TWENTY-SIXTH

ANNUAL REPORT

OF THE

Boston Seaman's Friend Society.

PRESENTED MAY 31, 1854.

The Sailor's Home, Purchase Street, Boston.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1854.
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BOARD OF MANAGERS

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OFFICERS
OF THE
BOSTON SEAMAN'S FRIEND SOCIETY.
1854.

ALPHEUS HARDY, Esq., President.
WILLIAM ROPES, Esq., Vice President.
FREDERICK A. BENSON, Secretary.
THOMAS D. QUINCY, Treasurer.

MANAGERS.
CHARLES SCUDDER.
CHARLES H. BROWN.
NATHAN CARRUTH.
EDWARD S. TOBEY.
HENRY LINCOLN.
ABNER KINGMAN.
HENRY H. JONES.
avery plumer, Jr.
FREDERICK D. ALLEN.
JOSEPH C. TYLER.
WILLIAM LINCOLN.
EDWIN LAMSON.

EXECUTIVE COMMITTEE.
ALPHEUS HARDY.
WILLIAM ROPES.
CHARLES SCUDDER.
CHARLES H. BROWN.

Corresponding Secretary of the Boston S. F. Society, and Financial Agent of the American S. F. Society for Massachusetts.

Rev. S. W. HANKS.
ANNUAL MEETING.

The Twenty-Sixth Anniversary of the Boston Seaman's Friend Society was celebrated in the Tremont Temple, on Wednesday, May 31, 1854, at 11 o'clock, A. M., Alpheus Hardy, Esq., President, in the chair.

The services commenced with prayer by Rev. Jonathan Leavitt, of Providence, R. I.; and extracts from the Report of the Board of Managers, were read by the Corresponding Secretary.

Interesting addresses were then made by Rev. Messrs. Harris of Pittsfield, Carpenter of Portland, Fletcher, Seamen's Chaplain at Rio de Janeiro, and Willetts of Philadelphia.

The exercises were interspersed with singing by the congregation, and closed with the benediction by Rev. Lyman Beecher, D. D.
CONSTITUTION.

ARTICLE 1. This Association shall be denominated "The Boston Seaman's Friend Society," and shall be considered a Branch of the American Seaman's Friend Society.

Art. 2. The object of the Society shall be to furnish regular evangelical ministrations for Seamen, and to employ such other means for their spiritual and temporal welfare, as are contemplated by the National Institution.

Art. 3. Any person paying annually not less than three dollars, shall be a member. The payment of twenty dollars by a person, shall constitute the individual so contributing, a member for life.

Art. 4. The Officers of the Society shall be a President, a Vice President, a Treasurer, and a Secretary, to be chosen at the Annual Meeting, and twelve Managers, who shall fill their own vacancies. These officers shall constitute a Board of Directors. Five of the Board shall constitute a quorum at any meeting regularly convened.

Art. 5. There shall be an Annual Meeting of the Society, at such time as the Directors shall appoint, when a Report shall be exhibited, and officers shall be chosen for the ensuing year. All elections of officers shall be by ballot.

Art. 6. The Directors shall fix the times of their meetings, and the mode of calling the same, and adopt rules of proceeding, not inconsistent with this Constitution.

Art. 7. The first, second and fourth articles of this Constitution shall be unalterable, as they embrace fundamental principles, which have led to the institution of the Society. The other articles may be altered; but only at Annual Meetings, and upon recommendation of the Board of Directors.
A DISCOURAGED philanthropist, who seemed to himself to have labored almost in vain in a department of benevolent enterprise, while on a visit to the sea-coast to recruit his exhausted energies, saw in the distance a ship which the tide had left imbedded in the mire of a foul harbor. While he stood musing upon the enormous amount of mechanical force which it would require to raise the vessel from its deep settlement in the mud, the first ripple of the returning tide laved the keel of the vessel. And can an agent so feeble, thought he, ever lift the ship from its place? While he watched, the tide continued to rise, and soon the ship was floating like a feather upon the waves. I accept this as a symbol, exclaimed the discouraged man. The cause which I advocate lies stranded, but not hopelessly. A tide of healthful public sentiment will, ere long, come to my aid. I hear the sound of its approach, and will no longer despair.

