, to Mr. B. - - - - -	11 00		
Mr. Halsey, to do. - - - - -	5 00		
Do. to Mr Smith, - - - - -	69	—16 69	
Newbury, Vt. Female Association, - - - - -		19 00	36 00
Newbury, Ms. Monthly concert in the Rev. L. Withington's congregation, - - - - -	21 00		38 00
Collec. in do. - - - - -	22 46		
Collec. in the Rev. Mr. Miltimore's congreg. Newburyport, Ms. Merrimack Mis. and Trans. So. - - - - -	9 41	—52 87	
Fem. Mite Soc. for West. Ind. (two paymts.) - - - - -	85 00		1,872 00
Elliot Soc. for DANIEL DANA, at Elliot, - - - - -	84 50		
Mayhew Soc. for CHARLES WILLIAM MITTON, at Mayhew, - - - - -	30 00		
Rev. John Giles, for JOHN GILES, at Elliot, - - - - -	50 00		
Do. for a child in Ceylon, - - - - -	30 00		
First Juven. Soc. for WILLIAM COOMBS, - - - - -	12 00		69 00
Young Lad. Benef. Soc. for SAMUEL SPRING, - - - - -	30 00		
Do. for LUTHER F. DIMMICK, - - - - -	12 00		155 83
Mon. con. in the Rev. Mr. Williams's church, - - - - -	29 21		97 71
Collection in do. - - - - -	76 60		
Monthly concert in the Rev. Mr. Dimmick's chh. \$1 for Palestine, 38,31 for W. Indians. - - - - -	39 31		68 58
Collec. in do. after the centennial sermon, Dec. 22, - - - - -	32 75		
Female Foreign Missionary Society, - - - - -	25 00		106 28
Thursday Evening Society, - - - - -	2 50		
Juvenile Soc. (by S. Tenney, jun.) - - - - -	7 53		13 32
Mrs. Eliza Stickney, for DAVID STICKNEY, - - - - -	12 00		
Capt. John Wills, for PAUL TITCOMB, - - - - -	15 00		
For Palestine mission, by J. G. - - - - -	1 00		
A young female, - - - - -	50		
Unknown person, - - - - -	63		
Part of the estate of Archibald Sinclair, a sailor, — and vicinity. Jew's Soc. for the Pal. miss. - - - - -	78 88		
New Canaan, Ct. Fem. Benef. Society, - - - - -	27 50	—673 91	71 68
New Castle, N. H. Dr. Goodhue, \$5; Mrs. Good- hue, \$2, - - - - -		40 00	593 63
New Castle, Del. Juven. Soc. for JOHN E. LATTA, - - - - -		7 00	
New Fairfield, Ct. A lady, for the For. Miss. Sch. Female Cent. Society, for do. - - - - -		12 00	24 00
Children, - - - - -	5 00		
New Hartford, N. Y. A collection, (by Mr. G.) - - - - -	16 00		34 56
Mr. D. W. Randall, and Mrs. Randall, \$5 each, — and Ulica. Colored persons, for the For. Mission School, - - - - -	12	—21 12	
New Haven, Vt. Hea. School Society, - - - - -	30 39		
Char. box of the Rev. J. Hopkins' family, - - - - -	10 00		
New Haven, Ct. Female Foreign Miss. Society, - - - - -	24 00	—64 39	42 20
Young Ladies' Soc. for ASAHIEL NETTLETON, - - - - -	7 00		
Fem. Char. Soc. (by W. A. D.) - - - - -	2 97	—9 97	
Fem. Benev. Soc. by Mr. E. Rowe, - - - - -	50 00		780 86
Collection, by Mr. Potter, - - - - -	12 00		
Retrenchment Soc. in Yale College, - - - - -	10 00		75 00
Mon. con. in do. for JEREMIAH DAY, in Ceylon, \$31; char. boxes for the same object, \$9, - - - - -	5 00		
Part of avails of a missionary garden, - - - - -	57 78		
A lady, - - - - -	41 40		
An indigent friend, - - - - -	40 00		
A female friend, a week's labor, - - - - -	14 00		
To make even change, - - - - -	5 00		
The Rev. Samuel Merwin, - - - - -	29		
An individual, - - - - -	3 50		
A lady, for the benefit of the Jews, - - - - -	1 00		
Mr. T. Atwater, - - - - -	10 00		
F. C. J. - - - - -	10 00		
	20 00	—281 97	

		<i>Total.</i>
<i>New Haven County, Ct.</i> For. Miss. Soc. of the Eastern District, - - - - -	47 00	637 00
<i>New Haven, Oswego Co. N. Y.</i> Monthly concert, - - - - -	3 25	
<i>New Ipswich, N. H.</i> Mr. Timo. Fox, 3d, Dea. J. Chandler, Mrs. B. T. \$1 each, - - - - -	3 00	
<i>New Lebanon, N. Y.</i> Collec. (by Mr. Goodell,) - - - - -	12 45	
Elisha Gilbert, Esq. for W. Indians, - - - - -	5 00	
Assoe. of young persons, for do. - - - - -	1 00	18 45
<i>New London, Ct.</i> Fem. For. Miss. Society, - - - - -	48 00	603 95
<i>New Marlboro', Ms.</i> Female Cent Society, - - - - -	38 72	99 11
Aux. Foreign Miss. Society, - - - - -	5 00	20 00
Non. con. for the Foreign Mission School, - - - - -	6 00	
Mr. Sheldon, for do. - - - - -	50	
Ur.ah Harman, \$5; Rev. J. Catlin, Mrs. C. Thompson, Mr. P. Morton, Miss W. Leet, and Rev. S. Burt, \$1 each, - - - - -	8 00	
Other individuals, - - - - -	1 84	60 06
<i>New Milford, Ct.</i> Female Mite Soc. for Ceylon, - - - - -	12 00	38 00
<i>Newport, N. H.</i> Char. box kept by the Rev. James Wheelock, - - - - -	10 00	
A collection, - - - - -	54 42	
Female Association, - - - - -	12 00	56 42
<i>Newport, R. Isl.</i> A friend to the Board, - - - - -	2 50	39 10
<i>New Providence, N. J.</i> Soc. of Young Men for Choctaws, - - - - -	12 00	
Female Juvenile Society, - - - - -	12 90	65 90
Subscription in the Rev. Elias Rigg's congreg. - - - - -	33 00	
Collec. at an evening meeting, - - - - -	2 60	
Mrs. Esther Ward, - - - - -	5 00	
Isaiah Potter, \$1; a little son of the Rev. Mr. Riggs, 15, - - - - -	2 00	
A friend of missions, - - - - -	7 00	74 50
<i>New Providence, N. C.</i> Beneficent Soc. (by the Rev. S. C. Caldwell,) - - - - -	76 30	331 30
Young Men's Benef. Soc. for JAMES WALLIS, - - - - -	12 00	88 30
<i>Newton, Ms.</i> Mon. con. (by Rev. Mr. Greenough,) - - - - -	11 67	21 17
Educ. Society, for JONATHAN HOMER, - - - - -	21 00	32 67
<i>Newton, N. J.</i> Mrs. Johnson, - - - - -	12	
<i>New York.</i> Mr. Anson G. Phelps, - - - - -	100 00	
Arthur Tappan, Esq. - - - - -	50 00	
Messrs. S. and M. Allen, - - - - -	50 00	
Female Foreign Miss. Society, - - - - -	64 00	1,689 71
Children in 1st class of Sab. school No. 14, - - - - -	4 50	
Juven. Soc. in E. Rutgers' Street, (by Mrs. E. Brittan,) donation to Dr. Seudder's church, - - - - -	22 00	118 00
Collec. by Mrs. Brittan for same object, - - - - -	1 50	
Same Soc. for ALEXANDER M'CLELLAND, and SAMUEL WILLIS, 3d payl and WARD STAFFORD, 2d; - - - - -	36 00	
Praying Soc. in the Rev. Mr. Bork's church, for WISEBORN VOLK, - - - - -	12 00	24 00
E. and S. Bloomfield, for SMITH BLOOMFIELD, - - - - -	12 00	
Isaac Sayrs, for E. D. GRIFFIN, - - - - -	12 00	
Mrs. Anna Whitelaw, for THOMAS WHITELOW, - - - - -	12 00	
Mrs. Ruth Waterbury, for GIDEON WATERBURY, - - - - -	12 00	
Mrs. Eliza Lewis, for BEAL N. LEWIS, and WILLIAM CROSSFIELD, - - - - -	24 00	
Daniel G. Gautier, for DANIEL G. GAUTIER, - - - - -	12 00	
Ann Bancker, for WILLIAM BANCKER, - - - - -	12 00	
for HENRY RUTGERS, - - - - -	12 00	
Richard Cunningham, for RICHARD CUNNINGHAM, - - - - -	12 00	
A stranger, for MELANCTHON WHELPLEY, - - - - -	12 00	
Timothy Hedges, for TIMOTHY HEDGES, - - - - -	12 00	
A mother, the property of her little daughter, who died at 5 years of age, - - - - -	2 50	
Editor of the Christian Herald, - - - - -	1 00	

A female friend, - - - - -	1 00	Total.
Miss Murray, (by Miss B.) - - - - -	3 00	
Dr. Timothy Rogers, for the For. Miss. School, New York, state of. A female friend, a premium on an article of manufacture, awarded by an agri- cultural Society, - - - - -	1 00—192 50	
<i>Norfolk, Ct.</i> Rev. Ralph Emerson, for supporting a child in Ceylon, - - - - -	10 00	
Assoc. for ed. heathen children, - - - - -	24 21	*209 74
Fem. Assoc. for do. - - - - -	21 53	51 33
Mrs. Sarah Battell, - - - - -	12 00	
Mr. Silas Cone, - - - - -	5 00—70 74	
<i>Norfolk, Va.</i> Ladies' Assoc. for JOHN D. PAXTON, at Brainerd, - - - - -	30 00	60 00
A lady, - - - - -	10 00	
A gentleman, - - - - -	10 00—50 00	
<i>Norridgewock, Me.</i> Juven. So. for JOSIAH PREE, - - - - -	12 00	24 00
Monthly concert, - - - - -	20 00—32 00	96 00
<i>North Adams, Ms.</i> Mr. Artemas Crittenden, a balance, - - - - -	5 18	
<i>Northampton, Ms.</i> Avails of the produce of six and a half acres of land, - - - - -	101 31	
Collec. from a circle who meet for prayer, - - - - -	15 00	125 52
School of little girls in pleasaut street, - - - - -	2 06	
Young females who meet for prayer, - - - - -	1 50	
Children at school, - - - - -	1 00	
Fem. Soc. for evang. the Jews, (through Hamp. Chr. Depos.) - - - - -	17 00	
Scholars, by their Teachers, (through Hamp. Chr. Depos.) for Elliot, - - - - -	10 14	
Three subscribers to the Recorder, (through do.) Hampshire Chr. Depos. - - - - -	1 50	
	1 00—150 51	
<i>Northampton and neighboring towns,</i> For. Miss. Society, by J. Dwight, Esq. - - - - -	†548 12	5,092 00
<i>Northbridge, Ms.</i> Female Reading Society, for JOHN CRANE, - - - - -	12 00	24 00
<i>North Bridgewater, Ms.</i> Newell Society, for the following purposes: viz. for JOHN PORTER, - - - - -	12 00	
for DANIEL HUNTINGTON, - - - - -	12 00	
for MARY HALLAM HUNTINGTON, - - - - -	12 00	
for general objects of the Board, - - - - -	16 25—52 25	225 80
Evangelical Society, - - - - -	52 28	222 18
Female Bible Class, - - - - -	15 00	
A collee. by Mr. Temple, - - - - -	52 10	
Jennet Richards, \$1; Saml. Dike, for Pales. 50 cts. - - - - -	1 50	
Mrs. L. Ames, \$1; Mrs. M. Howard, \$1, - - - - -	2 00	
Mrs. T. Carey, 25 cts. a friend, 75 cts. - - - - -	1 00	
E. Noyes, \$2; two individuals, \$1,48, - - - - -	3 48—157 54	
<i>North Brookfield, Ms.</i> Ladies, for THOMAS SNELL, [See Brookfield.] - - - - -	12 00	
<i>North Carolina.</i> John Lawson, - - - - -	2 00	
<i>Northfield, Ms.</i> Female Association, - - - - -	23 22	115 22
<i>Northford, Ct.</i> Ladies' Cent So. by Mary A. Fowler, - - - - -	10 00	
Ladies' Benev. Soc. by Juliana Maltby, - - - - -	12 00—22 00	55 00
<i>Northington, Ct.</i> Rev. B. Kellogg, for BELA KEL- LOGG, in Ceylon, - - - - -	12 00	
<i>North Killingworth, Ct.</i> Youth's Macedonian Soc. - - - - -	17 00	

* Total of both Societies.

† Of this sum, \$66.95 were from the following sources: viz.

<i>Northampton Female Mite Society,</i> - - - - -	14 00
Individuals in do. - - - - -	11 25
<i>Southampton, Young Men's Char. Soc.</i> \$12 of which is for VINSON GOULD, and \$9.70 for mission at Elliot, - - - - -	21 70
Bequest of Abigail Graves, deceased, - - - - -	20 00

<i>North Milford, Ct.</i> Subscrib. by Rev. E. Scranton,	23 00	<i>Total.</i>
<i>North Stoughton, Ct.</i> Newell Miss. Society,	18 00	84 00
<i>Northwood, N. H.</i> Monthly concert,	14 50	19 50
<i>North Woodstock, Ct.</i> Newell Society,	29 45	137 44
<i>North Yarmouth, Me.</i> (Second par.) Fem. Cent Society, by Mrs. P. G. J. Whiton,	20 39	65 28
Collections in the 2d Territor. parish,	13 31	—33 70
<i>Norwalk, Ct.</i> Collec. by Mr. Potter,	5 81	
A friend of missions,	62	—6 43
<i>Norway, Me.</i> Monthly concert,	8 74	
Mr. Robert Page, jun.	26	
Female Cent Soc. for west. missions,	13 43	—22 48
<i>Norway, N. Y.</i> Female Cent Society,	16 50	47 50
Monthly concert,	33 50	—50 00
<i>Norwich, Vt.</i> (S. Society) of which \$16,32 for Ru- fus W. Bailey,	28 33	36 01
Mr. J. Emerson and family,	3 30	
A collection,	4 80	—36 43
<i>Norwich and vicinity, Ct.</i> Foreign Miss. Soc. viz. for translations,	142 48	
for Mis. to the East,	33 00	
for Mis. to American Indians,	8 00	
for General objects,	57 62	—241 10
<i>Norwich.</i> Cherokee Mission Society,	56 00	1,299 34
Mrs. Hannah Lathrop, an ann. payment,	12 00	70 00
Children of C. Lathrop, Esq. for a child in Ceylon,	5 50	
A friend, 3d ann. payt. for ASAH EL HOOKER,	12 00	
From the same,	1 00	
Andrew Huntington, Esq. for the For. Miss. Sch. Plain Hills. A Soc. of Pious Females,	2 50	
Miss Maria Coit, 2d paymt. for JOANNA LATHROP,	21 00	
<i>Norwich, N. Y.</i> (Chenango Co.) Ladies' Praying Circle,	12 00	—343 10
Monthly concert,	12 93	
Mr. T. Enos, and J. S. Fenton, \$1 each,	11 00	
An individual,	2 00	
<i>Norwich Society.</i> (Litchfield.) N. Y. [See Litchfield.]	12	—26 05
<i>Nottingham West, N. H.</i> Un. For. Miss. Society,	8 00	
Collec. in the Presbyt. Soc. for Indian missions,	4 10	
Mr. Joseph Winn,	1 00	—13 10
<i>Oakham, Ms.</i> A collec. by Mr. Temple,		20 00
<i>Onondaga Hollow, N. Y.</i> Female Society,	12 50	
Female Juven. Society, by H. S.	1 04	—13 54
<i>Ooktibbeha,</i> [See Choctaw Nation.]		
<i>Orford, N. H.</i> A collection,	10 62	
Rev. S. Dana, \$1; J. B. Wheeler, Esq. \$5; G. Britton, Esq. \$2,	8 00	—18 62
<i>Orleans, Ms.</i> Foreign Miss. Society,	7 00	
Female Foreign Miss. Society,	34 00	125 38
Mr. Benj. Seabury,	1 50	—42 50
<i>Orwell, Vt.</i> Female Cent Society,		19 25
<i>Ossian, N. Y.</i> Alleg. Co. Female Cent Society,		6 00
<i>Oswego village, N. Y.</i> Monthly concert,		1 25
<i>Otlio, Ms.</i> Herman Kingsbury,	3 00	
A friend of missions,	1 00	
Ch. Society,	4 00	—8 00
<i>Otsego County, N. Y.</i> Middlefield. A female friend to mis. by L. Beebee, Esq.	50 00	
L. Beebee, Esq., Hopeville,	50 00	
Albert North, Otsego,	8 00	
Hartwick and Otsego. A collec. in the Rev. Henry Chapman's congregation,	12 00	
Hartwick and Fly Creek. Benev. So. for THOMAS LOOMIS, and MARY LOOMIS,	24 00	155 00
Dea. Thomas Loomis, and Charles Smith, for CHARLES SMITH,	12 00	

DONATIONS TO THE BOARD.

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Albert North, for LEVI BEEBEE, - - -	12 00	Total.
Levi Beebee, for ALBERT NORTH, - - -	12 00	
Robert Dewey and Silas Wood, for SILAS DEWEY, 1st payment, - - -	12 00—192 00	
Otselic, N. Y. Mr. G. K. Cooley, - - -	25	
Owego, N. Y. A collec. partly in the monthly con- cert and partly in Presbyt. congregation, - - -	18 00	
Oxford, Ms. Female Cent Soc. for Choctaws, - - -	28 00	57 00
Miss Nancy Merriam, - - -	3 00—31 00	
Oxford, Ct. A gentleman, for the For. Mis. Sch. John Fairchild, - - -	1 00 50	
A gentleman, by T. Dwight, Esq. - - -	1 00	
Mr. Elihu Sanford, - - -	5 00	
Rev. Mr. Huntington, - - -	1 50—9 00	
Palmer, Ms. Female Cent Society, - - -	14 54	37 11
Monthly concert, - - -	4 00	8 06
Part of a legacy left by Dea. Alpheus Converse, Palmyra, N. Y. Mr. Henry Jessup, - - -	5 00—23 54 7 00	
Paris, N. Y. Fem. Assoc. for ELIPHALET STEEL, Fem. Cent Soc. (by Mr. G.) - - -	32 79 45 91	123 04
Do. by the Rev. L. F. Dimmick, 1 25—45 16	17 00	79 50
Monthly concert in June, - - -	17 00	40 41
Collection on the Sabbath, - - -	27 63	
Elnathan Judd, - - -	6 00	
Hon. Henry McNeil, Rev. W. R. Weeks, John Stacy, \$5 each, - - -	15 00	
John Bailey, and Charles Simmons, \$2 each, Hannah Weeks, \$1.50; Betsey Judd, Phebe Law- rence, and Almira Wetmore, \$1 each, - - -	4 50	
Other individuals, \$2.00; Solomon Stockwell, \$1, Phil. Society, a small balance, - - -	3 03 1 37	
(Hanover par.) Mon. con. for the Cherokees, Parsippany, N. J. Fem. Evangel. So. for Ind. miss. Subscription of a few gentlemen, by G. D. Brink- erhoff, Esq. - - -	14 00—170 48 56 9½ 74 60	
Hea. School Society, for LEOPOLD DOBER, Col. M. Smith, for Elliot, - - -	12 00 1 56	70 00
Mrs. H. Cobb, a female friend, Mrs. H. C. \$2 ea. A gentleman, \$1; another female friend, \$1, - - -	6 00 2 00—152 00	
Paterson, N. J. For ELISHA BOUDINOT, A friend to the heathen, for SARAH COLT, - - -	6 00 12 00—18 00	
Path Valley, Pen. Rev. Mr. McGinley, - - -	2 00	
Paxton, Ms. A collec. (by Mr. Temple), - - -	15 55	
Peacham, Vt. A Soc. of females, (or Cent Society.) for ELISABETH WORCESTER, - - -	24 00	34 00
A lady, - - -	62	
Monthly concert, - - -	18 03	
Collection at the communion, - - -	13 05	
S. T. J. a female of Vermont, - - -	20 00	
Hon. W. Chamberlain, for Indian missions, J. Merrill, Esq. \$1; Col. J. Walker, \$1, - - -	5 00 2 00	
Premiums of Sabbath school children, Produce of a fruit tree, - - -	1 24 50—84 44	
Pelham, N. H. Rev. J. H. Church, for STEPHEN CHURCH, \$12; do. for general objects, \$10, Mr. Daniel Hardy, jun. - - -	22 00 3 00	
New year's collec. for Choctaws, - - -	22 10	
Monthly concert, for Palestine, - - -	9 63	
Female Cent Society, - - -	3 61	28 11
Charity box, for Choctaws, - - -	1 00	
Mrs. E. Benson, \$4; Mrs. H. Church, \$1, - - -	5 00	
A female friend, for Mayhew, - - -	75—67 09	
Pelham, Ms. Monthly concert, - - -	9 30	
Pembroke, N. H. Mon. con. for ed. hea. children, Pembroke, Ms. A collec. by Mr. Temple, - - -	9 00 10 12	
Peru, Ms. Individuals, - - -	4 50	

Collec. by Goodell, - - - - -	9 20	—13 70	<i>Total.</i>
<i>Philadelphia.</i> Fem. Mite Soc. for E. W. SEELEY,	30 00		60 00
Do. for ALEX. HENRY, DANIEL JAUDON, and			
ISAAC ASHMEAD, - - - - -	30 00		72 00
Fem. Juven. Mite Soc. for PIERCE CHAMBERLAIN,	50 00		126 00
Fem. Mite Soc. of Northern Liberties, for SAM-			
UEL LLOYD, and HUGH DE HAVEN, - - - - -	24 00		48 00
Fem. Miss. Society of Northern Liberties, for			
JAMES PATTERSON, - - - - -	50 00		160 00
Mr. William Thatcher, for American Indians,	20 00		
Mrs. A. H. Livingston, for miss. at Brainerd,	10 00		
Two friends of missions, - - - - -	30 00		
Mr. Joseph P. Engles, for printing Greek tracts,	18 00		
Do. Do. - - - - -	15 00		
for ROBERT M. CARTEE, 2d ann. paymt.	12 00		
Collec. in the sixth Presbyter. chh. for Am. Ind.	78 00		
Collec. in the Presbyter. church in the Northern			
Liberties, for do. - - - - -	32 12		
Mr. Henry Gibbs, - - - - -	5 00		
Annual subscription from "H." - - - - -	10 00		
Elliot Creston, Esq. - - - - -	5 00		
A citizen, the fruit of self-denial, - - - - -	5 00		
A friend, - - - - -	61	—390 73	
<i>Piermont, N. H.</i> By Mr. R. Webster, - - - - -		9 00	
<i>Pine Creek, Pen. Lycoming Co.</i> Fem. Miss. Soc.			
for Amer. Aborig. or the Arkansaw, - - - - -	24 00		
Male Society, for do. - - - - -	12 00	—36 00	
<i>Pine Plains, N. Y.</i> Mr. John A. Turck, - - - - -	1 00		
Mr. Booth, - - - - -	1 00	—2 00	
<i>Pitch Landing, N. C.</i> Hartford Co. Dr. A. Bard-			
well, for W. Indians, - - - - -		11 00	
<i>Pittsburgh, Pa.</i> Collection at a prayer meeting in			
the Rev. Mr. Heron's church, - - - - -		6 37	
<i>Pittsfield, Vt.</i> A collec. by the Rev. J. Parsons,	4 21		
The Rev. Justin Parsons, - - - - -	50 00		
Charity box kept in his house, - - - - -	84		
Mrs. Electa Parsons, - - - - -	18 00		
Monthly concert, - - - - -	3 10	—76 15	
<i>Pittsfield, Ms.</i> Monthly concert, - - - - -	42 34		96 34
Ladies' Soc. for promoting Christianity among the			
Jews, for HEMAN HUMPHREY, and SYLVESTER			
LARNED, - - - - -	24 00		
Three young ladies, for ed. Jewish children,	12 00		
Rev. Heman Humphrey, - - - - -	3 69		
Hon. J. C. Williams, - - - - -	6 00		
Individuals, by Mr. Cushman, - - - - -	15 00	—162 94	
<i>Plainfield, N. H.</i> Dea. E. Adams, - - - - -	5 50		
A child in a Sabbath school, - - - - -	1 00		
Two other children in do. - - - - -	50		
Meriden par. A collection, - - - - -	19 20	—26 20	
<i>Plainfield, Vt.</i> [See Marshfield and Plainfield.]			
<i>Plainfield, Ms.</i> Collec. by David Whitton, - - - - -	7 12		
Y. Ladies' and Gent. Soc. for MOSES HALLOCK,	12 00	—19 12	
<i>Plainfield, Ct.</i> Monthly concert, - - - - -	31 00		49 00
Young Ladies' Doreas So. for the For. Miss. Sch.	5 00	—36 00	
<i>Pleasant Valley, N. Y.</i> Female Benevolent Soc.	4 04		
Rev. Mr. Clark, - - - - -	2 00	—6 04	
<i>Plymouth, Vt.</i> Phileana Davidson, - - - - -		3 00	
<i>Plymouth, Ms.</i> Female Cent Society, in Rev. Mr.			
Torrey's parish, - - - - -	12 00		
Legacy of Mrs. Mary Whiting, by the Rev. W.			
T. Torrey, - - - - -	23 00		
Monthly concert, by do. - - - - -	21 00		57 70
Assoc. of Ladies, (by H. Howard,) - - - - -	8 00		
Inhabitants of Plymouth after a lecture in the			
Rev. Mr. Kendall's church, - - - - -	55 00	—119 00	

DONATIONS TO THE BOARD.