Not unlike the feelings of this discouraged philanthropist, have been the feelings of the friends of seamen, as they have watched the changes in the condition of the men "who go down to the sea in ships." Twenty-six years have passed away since the organization of the Boston Seaman's-Friend Society. At that time the condition of seamen was like that of a noble ship stranded in the mire. The tide of Christian influence was just beginning to flow. The Bethel flag had just been raised in the city of New York, and over a few coal-ships near London. With confidence the friends of seamen in Boston, prominent among whom was the Rev. Dr. Jenks, labored and prayed and rejoiced, as they listened to the sound of that approaching "tide in the affairs of" seamen, which, "at the
flood,” they trusted would elevate and fit them for the important position which they occupy as a class of men.

In presenting their Twenty-Sixth Annual Report, the Managers of the Boston Seaman’s Friend Society would gratefully recognize the following encouraging

**Evidences of Improvement in the Condition and Character of Seamen:**

1. **In the better provision made for their physical wants.** Formerly, the low estimation in which the sailor was held, as a man, was indicated by the meagre provision which was made for his comfort and improvement. His berth in the forecastle was a low, dark, damp, unventilated and cheerless apartment. Now, his apartment is commonly fitted up with reference to comfort and health, and such sanitary and humane provisions are made, as afford pleasing evidence that the sailor is regarded as a man.

2. **In the higher appreciation of intelligence among seamen by their employers.** In many ships are found supplies of valuable books, which seamen are encouraged to read. Not a few commanders of ships are acting upon the principle that intelligence among seamen, instead of leading to insubordination and indolence, is helpful in the maintenance of discipline and in securing the prompt performance of duty.

3. **In the increasing number of shipmasters who maintain discipline by high moral motives.** Whatever may be said of the necessity of “the rope’s-end,” as a motive power among “desperate men at sea,” it is an encouraging consideration that an increasing number of shipmasters are maintaining discipline without the use of the lash. The causes of insubordination, it has been discovered, are not always in the forecastle. Shipmasters, whose deportment is such as to deserve respect, are commonly respected and obeyed,—while those who think to make their orders efficient by the help of oaths, as bullets are made effective by the help of powder, are learning that authority is best secured by securing the respect of those who are to be governed. Every year is adding to the number of shipmas-
ters who maintain discipline without profaneness, and whose knowledge of men is too profound to allow them to suppose that insubordination on ship-board, can be most readily and effectively subdued by "cutting it asunder" with the "cat;" that barbarous instrument, which has scored the backs and broken down the spirit of so many seamen, whom gentler means would have saved from the ever-depressing sense of degradation induced by such treatment.

4. Another encouragement is found in the growing conviction that the character of seamen must be elevated, in order to recruit the marine service. At the present time, about three-fourths of our entire marine is made up of foreigners. While numerous causes have been reducing the number of American seamen, the deficiency has been made up, to a great extent, by men of other nations, and men of corrupt morals, gathered where they could be found. The reluctance to employ young men not accustomed to a sea-faring life, while "able seamen," of any country or character, could be found, has resulted, by a natural process, in the present scarcity of seamen. To change this condition of things, and induce into the service reliable young men, it is found not only that some system for training youth to the business of the sea must be adopted, but that such guards must be thrown around them, that moral shipwreck will not be regarded as the almost inevitable consequence of entering upon a sea-faring life. A pleasing evidence of a disposition to guard the morals of the young at sea, is found in the commendable attempt which ship-owners are, to some extent, making, to regulate the social intercourse of ship's-crews, by constructing rooms for boys, separate from the common apartment, so that the morals of those whose characters are not yet formed, shall not necessarily be exposed to the corrupting influence of companionship with men educated in the schools of vice.

5. In the increasing number of seamen who are not under the control of vicious habits. Though many seamen are still the victims of the intoxicating cup, and when ashore give painful evidence of being under the control of vicious habits, it is an encouraging consideration, that an increasing number, espe-
cially of American seamen, are acting upon the principle of total abstinence from intoxicating drinks. Sailors' Homes, conducted upon temperance principles, are extensively patronized by seamen, with the full knowledge of their strict regulations; and if those who maintain that seamen are growing "worse and worse," will visit the Homes in Boston and New York, and witness the deportment of the men whom they will meet there, they will find an ample refutation of the common calumny, that "the more you do for a sailor, the worse he is for it." Intoxicating drinks are not provided for seamen in the merchant service, and not unfrequently ship-masters who have suspicion that grog has been smuggled into the forecastle, find no constitutional difficulties in executing the destruction clause of the Maine law upon the contraband article. It is only in our naval ships that this most potent cause of degradation among seamen, the intoxicating cup, is distributed under the protection of law.

Instead of the prodigality once so universal among seamen, an increasing number are depositing their earnings in the Savings Banks. More than $400,000 have been deposited by seamen in Boston; and, in New York, more than $2,000,000. During the year ending May 1st, about $30,000 were deposited by seamen, in Boston; and, in New York, $40,000 are known to have been deposited in fifteen consecutive days.

6. But the most encouraging indication is found in the increasing number of seamen desiring religious instruction. This desire is evinced by the attendance of seamen on the preaching of the gospel, and the demand for Bibles and religious books. In congregations of from fifty to five hundred, these men are gathered in different seaports, at home and abroad, to the number of not less than fifty thousand annually, who, when in port, come under the direct influence of Christian truth. In addition to this direct influence of the truth preached, there is also the influence of an increasing amount of Christian literature, which is finding its way to sea. Under the influence of Christian truth spoken to seamen, and a Christian literature accompanying them to sea, interesting conversions have occurred from time to time, and many seamen are giving pleasing evidence of having seen, by the eye of faith, that
"star alone of all the train which can fix the sinner's wandering eye," and guide him into the port of peace.

With these encouraging evidences of improvement before them, the Society has prosecuted its labors another year. At

The Mariner's Church,
the gospel has been faithfully preached every Sabbath, and during the week two regular services have been held for social worship. Though the attendance on these services has not been large, and no unusual interest can be reported, it is an encouraging consideration, that since the removal of the church to its present location, a greater number of seamen have been present than during the several preceding years. The Sabbath school connected with the Mariner's Church, numbers about one hundred, and is gradually increasing.

Rev. Mr. Bourne having resigned the Agency of the Society in July last, to take effect during the present month, and his resignation having been accepted, he was dismissed from the pastoral charge of the Mariner's Church on the 17th May, inst., and recommended by the Council to such other field of labor as he may be called to occupy.

The Sailor's Home,
under the judicious management of Mr. Chany, is answering all the expectations of its patrons. During the past year 2,380 seamen, 118 of whom were destitute and shipwrecked sailors, have enjoyed its comfortable retreat, after buffeting the storms which have sung the funeral dirge of so many who have found a watery grave. Morning and evening prayers are attended in the reading-room, at which time all the inmates of the house are invited to be present. Bibles and tracts and books are distributed as there is opportunity, and a good library opens its intellectual treasures freely to all. By the rules of the Home, intoxicating liquors are not allowed on the premises, and all profaneness and disorderly conduct are strictly forbidden. So well has the Home fulfilled its mission to seamen, that the Managers feel confident that had nothing else been accomplished by the Society than the establishment of this institu-
tion, the funds and labors are amply compensated for by the good which has already been done by its influence upon the 16,000 seamen who have been its inmates since its establishment.

But the Board does not feel that in providing a Home,—however wisely and religiously conducted,—it has come up to the measure of its obligation to seamen, or met the reasonable expectations of the Christian community.

The sailor needs the stated preaching of the gospel, and should have it,—at least while on shore. He needs a sanctuary which he can call his own, where he will feel free and unrestrained, be surrounded by his associates, and yet not excluded from the company of landsmen and their families. He needs a pastor who will enter into his trials and temptations, who knows the heart of a sailor, has ready access to it, and can, on ship-board, on the wharf, by the sick-bed, and in the religious meeting, speak the "word in season." He needs a church, a little company of believers, whose prayers and watchfulness will follow him, to whose example he may look for the practical illustration of Christianity, and within whose pale, if penitent and believing, he may be admitted.