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		<i>Total.</i>
<i> Plympton, Ms. Heathen's Friend Society;</i>	20 00	201 78
Aiding Foreign Miss. Society,	21 00	206 00
A friend, for American Indians,	2 00	
A collection,	17 09	60 09
<i> Pomfret, Vt. Mrs. Rhoda Miller,</i>	2 00	
<i> Pomfret, Ct. Female Char. Society,</i>	40 00	46 75
Windham Co. Char. Society,	3 00	43 00
<i> Pomfret, N. Y. Rev. John Spencer,</i>	40 00	
<i> Pomfret, Chatauge Co. N. Y. The first Church,</i>	1 25	
<i> Pompey, N. Y. Collec. in Miss Hopkins's school,</i>	37	
<i> Portland, Me. For. Mission Society,</i>	95 00	1,642 81
Female Foreign Miss. Society,	70 00	202 00
A friend, for miss. to American Indians,	15 00	
Chil. in Sab. school, for ed. heathen children,	6 00	
A female friend, \$1; Mr. Southgate, \$1,	2 00	188 00
<i> Patsgrove, Pen. A widow's mite, for Elliot,</i>	5 00	
<i> Paultney, Vt. Dea. Hinman,</i>	1 00	
A female friend of missions, for Mayhew,	2 00	3 00
<i> Pownal, Me. A child of Rev. Perez Chapin,</i>	1 00	
Monthly concert,	3 00	4 00
<i> Pownal, Vt. F. W. Mrs. W. and Miss W.</i>	3 00	
<i> Prattsburgh, N. Y. Monthly concert,</i>	2 75	
E. and B. Bridges,	10 00	
Robert Porter, \$7,56; Stephen Prentiss, \$5,	12 56	
Joel Tuttle, \$5; Mrs. Rebecca Hotkin, \$3,25,	6 25	
J. Pratt, Chloe Lindley, \$1 each,	2 00	
D. Judson, 50 cts. individuals, \$1,94,	2 44	36 00
<i> Preston, Ct. Female Foreign Miss. Society,</i>	26 00	128 92
<i> Princeton, Ms. Mon. con. in the Presbyt. chh.</i>	24 00	39 00
Young ladies, for ALONZO PHILLIPS,	12 00	
Collec. in the Rev. Mr. Phillips's congregation,	37 00	73 00
<i> Princeton, N. J. Society in the Theol. Sem. for</i> ARCHIBALD ALEXANDER, and SAMUEL MILLER, 2d and 3d semi ann. payment,	24 00	103 00
Students in do. for reports and tracts,	4 12	
A friend of missions,	5 00	
Another friend of missions,	5 00	
Soc. of young persons, semi ann. payment, for		
LUKE LYONS,	6 00	
Asibel Green, (\$1 as from Balt. Mite Soc. and		
\$5 for translating Scriptures.)	6 00	
Mission box Mr. M. O.	3 44	
J. S. W.'s mission box,	1 50	
Mr. Scott, a member of the Theolog. Sem.	3 00	53 06
<i> Providence, R. Isl. R. I. T. P. by J. W.</i>	3 00	
A lady, for Sand. Isl.	1 00	
A friend of missions,	6 00	
An addition to the contrib. made in July, 1820,	4 00	14 00
<i> Putnam, Musking. Co. O. Female Cent Society,</i>	20 00	39 75
<i> Putney, Vt. Congregational church,</i>	12 00	
Monthly concert,	5 00	14 96
Mrs. L. Smith, \$1; Benj. Smith, Esq. \$3,	4 00	21 00
<i> Quincey, Ms. Fem. Evang. Soc. for W. miss.</i>	12 00	55 91
<i> Randolph, Vt. F. Cent Soc. (by Miss Edson,)</i>	17 00	77 00
<i> Randolph, Ms. Mon. con. in the E. parish,</i>	9 41	
Fem. Educ. So. for JONATHAN STRONG, in Ceylon,	21 17	81 17
A friend of missions, (by Dr. Alden,)	5 00	
A friend of mis. in the Rev. Mr. Hitchcock's par.	10 00	45 58
<i> Readfield, Me. Mr. Robert Page, jun.</i>	10 00	
<i> Reading, Ms. (S. parish.) Monthly concert,</i>	5 00	
Thanksgiving collection,	20 00	
Heathen School Society,	29 00	185 84
A female member of the Rev. Mr. Green's chh.	100 00	
Miss Lucy Parker,	2 00	
Mr. Richard Parker,	4 00	160 00

		<i>Total.</i>
<i>Reading, Pa.</i> Contribu. in the Rev. Mr. Grier's society, for American Indians,	43 60	
Mr. O'Brien,	5 00	—48 60
<i>Rehoboth, Ms.</i> Fem. Benev. Soc. for the Choctaw miss. (§10,65 and §12,)	22 63	24 00
A friend of missions,	1 00	
Asahel Bliss,	4 00	—27 63
<i>Reidsville, Geo.</i> Female Soc. in the Acad. for the Choctaw mission,		20 00
<i>Richland, (Oswego Co.) N. Y.</i> Fem. Miss. Soc. Contribu. by several friends of missions,	7 25	
A female friend of missions,	5 50	
	1 50	—14 25
<i>Richmond, Vt.</i> Female Char. Society,		9 12
<i>Richmond, Ms.</i> Ann. dona. of the congreg. church, An individual,	45 00	73 83
	1 25	—46 25
<i>Richmond, N. Y. (Ontario Co.)</i> Monthly concert, Catechetical Society,	4 25	
	2 75	—7 00
<i>Rindge, N. H.</i> Fem. Miss. Soc. §12 of which for SETH PAXSON,	34 20	197 34
Dr. Shurtleff and others,	2 50	
Miss N. Foster, and Mr. Coburn, for the Foreign Mission School,	1 00	—37 70
<i>Ripley, Brown Co. O.</i> Mr. Nathan Brookway,		1 00
<i>Rochester, Vt.</i> David Goodale,	50	
Other individuals,	3 85	—4 35
<i>Rochester, Ms.</i> Heath. Friend Society,	21 50	189 91
Monthly concert, for Palestine,	14 00	31 56
Mr. S. Haskell,	1 00	
Mr. E. Haskell's mite box,	3 00	12 80
A. Kendrick's mite box,	1 50	
Rev. Mr. Cobb's do.	1 00	
Mrs. Cobb,	2 00	
E. Ruggles, Esq. for Palestine,	5 00	
—2d precinct. Fem. Mite So. (by Mrs. Deborah Barstow,) for ed. hea. chil. in America,	36 54	53 20
<i>Rochester, (Metapolisit.) Ms.</i> A friend of missions,	50	—86 04
<i>Rochester, N. Y.</i> Collec. from individuals, by Josiah Bissell, jun.		100 00
<i>Rockaway, N. J.</i> Hea. Sch. Soc. at the mon. con:		24 00
<i>Rockbridge County, Va.</i> Fem. Benev. So. of New Providence congreg.		24 00
<i>Rockingham County, N. H.</i> Char. Society, viz. for ed. hea. chil. in Amer. (of which §14 is for Cherokees, and §3 for Choctaws,) for missions abroad,	93 89	
	53 00	
for I. W. PUTNAM, in Ceylon, 3d payt.	12 00	
for JOHN SALISBURY TAPPAN, 3d payt.	12 00	
for JOHN HILL, 1st payment,	12 00	
for a child not yet named, part of 2d payment,	4 11	—187 00
<i>Rocky Hill, Ct. (Wethersfield.)</i> Collec. on thanksgiv.	19 51	623 30
A friend to the Foreign Mission School,	50	
Female Cent Society,	30 00	—50 01
<i>Rome, N. Y.</i> Mon. con. in the Rev. M. Gillett's soc.	43 00	100 00
A collec. by Mr. Goodell,	47 76	—90 76
<i>Rowley, Ms.</i> 1st par. Monthly concert,	9 02	
Associa. for EZERIEL ROGERS, and WILLARD HOLBROOK,	24 00	
Do. for the school fund generally,	8 82	133 97
—2d par. A female friend, by the Rev. Mr. Braman,		2 10
Ladies' and Gent. Asso. for ed. hea. chil.	15 50	
Do. for Cherokees,	14 26	—29 76
Female Cent Society, for F. Missions,	24 90	69 76
Children in Sab sch. for ed. hea. children,	1 75	—100 35
<i>Roxbury, N. H.</i> Friend of missions,	2 00	

DONATIONS TO THE BOARD.

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Juven. Soc. for ed. heathen children in America,	3 00	—5 00	Total.
Roxbury, Ms. A friend of missions,	10 00		
Another friend of do.	3 00		9 12
A friend, avails of an unnecessary article,	1 40	—14 40	
Royalston, Ms. Monthly concert, for Am. Indians,		13 84	
Royalton, Vt. Hea. Sch. Soc. for MARTIN TULLAR,		30 00	123 00
Runney, N. H. Female Cent Society,		2 19	6 85
Rupert, Vt. Collec. for American Indians,	7 41		
Female Cent Society,	12 00		77 61
Daniel Kinne, Dr. Silas Graves, Robert Wilson,			
Henry Chapin, \$1 each,	4 00		
Mr. Graves, the amount of his commis. as agent for the Herald,	4 31	—27 72	
Russia, Herk. Co. N. Y. Collec. by Mr. Goodell,	16 50		
Mrs. Sears,	1 00	—17 50	
Rutland, Vt. J. Ruggles, for hea. chil. in India,	3 00		
(W. parish.) Dea. Timothy Boardman,	5 00		
(E. parish.) The church, collected,	3 09		
Individuals, by Mr. Butler,	9 00	—20 90	
Rutland, Ms. Collec. by Mr. Temple,	43 61		
Female Cent Society,	16 59	—60 00	
Sacket's Harbor, N. Y. A collec. by Mr. Goodell,		38 67	
Saco, Me. Female Education Society,	25 97		
Individuals, by Mrs. Hartley, \$3; Dr. Shannon, \$1,	4 00		
A female friend, \$2; Dan. Chase, Mr. Shepley,			
\$1 each,	4 00		
Betsy Thomson, Abigail Shannon, Huldah Stackpole, Nath. Seaman, 50 cts. each,	2 00		
Mary B. Shannon,	12		
Contrib. at a prayer meeting,	4 23	—40 32	
Saco and Biddeford, Me. Foreign Miss. Society,	104 10		716 87
Mr. Joseph Walker,	5 00	—109 10	
Saint Albans, Vt. Monthly concert,	19 25		81 92
Female Cent Society,	9 24		90 46
Horace Janes, Esq.,	10 00		
Dr. Julius Hoyt,	9 50		
Charity box,	1 46		
Mr. N. B. Wells, for the For. Mission School,	5 00		
Three little boys, the reward of merit. viz. Henry Strong, \$1; Geo. Prime Strong, and William Strong, 50 cts. each,	2 60		
A friend of missions,	25 00	—81 25	
Saint Claresville, O. Collec. on Sabbath evening, Dec. 24th,		4 25	
Saint Johnsbury, Vt. Monthly concert,	23 31		150 15
Mrs. Susan Clark, deceased, given on her death bed, half to For. Miss. and half to Amer. Ind.	10 00		
Mr. Luther Clark,	2 00	—35 31	
Salem, Ms. Foreign Miss. Society,	66 00		1,600 36
Collec. at quarterly fast in the Tabernacle chh.	47 66		99 95
United mon. con. for three churches,	95 32		210 32
Mon. con. of the Tabernacle chh. for Choctaws,	20 55		
Do. do. of the Branch church, for the Choctaw mission,	26 55		
Do. do. of the South church,	9 45		
A fem. friend belonging to the Taber. congrega.	10 00		
A thank-offering from a friend,	50 00		
A friend,	50 00		
Juven. Benev. Soc. in Mrs. Curtis's school, for THOMAS SPENCER,	12 00		43 00
Female Assoc. for BROWN EMERSON, and ELIAS CORNELIUS,	23 86		186 33
Retrenchment Assoc. for the Palestine mission,	30 00		
Two persons to support a native preacher in Bombay, 2 payments,	80 00		

		<i>Total.</i>
A friend of missions for support of a native preacher at Bombay and vicinity,	80 00	
Mr. J. B. Lawrence, for NILES, in Ceylon,	12 00	
Avails of an article sold, which was useless to the possessor,	12 00	
A tenth of the profits of a small mercantile adventure,	12 00	
Soc. of female chil. in the Rev. B. Emerson's congreg. for ed. heathen children,	10 50	
A small circle of females, who meet for prayer; for the Choctaws,	5 50	11 00
A young lady of the Tabernacle congregation,	1 00	
Miss Fogg, 1,25; Miss Stoddard and Miss Frye, 1,31,	2 56	
Little girls in Sabbath school,	1 37	
A friend, by Miss Hilliard,	1 00	657 32
<i>Salisbury</i> , N. H. Mon. con. and other collec.	12 29	
<i>Salisbury Ferry</i> , Ms. Female Reading Society,	4 75	
<i>Salisbury</i> , Ct. Ladies' Association,	25 00	171 01
Gen. E. Sterling, (by Mr. Bardwell,)	5 00	
A friend, \$3; Mrs. H. 25 cts.	3 25	
Col. Joshua Porter, for the For. Miss. School,	5 00	38 25
<i>Sandwich</i> , Ms. Monthly concert, for HENRY MANTYN, in Ceylon,	12 00	
A friend of miss. for Sand. Isl. miss.	1 00	
A young lady, avails of personal labor,	3 00	
Martha Hubbard,	2 00	18 00
<i>Sandy Hill</i> , N. Y. A small balance,	87	
<i>Sangerfield</i> , N. Y. Female Charitable Society,	16 25	46 25
Chil. in Sab. sch. in Rev. E. Beardsley's congreg.	6 50	
Mrs. R. Osborn, and Mrs. Uri Beach, \$1 each,	2 00	
Mrs. P. Johnson, and a fem. friend, 50 cts. each,	1 00	
Four little children,	56	26 31
<i>Saratoga Springs</i> , N. Y. A clergyman, by Miss B.	50	
<i>Savannah</i> , Geo. Mission Soc. salary of the Rev. Pliny Fisk for 1 year,	444 00	
and 1-2 year in advance,	222 00	666 00
Heathen School Society,	28 62	1,470 00
Juven. Hea. Sch. So. for CAROLINE SMELT,	30 00	300 62
Sab. sch. chil. for educating heathen children,	25 50	108 75
Mrs. H. Smith, for the Cherokee and Choc. mis.	20 00	85 50
A lady, for the Cherokee and Choctaw missions,	40 00	
George W. Coe, Esq.	50 00	860 12
<i>Saybrook</i> , Ct. Fem. Owhyhean Soc. for the For. Mission School,	13 00	
(Pettipaug. par.) Female Relig. Society,	7 93	15 93
A few young ladies in the 1st par. for the For. Mission School,	11 00	31 93
<i>Scarborough</i> , Me. Female Cent Society,	10 64	128 64
<i>Schoharie</i> , N. Y. Female Cent Society,	10 00	
Collec. by Mr. Goodell,	12 80	
Miss Vandyke, \$1,75; children, 45 cents,	2 20	25 00
<i>Scituate</i> , Ms. A collec. in the Rev. Mr. Dean's cong.	37 22	
Do. in the Rev. Mr. Thomas's congregation,	32 23	69 45
<i>Seekonk</i> , Ms. R. K. by J. W.	2 00	
<i>Sharon</i> , Vt. Female Hea. School Society,	7 50	27 25
A collection,	10 77	18 27
<i>Sharon</i> , Ct. Hon. J. C. Smith, for a child in Ceylon,	12 00	
Do. for general objects,	100 00	
Female Foreign Miss. Society,	11 37	42 37
An unknown person in a letter with the Sharon post mark,	15 00	
Collec. by Mr. Potter,	21 00	
Collec. on the Sabbath, June 10th,	24 00	
Rev. Mr. Perry, \$2; Rev. Maltby Gelston, for the Foreign Mission School, \$5,	7 00	
William M. Smith, Esq. 4,67; Miss Codwin, \$5.	9 67	

DONATIONS TO THE BOARD.

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A friend, \$1; J. A. E. 50 cts.	1 50	—201 54	<i>Total.</i>
<i>Sheffield</i> , Ms. Female Char. Society,	23 64		265 52
Monthly concert,	11 00		44 00
Three individuals, for miss. sch. among the Choct.	11 00	—45 64	
<i>Shelburn</i> , Ms. Children in Sabbath school,	5 00		
Several females,	8 84		
Other persons,	5 66	—16 90	
<i>Sherburne</i> , N. Y. Elisha Babcock, Esq. \$50 of which for GEORGE WATERMAN, in the East,	130 00		
First par. collec. by Mr. Goodell,	27 18		
Female Mite Society,	5 00		20 00
Mr. L. S. Rexford, \$1; a charity box, \$1,	2 00		
A little girl,	6		
(Second par.) Collection,	15 84		
A char. box, \$3.16; Mrs. Farrell, 50 cts.	3 66	—177 74	
<i>Shoreham</i> , Vt. Female Cent Society,	24 31		201 05
A friend, by Dr. W. G. Hooker,	5 00	—29 31	
<i>Shrewsbury</i> , Ms. Female Charitable Society,			10 00
<i>Sidney</i> , N. Y. Mrs. Johnson,			2 00
<i>Simsbury</i> , Ct. Female Benef. Society,	20 00		60 00
Miss Faith Case,	2 00	—22 00	
<i>Skaneateles</i> , N. Y. Monthly concert,	4 00		
Alfred Northern, Esq. \$3, Pharez Gould, Esq. \$1,	4 00	—8 00	
<i>Smithfield</i> , R. I. From a lady, given on her death bed,			5 00
<i>Smyrna</i> , N. Y. Chester Hammond, Esq.	1 00		
Luther Brown, \$1, Mrs. Hall, 50 cts. John Strew, 37 cts.	1 87	—2 87	
<i>Somers</i> , Ct. Female Cent Society,	38 50	—159 85	
Rev. William L. Strong,	9 00		
Mr. Chapin, \$1. A widow in narrow circumstan- ces, \$1,	2 00		
William Strong, a boy of 12 years,	1 00		
Collec. by Mr. Bird,	20 80		
A private collection,	21 20		
A collection,	20 08	—112 58	
<i>Southampton</i> , Ms. Monthly concert,	13 00		
P. C. for the mission at Brainerd,	1 00	—14 00	
<i>Southampton</i> , L. Isl. Evang. Miss. Soc.			33 00
<i>Southborough</i> , Ms. Cent Soc. for the Am. Indians,			11 93
<i>Southbridge</i> , Ms. Monthly concert,	12 78		21 98
Female Char. Soc.	9 00	—21 78	32 50
<i>South Hadley</i> , Ms. Female Cent Soc.	59 18		212 32
Young Ladies' Benev. Soc. avails of work,	14 25		
Monthly concert,	14 04		
A collec. on the Sabbath,	19 33		
Peter Allen, Esq.	100 00		
William Niles, Esq.	5 00		
Young Men's Benev. Soc.	8 00		
Josiah Snow, \$2, Sundry others, \$2.50	4 50		
Several individuals, "friends of missions," (by the Rev. E. P.)	10 79	—235 09	
<i>Southington</i> , Ct. Rev. William Robinson, for American Indians,	200 00		
Dea. Benj. Dutton, \$5; Dea. Phineas Par- dee, \$3,	8 00		
Mr. Oliver Lewis, Miss Clarissa Hitchcock, \$5, each,	10 00		
Mr. Philemon Woodruff, Miss Clarissa Caslet, \$1, each,	2 00		
South end. A number of friends,	7 00		
Mr. Alpheus Woodruff,	75	—227 75	
<i>Southold</i> , L. Isl. Three female friends of miss.			3 00
<i>South Reading</i> , Ms. A collec. for the mission at Elliot,	20 00		
For Ind. miss. by Dea. Bryant,	7 00		

Two ladies,	2 00	—29 00	<i>Total.</i>
<i>South Salem</i> , N. Y. Female Char. So.	17 00		111 50
Mrs. M. Mead, for the For. Mis. School,	2 00		
T. Mead, \$5, A friend of mis. \$5,	1 00		
Josiah Gilbert,	8 00	—37 00	
<i>Spencer</i> , Ms. A widow, \$2, A female friend of missions, \$2,		4 00	
<i>Spencertown</i> , N. Y. Female Char. So. for DAVID BRAINERD, 3d payment,		12 00	24 00
<i>Springfield</i> , Vt. Female Char. Soc.	7 62		
Miss Clarissa Washburn,	1 00	—8 62	
<i>Springfield</i> , Ms. For a child in Ceylon	12 08		
Juven. So. for ed. hea. chil. in America,	15 84		
Mrs. M. Chapin, for American Indians,	2 25		
A few young misses at school, for ed. hea. chil. [See Hampden County.]	6 28	—36 37	
<i>Springfield</i> , N. Y. A collec. (by Mr. Goodell), Female Tract Society,	12 64		
	2 00	—14 64	10 75
<i>Stafford</i> , Ct. (W. par.) A collec. by Mr. Bird,	6 44		
(E. par.) A private collection,	4 85	—11 29	
<i>Stamwich</i> , Ct. Part of last year's collection,		37 00	
<i>Sterling</i> , Ms. Female For. Mis. Soc.	12 30		34 94
Mr. A. Holeomb,	1 00		
Three young ladies for Sandwich Islands,	1 50	—14 80	
<i>Sterling</i> , Ct. A friend, for the Amer. Aborigines,		25	
<i>Steuenville</i> , O. Contrib. in the Rev. Mr. Jennings's church,		36 55	
<i>Stockbridge</i> , Vt. Individuals, by the Rev. J. Parsons.	1 55		
Luther Howe, \$1; Mrs. Whitcomb, 50 cts.	1 50	—3 05	
<i>Stockbridge</i> , Ms. Female Cent Soc. for the Pales. mission,	36 95		198 17
Asahel T. Bradley,	5 00		
Collec. after a sermon, by Mr. Bird,	22 02		
Rev. Mr. Cowan, \$5, J. Woodbridge, Esq. \$2,	7 00		
Dr. O. Partridge, \$1, 10. Miss F. 25 cts. Mr. C. Williams, \$1,	2 35		
Other individuals,	4 72	—78 04	
<i>Stockholm</i> , N. Y. Dr. L. Pettibone, for the For. Mission School,	5 00		
Remitted by Ebenezer Hubbard, Esq.	10 00		
Mr. Luther Hubbard,	5 00		
Female Char. Soc. for the For. Mis. School,	9 56	—29 56	62 56
<i>Stoddard</i> , N. H. Collec. for edu. hea. children,		9 85	60 94
<i>Stoneham</i> , Ms. Monthly concert,	5 82		
Collec. in the Rev. J. Steven's congregation,	9 64	—15 46	
<i>Stonington</i> , Ct. A lady,	3 00		
Noyes Palmer, \$4, W. W. a friend of mis. \$3,	7 00		
Charles Mallory, \$2, unknown person, \$2,	4 00	—14 00	
<i>Stonington</i> , Borough, Ct. Elisha Faxon,	10 00		
Harriet Swan,	6 00		
John Smith, Sally Hubbard, Maria Babcock, and a friend, \$5, each,	20 00		
N. Smith, Zebulon Hancox, Thomas Noyes, Emma Palmer and Sally Palmer, \$3, each,	15 00		
Rev. J. and Mrs. M. Hart,	2 00		
G. E. Palmer, Azariah Stanton, Edmund Fanning, and Fanny Swan, \$2, each,	8 00		
John Dennison, Azariah Stanton, Jun. and five other individuals, (names not mentioned) \$1, ea.	7 00		
Phebe Ann, and Harriet Swan, 25 cts. each,	5 00	—68 50	
<i>Stoughton</i> , Ms. Monthly concert,	17 31		50 39
A friend of missions,	30 00		
A friend of missions,	5 00		
A member of the Rev. Mr. Huntington's par.	50 00		
A young man for American Indians,	5 00	—107 31	
<i>Stratford</i> , Ct. Collec. by Mr. Potter,	20 00		

DONATIONS TO THE BOARD.

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* A lady, for the For. Miss. School,	1 00		
Female Miss. Society,	30 00	—51 00	Total.
<i>Sturbridge</i> , Ms. Monthly concert, for Palestine,	27 00		244 05
The Rev. Alvan Bond,	1 00	—28 00	59 00
<i>Suffield</i> , Ct. (First par.) Sabbath School class, for Brainerd,	5 65		
Three scholars in a private school,	30	—3 95	
<i>Sugar Creek</i> , N.C. Coll. by the Rev. S.C. Caldwell,		43 00	
<i>Sunner</i> , Me. Individuals, for the Cherokees,		6 00	
<i>Sunderland</i> , Ms. Nathaniel Smith, Esq.		100 00	
<i>Sutton</i> , Ms. Monthly concert, for the Choctaws,		10 68	17 68
<i>Swanton</i> , Vt. A collection,	5 25		
Monthly concert,	2 71	—7 96	
<i>Swatara</i> , Pen. United Mission Soc. of Dauphin Co. for Christianizing Indians in United States,		15 00	37 50
<i>Talmadge</i> , O. A friend,		1 00	
<i>Taneytown</i> , Md. Mite Soc. for FRANCIS KEY, in Ceylon,	12 00		
A friend,	8 50	—20 50	
<i>Taunton</i> , Ms. Subscribers, for mis. to Amer. Ind.	23 00		
Two ladies,	12 00		
Collection in the first parish,	20 16	—55 16	
<i>Templeton</i> , Ms. Female Cent Soc.	14 60		
Mrs. N. Sparhawk,	5 00		
T. Fisher, Esq.	1 00	—20 60	
<i>Thetford</i> , Vt. Female Char. Soc.	15 00		
Collec. from individuals, by the Rev. Dr. Burton, Church and Soc. under the care of do.	30 00		
	15 60	—60 60	
<i>Thomson</i> , Ct. Female Char. Soc.		9 00	
<i>Tiverton</i> , R. Isl. Monthly concert,		1 56	18 77
<i>Tolland</i> , Ct. A collection,	20 27		
A private collection,	1 62	—21 89	
<i>Tolland County</i> , Ct. Aux. For. Miss. Soc.		95 23	608 79
<i>Topsfield</i> , Ms. Soc. for ed. heath. youth,	14 75		93 14
Collec. by Mr. Bird,	16 50	—31 25	
<i>Torrington</i> , Ct. Henry E. Hodges,		12 00	
<i>Townsend</i> , Ms. Young Men's Soc.	16 75		79 00
D. Adams, \$5; Samuel Stone, \$3,	8 00		
Marshall Lewis, B. Spaulding, J. Emery, Jun. Z. Hildreth, and Sarah Wilder, \$1, each,	5 00	—29 75	
<i>Trenton</i> , Oneida Co. N. Y. A collection, by Mr. Goodell,	5 26		
Hon. F. A. Vanderkemp, and Col. Mappa, \$2, ea.	4 00		
Mrs. Douglas, \$1; Miss Douglas, 50 cts.	1 50	—10 76	
<i>Troy</i> , N. Y. A friend of missions.	10 00		
Mr. John Vanderhayden, for Palestine,	10 00		
Gen. David Thomas,	5 00		
A gentleman, \$3, Mr. Bessu, 50 cts.	3 50		
Mary Thompson, a woman of color,	25	—28 75	
<i>Trumansburg</i> , N. Y. Female Mis. Soc.		10 00	30 00
<i>Trumbull</i> , Ct. Monthly concert,	19 00		31 57
Female Association,	5 55		
A lady,	1 00	—25 55	
<i>Tunbridge</i> , Vt. Rev. David H. Williston,	100 00		
A female friend,	1 00	—101 00	
<i>Tyringham</i> , Ms. Female For. Miss Soc.	10 00		142 00
Two female friends,	2 00		
A female friend of missions,	5 00	—17 00	
<i>Underhill</i> , Vt. Assoc. for ed. heathen youth, <i>Union parish</i> , (L. Isl.) N. Y. A collection,	7 56		26 24
		2 55	
<i>Utica</i> , N. Y. Monthly con. in the 1st-Presbyt. church,	150 23		350 83
Several ladies, by the Rev. J. Frost,	17 93		
Mrs. Martha Seward, for LAURA HURD, at the Sandwich Islands,	105 00		
Mr. Asahel Seward, for SALLY AMBOT, at S. Isl.	25 00		

Do. for BETHUEL DOWN, in Ceylon,	12 00	<i>Total.</i>
Juvenile Cent Soc. in Mrs. S. Gridley's school,	4 50	
A lady, by J. S. Esq.	20 00	
Female Soc. of Industry, for char. purposes,	20 00	40 00
In the Presbyt. soc. the following persons, &c.		
D. W. Childs and S. Stocking, \$25, each,	50 00	
E. Clark, \$20, J. Bradish, \$12,	32 00	
A. White, B. W. Thomas, J. W. Doolittle,		
and Miss D. \$10, each,	40 00	
A. Merrell, \$7; I. Merrell and T. Parmelee,		
\$4, each,	15 00	
W. Williams, B. Merrell, C. Hastings, E. B. Shearman, D. Thomas, A. Seward, W. Clarke, A. Thomas, A. Cooper, Rev. S. C. Aiken, and Mrs. Stocking, \$5, each,	55 00	
Other individuals in smaller sums,	79 25	
A collection, (of which \$3,32 are from charity boxes,)	101 27	
Donations in Mrs. Clark and Skinner's school, for edu. heathen children,	1 25	
Sophia and Elizabeth, a premium for committing Scripture, 44 cts. each,	88	
A small balance, S. C.	50	
Mr. Adams,	2 00	731 81
— and New Hartford. Female Cent Soc. of people of color. (See New Hew Hartford.)		
Uxbridge, Ms. Fem. Cent. So. for SAMUEL JUDSON, Do. for missions,	12 00 } 6 34 } 5 00 }	90 17
Monthly concert,		
Collec. in the Rev. S. Judson's congreg. for edu. a child in Ceylon,	17 80	
A friend, for W. mis. \$1. A young lady, for hea. children,	3 00	44 14
Vassalborough, Me. Benj. Brown, Esq.	5 00	
Mite Soc. for THOMAS ADAMS,	6 76	47 67
Rev. Thomas Adams for do.	5 24	47 00
Vergennes, Vt. Female Heath. School Soc. for ALEXANDER LOVELL,	19 00	59 00
Children in a Sab. School,	3 50	
Mr. Argalus Harman,	4 00	
John Lovell,	2 50	
Two little girls for ed. heathen children,	50	29 50
Vermont. A friend of mis. a widow's mite,	10 80	
Mission box kept by five small children, in indigent circumstances,	1 25	11 25
Vernon, Ct. Mon. con. for eastern missions,	11 50	69 39
A collection,	17 05	
Accompanying a box of clothing,	13 67	
A friend of missions,	50	42 72
Vernon, N. Y. Collec. in the Rev. Orange Lyman's congregation,	47 98	
Monthly concert in do.	7 23	17 73
Collec. in the Rev. C. Bushnell's congregation,	14 70	
Monthly concert in do.	21 31	
Mrs. Williams and three of her children, by self-denial,	20 00	
Rev. C. Bushnell,	4 07	
G. C. Bronson, Esq.	2 50	
C. Dutton, avails of a miss. field,	1 50	
Josiah Patten, a small fee,	2 54	121 83
Vernon, O. Juven. New Year's Gift Society,	35 34	99 34
Mr. Seth Hayes, by the Rev. Harvey Coe,	1 00	36 34
Verona, N. Y. Jedidiah Minkler, for miss. at Elliot,	1 00	
A collec. by Mr Goodell,	19 15	20 15
Vershire, Vt. Foreign Miss. Chris. Society,	9 76	36 11
Cent Society,	3 01	32 01

DONATIONS TO THE BOARD.

155

Charity box, kept by Thomas Keyes, - - -	41		<i>Total.</i>
Friend to missions, - - -	75	—18 93	
<i>Waitsfield and Faystowm, Vt.</i> Male Juven. Indian			
School Society, - - -	25	50	72 50
Female Indian School Society, - - -	16	57	—42 07
<i>Wallingford, Ct.</i> A young lady, - - -	1	00	
Female Mite Society, - - -	12	25	—19 25
<i>Walpole, N. H.</i> Female Cent Society, - - -		52	25
<i>Waltham, Ms.</i> (2d par.) Monthly concert, - - -		12	00
<i>Walton, N. Y.</i> Del. Co. Female Cent Society,	7	75	74 28
Rev. A. Bassett, - - -	6	00	
Annual subscription, by W. W. E. - - -	5	00	
F. Cent Society, in Columbia parish, - - -	12	50	34 75
Charity box by Isaac Headly, - - -	1	14	—32 39
<i>Wardsborough, Vt.</i> Female Cent Society, - - -		16	42
<i>Ware, Ms. and neighboring towns.</i> For Mis. Soc.		55	00
<i>Wareham, Ms.</i> Heath. Friend Soc. for ed. hea. chil.	26	00	124 00
Mr. Asa White, - - -	1	00	—27 00
<i>Warner, N. H.</i> Char. box of Rev. John Woods,			3 38
<i>Warren, O.</i> Trumb. Co. Female Char. Society,	26	85	45 85
Monthly concert, - - -	22	15	—49 00
<i>Washington, N. H.</i> Char. box kept at a prayer			
meeting, 1,38; do. for For. Miss. Sch. 65 cts. for			
ed. heathen children, 5½ cts. - - -		2	57
<i>Washington, Pa.</i> Female Benevolent Society, - - -	28	68	
Mrs. Nancy —, \$1; Mrs. Workman, 50 cts.	1	50	
Mrs. Jane Baird, - - -	1	25	—31 43
<i>Washington, City, Dist. Columb.</i> Dr. Patterson,	5	00	
Monthly concert, (in part,) - - -	10	00	—15 00
<i>Waterbury, Ct.</i> Society for ed. heathen youth,	24	50	
— (Columbia par.) From the late Mr. Amos			
Hitchcock, "for the spread of the Gospel among			
the heathen," (of which \$100 are appropriated			
to the permanent fund,) - - -	124	15	—148 65
<i>Waterford, Me.</i> Ladies, for LINCOLN RIPLEY,	3	00	27 00
Rev. Lincoln Ripley, for Indian missions,	3	00	
A deceased child, of do. - - -	1	00	
William E. Haskins, for mission at Brainerd,	3	00	—10 00
<i>Waterford, O.</i> Rev. Mr. Boyce, - - -		1	00
<i>Watertown, N. Y.</i> A collec. by Mr. Goodell, - - -		40	50
<i>Waynesborough, Geo.</i> A female friend,	50	00	
Alexander Carter, - - -	10	00	—60 00
<i>Weathersfield, Vt.</i> Female Char. Society, - - -	8	15	89 83
Young Men's Society, - - -	7	50	—15 65
<i>Wellsfleet, Ms.</i> The congrega. church, - - -		20	01
<i>Wendell, Ms.</i> J. Green, M. Green, and N. Mosely,			
\$4 each, for Palestine, - - -		12	00
<i>Wenham, Ms.</i> A collec. by Mr. Bird, - - -		12	60
<i>Westborough, Ms.</i> Monthly concert,	28	00	60 00
Female Associa. for ed. hea. youth, for ELISHA			
Rockwood, and SUSANNA B. ROCKWOOD,	12	00	94 00
Female Religious Society, - - -	7	00	
Sis. Society, - - -	9	00	
Miss Philomela Miller, for RODOLPHUS MILLER,	12	00	
Contribu. in the Rev. Mr. Rockwood's society,	21	00	
Andrew Peters, Esq. \$5 of which for Brainerd,	24	00	
A friend, for Indian missions, - - -	5	00	
A friend of missions, - - -	5	00	—123 00
<i>West Boylston, Ms.</i> A collec. by Mr. Temple, - - -		21	75
<i>Westbrook and Gorham, Me.</i> Female Cent Society,		17	76
<i>West Brookfield.</i> [See Brookfield, W. parish.]			160 86
<i>West Chester, Ct.</i> A collec. by Mr. Bird, - - -		8	28
<i>Westerlo, N. Y.</i> Female Miss. Society, - - -		13	00
<i>Western, Ms.</i> Mr. Isaac Bliss and family, - - -	6	00	
Mr. Joab Bliss, - - -	4	00	—10 00
<i>Westfield, Ms.</i> Soc. of fem. avails of their industry,	20	00	120 00

A female,	2 00	<i>Total.</i>
Collec. for Sand. Isl. miss. by the Rev. I. Knapp,	27 45	
A few ladies, for do.	2 25	
Mrs. Sarah Shepard,	2 00	
— Farms. Ms. Female Missionary Society,	5 25—58 95	
<i>Westfield</i> , N. J. Monthly concert, for ALEXANDER		
G. FRAZER, in Ceylon,	19 00	
<i>Westfield</i> , O. Mrs. Mary Welsh, for the school at		
Ook-tibbeha,	4 00	
<i>Westford</i> , Vt. Young Ladies' Char. Society,	14 88	41 96
Heath. School Society,	13 50	
Contrib. of small children in a family school,	62—29 00	
<i>Westford</i> , Ms. Heath. School Society,	22 15	
Female Charitable Society, for Brainerd,	23 75—45 90	45 88
<i>West Hampton</i> , Ms. Soc. of fem. for ENOCH HALE,	12 00	24 00
A friend, by Dea. S. Phelps,	2 00—14 00	
<i>West Hartland</i> , Ct. Female Cent Society,	2 00	79 12
<i>West Haven</i> , Ct. A charity box,	1 01	
<i>Westminster</i> , Vt. (W. par.) Society of Friends to		
Morals,	17 00	158 04
Female Charitable Society,	7 01	14 01
— (E. par.) Female Charitable Society,	10 43—34 44	
<i>Westminster</i> , Ms. Mon. con. for CYRUS MANN,	15 00	75 00
A collection,	18 53	
A friend of missions,	1 25	
A fem. friend, \$1; Mrs. Wiswall, \$2,	3 00—37 78	
<i>Westmoreland</i> , N. Y. Church fund,	20 00	
Monthly concert,	5 82	
Female Benev. Society,	6 00	12 00
A collec. by Mr. Goodell,	40 57	
Miss E. Strong, \$3; Mr. Chester Long, \$1,	4 00	
Children in Sabbath school,	3 0	
Mission box by the Rev. Mr. E.	2 40—81 79	
<i>West Newbury</i> , Ms. Fem. Soc. for JOHN KIRBY,	15 00	92 47
(E. parish.) Collec. after sermon,	8 44	
— (W. parish) Do.	25 02—48 46	
<i>Weston</i> , Ct. Phebe Osborn,	4 00	
<i>West Salem</i> , Pa. Three individuals,	3 50	
<i>West Springfield</i> , Ms. Dea. John Ashley, to be ad-		
ded to the permanent fund, for the education		
of heathen children,	100 00	
Young Men's Benev. Soc. for West. Indians,	20 00—120 00	
<i>Wethersfield</i> , Ct. Fem. Benev. Soc. for TIMOTHY		
DWIGG,	12 00	
Part of a legacy of Miss Elisabeth Talcott, de-		
ceased. by her executor, Dea T. Stillman,	215 00	
Female Foreign Miss. Society,	55 00	718 61
Collec. from members of the 3d district school,		
for Elliot,	2 00—284 00	
<i>Weymouth</i> , Ms. (S. par.) Monthly concert,	16 86	47 58
A collec. in Rev. Mr. Tyler's congregation,	37 08	
A marriage fee, \$5; Hezekiah White, 3.25,	8 25	
Thomas Blanchard, \$2; Benjamin Ager, \$3,	5 00	
Mary Norton, \$2; Maj. Lemuel Lovell, \$3,	5 00	
Eliphalet Loud, Esq. Benj. Turrel, 5 each,	10 00	
James Humphrey, \$2; John Dyer, \$2,	4 00	
John Norton,	3 00	
Other individuals, in sums less than \$2 each,	23 96	
A collection in the Rev. Mr. Norton's congrega-	66 50—179 65	
<i>Whately</i> , Ms. Thomas Sanderson, Esq.	100 00	
<i>White Bluff</i> , Geo. Monthly concert,	10 93	64 86
Mr. D. E. Adams, for Cherokees and Choctaws,	13 31	
Ladies' Benev. Soc. for THOMAS GOULDING,	30 00—51 24	90 00
<i>White Hall</i> , N. Y. Mrs. Myers,	93	
<i>Whitesborough</i> , N. Y. A collection,	37 71	
A friend to missions,	3 00	

		<i>Total.</i>
Monthly concert, - - - - -	1 88	15 02
Avails of jewelry devoted by Miss Cornelia Pratt, and redeemed by her friends, after her decease,	4 00	46 59
<i>Wilkesbarre</i> , Pa. Individuals, by Mr Wright,		13 11
<i>Williamsburgh</i> , Ms. Collec. by Mr Goodell, -		3 85
<i>Williamsport</i> , Pa. Lycoming Co Female Mis. Soc.	28 50	50 75
<i>Williamstown</i> , Vt. Assoc. for educating Am. Ind.		15 00
<i>Williamstown</i> , Ms. The Rev. President Moore, Young Ladies' Benev. Soc. for RALPH WELLS GRIDLEY, at Brainerd, - - - - -	12 00	
Monthly concert, - - - - -	38 28	
Mrs. Kilbourn, - - - - -	1 00	
Charity box of children, - - - - -	2 10	
Mr. John Whitman and his wife, - - - - -	20 00	83 38
<i>Wilmington</i> , Ct. The Rev. Mr. Loomis, - - - - -		2 00
<i>Williston</i> , Vt. Female Association, - - - - -	20 77	39 68
<i>Wilmington</i> , Vt. Mrs. A. Thompson, - - - - -		5 00
<i>Wilmington</i> , Ms. Miss R. Manning, for the Pales- tine mission, - - - - -	1 50	
Miss Esther Eames, \$1; J. G. for ed. hea. chil. 25 cents, - - - - -	1 25	2 75
<i>Wilmington</i> , Del. Ladies, for THOMAS WITHER- SPON, and ELISABETH KEAN, at Brainerd,	24 00	48 00
<i>Wilmington</i> , N. C. Sabbath School, of St. James's church, for ELIZA HASSALL, - - - - -	12 00	
Fem. Asso. avails of labor half a day of each week, for ADAM EMPIE, - - - - -	12 00	
A friend, - - - - -	20 00	44 00
<i>Winchendon</i> , Ms. Female Cent Society, - - - - -		18 50
<i>Winchester</i> , N. H. Female Cent Society, - - - - -		11 64
<i>Winchester</i> , Va. Lewis Hoff, Esq. - - - - -	100 00	38 23
Female Benev. Society, for WILLIAM HILL, at Elliot. 2d and 3d semi ann. payment, - - - - -	50 00	45 00
Collection privately made among Christians of different denominations, by a member of the Presbyterian congregation, - - - - -	100 00	
Balance of a collection by Mr. Daniel Gold, - - - - -	15 60	245 00
<i>Winchester</i> , Ten. Col. W. P. Anderson, - - - - -		10 00
<i>Windham</i> , Vt. From a family, - - - - -	2 10	
A widow's free-will offering, - - - - -	5 00	7 10
<i>Windham</i> , Ct. A friend, - - - - -		1 00
<i>Windham County</i> , Ct. Charitable Society, - - - - -	*166 29	501 54
<i>Windham</i> , N. Y. Remitted by the Rev. B. Stimp- son, being the produce of 27 lambs given by members of his congregation, - - - - -		26 87
<i>Windsor</i> , N. H. Cent Society, for ed. hea. chil. - - - - -		2 60
<i>Windsor</i> , Vt. Female Cent Society, - - - - -	20 98	149 59
A friend of missions, - - - - -	12	21 10
<i>Windsor</i> , Ms. Female Cent Soc. for Foreign Miss. Female Tract Society, for do. - - - - -	25 00	182 89
Monthly concert, for Cherokee mission, - - - - -	12 00	24 00
Rev. Gordon Dorrance, for do. - - - - -	3 00	
Mr. Gardner Dorrance, for do. - - - - -	2 00	44 70
<i>Windsor</i> , Ct. Female Benevolent Society, - - - - -	20 28	50 28
Female Friendly Society, - - - - -	11 00	
Juven. Mite Soc. in E. G. Gillett's school, for ed. heathen children, - - - - -	5 00	56 28

* A part of this sum was appropriated by the donors: viz.

for the Cherokee mission, - - - - -	8 50
— Foreign Mission School, - - - - -	4 00
— Palestine mission, - - - - -	5 00
— Translations, - - - - -	1 00
— School fund, - - - - -	50
And from the Female Charitable Society of Pomfret, which last was not specifically appropriated.	19 25

		<i>Total.</i>
<i>Winfield, N. Y.</i> Female Charitable Society,	16 00	57 25
<i>Winstead, Ct.</i> Young ladies, for Palestine,	7 50	
Lucy Beach,	25	7 75
<i>Winthrop, Me.</i> Monthly concert,		30 00
<i>Wintonbury, Ct.</i> Rev. John Bartlett,		1 00
<i>Wiscasset and vicinity, Me.</i> For. Mis. So. of which		
for Am. Ind. \$75; for general objects, \$75,	150 00	500 00
Francis Cooke, Esq.	1 00	
N. Coffin, Esq. for the For. Miss. School,	2 00	162 00
<i>Woburn, Ms.</i> Mon. con. in the congreg. society,		39 00
<i>Wolcott, Vt.</i> Monthly concert,		3 50
<i>Woodbridge, N. J.</i> Soc. for ed. beathen children,	31 50	162 50
Mr. Joseph Barron,	10 00	41 50
<i>Woodbury, N. J.</i> Monthly concert,		3 00
Mr. Tilly Brown,	1 00	4 00
<i>Woodstock, Vt.</i> The Hon. Titus Hutchinson, for		
JAMES HUTCHINSON,	12 00	
Mrs. Clarissa Hutchinson, for MARCIA HUTCH-		
INSON,	12 00	
Foreign Miss. Society,	23 73	114 18
Monthly concert,	8 45	
A female friend, for Choctaw mission,	3 00	
A friend of missions,	5 00	
Y. misses, saved by abstaining from gratifications,	1 00	
A female friend of missions,	1 00	
A friend,	50	
Several young misses, Sab. school premiums,	2 00	68 68
<i>Woodstock, Ct.</i> (W. par.) A collec. by Mr. Bird,	5 70	
(N. par.) Collec. by the Rev. S. Backus,	22 72	
Mr. Alvan Peake,	10 00	38 42
<i>Worcester, Ms.</i> The misses Waldos, of which \$30		
for Western missions,	130 00	
Hon. Daniel Waldo, for Western missions,	20 00	
Female Western Miss. Society,	30 00	232 41
Society for the support of JOHN CALVIN, and		
MARTIN LUTHER,	24 00	70 00
First church monthly concert,	24 00	70 78
Collec. in the Rev. Mr. Hull's parish,	34 29	
Monthly concert,	2 40	
A meeting of females for prayer,	30 00	150 00
Dea. Eben. Read,	6 00	
A friend, by D. N.	6 00	306 69
<i>Worcester County, Ms.</i> Relig. Charitable Society,	241 75	1,660 31
Two females,	2 00	243 75
<i>Worthington, Ms.</i> Gent. and Lad. So. for ed. hea-		
youth, for TIMOTHY AUSTIN WORTHINGTON,	12 00	
Rev. Jonathan L. Pomeroy, and Mrs. Pomeroy,		
for JONATHAN L. POMEROY, and BETSEY COIT		
POMEROY, in Ceylon,	24 00	
Female Charitable Society,	23 54	84 54
Individuals, by Mr. C. Cowing,	10 00	69 54
<i>Wrentham, Ms.</i> Ladies' Reading Society,	85 00	385 00
(N. par.) Educ. Soc. for JOHN CLEVELAND,		
1st payment,	12 00	97 00
<i>York Town, N. Y.</i> James H. Purdy, for Bombay,	3 00	
Rev. Silas Constant,	8 00	11 00
<i>Youngstown, N. Y.</i> A little girl,	1 00	
A widow, 50 cts. a female friend, 50 cts.	1 00	2 00
<i>Zanesville, O.</i> John Latimore, 25 cts. Miss P.		
Mills, 75 cts. L. P. Bailey, 50 cts.	1 50	
Thomas Flood, 50 cts. Mrs. Praker, 58 cts.	88	
Mrs. Ann Moorhead, Col. H. North, and James		
Taylor, \$1 each,	3 00	
Mrs. Thomson, Mrs. Maria Dugan, 50 cts. each,	1 00	
Ann Culbertson and Eliza Dixon, \$1 each,	2 00	

DONATIONS TO THE BOARD.

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Mrs. Strickland, Mrs. Ann Sprague, Mrs. E. Sherwood, Mrs. Mary Miller, Mr. Cockran, Robert Hazlet, Mrs. Blackstone and Paul Ferson, 25 cts. each,	2 00	
Mrs. E. C. and another,	50	
Gen. Isaac Van Horne,	5 00	15 88
Zion Congregation, Ten. Collec. by Mr. Wright,		31 00
Sept. 26, 1820. A small balance,		41
Oct. 9. A poor man, the proceeds of half a day's labor on the first Monday of 5 months, for Brainerd, by W. P.		3 10
17. A friend to missions, for western missions,		5 00
Nov. 3. A poor man, by Mr. King,		20
10. A female friend of missions, for the Cherokee mission,		2 50
20. T. S. left at Mr. Armstrong's		3 00
21. A friend, by Mr. Brewster,		5 00
Dec. 7. A friend to the Missionary Society,		10 00
12. Dropped into the box at Mr. Armstrong's,		5 00
14. A box kept by a female friend,	1 75	
Thank-offering by do	1 25	3 00
Jan. 15, 1821. A friend of missions,		2 00
17. Peter Rockwood, by Mr. Brewster,		1 50
30. For a child in the family of the Rev. Henry Woodward, in Ceylon,		12 00
" Mr. John Semple, by the Rev. G. Blackburn,		55 00
Feb. 20. Money in a box of clothing received at Brainerd in May, 1820,		8 87
From a gentleman who travelled through the Cherokee country, Mr. Simmons, a Methodist preacher,		15 00
22. A clergyman in Ohio, and his wife, for American Indians,		2 00
28. A gentleman travelling through the Choctaw nation,		10 00
15 00		
March 3. Avails of articles of Jewelry, contributed by persons unknown, and sold,		12 68
8. From a revolutionary pensioner,		5 00
14. Saved by substituting rye for coffee,		4 00
15. A female friend, by Mr. J. L. Hale		1 00
19. An aged clergyman in Connecticut,		20 00
27. Contributed by persons in the vicinity of Rhode Island, for translations, by the Rev. James Davis,		20 00
28. From a little girl, avails of a piece of ground, for the Cherokees,		50
April 11. Two friends of the heathen,		8 00
28. A friend, for missions,	50 00	
for the School fund,	60 00	110 00
30. An instructor of youth, earned by taking an extra scholar,		3 00
Sundry persons, in small sums,		2 87
May 5. For RICHARD BAXTER, in Mr. Winslow's family,		12 00
14. An individual, for the Arkansaw mission,		50
22. An unknown person, by John P. Haven,		5 00
23. An unknown person,		50 00
30. Thankoffering of a little boy,		25
June 1. A friend of missions,		10 00
2. A female friend, for edu. heathen youth,		5 00
4. A female friend of missions,		5 00
5. A clergymen, for the supply of his pulpit, by an agent of the Board,		5 00
18. (Supposed Millwood, Va.) A friend, for domestic missions,		10 00
19. Handed by Mr. Bradshaw,		20 00
20. A small Assoc. of females, for the mission at Brainerd,		3 50
27. A friend to missions,		1 40
29. O. P.		4 00
July 13. A balance after paying for the Panoplist, by Mr. O. Brewster,		40
20. Contained in 3 boxes of clothing sent to the Indian stations,		4 00
Aug. 4. M. J. for western missions,		5 00
8. A friend, for the Foreign Mission School,		10 00
" A widow's mite for do.		55
" Mrs. Edson Hart,		5 00

9.	Dropped into the box at Mr. Armstrong's,	-	-	52
21.	A widow, now deceased,	-	-	2 00
"	"Philemon," by Mr. N. Willis,	-	-	10 00
"	A lady, a fee refused by her surgeon,	-	-	5 00
31.	A friend to missions, for edu. heathen children,	-	-	2 00

DONATIONS IN ARTICLES OF CLOTHING, &c.