These the Board has sedulously endeavored to provide. The relations of the Seaman's Friend Society to the Mariner's Church are, and from the necessity of the case must be, somewhat peculiar. While, in many respects, the Society answers to the Parish, which is usually connected with a church for landsmen, in others it does not. Ordinarily the church does, and should, take the initiative in the selection of a pastor. In this case, the pastor of the church must be the General Agent of the Society. The church is small, variable, its members scattered over the world, and is quite unable, in itself, to support Christian ordinances. It is rather a nucleus around which the friends of Christ, constantly embarking and disembarking, may gather when on shore. It offers itself, as an auxiliary, in furthering the general object, the moral and religious welfare of seamen. The person employed by the managers as the spiritual teacher or chaplain to seamen, has been engaged to labor and preach till it could be ascertained whether his ministrations would be acceptable to the church. Nor have the managers proceeded further without the hearty concurrence of
the church; and for more than twenty years no arrangement could have worked more harmoniously. It could hardly be otherwise, when church and society have a single object,—an object held secondary to no other, to secure and retain a faithful, devoted, useful pastor and preacher for seamen.

If for any reason, the chaplain of the Society should resign, or his place be vacated, it would seem to follow that his relations as pastor of the church should terminate, that his successor in the one office may also succeed him in the other.

The thanks of the Society are due to the proprietors of the following publications for the gratuitous supply of their papers for the reading-room of the Home:—Boston Daily Advertiser, Post, Courier, Journal, Transcript, Puritan Recorder, Congregationalist, Christian Witness, Zion's Herald, Salem Register, the New York Independent, and the New York Christian Intelligencer.

The amount expended for destitute and shipwrecked seamen during the year, has been $387, besides clothing, &c.

In Boston, besides the Mariner's Church and the Sailors' Home, other influences are at work for the spiritual good of seamen. Four seamen's preachers, including Captain Sullivan, of the Marine Mission, are in the field. The Mariners' House, at North square, and other good temperance boarding-houses, are exerting a salutary influence. At present no ships can obtain their crews on the Sabbath; and it is a fact which will be pondered with much interest and with various feelings, that such ship-owners and ship-masters as have been desirous that their ships should leave on that day, have been prevented from getting them to sea by the influence of shipping-masters and keepers of sailor boarding-houses, who have entered into an agreement not to furnish crews on the Sabbath day. The friends of seamen will be glad also to learn, that the law relating to the sale of intoxicating drinks, especially upon the Sabbath, has been, to a considerable extent, executed, and that many haunts of vice into which seamen have hitherto been decoyed, have been closed up.

Finances.

By an agreement between the American and Boston Seaman's Friend Society, the Corresponding Secretary of the Boston
Society acts as the joint Financial Agent of both Societies in Massachusetts. During the year he has acted in this capacity eight and a half months. To meet the expenses of the Mariner's Church, the Home, and the Financial Agency, the Boston Society, by agreement, appropriates from the general collections a sum not exceeding $3,000, and remits the remainder to the American Society. The whole amount of donations to both Societies from Massachusetts, including legacies,* and what has been remitted to the American Society, without passing through the treasury of the Boston Society, has been $12,308 19. The amount remitted directly to the Parent Society from Massachusetts, has been $2,696 97. The amount from the Boston Society, $2,205 22; making in all $4,902 19. Donations to the Sailor's Home, $1,106.†

The thanks of the Managers are especially due to the pastors who have themselves presented the seamen's cause to their churches, and taken collections for it; and to the Sewing Circles and Benevolent Associations which have contributed money and clothing for the Home and the general object.

Since the last Anniversary of the Boston Seaman's Friend Society, one highly esteemed and much beloved member of the Board of Managers, has gone to his rest. Philip Greely, Jr., died suddenly at Havana, in March last.

American Seaman's Friend Society.

During the year, the American Seaman's Friend Society, to which the Boston Society is auxiliary, has been prosecuting its work in the foreign field with evident tokens of divine approbation. It has twenty-two chaplaincies, in connection with which faithful men are laboring in the double capacity of preachers and colporters in the following places:—

BRAZIL.

At Rio de Janeiro, a city of two hundred thousand inhabitants, Rev. J. C. Fletcher is laboring for the special good of more than twenty thousand seamen, annually visiting that port.

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* A legacy of $3,000 was from the late Hon. Robert G. Shaw, a merchant of Boston, who has rendered his name precious to seamen by a donation of $200,000 for the education of the poor children of sailors.

† For further particulars see Treasurer's Report.
NEW GRENAADA.

At Panama, Rev. J. Rowell is laboring with increasing encouragement.

CHILI.

At Valparaiso, where, on an average, three thousand seamen are constantly in port, and more than seventy in the hospitals, a chaplain is stationed.