FROM MAINE.

<i>Augusta.</i>	A box from ladies, and a school of young misses in <i>Brunswick</i> , for Brainerd.		
<i>Bucksport.</i>	Female Char. Soc. a box of clothing for Indian missions.		
<i>Norridgewock.</i>	A friend of missions, a piece of cloth,		\$2 25
<i>North Yarmouth.</i>	Ladies in the Rev. O. C. Whiton's parish, a box containing 48 articles of clothing, three Testaments, some stationary, and a bundle of small articles.		
<i>Portland.</i>	Juvenile Society, a box for the Choctaws.		
<i>Waterford.</i>	A great coat from a deceased child of the Rev. L. Ripley.		

FROM NEW HAMPSHIRE.

<i>Alstead.</i>	(E. par.) A box for the Choctaw mission.		
<i>Anherst.</i>	A box for the Choctaw mission, from females, val.	-	48 41
<i>Bath.</i>	A box from females, for the Cherokees.		
<i>Boscawen.</i>	From females, for Elliot.		
<i>Canaan.</i>	(See Washington and Canaan.)		
<i>Charlestown.</i>	A package, for mission at Brainerd.		
<i>Compton.</i>	(See Plymouth and Compton.)		
<i>Cornish.</i>	From individuals, for Elliot, clothing and cloth, val.	-	57 20
<i>Cornish and Plaifield.</i>	A parcel for the use of Mr. Hall's family at Taloney,	-	12 00
<i>Croydon.</i>	Female Reading Soc. a package for Indian missions,	-	22 62
<i>Deerfield.</i>	From females, a box, for Brainerd.		
<i>Dublin.</i>	From females, a box, for Indian missions.		
<i>East Kingston.</i>	A package,	-	8 75
<i>Gilmanton.</i>	From females, for Cherokees at Brainerd.		
<i>Henniker.</i>	Female Reading Soc. a box for Choctaws.		
<i>Hanover.</i>	Juvenile Mite Soc. articles for the Choctaws,	-	24 00
<i>Jeffrey.</i>	From females, a box, for Brainerd		
<i>Keene.</i>	A box, forwarded by Mrs. E. Brewster, for Elliot,	-	7 69
<i>Lebanon.</i>	A box, for western missions, Articles of clothing for the Rev. Alfred Wright.	-	33 03
<i>Littleton.</i>	A roll of cloth, containing donations from the Rev. David Goodell, Mrs. Charlton, and Mrs. Minor.		
<i>Loudon.</i>	Female Gleaning Soc. for Elliot,	-	52 89
<i>Mont Vernon.</i>	Ladies in the Rev. E. Cheever's parish, for Elliot,	-	22 85
<i>Nelson.</i>	Female Char. Soc. for Indian missions, a box,	-	40 91
<i>Newport.</i>	Female Char. Soc. a box, for Elliot,	-	47 30
<i>Northwood.</i>	A box from females, for Elliot.		
<i>Pelham.</i>	Char. Soc. a package, for Choctaws.		
<i>Plymouth and Compton.</i>	A box, &c. designed for Catharine Brown's school; from a few individuals.		
<i>Rindge.</i>	Female Soc. a box containing clothing, Bibles, Testaments and tracts, for Elliot,		107 16
<i>Washington and Canaan.</i>	From mothers and daughters in Israel, for mission at Mayhew, viz. \$37,75 from Washington, and \$6,66 from Canaan.		

FROM VERMONT.

<i>Barnet.</i>	A box, supposed to be from the Female Cent Society.		
<i>Benson.</i>	Female Alms Soc. blankets, flannel, &c.	-	76 73
<i>Bridport.</i>	Female Char. Soc. for Indian missions.		

<i>Cambridge.</i> Female Char. Soc. a box, for Indian missions.	
A box of clothing for do. (forwarded to Mr. Sayre.)	
<i>Craftsbury and Greenborough.</i> From females, a box for Cherokees at Brainerd.	
<i>Dunville.</i> A box of clothing, by S. P. Dana, Esq.	
<i>Dorset.</i> By Mr. Potter, a box for Brainerd.	
<i>Essex.</i> Ladies in the Rev. Mr. Morgan's parish, a box for the Choctaws,	68 75
<i>Hartford.</i> Ladies, a box for Elliot.	
<i>Londonderry.</i> A box for the School at Brainerd.	
<i>Manchester.</i> A package of articles for Choctaws.	
<i>New Haven.</i> Female Char. Soc. for Brainerd.	
<i>St. Albans and Georgia.</i> Ladies, articles for Indian missions, viz. ladies in St. Albans, val. \$40,54; ladies in Georgia, val. \$16,17.	56 71
<i>St. Johnsbury.</i> A box for Elliot.	
<i>Salisbury.</i> From females for Brainerd,	75 00
<i>Shoreham.</i> A box for Elliot.	
<i>Thetford.</i> A box for Indian missions.	
<i>Tinmouth.</i> Members of the Congregational and Baptist societies, a box for Indian missions.	
<i>Townsend.</i> A few articles for the Cherokee mission,	
<i>Weathersfield.</i> Female Reading Soc. a box for Indian children.	
<i>Wilmington.</i> A box, containing articles for Indian missions.	
<i>Windsor.</i> School of Miss Mary Robinson, bed-quilts prepared by the children.	

FROM MASSACHUSETTS.

<i>Abington.</i> (2d parish.) Female Benev. Soc. a box for Ind. miss. val.	76 82
A box from several ladies for do. by Mrs. Mehetabel Niles.	
<i>Amherst.</i> Ladies in the first parish, for Choctaws,	55 00
<i>Andover.</i> Two boxes of hats, for Elliot.	53 00
A box of medicine, from individuals, for Elliot.	11 00
A box, cloth, garments and various articles,	335 00
S. parish, Western Mission Soc. a box for Elliot,	17 43
<i>Ashburnham.</i> Female Cent Soc. a box for Brainerd.	
<i>Ashby.</i> Ladies in the Rev. Mr. Putnam's parish, a box for the Arkansas mission,	28 00
<i>Ashfield.</i> A box for Mr. Zechariah Howes, at Elliot,	80 64
Ladies, contributed in labor and various articles, for the Choc. miss.	8 32
<i>Attleboro'.</i> Ladies and misses in the Rev. Mr. Wilder's parish, for Indian missions,	33 75
<i>Becket.</i> Dorcas Soc. a box for Indian missions,	38 40
<i>Bedford.</i> Female Char. Soc. a box for Brainerd,	46 57
<i>Belchertown.</i> Female Benev. Soc. a box for Indian missions.	
<i>Beverly.</i> A box for Brainerd,	20 59
<i>Boston.</i> A lady, a package for the boy at Elliot named EDWARD DWIGHT.	
Females, for Elliot, by Mrs. Eliza Clap,	120 00
Assist. Miss. Soc. a package for Elliot.	
Do. do. a package for Sandwich Island mission.	
A lady, for the female children at Elliot, books,	5 25
<i>Boylston.</i> Female For. Miss. Soc. a box for Elliot,	53 23
<i>Bradford.</i> Female Char. Soc. Mite Soc. and individuals, two boxes for Elliot,	65 06
<i>Buckland.</i> Mrs. Eunice Sherwin, in labor and other articles, for Choctaw mission,	12 55
Other ladies in the same manner,	14 06
<i>Byfield.</i> A box for Elliot.	
<i>Canton.</i> A few ladies, a package for the For. Miss. School,	24 00
<i>Charlemonst.</i> Female Char. Soc. a box for Indian missions.	
<i>Charlestown.</i> From female members of the first church, articles, for Elliot,	111 74
Members of the first Congregational Society, by Mrs. Fay, various articles, for Elliot,	248 96

<i>Charlestown and South Reading.</i> Members of the Baptist societies, by Mr. Joseph Carter and Dea. Farwell, of Cambridgeport, for Mayhew, various articles,	121 14
<i>Conway.</i> Dorcas Soc. a box for Elliot.	
A small box of shoes, &c. for Indian missions.	
— and neighboring towns. Articles of clothing for JOHN ELLIOT	
<i>PHELES</i> , of the Foreign Mission School,	73 25
<i>Cumington.</i> Lit. and Char. Soc. a box for Indian missions,	21 83
<i>Do.</i> in articles committed to Messrs. Smith, Bardwell and Cushman,	4 50
A few female friends, \$10.50; gentlemen, \$3.	13 50
A box of clothing, and a box of hats, for Indian missions,	224 00
<i>Deerfield.</i> N. parish. Female Mis. Assoc. a box for Indian missions,	50 00
<i>Fitchburgh.</i> From ladies, a box for Indian missions.	
<i>Framingham.</i> Female Friendly and Juvenile So. a box for Elliot.	
<i>Gardner.</i> From ladies, a box for Indian missions.	
<i>Goshen.</i> Ladies, in various articles of labor, for the Choctaw mission,	21 71
A female friend, \$10.50; another do. \$3.	13 50
Mr. Silas Burgess, \$2.33; Dr. Alvan Rockwell, \$1.50.	3 83
<i>Great Barrington.</i> Charit. and Reading Soc. articles for Brainerd,	109 00
<i>Greenwich.</i> A Society, by Ruth Sheldon, a box for Elliot,	50 00
<i>Hadley.</i> Char. Female Assoc. a box for Indian missions.	
Ladies, for Messrs. Howes and Dyer, in the Spring of 1820,	8 00
For the missionary family,	16 67
<i>Hatfield.</i> Char. Female Assoc. a box for Indian missions.	
<i>Hingham.</i> A package, for Indian missions.	
<i>Hinsdale.</i> Articles for the Choctaw mission,	41 17
<i>Holliston.</i> A box for the children in Mr. Kingsbury's family, and for edu. of TIMOTHY DICKENSON.	
<i>Hopkinton.</i> Various garments for Indian missions.	
<i>Lee.</i> Lit. Char. Soc. articles for Elliot, between 60 and 70 dolls.	
<i>Marlboro'.</i> Female Benev. Soc. for Cherokee mission.	
<i>Milbury.</i> A box for Brainerd or Elliot,	121 00
<i>Monson.</i> A box for the Arkansaw, from females,	54 00
Individuals, a box for Elliot,	102 94
<i>Newburyport.</i> Young Ladies Benef. Soc. a box for Brainerd,	21 25
Ladies in Miss Poor's school, for females in Ceylon, a box,	17 00
The Second Presbyt. church, 2 boxes and 1 cask, for Elliot.	
From individuals, various articles for Elliot, in all valued	525 00
Elliot Society, a box,	24 00
A small quantity of coffee for Mr. Byington.	
<i>Newton.</i> Friendly Society, a package for Brainerd.	
<i>Northbridge.</i> From females, a box for the Choctaw mission.	
<i>North Brookfield.</i> Young ladies, a box for Indian missions.	
<i>Norwich.</i> A Society of females, a box for Brainerd.	
<i>Oakham.</i> Individ. females, a box for Elliot.	
<i>Palmer.</i> From ladies, a box for Indian missions.	
<i>Plainfield.</i> A box for Elliot, forwarded by D. Whiton, Esq.	
Ladies, for the Choctaw mission, various articles,	9 67
<i>Princeton.</i> Reading Soc. of females in the Presbyt. church, a box, for Indian missions,	15 00
<i>Reading.</i> Retrenchment Soc. a box for the Cherokee mission,	30 51
<i>Rochester.</i> From females, a box for Elliot,	50 29
<i>Rowley.</i> Ladies in the Rev. Mr. Brannan's parish, a package for the Choctaw mission.	
First parish, a box containing various articles for Mayhew,	135 00
<i>Salem.</i> Mr. J. B. Lawrence, a box for Indian missions,	11 42
Do. a box of books for do.	
Females belonging to the Tabernacle church, for Brainerd,	12 92
<i>Southampton.</i> A Society of ladies, two boxes for Brainerd.	
<i>Southbridge.</i> Female Char. Soc. a box for Indian missions,	32 00
<i>South Hadley.</i> A box for the mission at Brainerd.	
<i>Sterling.</i> Ladies, a bundle of clothing for Indian missions,	21 00
<i>Stockbridge.</i> Benev. Soc. of young persons, a box for Elliot.	
<i>Sturbridge.</i> Female Reading Soc. and others, a box for Elliot.	
<i>Upton.</i> Female Reading Soc. a box for Brainerd,	40 68
<i>Waltham.</i> Articles of clothing for Elliot,	15 00
<i>Wendell.</i> Dorcas Soc. a small box for Cherokees,	8 00

<i>Westborough.</i> Berean Soc. of young ladies, a box for Elliot,	-	17 00
Female Assoc. for ed. hea. chil. a box for Arkansaw mission,	-	27 00
Juvenile Straw Soc. a box for Elliot,	-	19 50
<i>Westford.</i> A box from the Female Char. Soc. for Brainerd.		
<i>Weston.</i> A box for the Choctaw mission.		
<i>West Newbury.</i> Ladies, a box for Elliot.		
<i>Williamsburg.</i> Female Benev. Soc. a box for Choc. miss. at Elliot,		45 00
<i>Windsor.</i> Female Soc. a box for Mayhew,	-	66 00
<i>Winchenden.</i> Ladies, a box for Brainerd,	-	18 00
<i>Worcester.</i> Presented by three sisters, a box for western missions,	-	65 00
Articles of bedding, and clothing, &c.		
Western Miss. Soc. a box for western missions,	-	103 00
<i>Worthington.</i> A box for Indian missions.		

FROM CONNECTICUT.

<i>Ashford.</i> (Westford par.) Articles for Brainerd, committed to Mr. Potter,	-	30 00
<i>Bolton.</i> (See Hebron.)		
<i>Bristol.</i> A box, for Brainerd.		
<i>Farmington.</i> Articles for Elliot,	-	157 00
<i>Gilead.</i> (See Hebron.)		
<i>Glastenbury.</i> Ladies Benev. Soc. articles for Indian missions,	-	105 00
<i>Greenwich.</i> Juvenile Work Association, for Elliot,	-	71 00
<i>Griswold.</i> A Soc. of females, and individuals, 15 articles of clothing, &c.		
Society of females, articles committed to Mr. Potter,	-	70 00
<i>Hampton.</i> Several individuals, articles committed to Mr. Potter, for Cherokees,		
<i>Huntington.</i> Female friends of missions, more than 70 articles of clothing, also cloth, &c. for Elliot.		
<i>Lebanon.</i> From individuals, 14 articles for Indian missions.		
<i>Lisbon.</i> A Bible from an aged lady. Thomas Kinsman, Esq.		
Scott's Family Bible, for Cherokees.		
Female Char. Soc. articles committed to Mr. Potter,	-	50 00
(Hanover parish.) Articles for Cherokees,	-	40 00
<i>Litchfield.</i> (South Farms.) Female Char. Assoc. a box for Indian missions, forwarded to Mr. Potter.		
<i>Mansfield.</i> From individuals, a cask containing various articles, for the Cherokees,	-	150 00
<i>New Hartford.</i> A box, for Brainerd.		
<i>New Haven.</i> Yale College, two boxes of clothing, &c. given by students, for Brainerd.		
Bibles, Testaments, and articles of clothing, for Brainerd.		
From students in Y. College, a set of sacramental vessels, val.	-	20 00
A box of hats,	-	75 00
Books of various kinds,	-	10 00
A box of clothing,	-	197 06
all for Elliot.		
<i>Preston.</i> Individuals, 15 garments, pamphlets, &c.		
<i>Somers.</i> A box from the Ladies' Reading Societies in Somers and South Wilbraham, Ms. for Brainerd,	-	110 00
<i>Stonington.</i> Ladies, a box for Indian missions,	-	79 07
<i>Stratford.</i> A box for Brainerd.		
<i>Vernon.</i> A box for Indian missions,	-	80 00
<i>Washington.</i> A box from females, for the Cherokees.		
<i>Wilmington.</i> A box for Brainerd,	-	15 06
<i>Windham County.</i> 18 yards of cloth; avails of military equipments sold.		

FROM RHODE ISLAND.

Little Compton. A parcel containing 24 articles for Elliot or Brainerd.

FROM NEW YORK.

<i>Amenia.</i> A box for Elliot, val.	-	121 64
<i>Burlington,</i> Otsego Co. Female Benef. Soc. a box for Brainerd,	-	26 62

<i>Cambridge.</i> A box for Elliot, from members of the congregations of the Rev. N. S. Prime, and Rev. Alex. Bullions,	185 00
<i>Catskill.</i> Hon. Thomas B. Cooke, a box of books for Palestine mission, 48 volumes,	50 00
<i>Cazenovia.</i> Females in the 1st. Presbyt. congregation, for Elliot,	128 00
<i>Chatham.</i> Female Char. Soc. a box for Elliot.	
<i>Columbus,</i> Chenango Co. Society of females, a box for Elliot.	
<i>Cooperstown.</i> A box from ladies, for Brainerd.	
<i>Durham,</i> Green Co. Females in the 2d Presbyt church, for Elliot,	42 30
The same box contained articles given in neighboring parishes,	22 25
Also clothes for a boy at Elliot, named DAVID BALDWIN.	
The Rev. Seth Williston, 24 copies of his "Vindication," &c.	
<i>East-Bloomfield.</i> Ladies, a box for Brainerd,	140 00
<i>Elmira,</i> Tioga Co. A box for Brainerd.	
<i>Genoa.</i> Females in the 1st Congregation, for Brainerd.	
<i>Guilford.</i> A box for Brainerd.	
<i>Hartwick Village.</i> A box for Elliot. Benev. So. a box for Brainerd,	57 00
Juvenile Char. Soc. books, for Cherokee mission.	
<i>Hebron.</i> E. par. Female Char. Soc. articles for Indian missions.	40 62
N. B. This Society last year forwarded a box for Brainerd, valued at \$43.18, of which no account was at that time communicated to the Treasurer.	
<i>Kingsborough.</i> (Johnstown.) Articles for Elliot,	100 00
<i>Lansingburgh.</i> For the school at Brainerd, by Dea. Thomas Bassell.	
<i>Lenox,</i> Madison Co. Ladies, 67 articles of clothing, &c. for Brainerd.	
<i>Ludlowville.</i> From females, articles for Brainerd,	34 00
<i>Madison.</i> A box for Brainerd.	
<i>Middletown,</i> Orange Co. Females, a box for Brainerd.	
<i>New Berlin.</i> A box for Elliot.	
<i>Paris.</i> A box for the Cherokees, 50 articles.	
Do. Union Society. Ladies, articles for Elliot,	106 00
<i>Pompey.</i> Ladies in the 2d Presbyt. church, articles of bedding and clothing, for Elliot,	48 00
<i>Salem.</i> A box for Brainerd.	
Rev. Dr. Proadfit, 36 copies of his lectures.	
<i>Sangerfield.</i> A box for Brainerd.	
<i>Sherburne,</i> Chenango Co. A box for Elliot.	
<i>Smithtown,</i> L. Isl. Female Char. Soc. a box for Elliot,	20 00
<i>Southold,</i> L. Isl. From females, 25 articles for Elliot.	
<i>South Granville.</i> (N. Y. or Wis.) A box for Brainerd.	
<i>Whiteborough,</i> Oneida Co. Ladies, for Brainerd, 54 articles	

FROM NEW JERSEY.

<i>New Brunswick.</i> A few ladies, a box for Choctaws,	40 00
<i>Parsippany.</i> Articles for a little boy named PLYOL CONDIT, and other articles, for Choctaws.	

FROM PENNSYLVANIA.

<i>Alexandria.</i> A box for Elliot or the Arkansaw, by the Rev. Mr. Stephenson,	80 47
Individuals, 2 packages of do.	18 12
<i>Meadville.</i> From ladies, a box for the school at Brainerd, val.	100 00
A parcel of the Westminster Catechism in Hebrew, by the Rev. President Alden.	
<i>Philadelphia.</i> The Elliot Society of the 5th Presbyterian church, for Elliot,	114 19
Garments, books, tracts, and various small articles, for Brainerd.	
<i>Washington.</i> The Dorcas Soc. a box for Elliot or Arkansaw, by the Rev. Mr. Jennings,	48 86
Individuals, 5 pair of shoes	5 00

FROM VIRGINIA.

<i>Clarkeburgh.</i> Gen. John G. Jackson, castings,	5 00
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Other individuals, in pork, leather, hardware, and transportation of articles,	17 00
<i>Wheeling.</i> Unknown individuals, flour, lard, dried fruit, nails and glass,	52 20

FROM NORTH CAROLINA.

<i>Ashville.</i> From ladies, a box for Brainerd,	55 00
<i>Hillsborough.</i> A box for Elliot.	
<i>New Providence,</i> Mecklenburg Co. From ladies, a box for Elliot.	

FROM GEORGIA.

<i>Oglethorpe County.</i> Female Mite Soc. at Centre Meetings, a box intended for the Arkansas mission, val.	53 25
Some months before, this Soc. had sent clothing, &c. to Brainerd, val.	62 00
<i>Sparta.</i> A box for Elliot.	
<i>Waynesborough.</i> A box for the Choctaw mission,	110 00

FROM OHIO.

<i>Belpré,</i> Washington Co. Unknown individuals, various articles of provision,	17 89
<i>Burton.</i> A box for Elliot,	
<i>Gallipolis,</i> Gallia Co. Mrs. Foster, sundry articles,	8 11
Edward W. Tupper, 3 barrels wheat,	5 75
Lewis Newsom, leather and barrels,	6 50
Other individuals, in wheat, flour, and corn,	17 79
Pork, bacon and salt,	14 13
Beans, flax seed, and clothing,	9 64
Hardware and wooden furniture,	12 75
<i>Grenville,</i> Licking Co. A box of clothing, \$66.17, 3 pairs shoes and two straw hats, \$4,	70 17
29 bis. flour, \$87, 1 bl. pork, \$8,	95 00
49 lbs. bacon, \$4.43, half bl. lard, \$7,	11 43
7 1-2 bushels beans, \$7.50 dried fruit, \$4,	11 50
70 lb. cheese, \$8.75, Iron ware \$31,	29 75
Wooden ware,	2 41
<i>Leading Creek,</i> Meigs Co. John Mills, flour and clothing,	6 92
Other individuals, wheat and flour,	11 52
Ham and clothing,	2 75
<i>Marietta and Vicinity.</i> Female Miss. Soc. a box of clothing,	62 00
1 barrel crackers,	3 25—65 25
Gen. Rufus Putnam, 400 lb. pork,	8 00
2 yards broadcloth, and 16 lb. cheese,	13 50—21 50
Ichabod Nye, 2 pair men's shoes,	5 00
Benj. P. Putnam, pork,	10 00
Books, and other articles,	11 50—21 50
Dudley Woodbridge, jun. 1 barrel mess pork,	9 50
William R. Putnam, 224 lb. pork,	5 60
Augustus Stone, 5 barrels pilot bread,	10 00
William Skinner, 1 barrel mess pork,	9 50
William Judson, 1 do,	9 50
David Putnam, 4 merino hats,	8 00
Mrs. B. Putnam, 5 gal. currant wine, 1 do. vinegar,	7 00
Luther D. Barker, various articles,	5 25
Samuel P. Hildreth, 2 axes,	5 00
John Mills, 92 lb. sugar, \$11.50, books, \$1.75,	13 25
From other individuals, in wheat, flour and bread,	26 67
Pork and Bacon,	16 39
Cheese, pickles, potatoes, apples and dried fruit,	12 34
Iron tools, hard ware, and grind stones,	14 30
Hats, books, and small articles,	12 28
<i>Manchester.</i> Young ladies and gentlemen, cloth and thread,	10 00
Other individuals, in wheat, flour and bacon,	14 89
Clothing, hard ware, &c.	12 25

<i>Perry County</i> , Rev. Thomas Moore, 3 barrels flour,	9 00
Other individuals, 2 barrels flour,	6 00
1 bushel wheat, 2 flour barrels, and 1 hoe,	2 03
<i>Portsmouth</i> , Scioto Co. William Lodwick & Co. 2 bls. flour,	6 00
James Lodwick, 1 do. beans,	5 00
William Kendall, 1 keg lard,	5 00
Other individuals, in flour, pork, bacon and salt,	9 56
2 horse collars and clothing,	7 00
<i>Putnam</i> , Muskingum Co. A box of clothing from the Fem. Cent Soc.	
\$55.08, pair socks, 50 cts. and bags, \$1. from individuals,	56 58
Levi Whipple Esq. 5 barrels flour, and 1 barrel pork.	23 00
Edwin Putnam, 3 barrels flour,	9 00
Ebenezer Buckingham, 3 barrels flour,	9 00
Increase Matthews, 1 barrel pork,	8 00
William Perry, 3 barrels flour,	6 00
Other individuals, 5 do. do.	9 00
<i>Ripley</i> , Brown Co. John Shepherd, and S. Salisbury, a bl. pork,	7 00
Polly Hopkins, a blanket,	5 00
John Hopkins, a barrel pork, 1 do. flour,	9 50
Archibald Hopkins, pork and flour,	13 37
Mrs. Hopkins, clothing,	6 00
Peggy M'Pherson, 1 blanket,	5 00
Polly Gilliland, 1 do.	5 00
William Huggins, sen. 1 barrel pork,	7 00
John Gilliland, 100 lb. bacon,	6 25
Other individuals, in wheat, flour, meal and bread,	83 92
Pork, bacon, and dried beef,	8 75
Clothing, \$54.85; cheese and dried fruit, \$3.17,	58 02
Wooden furniture, iron ware and nails,	12 63
Humphrey & Campbell, storage and drayage of the Ripley col- lections,	15 00
<i>St. Clairsville</i> , Belmont Co. Thomas Marquis, 1 bl. pork, 1 do. bacon,	16 00
William V. Marquis, 20 bushels wheat,	8 00
Other individuals, wheat and flour,	22 75
Clothing and barrels,	7 50
<i>Waterford</i> , Washington Co. Benjamin Dana, 1 bl. flour, 1 do. vinegar,	8 00
Other individuals, in flour and cheese,	12 16
A book, and other articles,	4 12
<i>Wesley</i> , Washington Co. Several individuals, in wheat and flour,	14 37
<i>West Union</i> , Adams Co. Congregation of West Union, James Baird, a bundle of clothes,	5 00
Other individuals, in flour, bacon, clothing, &c.	19 25
<i>Zanesville</i> , Muskingum Co. Articles of clothing,	18 75
3 bls. flour, \$8.25, pork, \$3.50,	11 75
84 lbs. bacon, \$5.87, 1 bl. potatoes, \$1.50,	7 37
Mrs. Edith Dillon, 1 keg lard,	5 00
Lard from two individuals,	4 00
Cheese, \$2.59, 1 ream of letter paper, \$4.75,	7 34
Other small articles,	5 37
Peter Mills, 1 box glass,	13 00
James Culbertson, 1 side soal leather,	5 00

FROM INDIANA.

Evansville. A friend, a pair of shoes, to Mr. Joel Wood.

Places unknown, or purposely concealed.

A box left at Mr. Armstrong's without any description.

A box, containing bed clothes to a small amount.

Several articles were committed to the Rev. William Potter, for Brain-
erd, the donors of which were not particularly specified.

From an assistant missionary, toward the expenses of his outfit, on his
departure for his station at Elliot, articles purchased for cash,

\$96 68

APPENDIX, A.

(See page 25)

Schedule of the books and tracts printed by the missionaries at Bombay, previous to July, 1820; with the number of copies remaining on hand.

		<i>Edition.</i>	<i>On hand.</i>
1817.			
April.	Scripture Tract, 8 pages, 8vo.	-	1,500
Oct.	Gospel of Matthew, 88 pages, 8vo.	-	1,500
1818.			
Jan.	The Heavenly Way, a tract, 16 pages, 8vo.	-	1,000
March.	Acts of the Apostles, 89 pages, 8vo.	-	1,500 400
April.	School book, 64 pages, 16mo.	-	1,500
May.	Scripture History, no. 1st, 16 pages, 8vo.	-	1,500
June.	Heavenly Way, 2d edition,	-	1,000
Aug.	Mahratta Numerical Tables, 48 pages, 16mo.	3,000	2,000
Dec.	An English and Mahratta book, 167 pages, 8vo.	600	200
1819.			
March.	The love of Christ to Sinners, a tract, 8 pages, 16mo.	300	
	Christ's Sermon on the mount,	-	1,000
April.	Gospel of Matthew, for the Bombay Bible Society,	1,000	
	Catechism, 8 pages, 16mo.	-	1,000
May.	Heavenly Way, 3d edition,	-	1,000 20
	Elements of Geography, Astronomy, &c. 28 pages,		
	12mo.	-	1,000 300
June.	Genesis, 135 pages, 8vo.	-	1,000 500
Sept.	The love of Christ to Sinners, 2d edition,	-	1,000 100
	Catechism, 2d edition,	-	1,000 80
Nov.	Gospel of John, 68 pages,	-	600 100
Dec.	School book, 2d edition,	-	2,000 700
1820.			
Jan.	Mahratta Hymn book, 16 pages, 16mo.	-	2,000 600
May.	Short Epistles, from James to Jude, inclusive,		
	39 pages, 8vo.	-	600 500
		27,100	5,900

It appears, from the foregoing schedule, that the number of books and tracts disposed of, during two years and a half, is somewhat more than 21,000.

APPENDIX, B.

(See page 35.)

First Memorial of the American Missionaries in Ceylon, to the Lieutenant Governor of the Island, in behalf of Mr. Garrett.

To the Hon. Sir Edward Barnes, Knight, Commander of the Bath, Lieutenant Governor of Ceylon, &c. &c.

The undersigned, the American missionaries in the District of Jaffna, humbly beg leave to show:—

Whereas Mr. James Garrett, a native citizen of the United States of America, recently arrived to join our mission in this district, under the patronage of the American Board of Commissioners for Foreign Missions, in the capacity of a printer, having been duly reported to the Chief Secretary of government, has received an official order requiring him to leave the island within three months, which removal would very seriously injure the mission, to which they are attached, and consequently affect the interests of education, morality, and religion, among the native inhabitants:

Confiding in the enlightened, liberal, and truly Christian policy, which so evidently guides the councils of His Majesty's government, as well as in the generous patronage, which the government of this colony has always given to missionary operations; and encouraged by the well known interest, which the Hon. the Lieutenant Governor is pleased to take in all those measures, which are calculated to meliorate the condition of the native character, especially his vigilant attention to the system of school education:

Therefore, they humbly submit to the Hon. the Lieut. Governor, the following considerations, whether the order of government for the department of Mr. James Garrett, may not properly be rescinded; or at least so far modified, as to permit the temporary stay of Mr. Garrett on the island; until the result of an application to Lord Bathurst, for leave of residence, may be known.

They would solicit the attention of His Honor, the Lieut. Governor, particularly to the inoffensive nature of the mission, to which Mr. Garrett desires to attach himself. It cannot, they trust, be considered as having *any political features*. The members composing it, not less from inclination, than from duty, feel themselves bound to comply strictly with the following clause, in their instructions from the society, which sent them to this country, viz.—“Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be, and from all intermeddling with political concerns. You will sacredly remember who hath said, ‘render unto Cesar the things that are Cesar’s, and unto God the things that are God’s. Render therefore unto all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor is due. Submit yourself to every ordinance of men for the Lord’s sake.’”

Should there any unhappy differences ever occur, between the government of the country, which gave them birth, and that, under which they have chosen to take up their abode for life, they could not, without a full dereliction of every honest, every manly principle, and an entire departure from the instructions of their society, do any thing to injure the government, which so kindly affords

them protection. They beg leave distinctly to state, that they have come hither for the sole purpose of advancing the interest of a kingdom, which is "not of this world," and they deprecate the thought, of ever so far forgetting its high concerns, as to entangle themselves with the affairs of a temporal kingdom; and they would further say, that in all their communications with their patrons at home, they most carefully avoid giving any information, respecting the political transactions of this Colony. The truth of this does not rest on their own assertion, as their communications are published and open to inspection, not only in America, but in England and Ceylon. These things are not done in a corner; and as the members of this mission have most conscientiously endeavored to be harmless, and without rebuke, they have much satisfaction in having the full testimony of His Excellency Gov. Brownrigg, to the inoffensive nature of their mission, and to the beneficial effects of their labors among this people.

In a communication from Government, date Dec. 27th, 1819, His Excellency, the Governor, was pleased to say, that "he very fully appreciated the advantages, which have been and may be expected to accrue to the morals and education of the inhabitants of the Jaffna district, from the zealous efforts of the American missionaries, and that he had no hesitation in permitting the gentlemen (then) recently arrived, to reside, and establish schools in such parts of the district as they might wish." His Excellency likewise did them the honor to add, that he had particularly noticed their orderly behavior, and zealous exertions in "giving the native inhabitants the benefits of education." This testimony is the more gratifying to them, as it is a proof, that they have not, in the opinion of government, betrayed the trust reposed in them by His Excellency, and warmly seconded by several gentlemen, both in the civil and ecclesiastical service; and particularly, His Majesty's late Chief Justice in this Island, Sir Alexander Johnson; the venerable Archdeacon of Colombo, and the Rev. Mr. Bisset, in not only granting them, though foreigners, free permission to establish themselves in any part of the island, but in particularly recommending them to settle, and granting them many facilities for settling in the district of Jaffna. While a part of their number were deliberating on the expediency of leaving Ceylon, and entering another missionary field, they were strongly solicited to remain and establish themselves in this district. The condescension, kindness, and advice, which they received from those distinguished individuals, will ever be held by them in grateful remembrance. As the mission was commenced with the entire approbation of government, they were most happy to learn, that they continued to enjoy its confidence; for it would have been extremely painful to find, that by any means, however inadvertently, they had forfeited the trust so generously reposed in them.

They beg leave, also, to refer the Hon. the Lieut. Governor, for testimony respecting their character, and labors, to W. H. Hooper, Esq. Collector of Jaffna, now resident in Colombo. They refer to that gentleman with pleasure, as he has long been Collector of this District, and has had not only the opportunity of personal acquaintance with them, but also of witnessing their behavior, and the tendency of their efforts to enlighten this people.

The American missionaries, therefore, beg leave to state, in few words, the extent of their missionary operations in Jaffna. These were commenced in the fall of 1816, by repairing the government church buildings in the two parishes of Tillipally, and Batticotta, then in a state of rapid decay. At these stations, and in adjoining parishes, they eagerly commenced the establishment of native free schools, and of charity boarding schools. Of the former, they have now

under their superintendence 19, in which are 760 boys. In the latter are 82 children, who are taught the common Tamul studies, Reading, Writing, English Grammar, Geography, and Arithmetic. The children, generally, are orphans, or taken from poor families, and given to us by the free consent of their parents or relations. They are fed, clothed, and educated, at the expense of the mission. A few of them have already obtained so much knowledge of the English language, as to be useful to them, and to others, as interpreters; and many of these will be qualified to act as interpreters in the District Courts, or in other similar situations. In some instances, these boys have given very decided evidence of being influenced by Christian principles. In the native free schools, moral and religious instruction is given; and on the Sabbath divine service is regularly performed, at each station. They are happy to state, that considerable improvement in the morals and general appearance of the children, is already visible.

During the present year, there has been an addition to the members of the mission, which has induced them, by the permission of government, to occupy two other stations, viz. Oodooville, and Pandeteripo, so that they now occupy four stations in this district.

To facilitate the means of instruction, both in the schools, and among the people, it was, from the first, an object of earnest desire, to have a printing establishment connected with the mission. This was accordingly contemplated, in their application to government for leave to occupy the above mentioned parishes; and permission to set up a printing press was obtained.

By an official communication, bearing date June 18th, 1816, in answer to a request made by the American missionaries, then in Columbo, for permission to reside in the province of Jaffna to preach the Gospel, open schools, and establish a printing press, they had the honor to be informed, that

“His Excellency, impressed with the conviction, that the labors of these gentlemen will tend to the religious and moral improvement of the people, and that no improper use will be made of the printing press, which must be considered as subject to the censorship of government, is pleased to comply with the several requests made.”

Several circumstances have conspired to delay the establishment of a press; but relying on the liberty given them by government, they recommended to their patrons at home, that they should send them a printer, and other things necessary for a printing establishment. Accordingly, in the year 1818, they received from America a font of English types. They also procured a font of Tamul types, the same year, from Calcutta, both of which were, by the kindness of government, received by them free of duty. In 1819, their patrons sent a printing press, also, which, from some cause unknown to us, has never arrived in the island. Relying on the same permission of government, their patrons have now sent out Mr. Garrett, in the capacity of a printer.

APPENDIX, C.

Close of the Memorial.

In view of these facts and observations, it is hoped, that this mission will not only be considered harmless in its operations, but as calculated to promote the best interests of this colony; and that the operations of the press under the re-

strictions made in the grant of the government, will, besides being innocent, greatly promote the high and holy cause to which it would be exclusively devoted. It is hoped, moreover, that as Mr. Garrett has with great expense been sent hither, on the encouragement given by the acting authorities of the colony, and in consequence of the permission of government above mentioned, to establish a printing press, it may be thought advisable by government to grant him the indulgence of remaining in connexion with this mission, at least, until the pleasure of His Majesty's government may be known.

The Hon. the Lieut. Gov. is pleased to say, that he does not deem it proper to allow any increase of the number of the "American mission in Ceylon." It will appear by the following extracts from the last communication, which they received, from the Secretary of their society, which was forwarded by Mr. Garrett, that no addition to the number of missionaries at present in this district, is contemplated for a number of years to come. "As other fields are opening, and calls for attention to them are pressing, you will be content, though no more should be sent to your help, for a considerable length of time. Indeed, I think it important, that your minds should be settled in this contentment, for the present, and your arrangements be made only for your present number." Nor do they contemplate establishing a mission in any other district of the island. The present prospect is, that their number will be diminished by death, rather than increased by any addition from their native country.

The undersigned, the American missionaries, in making this appeal, are much encouraged by the hope, that their former "orderly behavior" will be considered as some pledge, that they will not hereafter betray the confidence reposed in them; and they have much pleasure in the belief, that the Hon. the Lieut. Governor, actuated by the enlarged policy and generous spirit of the noble advocates in Parliament of Christianity in the East, and of His Majesty's government, which recognizes as a duty the introduction of useful knowledge, and of religious and moral improvement among the inhabitants of the British dominions in India, will overlook, in his patronage of a cause, where all distinctions of country are lost, the difference of native and adopted subjects; and will not without reluctance, shut the ports of this island, so long free of access to the teachers of our divine religion, against a Christian missionary, though a foreigner.

APPENDIX, D.

(See page 36.)

The answer to the preceding Memorial.

Chief Secretary's Office, Colombo, Sept. 22d, 1820.

Gentlemen,

1st. I have the honor to acknowledge the receipt of your memorial transmitted to government, through the Honorable and Venerable Dr. Twistleton, respecting the individual, who has recently arrived from the United States, in the capacity of printer to the American mission at Jaffnapatam.

2ndly. I am in reply directed distinctly to inform you, that from his first arrival in Ceylon, the Lieutenant Governor felt extremely averse to the admission of any foreign missionaries into the island; and although he has hitherto consented to extend to you a continuance of the privileges you enjoyed under

his predecessor, yet in so doing, he was solely actuated by delicacy towards Sir Robert Brownrigg, and a reluctance to alter the arrangements, which he had thought proper to make in regard to your settlement in Ceylon.

3rdly. Conscious, however, that His Majesty's Government is making very laudable efforts for the inculcation of Christianity throughout the British Colonies, and that those efforts are as zealously directed towards the natives of this island, as to those of any other heathen nation, under the protection of the Crown, the Lieutenant Governor does not see the necessity, nor does he conceive himself justified in seeking for, or encouraging the assistance of any foreign aid whatsoever, in carrying on the great moral object in view.

4thly. The means we possess in our own country, for the conversion of our heathen subjects to Christianity are, in the Lieutenant Governor's opinion, fully adequate to all purposes, and when he considers the vast and extensive regions of the American continent, many of the populous tribes of which are to this hour, in all the darkness of heathen barbarism, he cannot but think, that your pious labors might be far more advantageously exerted in their cause, than in that of a people, already subsisting under a Christian government, who feel that their moral interests are an object of constant care, and that is at this moment most anxiously engaged in the important task of inculcating a knowledge of the Christian faith among them, on the most enlightened and liberal plan.

5thly. If the present establishment of English Church missionaries (and such are the only missionaries he would wish to see employed in this Island,) are proved to be insufficient, in point of numbers, the Lieutenant Governor is persuaded, that "time" will have the salutary effect of ultimately removing this difficulty, especially as the Wesleyan missionaries are rapidly increasing, and to whom, next to the regularly ordained missionaries of the church of England, the Lieutenant Governor would prefer committing the task of converting the natives of Ceylon to Christianity, rather than have recourse to foreign aid for that purpose.

6thly. Under these circumstances, and with these feelings to guide him, the Lieutenant Governor, commands me to signify to you his final decision upon this point, namely, that while he regrets the necessity, which forces him to act in opposition to your prayers, he nevertheless feels himself compelled to adhere to the resolution in regard to Mr. Garrett, and trusts, that you will lose no time, in making the necessary arrangements for that person's departure from Ceylon, within the term limited.

I have the honor to be, gentlemen,

Your most obedient servant,

(Signed.) WM. GRANVILLE,

Dep. Sec. to Gov.

To the gentlemen of the American
Mission, residing at Jaffnapatam.

(Signed.) Ex'd. JOHN DE WAAS.

APPENDIX, E.

(See page 56.)

*Second Memorial of the American missionaries in Ceylon, to the Lieutenant Governor of the Island.**To the Honorable Sir Edward Barnes, Major General, Knight, Commander of the Bath, Lieutenant Governor of the Island of Ceylon.*

THE undersigned, the American missionaries, have the honor to acknowledge the receipt of the official answer of government to their memorial respecting the settlement of Mr. James Garrett in connexion with them, and while they cannot but regret, that the Honorable the Lieutenant Governor, should deem it necessary to adopt a plan of policy, which must very seriously affect the mission, to which they are attached, they have still every disposition to make promptly, all practicable arrangements for the early departure of Mr. Garrett, in compliance with the order.

As, however, no passage for the United States can be obtained at any port nearer than Calcutta; and as, during the rainy season, which is now at hand, it is almost impossible to proceed to that port, by water, on account of the opposing monsoon, or by land in consequence of heavy rains;—not to say that the necessary preparation for so long a voyage must require some time;—they beg leave to claim the indulgence of the Honorable the Lieutenant Governor, while they humbly request, that the time limited for the departure of Mr. Garrett, may be prolonged, at least two months, until the rains be somewhat abated, and a conveyance to the neighboring continent be made more easy. In asking this favor, they hope not to be thought presumptuous, as it cannot, they think, affect the “final decision,” which the Honorable the Lieutenant Governor has been pleased to make, with regard to the ultimate departure of Mr. Garrett; and inasmuch as the temporary residence, in a private capacity, of any subject of a friendly power, is not only allowed, but often for trade, and other purposes, encouraged, by the government of every Christian nation.

The undersigned, the American Missionaries, hope, likewise, to be excused, while, in consequence of their earnest desire to have the full approbation of government to their object, they beg leave to state to the Honorable the Lieutenant Governor, (without any reference to the subject of their memorial, which they consider as finally disposed of,) the principles upon which this mission was established and has been supported. They feel bound to do this, not only in justice to themselves, but to their worthy patrons in America and Ceylon. If these principles are not defensible, then a mistaken desire to do good has influenced both them and their patrons, an injudicious policy has induced the government to give them continuance, and the mission ought to be abandoned.

They are not altogether surprised to learn, that in the opinion of the Honorable the Lieutenant Governor, their labors might be more profitably employed among the heathen tribes of the American continent, as this is an opinion not unfrequently advanced. Those who judge in this manner, do not, however, commonly reflect, that the Aborigines of North America, (for to no others in America can the missionary have safe access,) are few in number and scattered over a vast forest;—that they speak more than fifty different and difficult tongues,

and have no written language;—that they live by the chase, and pursue a wandering life, which renders it almost impossible to bring them under the influence of Christian instruction. Without adverting to the other particulars;—that their population is thin and scattered, may be understood, when it is known, that within the extensive limits of the United States, including all the new and large territories west of the Mississippi, some of which are almost without a white inhabitant, the whole number of Indians, by the best calculations, is but 175,000; or something less than the commonly allowed population of the Jaffna district; and that, while this district may almost be compassed by a traveller in one day, that part of the United States, occupied by the Indians, is more than 6,000 miles in circumference; and if we stretch across the Continent, including an individual Indian territory larger than British India, we increase the population but 80,000; so that, in an extent of country larger than all Europe, there is little more than one fourth as many native inhabitants, as in the single town of Calcutta. This circumstance, that one may find a million of natives in Asia, to a thousand in America, is thought to be no small reason, for preferring the former for extensive missionary operations.

The undersigned are however happy to adopt the sentiments of the Honorable the Lieutenant Governor, with regard to the importance of great efforts to communicate the blessings of civilization and Christianity to the numerous tribes on the American continent and they do feel, that much guilt attaches to American Christians for their remissness in this great work. But they have much pleasure in stating, that efforts are now making for this object as great, according to the population of these tribes, as are made in almost any part of the world; and greater in proportion of forty to one, than are made at this moment, in British India. In addition to what is done by several other societies, that society alone, which supports the mission in Ceylon, has already four considerable establishments for instructing the Indians, not only in literature and religion, but in husbandry, and the mechanic arts. Connected with these establishments, are no less than seven ordained missionaries, besides various assistants; and what is very unusual, they are liberally patronized by the American government. If we extend our views still further, and embrace not only the whole western continent, but all its islands, we shall find, that America, with about one sixteenth part of the heathen population of the globe, has within its limits, including the Wesleyan and Moravian missionaries in the West Indies, and the Moravians in Greenland and Labrador, more than one half the missionaries in the world. It has, therefore, in view of the peculiar difficulties which missions have to contend with in America, and the disproportion of its heathen population to that of some other parts of the world, been deemed proper, by some benevolent societies in the United States, to extend their efforts abroad. Establishments have consequently been made in the Burman empire, in this Island, and at Bombay. A large mission has lately been fitted out for the Sandwich Islands, and some missionaries have been sent to Palestine. The British possessions in the East have been thought peculiarly eligible for missionary stations; for though their native subjects are not in “all the darkness of heathen barbarism,” “and though they are already subsisting under a Christian government, who feel that their moral interest is a subject of its constant care,” yet they still are heathens, and need to be instructed in Christianity. These circumstances have been considered, as affording so many facilities, and powerful reasons for the introduction of missionaries among them. Indeed, as few countries under independent heathen governments, are at all accessible to missionaries, it

is matter of devout acknowledgment to the Great Disposer of events, that a Protestant Christian power has extended its empire so far, as to open the door for the introduction of Christian light and knowledge to many millions, on whom the day spring from on high hath not yet dawned.

The reasons more particularly, which led to the establishment of the American mission in Ceylon, were the small number of missionaries on the island, at the time the mission was formed, and the friendly disposition of government. At the time the American missionaries arrived, there were but five Wesleyan missionaries on the Island—one Baptist missionary, and not one of the present number of missionaries of the established church. Indeed there were then but two, regularly ordained missionaries of the church of England, on this side the Cape of Good Hope; though the undersigned are happy to know, that their number has since very much increased. The friendly disposition of government was particularly manifest, in the very kind invitation given to the Rev. Mr. Newell, (an American missionary now settled at Bombay, who visited the island before the present mission was formed,) not only by several of the most respectable gentlemen in the ecclesiastical and civil service, but by His Excellency himself, to take up his residence on the island. As Mr. Newell did not remain, he represented these things to his patrons, that others might be sent out. Among the particulars, in his communications, he stated, that, "His Excellency Governor Brownrigg has been pleased to say, that he is authorized by the *Secretary of state for the Colonies*, to encourage the efforts of *all respectable ministers*." It was very much in consequence of this encouragement, that the mission to Ceylon was undertaken; and it is in view of considerations similar to the above mentioned, that it continues to be supported.

While therefore the undersigned, the American missionaries, do most sincerely rejoice, in the adequateness of the means possessed by Great Britain, for the conversion of their heathen subjects to Christianity, and while they are truly thankful that these means, are not only, by benevolent individuals and societies, but by His Majesty's government, brought into so general and successful operation; and while they witness, with peculiar pleasure, the generous and extensive efforts of the Church Missionary Society, and other bodies of Christians in the established church, they cannot but think, that so long as most parts of the world are inaccessible to missionaries, the disproportion is so great between the labor of instructing the few thousands which may fall more properly to the share of the American Christians, and the many millions under the protection of the Crown, as to render it proper for the former to offer a helping hand in a work, where all distinctions of sect and country are merged in the heavenly desire of doing good. They adopt the sentiment the more readily, as they find it constantly avowed by all those noble men, who take so distinguished a part in the grand operations of the British and Foreign Bible Society, whose very name implies, that its operations are not confined to one country.

They are aware that some objections may be made against them, on account of their not having received Episcopal ordination; but as they have all passed through a course of Collegiate education, in literature, science, and theology; and as they have been ordained according to the custom of the churches to which they belong, they would hope, that no great weight might be attached to this objection; especially as the greatest proportion of the missionaries employed both by the Church Missionary Society, and by the Society for propagating Christian Knowledge, supported almost exclusively by members of the Establishment, are not only foreigners, but such as have not received regular ordination in the Episcopal church. If, however, the present number of missionaries

from the established church were adequate, (as the Honorable the Lieutenant Governor seems to think they may not be,) the undersigned would feel the propriety of employing no other; but since to give even the native subjects of His Majesty in India the same advantages for religious instruction, as are enjoyed by the inhabitants of England, and no greater, would require not less than 30,000 missionaries, or nearly five times the number of regularly ordained clergymen in England and Wales, they would express their fears, that much time must elapse, and many generations must go down to the grave, before an adequate supply of such missionaries can be obtained; and they would hope, that however they may fall below those, with whom they do not pretend to compare, they may be allowed the privilege of being humble coadjutors in a work, which is very dear to their hearts.

With the anxious desire that these views and sentiments may meet the approbation of the Honorable the Lieutenant Governor; and that he may so far admit the propriety of the principles, which led to the establishment of this mission, as not to withdraw the patronage, which he has hitherto so kindly continued; and that he may see fit to grant their petition for prolonging the time before Mr. Garrett's departure, the undersigned would beg leave to assure His Honor of their warmest wishes for his personal happiness, and their continued prayers for his prosperity in every effort for the good of His Majesty's subjects in this Colony.

They have the honor to subscribe themselves, with sentiments of the highest respect to the Honorable the Lieutenant Governor,

His most obedient and most humble servants,

J. RICHARDS,
B. C. MEIGS,
D. POOR,
M. WINSLOW,
L. SPAULDING,
J. SCUDDER.

APPENDIX, F.

(See page 39.)

A view of the station at Tillipally, in Ceylon; drawn up by Mr. Poor, about the close of October, 1820.

AGREEABLY to the instructions of the Prudential Committee, it has been my practice hitherto to send you, as opportunity has permitted, some extracts from my journal; from which you have learnt the principal occurrences at this station, and the manner in which my time, from week to week, is employed. My last journal was closed sometime in February last. As my health was feeble at that time, I omitted to send a duplicate of it, but trust that the copy which was sent, was duly received. From that journal, as well as from a joint letter sent a short time previously, you have been made acquainted with the serious embarrassments, arising from various causes, under which our mission had been laboring, and with the elevation of our hopes, and the cheering prospects, that opened before us, in consequence of the intelligence, that four new missionaries and their partners, destined to our assistance, had arrived in India. Though no one of

this interesting company was personally known to any of us, we were ready to hail them as beloved companions and friends, and bid them "God speed." Merely the circumstance of their coming hither, was sufficient proof, that their views and feelings were in unison with our own, relative to the command of our risen Savior, and to the spiritual necessities of the heathen;—a sufficient proof, that they were prepared to co-operate with us, in the labor of love already commenced among this people; and to bear with us the burden and heat of the day. We know that they were sharers in the affections, prayers and sympathies of those friends of Zion, who are most dear to us; those very friends, who a few years ago animated and quickened us, in our preparations for our mission, consecrated us to the sacred work, commended us to the grace of God, have hitherto followed us with their prayers and kind wishes, and finally, have given us evidence of their affectionate remembrance of us, and of their continued interest in the welfare of our mission, by sending to our assistance, even a larger number than we had reason to expect.

As you have been made acquainted, by our journals frequently sent from this station, with the routine of my duties here, I have thought that instead of sending you another journal, it would be preferable to state briefly the principal occurrences of the last six or eight months past, and give a general view of the station at the present time.

In my last journal, I informed you of brother and sister Scudder's arrival at Tillipally, of the great joy that event occasioned, and of the new aspect it gave to the affairs of the station. As but one brother came from Trincomalee by land, at the time of their arrival, we could but notice the kind providence of God, in sending brother Scudder. At that time both brother Richards and myself were in great need of medical assistance; and soon after, before the other brethren arrived, brother Meigs was severely seized with pulmonary complaints; and his restoration to health, so far as human exertions are concerned, is much to be attributed to the energetic means that were immediately used, by brother Scudder. Situated as we are, at a distance from Europeans, and from medical assistance, the Committee will be fully aware, that a physician is highly important as it regards the welfare of our families. But the physician's sphere of usefulness among the natives, is still more extensive. You have already had much evidence that the practice of physic and surgery, is an important auxiliary to the missionary, in his exertions to publish the Gospel. Since the arrival of Dr. Scudder, the number of persons, who have daily resorted to this station for medical assistance, has awakened in our minds the mournful recollection of those days of joy and gladness, in which "my true yoke-fellow," the beloved Warren, in the spirit of his Master, exerted himself with efficiency and success to alleviate the distress of the sick, and to win their attention to the great object of our mission. As applicants for medicine have a feeling of dependence on our charity, and a conviction of our readiness to assist them, they are in a favorable state of mind to listen to the instruction, that is given them concerning their spiritual maladies, and the great Physician of their souls. Thus many persons, especially those from a distance, are brought within the sound of the Gospel, who otherwise would doubtless live and die without hearing of the Savior's name. The usefulness of a physician is not confined to those, who receive immediate assistance at his hands. Every case, in which a person is benefitted by medicine, is, in the view of the people, a proof of the sincerity of our professions, and of the salutary influence of our holy religion. The practice of medicine in this country is attended with many difficulties and discouragements, which proceed

from the poverty and ignorance, prejudice and idolatrous practice of the heathen. The following case will in some degree illustrate the subject. In June last, a young man, who has been almost constantly in our service as a day laborer, for three years past, was violently seized with a fever. When brother Scudder was called to see him, it was necessary, that he should be bled. But the mother of the patient, a widow, endeavored, in a very boisterous and outrageous manner, to prevent it, saying that it would occasion his death. He was bled, however, and for several days took medicine from us. But as his fever continued for some days, his friends were dissatisfied with brother Scudder's attendance, called in a native doctor, and made special offerings at the temple. The patient soon after died; and it is now believed by his mother, and other friends, that a devil entered at the incision made in the patient's arm, and was the cause of his death. The person here mentioned had heard much of the Christian religion, and appeared to have a general conviction of its truth. During his sickness, he confessed that he had broken the commands of God, and needed a Savior. A day or two before his death, while he lay apparently in a senseless state, his younger brother, who had been taught in the school at the station, repeated to him a part of Christ's sermon on the mount. To the astonishment of all present, the man roused up, and in an expressive manner manifested a wish to hear more, but his friends would not permit it.

The successful treatment of surgical cases, makes a very extensive and favorable impression on the minds of the people. A considerable number of such cases have been attended to. Three persons, within a few days, were brought here, with broken legs. One of them fell from a palmira tree; another was injured in a well. The case of the third is deserving of particular notice. At a short distance from this, a number of persons were assembled in a small temple built in honor of a devil called Verepertrun. While engaged in hearing stories, relative to that demon, a palmira tree was blown upon the temple, and broke the leg of one man, and the back of another. The former was brought to our bungalow; to the other Dr. Scudder attended, at the house of one of his friends. The cause assigned by the people for this sad accident is, that they had neglected to put a new roof on the temple, when it was needed. It has since been covered anew. We have most melancholy evidence, that this people is closely held in bondage to the devil. One striking proof of this is, that they resolutely reject and despise the Son of God, who was manifested to destroy the works of the devil, and to deliver them, who are held captive by him.

George Koch, a young man from Jaffnapatam, who was taken to assist brother Warren in the hospital, resided with us one or two years, after brother Warren's decease, with the expectation that another physician would be sent, with whom he might resume the study of medicine. We instructed him in such branches of English study, as we thought would contribute to his usefulness, in the event of his being more permanently connected with the mission. As it was very doubtful whether another physician would be sent to us, and as we did not feel justified in incurring any longer the expense of his board, he left us a few months previously to the arrival of our brethren, and had obtained a situation under government. Immediately on the arrival of Dr. Scudder, he was induced to leave the government service and resume his medical studies. The important aid, which he now renders to the mission, is an ample reward for all his board and instruction, when we were in no particular need of his assistance. He now acts as an interpreter, and as an assistant in other respects to Dr. Scudder, in his capacity as a physician. We consider it an object of no small impor-

tance, that there should be a native physician, properly educated, among the people. In reference to this object, we have selected a boy of good promise, who has been a member of the boarding school here about two years. To this boy Dr. Scudder has given the name of Whelpley. He now spends a part of his time in taking care of the sick, and in doing those things, which are adapted to his age and acquirements.

On the 17th of June, brother and sister Spaulding, who had resided at this station from the time of their arrival at Jaffna, removed to the parish of Oodoo-ville, which is about four and a half miles south of Tillipally. On the 22d of July, brother and sister Scudder removed to the parish of Pandeteripo, which is about four and a half miles west of Tillipally. In each of those parishes, near the ruins of the old church buildings, I had established a school, and often spoke to the people the words of life. Whenever I visited these parishes, the ruinous state of the churches, and houses attached to them, which might be occupied most advantageously to the missionary cause, furnished me with subjects of painful reflection. I can now greatly rejoice in the prospect, that those waste places will be fully rebuilt, and that both the rising and risen generation in the adjacent villages, will enjoy favorable opportunities for obtaining the bread and water of life.

On the 24th of July, brother and sister Woodward removed from Batticotta to this place, with the expectation of proceeding to a new station, as soon as circumstances will permit. As the reasons which led to Dr. Scudder's removal from Tillipally, and to brother Woodward's removal from Batticotta, have been given at length in a joint letter of the brethren, it is unnecessary to repeat them here. Mr. Garrett, who arrived on the 11th of August, resides at this station, and is employed in the study of the Tamul language. The brethren and sisters, who, at different times, have resided here, have assisted in instructing the school at this station; though their principal employment has been the study of the language.

Charity Boarding Schools for native Boys.

When Dr. Scudder arrived in December last, twenty seven boys were supported at this station. Of these, eight had received names from us, five of which had been assigned by friends of the mission, to children supported in my family. From letters received by Dr. Scudder, I learnt that seven other names had been appropriated to children under my care. Of the 27 boys, 12 remained, to whom no names had been given. As Dr. Scudder brought out sixteen names assigned to children to be under his care, it was thought best to give the remaining boys to him, and to receive into the school a sufficient number of others, for all the names, that we supposed had been appropriated to this station. From some numbers of the Panoplist which reached us in March, and from letters received by Mr. Garrett, we learnt that provision had been made for the support of seven other boys in my family. From the many who applied for admission, seven were immediately selected and received into the school.

Of the sixteen boys received by Dr. Scudder, one left the school, being unworthy of support, and another died. The boy who died, was the child mentioned in the public letter of November last; who was received into the school after the third application, at a time when the state of our funds forbid our increasing the number of boys. As he had been much exposed to want and suffering, he was sick when we received him, and the means used for restoring him to health were ineffectual. It is thus that many around us, being neglected

by those "whose tender mercies are cruel," early sink into the grave. "And is there none to deliver the poor when they cry, and the fatherless, and him that has none to help?" We surely have special cause for thanksgiving to God, that many in our beloved country *have* heard and pitied; and we have pleasing evidence before us, that the blessing of many children, who have been saved from temporal misery, and have opportunity afforded them to learn the way of escape from endless ruin, will come on their benefactors. Yet much remains to be done. Indigent children are constantly applying for assistance, but are rejected, because no provision is made for their support.

When Dr. Scudder removed to Pandeteripo, five of the boys, who had been given to him, some of whom had lived here nearly two years, were unwilling to leave the station. As they had been, by a written agreement, committed to my care, and as their parents were unwilling they should go to Pandeteripo, no compulsion was used; consequently they remained here. Of the sixteen boys, whom Dr. Scudder had taken, nine only accompanied him to his station.

About three months ago, two boys, who were received into the school, at the age of fourteen or fifteen years, were dismissed. They had acquired considerable knowledge of the Christian religion, were able to read and write with propriety, and had some knowledge of the first rules of Arithmetic. One of them was dismissed at his father's request, and the other, I advised to leave the school. Both of them are able to get their living by labor. Another boy, who was in the school a year and a half, has lately been taken to serve in the family. He can read and write his own language, and now attends school a part of the time.

At present, there are in the boarding school twenty-five boys. Indorsed is a list of their names, casts, and probable ages; of the persons by whom they are supported, and of the year in which they were received into the school.

In the list, I have mentioned the *probable* ages of the boys, for there are but few persons around us, either old or young, who know precisely their own age. Most of the boys in the school are quite young. To such, other circumstances being equal, we give a decided preference. It will be seen, that most of the boys are of the Vellale cast. This is one of the three highest casts in the country, excepting that of the Brahmins. The Vellale, Madepally, and Chitty casts, are considered *nearly* on an equality. They rank in the order, in which I have written them. The Covia is the highest cast of slaves, so high, that those of this cast associate with persons of the high casts at their houses, for the purpose of serving them. Those of the high casts will occasionally eat in the houses of the Covias. The Fisher cast ranks higher than the Covia, but in some respects is less honorable. The Chanda cast ranks lower than the Covia. In our treatment of the boys, we have no regard whatever to the distinction of cast. But although we have succeeded in bringing together children of several different casts, it would be unsafe to attempt to do this, beyond certain limits. Should we at present receive boys from the lower cast, we should be in danger of defeating the object of the school.

In making a selection from the children, who apply for admission, we are influenced by several distinct considerations.

Orphans, and the children of particularly destitute parents, have very strong claims upon us. Such children are generally more easily governed, and are less likely to leave the school before they are properly educated, than others; and we may more confidently expect, that they will hereafter be devoted to the service of the mission.

On the other hand, there are important reasons for taking the sons of rich men, even of headmen, if we could obtain them. Such children, if they be converted to the Christian faith, may become extremely useful to the higher classes of society, and fill important offices under government. We have some regard to the places of residence, to which applicants belong. It is desirable that we should have children from all the parishes and villages around us, that suitable teachers may be prepared for every place. We have much regard to the talents and dispositions of those who are considered permanent members of the school. In view of the various considerations, which have induced us to receive the boys now in the school, it is a favorable circumstance, that, with few exceptions, they are all promising as to talents. Compared with children in our own country, they are, so far as I am able to judge, above mediocrity.

Of the twenty-five boys now in the school, two are on trial; of the twenty-three, who have been received and named, seventeen spend their time in attending to English studies; and the remaining six are employed in learning to read and write Tamul, and in committing to memory catechisms, and other lessons, on moral subjects. Several of them will soon begin to learn English. The boys who learn English, are divided into three classes. To each of these classes belong several boys, who attend the day school. The boarding boys in the first class, are Porter, Woods, Worcester, Putnam, Stewart and Cornelius. These are able to read and spell the English language with a good degree of propriety. They have, as a class, construed into Tamul, Emerson's Doctrinal and Historical Catechisms, and have nearly finished the Gospel of Matthew. They have committed to memory a book of Tamul and English phrases, and are able to interpret English into Tamul on common subjects, especially on subjects of a religious nature. They have repeatedly construed and committed to memory Murray's English Grammar abridged, and are able to parse simple sentences. They are all acquainted with the first five rules of Arithmetic, and some of them with Reduction and the Rule of Three. They are now attending to Cummings' first lessons in Geography, which I have had translated into Tamul. I greatly need a few English copies of this little work, as it is admirably adapted to the capacity of the children in the school. I have now but a single copy, which was sent for the use of my own children.

Jordan Lodge, Niles, and Danvers, belong to the second class. Although in English studies they are in the second class, having entered the school at a later period, they are, especially the two former, superior to most others, in regard to general information, capacity for learning, and promise of usefulness. The boys of the first and second class are learning to write English. The boys of the third class in English are encountering the difficulties of pronunciation, and reading the first tables in Webster's Spelling-book.

In regard to the Tamul studies, I think it an object of primary importance, that all should be able to read and write their own language correctly, and become acquainted with those books, which are held in high repute among the natives. A good knowledge of those branches, which we consider important, would not be, in view of the people, a substitute for a knowledge of the books to which I here refer.

In addition to the advantages enjoyed in common by all the schools at the station, the boys in the boarding school have special opportunities for gaining instruction. They spend their time on the Sabbath, in learning various lessons on religious subjects; and we spend the evening in hearing their lessons, and in giving instructions to them, and to the other members of our household. The

boys in the two first classes, having finished the catechetical course of instruction, have recited with much particularity, the historical parts of the Old Testament, as far as the first book of Samuel. On Tuesday evening we hold a conference meeting with most of the larger boys, who appear to have a concern for the salvation of their souls. The object of this meeting is to bring to view the subjects of personal and practical religion, and to encourage a spirit of free inquiry. At some seasons, these meetings have been peculiarly interesting, and have furnished us with pleasing evidence, that our exertions for their spiritual welfare have not been in vain. I do humbly trust, that from this nursery, there will appear some "trees of righteousness, the planting of the Lord, that He might be glorified." On Wednesday evening, the boys meet at our house to hear the instructions given to the schoolmasters. On Friday evening, the boys give an evening lesson which they learn in the course of the week, when out of school. At this meeting, I make inquiries concerning their conduct and progress in learning, and give such directions as the circumstances of individuals require. It affords me much pleasure to state, that those, who have been longest in the school, and who have the most influence over the other boys, are most exemplary in their conduct, and render me much assistance, in forming the habits of the younger children. For a year or two past, they have been in the habit of coming together at their bungalow, early in the morning, and between eight and nine o'clock in the evening, for social prayer. This practice they adopted of their own accord. Many of them, we have reason to believe, are regular in their attention to secret prayer. It often occurs to us, that should children in any school in our country, manifest the same love for religious conversation, and the same attention to secret and social prayer, and the same regularity in their conduct, that these do, it would hardly be doubted, but that they were influenced by the Spirit of God. But we know that a desire to please us and to gain our favor, may induce these children to go far in their attention to religious things. I speak of them only as hopeful subjects; if they have the root in themselves they will abide.

The boys, when out of school, spend a part of their time either in working in the garden, or in assisting in any work that may be in hand about the building. As the larger boys, by working in the garden and by keeping fowls, have opportunity of gaining something, they voluntarily contribute a part, to the Columbo Bible Society. We encourage them to do this, in order to awaken their attention to what Christians are doing, to send the Gospel to the heathen.

Porter, the eldest boy in the school, has been useful as an interpreter, since the arrival of the brethren Scudder and Spaulding. He now assists in superintending several of the free schools. He has repeatedly requested to be admitted to the ordinance of baptism and the Lord's supper. Though I have some pleasing evidence of his conversion, yet feeling the importance of great caution in the admission of members to the church, I have hitherto omitted to receive him.

From the schedule of names assigned to children, received by Mr. Garrett, I learn that "Ladies in Brunswick, Me." and "an individual in Littleton, N. H." have contributed to the support of two children, to whom they have assigned no names. As no special support has been provided for Leonard Woods and Moses Stuart, I consider Woods supported by the benevolent ladies in Brunswick, and Stuart by the unknown individual in Littleton. I shall be much obliged to that individual, if he, or she will have the goodness to let his name be known, if not to the public, at least to his friends at Tillipally. Woods, though not so serious in his disposition as many others, is second only to Porter in his acquirements.

Stuart, Porter's younger brother, was committed to my care, in an affectionate manner, by his father, just before he died. He will be able, I trust, to give some good account of himself by the time he hears the name of his benefactor. Worcester, who has been often mentioned, continues to be an interesting child to us. He was highly gratified with the two letters received by Mr. Garrett; the one from the Secretary of the society which supports him, and the other from him whose name he bears. He had the latter translated into Tamul, and read it to his parents and friends. On being told that I had two letters for him from America, his first inquiry was, "are they written in Tamul?" The Bible and other books that were sent, he prizes much, and will express his thanks for them, as soon as he can compose and write in English.

Cornelius and Danvers are brothers, who were slaves. The former, who is the eldest, was taken to render small services in the family, soon after we came to Tillipally. But as he manifested much love for his book, and for the sake of it often neglected his business, we thought it best, after the boarding school was opened, to receive him as a member. His love for his book continues, and he makes good progress in his studies. Danvers, a good natured, smiling little boy, attended our day school in the latter part of the year 1817. At the time we opened the boarding school, we offered to take this boy, but his friends were opposed to it. For several months we did not see the child. On inquiry we found, that he had been often beaten by his father for coming here, and was then employed by one of his masters in keeping sheep.

Such was the state of slavery at that time among the natives, that one slave might have fifty masters. Slaves were the property of families, rather than of individuals. When a man needs the assistance of his slaves, he supports them, while in his service, which is often but for a few days. He then dismisses them and they provide for themselves. Some slaves are employed but little by their masters. In the year 1818, His Excellency, Gov. Brownrigg, took measures for having all the slaves in the district divided and registered, so that a slave can have but one master. He also made the very humane regulation, that if any slave, who wished to be freed, would apply to the provincial court, he should be prized by five men, two appointed by the owner of the slave, two by the slave himself, and one by the government; and if the slave should pay the sum at which he was valued, he should be freed. Availing myself of this regulation, I freed Cornelius and Danvers. They were valued, the former at twenty-two, and the latter at eighteen dollars. Ten dollars more were paid for the stamps, on which their certificates of freedom were written. These two boys are very happy, in consequence of obtaining their freedom; and judging from the progress they have already made in their studies, we have reason to believe they will be very useful to our mission. It is at the option of the societies, by whom these children are supported, whether or not, they will pay to the Board, the sum expended for the freedom of these children.

Whelpley, one of the boys given to Dr. Seudder, and J. S. Ropes, are sons of a Roman catholic, who is a widower. This man, in consequence of committing his children to my care, has incurred the displeasure of his priest, and of the catholics in his village. On being sent for by the priest, he refused to appear before him, and has withdrawn from that communion. There are some important reasons for having a few catholic children in the school. The two boys now on trial are sons of one of the headmen of Miletty, who is a catholic. I told him what he must expect from the priest, if he committed his children to my care. He replied, he had a right to do what he pleased with his own.

Niles, who is in the second class, is one of the first in the school in regard to talents, and the evidence which he gives of piety. He has a more inquisitive and independent mind, than any other. The circumstances attending his residence with us, have much interested us in his welfare. Soon after he came here, his father and mother died. On noticing that the boy was much dejected in mind, I took him into my room, conversed and prayed with him, and directed him to learn the words of David, "When my father and my mother forsake me, the Lord will take me up." This conversation appears to have made a lasting impression on his mind. Niles was an only son, and has an only sister who is older than himself. His parents, at their decease, left property to the amount of several hundred dollars. But as this was the property of his mother, he could not by law inherit it. This was a most favorable circumstance, as it affected Niles' continuance with us; for otherwise he would have been obliged to take care of his property. His sister, uncle, and other friends, did much to deter him from living with us, who were strangers; they promised that he should have half of the property, if he would leave us; and they endeavored to make him believe, that his sister would be defrauded of her property, unless he went to her assistance. Niles often told us, that he knew his friends were endeavoring to deceive, and he was afraid, if he should be overcome by them. He would not trust himself in their hands, and when they came to our garden to see him, he was unwilling to converse with them, unless in our presence. For nearly a year he would not go home, unless in company with some of our household, who would be able to protect him. When we inquired of him, why he was unwilling to return to his friends, he replied, that he should there have no opportunity for learning, and would be obliged to return to the heathen religion. It once happened that he went with me to his village, and his friends urged me to permit him to tarry with them that night. I told them I would permit it, if he wished to tarry, and if they would promise to send him home, the next morning. Niles immediately came close to me, and, with much earnestness, said in English, "No, no." These were almost the only English words he knew, at that time. I then told his friends, he could more conveniently visit them at another time. Niles feared they would take him to some distant village, and compel him to remain. For more than a year past, he has visited his friends without fear, and they have ceased to persuade him to leave us. He does not fear to speak to them on the importance of the Christian religion, and to lend books to persons in his village who can read.

On the commencement of the Tamul new year, I gave all the boys permission to visit their friends, as on that occasion parents are very desirous of having all their children with them. At noon, I saw Niles in the garden, and asked him why he did not go to his village. He replied, "To-day they are all engaged in their temples, and if I go they will press me to join with them; but to-morrow they will spend the day in visiting and feasting, and then I will go."

Several interesting circumstances might be related concerning the boys, but at present, I shall only observe, that could the benefactors of the children become minutely acquainted with the subjects of their charity, they would surely rejoice in the opportunity they have of contributing to their support.

Charity Female Boarding School.

We have often had occasion to speak of the difficulties attending the instruction of females, in this country. Such are the views of the people on this subject, that they consider it not only unimportant, but injurious and disgraceful for girls

to learn to read and write. This is almost an insuperable barrier against the success of our exertions to bring them under a course of instruction. The ten or twelve girls mentioned in my last journal, who attended the day school at the station, have left us. While they attended, all of them learnt the catechism, and some of them the alphabet. They now occasionally attend on the Sabbath, and have a respect for us which others have not. Although these have left us for the present, we do not despair of having a day school for girls. As some strong prejudices of the people have been removed, since we came among them, we are encouraged to hope, that others will be.

We found that it is not only difficult to get female children supported and instructed in our school, but that the labor of instructing them, and of watching over their conduct, is much greater, than in the case of boys. Girls, as well as boys, are to be taught to read and write. But they have but little inducement to learn; their feelings are oftentimes very strong against learning; and but a part of their time can be devoted to this object. As it is important that they should be taught house affairs, not only for their own benefit, but with reference to their being made useful in families, which live in the European style; it is necessary that they should be closely connected with our family, in circumstances in which they are constantly tempted to pilfer from us, and which render it necessary that their conduct be carefully inspected. Unless they are taught to resist such temptations, and to put in practice the principles of morality which they learn, we fail of our object in an important point. It is also important, that they attend to that kind of employment, which is considered the appropriate business of females among the natives. It was at first urged as an objection, that though girls might learn many things here, they would not hereafter know how to take care of their own families. This renders it necessary, that they should be taught to pound paddy, (rice,) prepare and cook their own food, and do many other things of this kind, in the native style. Though it is much more difficult for us to have such things done by the girls themselves, than by servants hired for the purpose, the former course is preferable. >

Owing to the prejudices of the people, we find it necessary that the boys and girls under our care, should be kept quite separate, and have little or no intercourse with each other. This renders it necessary that the boarding establishment for girls, should be entirely separate from that of the boys.

In view of the circumstances, here mentioned, and of others which might be stated, we think that many girls cannot profitably be instructed at one station. In consequence of the difficulties we have experienced in attending to this branch of our labor, we should have been almost inclined to relinquish it, were we not deeply convinced, that most important advantages would result to the cause of Christianity among the natives, by raising the female sex to its proper rank in society.

The number of girls received into the boarding school is twelve. One of the eldest, 14 or 15 years of age, has left us to be married. Another we sent away. A third, who was guilty of some improper conduct, when on a visit to her friends, was afraid or ashamed to return. Consequently another, a relation of hers, left the school. We have now eight girls remaining. Of these, three have been with us about two years, the others more than one. They are all learning to read and write. Five daily read in the Testament, three of whom can read fluently. Of these three, two named Susanna Hopkins, and Harriet Newell, are supported, the former by the Education Society, the latter by the Female Juvenile Society of Salem, Mass. They have all committed to memory,

nearly as much as the boys, in proportion to the time they have been in the school. We have lately taken a woman from Jaffna to assist in teaching the girls to knit, spin, make thread, buttons, &c.

They spend the forenoon in some kind of work, and the afternoon in attending to their books.

Some favorable impressions appear to have been made upon the females around us, who have been most frequently visited; but the time of their receiving the truth in the love of it, is, we fear, far distant. Our brightest prospect on this subject, is from what we hope will be the influence of the girls instructed in our family.

Day Schools.

When Dr. Scudder arrived, I had under my superintendence nine day schools. Two of them have been committed to the care of the brethren at Odooville; one to the brethren at Batticotta, which is now under the care of Dr. Scudder at Pandeteripo; and one has been suspended on account of the sickness of the schoolmaster. Four new schools have since been established, in villages near the station. The whole number of boys in these nine schools, at the present time, (Oct. 30th,) is 426. But not more than two thirds, or three fourths of this number, will be found in the schools, at one time.

In stating the number of boys, it should be noticed, that the present season is, in some respects, the most favorable season for their attendance at school. The circumstances, which lead to the establishment of new schools, are various. I have not usually established them, unless in some way solicited by the people. The usual method is, that a man, who wishes to be employed as a schoolmaster, requests his friends to apply to me to establish a school in his village, and to recommend him as a schoolmaster. The person exerts himself to collect boys, and endeavors to shew me that a sufficient number can be obtained. It sometimes happens, that a man who wishes for the job of building a bungalow, will use his influence to have a school established. In two or three cases, it has appeared to be the people, who wished to have their children instructed.

It is frequently the case, that persons employed as schoolmasters, are scarcely able to read, or write on the ola. But as the most of the boys in the school are to begin the Tamul alphabet, it is not indispensably necessary that their teachers should be very learned. The principal service rendered by such masters, at least for several months, is to collect the boys at the school bungalow, during the week, and to bring them to the church on the Sabbath. I depend mainly on those sent from the school at the station, to give instruction, until the masters qualify themselves, in some degree, for their business. If they do this, boys are sent from the station less frequently. All my schoolmasters are heathens. There is a twofold necessity for this. It is impossible to procure Christian instructors, and even if they could be procured, they would not succeed in collecting boys. Most of the children in my schools are brought together, rather by the exertion and influence of the schoolmasters, than by a general desire among the people to have their children instructed by us. A stranger, especially if he were professedly a Christian, could not easily obtain the confidence and good will of the people.

As the natives are now less fearful of my influence among them, than formerly, my method of conducting the schools is in some respects different. In all my schools, even the smallest boys, besides learning the alphabet, spend a part

of their time in committing the catechism to memory. They are taught to repeat this, either by some boys in the school, or by those sent by me from the station. By this practice, which does not interfere with their learning to read, no boys can attend school, even for a month, without committing to memory some of the first principles of morality and religion. Those who are able to read and write on the *ola*, write and commit to memory, as a part of their daily exercises, Watts' minor and larger catechism, Christ's sermon on the mount, and a selection of Scripture passages. In three of my schools, Ostervald's abridgment of the Bible, which I had translated into Tamul, is used, and will be introduced into others, when there are several boys who have gone through the above mentioned course. In the schools conducted according to the custom of the country, reading is not taught as a distinct branch, nor have they any prose compositions in use. The children employ their time in committing to memory poetical compositions of various kinds, which, as they are written in high Tamul, are almost entirely unintelligible to those who learn them. As these lessons are generally written by the schoolmasters, and given to the boys, and as it is the custom for all in school to study aloud, it not unfrequently happens, that boys, who have made much progress in committing lessons to memory, are unable, either to write or read the most simple sentences. A man is considered to have made high attainments in knowledge, when he is able to read and explain the songs, which are sung at weddings, in the temple, and on other special occasions. In order to understand these songs, as the Tamul is a very copious and intricate language, it is necessary to be made acquainted with a large dictionary of synonymous words, poetically arranged, called *Nehundu*. Every boy who attends school, is ambitious to begin this book;—I say to *begin*, for it is very rarely the case, that one finishes it. A boy who is very good at learning, and should devote himself exclusively to the subject, might commit this dictionary to memory in 12 months. In order to reduce what he had learned to practice, it would be necessary to go through with it a second time, carefully attending to the copious explanations of a skilful teacher. Having done this, he would be capable of reading, or rather singing, the Tamul songs, containing the system of their theology, and other books on various subjects, written in high Tamul. I have found but few individuals, within the sphere of my labors, who have committed the whole of the above named dictionary. The schools supported by the natives are very few, and those few are badly attended. The schoolmasters have not sufficient encouragement to devote their time to the business of giving instruction, and the people do not so feel the importance of having their children instructed, as to make that trifling compensation, which the schoolmasters require. From the manner in which these schools are conducted, it will be seen, that those who attend them have little or no opportunity of acquiring useful knowledge. Indeed, in view of the *kind* of knowledge which those acquire, who make considerable progress in their studies, it cannot be considered as subject of regret, that the natives support but few schools, and that learning here is in a low state. I have generally found, that those persons who consider themselves superior to the common people, on account of their knowledge, are much more fortified against the truth, than others. Such persons are much more unwilling to receive instruction on the subject of Religion, Chronology, Astronomy and Geography, than those who are ignorant of the false notions which prevail on these subjects.

In addition to the moral and religious course of instruction before mentioned, I have introduced into all my schools, an *ola* book in three parts, containing a

short system of morality. This was composed by a native Christian on the coast. It is written in Tamul verse, and is accompanied with a plain explanation in prose. As the first lessons were composed of easy words and short sentences, they are well adapted to the capacity of small children. This book is read and committed to memory by all the boys in my schools, who know the alphabet and are able to spell. By means of this book, the children are furnished with some writings in prose, and acquire some useful ideas. There are no printed books among this people, excepting those recently introduced by the missionaries. As I have considered it an object of importance, that the rising generation should become familiar with the printed character, I have introduced into my school Tamul printed tracts, which are used by all the boys who are able to read the first lessons on the ola. The larger boys are questioned on the subjects of the tracts, which they read. Six or seven of the tracts used in my school, are Scripture tracts, published by the Columbo Bible Society. I have in use nearly as many more tracts of a religious and moral nature, which were printed at Tranquebar. I wish here to acknowledge my obligations to our kind Wesleyan brethren, for several sets of tracts, which have been useful to the children. I have introduced into several of my schools, as reading books, a volume of 216 pages, containing dialogues between a Christian and a heathen, written by the venerable Swartz. In all my schools, the first principles of Arithmetic are taught. As many boys under my care, have learned to read and write with facility on the ola, have become familiar with the printed character, and have their memory stored with fundamental principles of morality and religion, they are now in favorable circumstances for attending to subjects of general knowledge; but I regret to say, that there are no books, no compositions in the language, suited to the wants of these children. As we have been hitherto much occupied in preparatory labors, in teaching the first principles of learning, morality, and religion, we have not sensibly felt our need of other books, till the present time. Should we succeed in the establishment of a printing press here, we shall soon be able to print such small treatises, on different subjects, as are adapted to the state of the people.

It should be noticed, that in my schools no compulsion is used with the children, regarding what they shall learn. All are at liberty to spend, and most of them do spend a portion of their time, in committing to memory the native books. But as my examination of the boys is confined to those branches, which I introduce into the schools, they make but slow progress in other studies. At present I have no objection to the course pursued. Even the sons of Brahmins attend school and commit the catechisms to memory. In regard to those who attend school for a long time, it is desirable that they should learn some of the native books. But as it is always doubtful, how long the children will attend the school, my judgment is, that they should attend *first* to subjects, which are of the most importance, that they may obtain the one thing needful.

Superintendence of Schools.

As I have but little confidence in the fidelity of the schoolmasters, a frequent and particular inspection of the schools is necessary. This branch of labor has been attended with many difficulties, arising principally from the want of proper assistance. I am enabled, however, at present, to attend to it more satisfactorily than formerly. As I have but little occasion for Nicholas' services as an interpreter, much of his time is devoted to the schools. Four of my day schools are

under his particular care, and are weekly visited and examined by him. Three other schools are under Porter's superintendence. In connexion with visiting the people, it is my practice to visit the schools as frequently as an attention to other duties will permit. As the wages of my schoolmasters are regulated mainly by the number of boys, who *daily attend*, rather than by the number of names on the list, it is my practice to send boys from the station to the several schools under my care, merely to take an account of the number of boys present. By this means, the masters are prevented from committing any great error, in the account of the daily attendance of boys. I have in my service, as assistants in the school, two boys who have attended the day school at the station, from the time of our coming to Tillipally. They have made considerable progress, both in reading and writing English. But as their friends began to take them from the school much of their time, to work, I perceived their scanty knowledge of English would not be of much advantage to them, and that the study of English when they attended school, prevented them from making much progress in Tamul studies. I therefore proposed to them to leave the study of English, and to assist me half of the day in the schools, and pursue the study of Tamul the remainder of the time, for which I would pay to each of them two dollars per month. To this they agreed, and are particularly useful to me when I establish new schools. In a short time, they will be well qualified to serve as schoolmasters. On Wednesday evenings all my schoolmasters, together with the boys in the boarding school, punctually attend at our house. One object of this meeting is, that I may make inquiries respecting the state of the schools, and give instructions to the masters concerning their duty. Another object is, that I may have an opportunity for imparting religious instruction, and for prayer. At these meetings, my schoolmasters have recited a book, containing a compend of the Christian religion, and also some of the historical parts of Scripture. On the last Wednesday evening in each month, the schoolmasters bring a monthly report of the state of their schools. This report contains an account of the daily attendance through the month, and of the number of boys who have finished, or are learning the different branches taught in the school. At this meeting they receive their wages, the amount of which is determined by their reports compared with the reports of Nicholas and Porter. This is usually the most interesting meeting to the schoolmasters.

Encouragements given to the Schools.

As the wages of the instructors are regulated by the number of boys who daily attend school, they have an excitement to collect as many children, as possible. Marks of special diligence are a reason for increasing their wages. Hence all the schoolmasters feel it an object of importance to consult my wishes in the management of the schools, so far as their conduct comes under my notice.

But I have reason to believe, that most of them would take more pleasure in aiding to extend a knowledge of the heathen, than of the Christian religion, though they may have a rational conviction of the truth and superiority of the latter.

In order to encourage the boys, I make a present of a knife and style to those, who, in connexion with other studies, accurately commit to memory Watts' minor and larger catechism. This article, which costs about eight cents, is considered by them as a valuable treasure, and is very useful to them in school. They prepare their old book with the knife, and write with the style. As they devote

but part of their time to the catechism, they must attend school many months, before they can commit it to memory and obtain the reward.

In those schools, in which I find one or two boys who greatly excel the others in learning, I give to such a trifling sum monthly, to encourage them in their own studies, and to make them useful by assisting the schoolmasters in teaching the small boys. I occasionally give small pieces of cloth to some very destitute children, who have attended school for a considerable length of time. Many very small children, who attend school part of the year, are so poor, that their parents would not permit them to come, if they had any kind of employment at home. Such boys are brought to the school through the influence of the schoolmasters, who are interested to increase the number of boys. To give temporal relief to such children is, in itself considered, a deed of charity, which makes a favorable impression on the minds of the people. But this charity appears doubly important, when considered as the means of exciting them to obtain useful knowledge. In view of the poverty of many who attend school, the indifference of most parents, on the subject of having their children instructed, and the importance of rousing the children's attention; and in view of the beneficial effects arising from the small encouragements, which I have given, it appears to me, that some benevolent individuals might render an important service to the schools, by appropriating a small sum of money, to be considered as prize money, to be expended at the discretion of the missionaries. From what has been said, it will appear, that a small sum of money, among this people, would operate powerfully and extensively as an excitement to children to attend our schools, and to make progress in their studies.

There is now but one school at Tillipally, and but two or three in the adjoining parishes, which are not under my direction. It appears to be highly important to the ultimate success of the mission, that all the children who *are* instructed, should be taught the principles of morality and religion; and that those who, from various causes, are now growing up in ignorance, should be brought within the reach of instruction. While I would not forget, that the preaching of the Gospel is the great and appropriate work of the missionary, I feel it to be a duty to use all proper means for instructing the rising generation, and for gaining a particular influence over them. It is pleasing, even as it regards the *present* success of the mission, to see hundreds of heathen children in a parish, treasuring up in their memories, the history, doctrines and precepts of the Christian religion. But it is still more pleasing to contemplate what may be the consequence of their obtaining this knowledge. Should we be permitted to continue the system of instruction, which has been commenced, missionaries of the next generation, though they may preach to idolaters in this place, will preach to idolaters whose consciences are enlightened by the word of Divine Truth.

Preaching at the Station.

Morning and evening through the week, public prayers in the church, accompanied with the reading and explaining of the Scriptures, are attended by the school boys at the station, by the servants, workmen, and occasionally by other natives. At 10 o'clock on Sabbath mornings, divine service is held in the church. Previously to the services of the day, the boys, assembled from the different schools established in the parish, usually spend about half an hour in repeating the catechism, and other lessons on religious subjects. The object of this exer-

cise is, that the children may not forget their old lessons, and that they may feel, that they have something to do at church. The number of persons at church, varies from two to four hundred. The usual number is about three hundred, the greater part of whom are children.

Preaching at the Villages, and from house to house.

If no persons in the parish heard the Gospel, excepting those who attend church, comparatively few would be benefitted by our preaching. While we see many advantages resulting from a stated service in the church on the Sabbath, we would ever consider the whole country, within the limits of our mission, as an appropriate and important place for preaching the Gospel. The people around us have had some special advantages, for six or eight months past, for being instructed in the house, and by the way side. During Dr. Scudder's residence at this station, he usually visited the people at their houses, and spoke with them in the fields, and by the way side, three or four times a week.

Brother and sister Spaulding resided here five or six months. Though the study of the language, and the superintendence of the repairs at the station at Oodooville, were his principal employment, he usually preached twice on the Sabbath; either to persons assembled for the purpose of hearing preaching, or to persons in the high ways and hedges. As brother and sister Woodward are in expectation of going to another station, as soon as circumstances will permit, it is obviously important, that the plans for boarding schools, and for day schools, should be no more extensive, than can be efficiently carried into operation by a single missionary. But the important subject of preaching may be profitably pursued at any station, either for a longer or shorter period, in proportion to the number, strength and inclination of the missionaries present. In this branch of missionary labor brother Woodward renders important service.

For upwards of three years past, the Gospel has been preached on Sabbath afternoons at a rest house in this neighborhood. Several of the head men of the parish usually attend, and a large number of persons, who are unwilling to come to church, occasionally come to the rest house. Near this place is a heathen school taught by a comparatively learned heathen. His boys, who live in different parts of the parish, are the children of persons, who are unwilling to send to my schools. This is the school above referred to, which is not under my influence. I regard it as the principal nursery of heathenism. For a long time, I have made it an object to become acquainted with the master and boys. In my way to the rest house, I pass by the school, and usually invite them to come and hear preaching. For upwards of a year past, both the master and boys have regularly attended. Sometimes the master, when at meeting, is very morose, and strongly advocates the heathen religion. At other times, he speaks in favor of Christianity, and calls the people to come and hear, usually quoting, at the same time, some verses from the heathen books, showing that priests should not be despised. I once offered to take him into my service as a school-master, but he refused, saying, "you don't give wages enough." I often perceive, however, that he has a struggle in his mind on the subject. He wishes his boys to be thoroughly instructed in heathenism, and yet he does not like to lose the opportunity of receiving wages from me. From the people he receives but little. He will hereafter, I trust, be induced to put his school under

my direction; and though he may not, I hope some good will result, both to the master and boys, from their hearing the Gospel on the Sabbath.*

A short time ago we recommenced a morning service on the Sabbath, at the school bungalow in the parish of Mallagum. Brother Woodward and myself preach there, and at the church here alternately. H. G. Speldwinde, Esq. a Dutch gentleman, the magistrate of that place, encourages the natives by his example to attend preaching. About 70 children, the boys from two of our schools in that place, also attend the service.

On Sabbath afternoons, we have preaching, in turn, month by month, at the several villages in which our schools are established. Brother Garrett usually goes out repeatedly on the Sabbath, to speak to the people.

A series of Letters addressed to the Natives.

Remembering that our high commission is, "Preach the Gospel to every creature," and feeling the difficulty of frequently speaking with individuals at their houses, especially in remote parts of the parish, I have recently commenced a series of letters, addressed to the inhabitants of Tillipally, in which I propose to communicate information on various subjects relative to the mission. By these letters I am enabled to accomplish, at once, several important objects. They are, in most respects, a suitable substitute for tracts, of which hitherto, we have had but a small supply. A well written character is better understood by the people, than the printed character. In these letters I can with propriety introduce many local circumstances, use a direct, personal address, and thereby more readily excite an interest in the minds of the people, to what I have to communicate. But few in the parish can read with facility, even a well written one. In order to remedy this evil, when I have prepared a new letter, I furnish every schoolmaster, on Wednesday evening, with a correct copy, and direct that all the boys in the different schools, who can write, shall prepare copies, which are to be examined and read, in the course of the week, when the schools are visited. The boys are then directed to read these letters to their parents and other friends. In order to interest the children in the subject, and to encourage good writing, one or two boys in each school, who are the best writers, are employed to write a number of copies each, for which they receive a trifling compensation. Then copies are circulated and read among the people by the boys in the boarding school, and by Nicholas and myself. These letters are to be preserved and read in the schools as reading books; for, as was before mentioned, they have no prose compositions in use, except what have been introduced in the printed books. In my first letter I stated, in short, the object of my coming to this country, and in the close observed, that in my next letter I should inform them, how I get the money, which I expend among them. This remark excited much conversation among the people. Some said we were supported by government; others that there is a certain rich woman in our country, who furnishes us with whatever is necessary. It is the opinion of the natives, that in our system of Christian operations, we are influenced by a desire to do some meritorious work, by which we may obtain the pardon of

* *At a subsequent period Mr. Poor writes. "The schoolmaster alluded to, has since put his school under my direction. He has increased the number of boys to 50, and is very desirous of obtaining my favor, by diligently teaching the lessons which I introduce. He brings more boys to church on the Sabbath, than any of my schoolmasters."*

sins and the favor of God. They know that these motives occasionally induce persons in this country to dig wells, build rest houses, and temples for public use. In my second letter, I briefly explained the second great command, and showed that the establishment of our mission among them is a proof of obedience to, and evidence of faith in Christ, through whom alone, the pardon of sin and the favor of God can be obtained.

Mission Premises.

As two, and for a time, three families, have resided at this station, there has been some small addition to the dwelling house. The new stone building designed for a store house, and for the accommodation of the female boarding school, is finished. The walls of the old church, built by the Portuguese, were repaired, and a roof was put on them, soon after the establishment of the mission at this place. It has hitherto remained in an unfinished state; it has however been constantly used, and been very serviceable to the mission. As the church is very large, and being in an open state without windows, it is very laborious, and in some degree hazardous, to the speaker who preaches in it. I have of late in some degree removed this inconvenience, by putting up a stone partition, and by raising a platform, on which a pulpit may hereafter be built. The apartment occupied as a church, is 84 feet long, and 45 wide. The other apartment is a spacious school room 45 feet long, and 40 wide. Noticing the advantages of the bells, used at the Catholic churches, and of the native drums at the heathen temples, it appeared to me desirable, that there should be a bell on the church here, both to remind the people of the return of the Sabbath, and to regulate their attendance at church. A few months ago, I procured a bell, weighing 165 pounds, and am not disappointed in regard to its utility.*

Miscellaneous.

In February last Franciscus Malleappa, a Malabar young man, who has served the mission at this station from the time of its establishment, returned from Colombo, at which place he had resided several months, in consequence of the sickness and death of his father. Instead of being stationed again at the adjoining parish of Mallagan, where he formerly labored in the capacity of a schoolmaster and catechist, it was thought best that he should assist the brethren now stationed at Odooville. He was able to serve them both as an interpreter, and an assistant in superintending the repairs of the buildings at that station. On the 7th of May, Malleappa, and Amy, an African female, who had accompanied brother and sister Scudder to this country, were, after due examination, as to their religious knowledge and experience, received as members of our church, in full communion. About 400 natives were present on the occasion.

When brother Scudder went to his station at Pandeteripo, he took from my day school at this place, a Malabar youth of 17 or 18 years of age, by the name Pernumberlum, to serve him as an interpreter. Soon after our mission was established, this boy came here to learn English. He belongs to the parish of Mauepy, and is from one of the first heathen families in the district. His father,

* *The amount of expense attending what has been done to the church, including the bell, is 525 Rix dollars. As, in view of the many expenses of the mission, I did not wish to draw money from the common treasury, the expenses here mentioned have been defrayed by my private money.*

it is said, has a knowledge of the Tamul religion, superior to that of almost any one in Jaffna. In conversation with me on the subject of the Christian religion, he once observed, that if I knew the hidden parts of the Tamul religion, I should have a favorable opinion of it. His meaning was, that many enlightened heathen admit the doctrine of the unity of God, and profess to worship him only. His son Pernumberlum was, from a child, fully instructed in the heathen religion, and for a time resided with a learned Brahmin, at the coast. When he first came here to be instructed in the English language, he was committed to our care in a very formal manner, by his father, who said, "this is no longer my son but yours." Pernumberlum soon attracted our notice, by manifesting a proud, impertinent spirit. He has not regularly attended school here; for several months he was instructed by the Rev. Mr. Knight, Church missionary at Nellore. It is worthy of notice, in regard to this youth, that from the time of his coming to Tillipally, there has been a very gradual change in his views and conduct. At first, he was much opposed to hearing any thing concerning the Christian religion. In the course of a year, he was led to renounce, as foolish and absurd, the popular system of idolatry. Believing in the existence of the only true God, he for a long time advocated deistical sentiments, in opposition to Christianity. At length he was willing to admit, that the Christian religion contained much important instruction, and that those who received it might be saved by it; but he could not see the necessity of such a Savior as Jesus Christ. As he has a more independent mind than most natives, and is always ready to state his objections. I have had much pleasure in conversing with him. For a long time he was settled in the conviction, that by his good conduct, he could make an atonement for his past offences. There appeared a very striking change in his outward deportment. He became docile in his disposition, and was desirous of being instructed on religious subjects. For nearly a year past he has relinquished all hopes of obtaining salvation, but by Jesus Christ. At some seasons, he has appeared to have a deep sense of his lost condition and need of mercy. Occasionally he has expressed a hope, that he had received Christ by faith and should be saved by him. He has often told me in such a manner, that I have no reason to doubt the truth of it, that as he has a great fear and dread of his father, his principal difficulty is, that "he cannot act outwardly as he feels inwardly." He dares not do or say any thing, that would lead his father to suspect his inclination to the Christian religion. In reference to his duty on this subject, he has repeatedly requested me to pray with and for him. He was highly grateful that his father consented to his acting as an interpreter to Dr. Scudder; for, as he observed, he should then have an opportunity of preaching the Gospel in such circumstances, as would enable him to conceal his sentiments from his father. I have no wish to express an opinion, concerning the moral state of this youth, and will only observe, that his case affords a striking instance of the gradual influence of divine truth upon a mind able and willing to investigate it.

When Dr. Spaulding left Tillipally, he took from the day school here, a youth of 14 or 15 years of age, to whom he had given the name of Dwight. This boy was present at the opening of the school, at this place, and has been more regular in his attendance, than any other boy. He is truly deserving of his name, as he is pre-eminant among his school fellows. For two or three years past, he has assisted me, by spending two or three hours in a day in instructing a class of boys in one of my day schools. Since the arrival of the brethren, Scudder and Spaulding, he has been considerably employed in interpreting for them, when they have visited the people. At several seasons, especially during the year

past, his mind has been much affected by the truths of the Gospel. I have reason to believe, that he has lived in the practice of secret prayer. He has been very regular in his deportment, and unceasing in his application to study. His future conduct alone must determine, whether he has received the truth in the love of it. He has gained our esteem and affection, and excited in us a lively interest in his welfare. His parents, though they have often reproved and threatened him, on account of his partiality for the Christian religion, acknowledge, that since he has been instructed by us, there has been a great and pleasing change in his conduct towards them.

The removal of Maleappa, Pernumberlum, Dwight, and the nine boys, who were taken from the boarding school to Pandeteripo, has been a severe bereavement to this station. It has been the means of exciting in my mind many very pleasing and painful sensations. I have abundant reason to subscribe to the truth of the sentiment, that by scattering we increase.

In the day school at this station, are four youths from 16 to 19 years of age, the sons of the principal men of Mallegam and Tillipally, who have been instructed in the Tamul and English, from the time of our coming to this place. They have been instructed in the principles of the Christian religion, and are fully convinced of its superiority to heathenism. It is uncertain, in what manner they will be employed. Should they have that influence in society, which their parents have, we may hope it will be highly favorable to the cause of Christ.

The sister of Nicholas, my interpreter, whose case was mentioned in my last journal, has occasionally visited us, and she appears to have a concern for the salvation of her soul. We have reason to believe, that she has renounced the heathen religion, and that she wishes to be further instructed in the principles of Christianity.

On the first Monday of the present month, when Mrs. Poor and myself were on our way to Jaffna, to attend the monthly prayer meeting, we met Supyen's father, who came forward in a very smiling manner, to speak with us. When we inquired for Supyen, he, with an air of triumph, pointed us to him at a short distance before us. Supyen was daubed with ashes, after the manner of the grossest heathens. When we called to him, he came and accompanied us nearly a mile. I gladly improved the opportunity of speaking with him, by the way of exhortation and warning. He appeared to be ashamed and afraid. He admitted the truth of what I said, but was not inclined to say any thing. He appeared by his countenance to be, as he confessed he was, in a dejected state of mind. As this was the first time we had seen him, with the marks of heathenism about him, and as it recalled past scenes afresh to our remembrance, the interview was truly affecting to us. I trust we have gained much instruction from the case of this unhappy youth.*

Conclusion.

It is now four years since I came to reside at this place. In concluding the present account of the station, it may not be improper to take a retrospective view of the past, and inquire what are the visible effects of the exertions of those, who have labored here. On our arrival no person, who acknowledged the Christian name, except the Catholics, were found within the limits of the

* *Since the above account was written, we learn that this conversation with Supyen made a deep impression on his mind, and that he has manifested great anxiety to return to one of our stations.*

mission. Although the system of idolatry in this district, is divested of some of the most odious features, which are witnessed on the continent of India, the inhabitants are in gross darkness, and strongly wedded to their idols; are almost impenetrably shielded against the influence of the Gospel, and exhibit in their conduct, striking proofs, that they are held in cruel bondage by the god of this world. Comparing the present state of the people with what it was, four years ago, a cursory observer might not perceive that there has been any change for the better; but that all things continue as they were. This is so far true, that the people often tauntingly inquire, "what are the fruits of your labors; and where are the persons who have changed their gods?" and occasionally unbelief lifts its voice and declares, that I am laboring in vain and spending my strength for naught. It is true, no deep impressions appear to have been made upon the minds of the people at large.—But by a close inspection of some particular circumstances, I am able to discern motives to perseverance, from what has been effected. Should we estimate our success by the number of those, who have publicly professed their faith in Christ, it would be indeed small. Two natives only have been received at this station, as members of our church. But as those two are interpreters, and efficient assistants in the mission, they are the means of strengthening our hands, and of encouraging our hearts, in the good work.

Although there has been no special outpouring of the Spirit of God, I have reason to indulge a trembling hope, that several youth instructed here, have chosen the Lord as their portion; and that they will devote themselves to the service of Christ, by proclaiming his Gospel to their benighted countrymen. The ease with which schools are established, and children brought within reach of instruction, compared with the difficulties of our first efforts, is a reason for encouragement; and although the children belonging to the different schools bear the marks of heathenism in their countenances, and are taught, by precepts and example, the rites and ceremonies of heathenism; yet as they are committing to memory the truths of the Gospel, there is reason to hope that some fruit will be produced from the seed sown.

But very few adults, it is true, have professedly renounced idolatry. It should however be noticed, that two or three have applied to join our communion; and are in a degree freed from the shackles of idolatry. A much *larger class*, who have been made acquainted with the leading doctrines and precepts of the Gospel, are occasionally constrained to acknowledge its superiority to the heathen system. Many of them appear to continue in idolatry against the remonstrances of their own consciences.

On comparing the present state of the people, with what it formerly was, it is encouraging to notice, that many of their prejudices have been removed, and that a general impression has been made upon them, that we have come among them, as friends, to do them good. Consequently, although they intend to guard themselves and their children against receiving our religion, they are more ready to cultivate an acquaintance with us, to serve us in the external or temporal affairs of the mission, to commit their children to our care, and to listen to what we say on the subject of Christianity. But the principal encouragement in view of what has been effected, arises from the bearing it has on our future exertions. Many of the obstacles, which must ever attend the establishment of new missions, have been surmounted; many facilities for the accomplishment of our plans, have been acquired; and the path before us is comparatively plain, and ever inviting to the devoted missionary, who will not be dissatisfied with the day of small things.

With grateful acknowledgments to the Great Head of missions, for the smiles of his providence upon this station, and in view of the *command* of Christ, and the *promises* of God, which must be the principal ground of hope and encouragement to the missionary, I close this account with a renewed dedication of myself to the service of the Board, in the labors of the mission.

List of the boys in the Charity Boarding School at Tillipally, October, 1820; referred to in the foregoing account of the station, p. 180.

<i>Names.</i>	<i>By whom supported.</i>	<i>Admit.</i>	<i>Prob. age.</i>	<i>Casts.</i>
Israel W. Putnam,	Rookingham Juv. Br. Soc. N. H.	1818	6	Vellale.
Samuel Worcester,	Taber. Thanksg. Soc. Salem, Ms.	do.	8	do.
John Norris,	do. do.	do.	7	do.
Leonard Woods.	Ladies in Brunswick, Me.	do.	10	do.
Moses Stuart,	An individual in Littleton, N. H.	do.	11	do.
Ebenezer Porter,	Jordan Lodge, Danvers, Ms.	do.	13	do.
Jordan Lodge,	do. do.	do.	13	do.
Danvers,	do. do.	do.	10	Covia.
William Tappan Ladd,	Wm. Ladd, Esq. Minot, Me.	do.	7	Vellale.
Joseph S. Ropes,	William Ropes, Boston.	do.	9	do.
Nathaniel Niles,	John Lawrence,	do.	12	do.
John S. Tappan,	J. & S. Tappan, sons of John Tappan, Boston.	do.	9	do.
George Payson,	Fem. Mite Soc. Arundel, Me.	do.	11	Chanda.
Elias Cornelius,	Fem. So. for Ed. Hea. Ch. Salem, Ms.	do.	11	Covia.
Brown Emerson,	do. do.	1819	7	Vellale.
Cyrus Mann,	Mon. Con. Westminster, Ms.	do.	9	do.
Jorman, (hea. name.)	A. B. C. F. M.	do.	10	do.
Francis Brown,	Theol. Sem. in Dart. College.	do.	10	do.
John B. Lawrence,	Juv. Benev. Soc. Salem, Ms.	do.	10	do.
Edward Warren,	Elam Bridges, Esq. N. Y.	1820	9	do.
Charles Marsh,	Charles Marsh, Esq. Woodstock, Vt.	do.	7	do.
Thomas Spencer,	Juv. Benev. Society in Miss C.'s school, Salem,	do.	12	do.
Samuel Julson,	Individuals, Uxbridge, Ms.	do.	9	do.
James Hutchinson,	Hon. J. Hutchinson, Woodstock, Vt.	do.	6	Fisher.
Marean, (hea. name.)	A. B. C. F. M.	do.	7	do.

All names assigned the children under my care, or to be supported at Tillipally, of which I have received information, are contained in this list. Four or five names have been selected from those assigned to children to be supported in *Ceylon*.

N. B. The lists of boys in the Charity Boarding-schools at the other stations of the Ceylon mission, have not yet been received.—Several other names, assigned by associations and individuals in this country, were probably received by Mr. Poor and his brethren, not long after the account of this station was written.

APPENDIX, G.

(See page 70.)

Questions proposed to the Rev. Ard Hoyt, Superintendent of the mission schools in the Cherokee nation—and to the Rev. Cyrus Kingsbury, Superintendent of the schools in the Choctaw nation, by the Rev. Samuel Worcester, D. D. Cor. Secretary of the A. B. C. F. M. while he was detained by sickness in the Choctaw nation.

1. What are the state and prospects of the missions under your respective perintendence,—prosperous, or adverse?
2. Are there any peculiar circumstances of embarrassment, or impediment, in regard to their success?
3. Are there any special circumstances to encourage and facilitate your missions?
4. Are there any subjects to which you wish attention particularly to be engaged?
5. What is the present number of children at the several schools of the missions?
6. What proportion of these are males?
7. Of what ages?
8. Might a large number be admitted without additional expense, saving for their support?
9. What number of children might probably be obtained for instruction in the two nations, provided there were accommodations sufficient?
10. How many establishments, or schools, and of what description, would it be advisable to establish, provided there were no lack of funds?
11. What number of persons have become hopefully the subjects of redeeming grace, by means of the missions?
12. Does the work of grace at present seem to be advancing at either of the stations?
13. Are any serious inconveniences or disadvantages found to be inherent in the principle, or plan, upon which the missions have been founded; and if any, what?
14. What alterations would you suggest as expedient to be made?
15. Have the members of the respective missions appeared to be well satisfied with the service and its regulations? If dissatisfaction or discontent have existed, from what source or causes have they seemed principally to arise?
16. What additions, enlargements, or improvements are necessary at the several establishments,—and what would be the probable cost?
17. What besides those deemed *necessary* would be particularly *desirable*; and what would be the probable expense?
18. What are the reasons for having a principal part of the work done by hired help, in preference to having it done by men devoted to the work gratuitously?

Answers to the above Questions.

1. The missions under our care are prosperous.
2. We know of no circumstances peculiarly embarrassing to the successful prosecution of these missions, but want of funds, and such collateral circumstances as depend on that.
3. There are many encouraging circumstances relative to the missions. We mention the following:—Increasing desire of the natives for instruction;—constant attendance and good behavior of the children at school;—an increasing confidence among the natives in the good intentions of the Government, of the American Board, and the Christian public;—and the very favorable disposition of several influential natives towards the missions. To this may be added, that a number of additional helpers have lately arrived at the Choctaw mission, ready to devote all their talents and ability to the work.
4. There are several subjects which require particular attention: (1.) The pecuniary circumstances of the missions; (2.) The progress which shall be made in business on the ensuing summer at the several establishments; (3.) The general economy of the families; (4.) The importance of permanent arrangements for supplies; (5.) Additional laborers for the Cherokee mission.
- 5 and 6. There are at Brainerd 87 scholars,—54 males, 33 females. At the local schools among the Cherokees, the number has varied. The average number last autumn was about 100. During the cold and wet season, but about one half that number have attended. More than two thirds of the scholars in the local schools, are males.
- At Elliot there are 80 scholars;—60 males, and 20 females.
7. The scholars are of all ages, from six years to twenty.
8. If the buildings, which are commenced at Elliot and Brainerd, were completed, the number of pupils might be increased at each of those places to 100, provided there were funds. But in the present state of the buildings, no more can be admitted. As the scholars at the local schools, board at home, it is probable that as many could be instructed in them as could be found in their respective neighborhoods in a situation and with a disposition to attend school.
9. It is probable that most of the children in these nations could be brought into a course of instruction, provided there were suitable accommodations, and sufficient means.
10. If there were no want of funds, we are decidedly of opinion, that it would be best to establish schools on the plan of those at Brainerd and Elliot, and to such an extent as to meet the wants of the natives. But as this is not to be expected at present, it would be advisable, in addition to those now in operation, that the local school should be continued at Chatooga in the Cherokee nation;—that the primary school for the Six Towns, for which an appropriation of \$1,000 annually has been made by the natives, should be put in operation;—and two or three local schools should be established among the Choctaws. But these cannot be put in operation without funds.
11. Twenty-two persons have been admitted to the church at Brainerd and at Creek-path, in the Cherokee nation, whose pious conversation and Christian walk give us satisfactory evidence of a saving change of heart. Hopes are entertained, that several others have recently experienced the same gracious influences. None have been admitted to the church in the Choctaw nation. Hopes are entertained, that one female has been made the subject of divine grace. One or two others appear to have serious impressions.

12. At present there does not appear to be any general or special seriousness. But on the whole, we think the appearances favorable.

13. If there have been inconveniences or disadvantages experienced in the progress of the work, they are to be imputed to unavoidable circumstances, and not to any defect in the original plan, which we think excellently adapted to the circumstances and dispositions of the Indians.

14. We think of no alterations, which it would be expedient to have made at present.

15. Generally the members of these missions have appeared to be satisfied with the service and its regulations. We regret, however, that we are under the necessity of saying, that this has not been universally the case. Among the causes of dissatisfaction, we mention the following:—Incorrect views of the duties and privations of the service before entering it;—difference of opinion from the Prudential Committee and the brethren, as to the best mode of conducting the missions;—and a want of that patient, submissive, self-denying spirit, essential to the highest interests of mission families situated like these.

16. At Brainerd, it is necessary that the house for the girls be finished;—cost estimated at \$1,000, the plan approved by the government, and the amount is ordered to be paid by the same.

At Elliot, the mission house is much needed, the finishing of which may cost \$500.

At Mayhew, it will be necessary, before a school is commenced, to have, in addition to the present buildings, a dining room and kitchen, a school house, two cabins, and a blacksmith's shop,—which may be estimated at \$2,000.

17. At Brainerd, it would be desirable to have the grist mill finished; cost \$300;—a dwelling house for the boys; cost \$600. The clearing and fencing of land will depend on the number of laborers, which the Prudential Committee may think proper to have employed in the farming business.

APPENDIX, H.

(See page 98.)

*Arguments in favor of a Printing Establishment in Western Asia,
read before a number of gentlemen in Boston, who met for the purpose
of deliberating on the subject.*

AN important design is now presented to the contemplation of the benevolent. It is the diffusion of the light and influence of Divine Truth, by means of that wonder-working engine, the Press, among nations who were once flourishing in the profession of godliness, and enjoyment of the ordinances of the Gospel, in their primitive simplicity and purity; but who have greatly declined and fallen. It is the restoration of that light and influence to the benighted regions, whence they first originated, and were given to the world—the repayment of a debt of eighteen, nay, of more than thirty centuries.

By letters from the Levant, and especially from the Rev. Mr. Williamson, a most respectable English Chaplain at Smyrna, the American Board of Commissioners for Foreign Missions have received, through their Secretary, such statements respecting the prospects of extending religious instruction, as are highly

encouraging. Our beloved missionaries themselves have transmitted accounts in their journals, which not only corroborate these statements, but add much to the mass of evidence, that the time is arrived for some great and peculiar exertions.

Under these circumstances, the project of a printing establishment has interested the warm feelings of several friends of mankind; and a subscription is commenced for the purpose of procuring presses, and obtaining workmen, under the superintendence of the missionaries to Palestine, in order to form an establishment of this kind, and render it efficient.

With regard to its location, the Board, in their Report of last September, mention with approbation the opinion of the Rev. Mr. Williamson, that "Smyrna is by far the best situation in the Levant—having a frequent communication with all the ports of the Ottoman Empire, and is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty which foreigners and Christians enjoy." They also observe, "There is little reason to doubt, that the shores of the Mediterranean afford many of the best openings for Christian enterprise." These shores are, of course, approachable from Smyrna by sea, and the whole interior may be visited, or reached, by caravans constantly passing through Asia Minor, in journies between Smyrna and Armenia, Persia and Syria. But whether this city, or Jerusalem itself, which, by means of its numerous pilgrims from almost every quarter, holds out an inducement to make it once more the centre of evangelical efforts, shall be the ultimate seat of such an establishment, time and circumstances must determine.

Among the many reasons, which offer for such an establishment, the following are deemed important.

1. The known and old propensity of the Greeks to inquiry; the great scarcity of books, especially in the Romaic, or modern Greek, and the inability of the body of the people to purchase them. Of 380 Monks in one monastery visited by our missionaries at Scio, 40 of whom were priests, but about 100, doubtless from this cause, were able to read. Of those who could read, but few understood the ancient Greek, and had no book in their own idiom. Yet they and others received tracts with avidity,—so great indeed, that Messrs. Fisk and Parsons, during about three months of their stay on that island, distributed no less than between 2 and 3,000. They also disposed of 35 copies of the Greek Testament, 13 of which were, however, sold. Yet it is to be remembered, that Scio is one of the most flourishing of the Greek communities. Their general apprehension of the severe exactions of the Turks, is universally known.

2. The fact, that no molestation whatever is given to Christian teachers, in propagating their sentiments. Turks, indeed, who renounce Islam, or their peculiar faith, are liable to severe punishment; but none falls on their instructors. Hence, even among Turks, much more among their oppressed subjects of the Greek Church, no effectual impediment exists to the diffusion of books and tracts.

3. A missionary, by means of the press, increases his power to do good, in an incalculable ratio. They, who can hear his voice, may be, comparatively, few. But tracts and books reach thousands. A missionary can acquire a perfect facility of expression but in few languages. But by the press, even unconverted heathen, as at Serampore, or unsound professors of a corrupt form of Christianity, can, under judicious superintendence, be made to diffuse the purest information in their own dialect, and transmit, for the healing of millions, the salutary truths, which yet have not reached their own hearts. A missionary may thus

employ other hands in doing labor, in the result of which he expects the accomplishment of his most devout hopes. In the *Leyant*, for instance, the cheapest paper is drawn from a bigotted country, in which Bibles have been publicly burnt, although given without reward; and its workmen, ingenious and versatile Italians, may be employed to diffuse the light, that must discover the grossness of their own superstitions, and kindle the flame, which must burn up their "wood, hay and stubble."

4. Although there is now a newspaper printed at Vienna in the modern Greek, for circulation, probably, in the Ionian islands, which are advancing rapidly in importance, and are adopting means of general instruction; yet it was not long since true, that there was "not a single newspaper or other periodical publication in all the Turkish dominions." What room, then, for a paper or pamphlet, periodically printed, and filled with the interesting religious intelligence of the present eventful day! What room for a publication, which shall recal the ancient purity of gospel faith and practice! Such a production would lead to the perusal of the Scriptures many, who are now ignorant of their contents, or opposed to them. Of the latter state of mind, our missionaries, in their journal just received, give a remarkable instance, stating, that the Russian consul of Scio informed them he had just been disputing with a Greek priest about the circulation of the Scriptures. The priest said it was not useful. The consul inquired, "why?" "Because," said the priest, "the Scriptures say nothing about Lent, or Mass, or Confession."

5. It is observable, that within the last half century especially, owing, no doubt, to the persevering ambition of the late empress of Russia, a peculiar attention has been paid in Europe to the Greeks, and they have been roused to attend to themselves. Education is progressively raising their condition. A spirit of inquiry, congenial, as before remarked, to the nation, is rife among them.

Translations of important works are advancing; and their own ancient fathers, clothed in the modern, Romanic garb, are gaining their attention. Among their translations, the *Athenæum* of this town possesses a copy of Dr. Goldsmith's *History of Greece*. The Rev. Mr. Lowndes of Zante, we are just told, is translating *Mason on Self Knowledge*, and labors on a Dictionary, English and Romanic. Our missionaries sent home, among others, a tract, first printed at the Patriarchal press, and afterward in that of Scio, from the writings of Dr. Watts. These and others, beside the Scriptures, will increase the taste for reading, and prepare the way for a press,—among the Greeks especially, who seem destined to be the ruling nation on the north and northeast shores of the Mediterranean.

6. As, however, it is intended that the proposed printing establishment shall be furnished with fonts of types appropriate to different languages,—for instance, the Roman, Greek, Arabic, Hebrew and Syriac alphabets; it is important to observe, that, with them almost all the inhabitants of those widely extended coasts may be reached. By the first, the English, French, Spanish and Italian languages transmit their stores of religion and science; the Greek is not only calculated for that nation,—even Turkish is now printing in it; by the Arabic, beside the Christian Copts of Egypt, every nation may be reached that has received the Koran; Turks, Arabs, Moors, and even the Persians, whose alphabet differs but slightly from the common Arabic; by the Hebrew, the widely scattered race of the Jews, who are uniformly taught it, may be instructed; and by the Syriac, all that country, which was the scene of most of the events recorded in the New

Testament, may be filled with intellectual light. Nor let the employment of these various languages be thought a chimerical expectation. The European languages are of easy acquisition, and the Oriental, so far at least as it is expected the present plan will operate, are cognate dialects.

For it is well known, that as a Latin scholar has laid a foundation for the knowledge of Italian, Portuguese, Spanish and French; so he, who is thorough in the Hebrew language, has made no small advances toward Arabic, Syriac, and their kindred dialects.

7. Several facilities, remarkably afforded at the present time in Providence, appear to point, as with the "finger of heaven," to this peculiar exertion of Christian benevolence. Among these, and in that region especially where the intended establishment would operate, are the extensive efforts of the British and Foreign Bible Society, directed mostly by their active committee at Malta. The Rev. Mr. Jowett, by his repeated journeys has, in diffusing copies of the Scriptures, excited the spirit of inquiry, and even from remote Abyssinia, still in name a Christian empire, and influenced by the Copts of Egypt, from whom their Patriarch originates, a cry is heard desiring the Scriptures. To an Arabic scholar, the Ethiopic is no difficult acquisition; or, as says Mr. Jowett, "to one who is acquainted with genuine Maltese." By the labors of the French consul at Cairo, the whole Scriptures are now translated into the Amharic dialect, spoken at the court of Gondar, and written in the Abyssinian character,—an acquisition incalculably important in regard to that country; and future Christian communications with it. As respects Syria, the field, including Palestine, is vast, and "white to the harvest." Already has a press been procured by one of its Archbishops; yet this is expected to operate slowly, and will only open and exhibit, not cultivate the field. The late discovery too, by the Rev. Dr. Pinkerton, of a Jewish-Spanish language and version of the Scriptures, understood by the families in Constantinople and many other cities in Turkey, opens new prospects. Further, "at Malta," says Dr. Pinkerton, "are neither presses, types, nor printers."

And yet, as before remarked, the connexions of the Society there are extensive, and its spirit unusually active and vigorous; hence its enterprises might often find occupation for the printing establishment of American missionaries. Beside all this, and more than all, the deeply interesting journey and successful efforts of the Rev. Mr. Connor have paved the way for evangelical exertions by the press, and exhibited such a mass of information respecting those countries, through which he travelled, and especially Palestine, as has produced no small effect on the Christian public.

8. The very character of the much beloved and respected missionaries, who are now on the field, must be numbered among the facilities for effecting this object, presented by the Divine Providence in a peculiarly happy manner, and calculated to awaken and gratify the public confidence. Their prudence, ability and zeal, with the information already acquired, and that which is within their reach, and must be soon obtained under present circumstances, encourage the best hopes of ultimate success.

9. It may be added, that the depredations of the French in Italy, for so long a period during their awful revolution and its subsequent scenes, exhausted the treasures of the Propaganda at Rome, on which so many of the Oriental nations, cities and churches, depended for an occasional supply of religious books. It is worthy of notice, that this circumstance leaves an unoccupied range of Christian beneficence among many people, whose subjection to Rome was rather nominal

than real, and who bore the yoke of Papal influence with very considerable reluctance. Indeed the Greek, and not the Latin, must, under Russian countenance, be regarded as the paramount Christian Church of the Levant. And Russia enlightens her subjects.

10. It is a favorable indication, that nations approximate under the influence of efforts to spread the Bible. This endears to them gradually all information connected with the Bible. Investigations of languages once neglected, as of little value, are now frequent, in order to impart by them the most momentous instruction. They who read and love the same Book, have a common topic for communication, and will soon learn to communicate. A religious periodical publication would be one of the best helps to this, and religious tracts would aid.

11. The education of youth is, perhaps, the most promising of all the efforts which Christian missionaries can make. The procuring of proper books for instruction, facilitates incalculably this labor. A press for the purpose is, then, indispensable. For where shall suitable books now be found?

12. The increasing interest taken in Oriental studies among ourselves, demands a more frequent intercourse with the East, and the present plan will most happily supply it. If, therefore, the statesman, merchant and scholar bail the operations of the press, as producing almost all that can gratify their hopes, shall not Christians of a free and enterprising nation employ it for purposes, whose effects extend to eternity!

On behalf of the Committee,

WILLIAM JENKS, *Chairman.*

Boston, January, 1821.

The following is a list of those who are, or have been, members of the Board, viz.

- | | |
|--|-----------------|
| Gen. HENRY SEWALL, Augusta, | } Maine. |
| *The Rev. JESSE APPLETON, D. D. late President of Bowdoin College, Brunswick, and | |
| The Rev. WILLIAM ALLEN, President of Bowdoin College, Brunswick, | } New Hampshire |
| *The Hon. JOHN LANGDON, Esq. L. L. D. formerly Governor of New-Hampshire, Portsmouth, | |
| *The Rev. SETH PAYSON, D. D. Rindge, | } New Hampshire |
| The Hon. THOMAS W. THOMPSON, Esq. Concord, and | |
| The Rev. JOHN HUBBARD CHURCH, Pelham, | } New Hampshire |
| The Hon. CHARLES MARSH, Esq. Woodstock, Vermont; | |
| The Rev. JOSEPH LYMAN, D. D. Hatfield, | } Massachusetts |
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| His Hon. WILLIAM PHILLIPS, Esq. Lieut. Governor of Massachusetts, Boston, | } Massachusetts |
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| The Rev. LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover, | } Massachusetts |
| JEREMIAH EVARTS, Esq. Boston, | |
| SAMUEL HUBBARD, Esq. Boston, and | } Massachusetts |
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| †The Hon. WILLIAM JONES, Esq. late Governor of Rhode Island; | } Connecticut |
| *Gen. JEDIDIAH HUNTINGTON, New London, | |
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| The Hon. EGBERT BENSON, Esq. L. L. D. formerly presiding Judge of the Circuit Court of the United States, city of New York, | |
| Gen. STEPHEN VAN RENSSELAER, Albany, | } New York |
| Col. JOHN LINCKLAEN, Cazenovia, | |
| DIRVIE BETHUNE, Esq. city of New York, | } New York |
| The Rev. ALEXANDER PROUDFIT, D. D. Salem, | |
| The Rev. ELIPHALET NOTT, D. D. President of Union College, Schenectady, and | } New Jersey |
| The Rev. HENRY DAVIS, D. D. President of Hamilton College, Clinton. | |
| *The Hon. ELIAS BOUDINOT, Esq. L. L. D. formerly President of the American Congress, and President of the American Bible Society, Burlington, | } New Jersey |
| The Rev. ASHBEEL GREEN, D. D. President of Nasseau Hall, Princeton, | |
| The Rev. SAMUEL MILLER, D. D. Professor in the Theological Seminary, Princeton, and | } New Jersey |
| The Rev. JAMES RICHARDS, D. D. Newark, | |
| ROBERT RALSTON, Esq. Philadelphia, Pennsylvania; and | } New Jersey |
| ELIAS BOUDINOT CALDWELL, Esq. Clerk of the Supreme Court of the United States, Washington, District of Columbia. | |

* Deceased.

† Resigned.

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