PERU.

At Callao, Rev. Frank W. Bill has been stationed during the last year. At this port there were more than thirteen thousand seamen during the year 1852. The Chaplain spends a portion of his time at the Chincha Islands.

At Aspinwall, a new and rapidly growing port, Rev. D. H. Wheeler has been sent out as chaplain, and is the only Protestant minister in the place.

SANDWICH ISLANDS.

At Honolulu, where in 1825, the lives of the missionaries were in peril on account of the depraved character of seamen, Rev. Samuel C. Damon continues his efficient labors, with most encouraging evidence of success. Says the report of the American Society,—

These Islands have ceased to be foreign mission grounds, having become Christian, and from some indications it would seem possible, if not probable, that our chaplaincies may cease to be foreign chaplaincies. A fact or two in the history of this foreign mission may be admissible in this report, as a most conclusive argument that the condition, if not the character of seamen, has been improved at these Islands. In the year 1825, the life of the missionary at Lahaina, was in imminent peril, as well as the lives of his wife and helpless children, by a mob composed of the captain and crew of the British whal ship Daniel, enraged at the passage of a law by the Chiefs, protecting female virtue and honor against the brutal lusts of seamen.

In the year 1826, not only the lives of the missionaries, but of the Chiefs, and of the native inhabitants of the town, for the same cause, were threatened under the guns of the United States schooner Dolphin, commanded by a lieutenant of the United States Navy, and the law set at defiance and rendered inoperative.

Would any crew of any nation dare attempt the same outrages now? Can any officers be found so regardless of character, so base now? If there has not been an improvement in character, there certainly has in the strength of law, and in the condition of seamen at the Islands. But another significant fact, occurring the past year, may serve to show the change.

A Chief from the far off Marquesas Islands, with his son-in-law, a Lahaina
sailor, who had been left sick by a whale ship at Fatuhiva, had resided three years on the island, learned the language, married his daughter, and now, acting as his interpreter, appeared at the Sandwich Islands, with the urgent Macedonian cry for missionaries. The cry was heeded, and a new mission established in the Marquesas Group through the influence of a sailor.

"During the shipping season of the past year," says Mr. Damon, "from September 1st to December 28th, 1853, two hundred and fifty-two whale ships, carrying not less than seven thousand men, are reported to have touched at the Islands; adding to these the vessels of war and merchantmen arriving, and it will appear that not less than ten thousand seamen have arrived at the Islands within four months. To meet the spiritual wants of this class of men, more effort has been put forth than ever before. Many extra meetings have been held among seamen by the colporter of the Hawaiian Tract Society, with encouraging results." Again the chaplain says, "I doubt not, many seamen have attended meetings at Honolulu this fall, who are savingly benefited, although they are far away from us." In a more recent communication he says: "At our monthly communions during the four months past, eleven had joined the Bethel church. I witness enough to convince me that praying Christians in the United States have abundant encouragement to continue their supplications in behalf of those going down to the sea."

At Lahaina, Rev. S. E. Bishop was cordially received on the 8th of February, 1853, and a donation of three hundred dollars made by the inhabitants to aid in the commencement of house-keeping, evinced the interest felt in the chaplaincy. A reading-room has been opened and a house purchased for a parsonage.

At Hilo, Rev. Titus Coan, missionary of the American Board, acts as chaplain.

MICRONESIA ISLANDS.

At Ascension and Strong's Island, Rev. S. H. Gulick and Rev. Benjamin G. Snow, missionaries of the American Board, have commenced a good work among seamen.

CHINA.

At Canton, Rev. Edward H. Harlow continues his labors, preaching, distributing tracts, and visiting the sick, though the number of seamen visiting this port is not so great as in former years.

ST. HELENA.

Rev. James McGregor Bertram acts as chaplain to seamen, devoting to the work such time as can be spared from other labors.

WEST INDIES.

At St. Thomas, at a meeting of the Board in November, the Rev. Elisha Whittlesey was appointed chaplain at this port, in place of Rev. T. H. New-
ton resigned. He arrived at his station December 16, 1853, was most cordially received by the citizens, merchants and sea captains. Of the importance of the station, in a recent communication he says: "Its importance as a chaplaincy station of the Seaman's Friend Society is unquestionable. Vessels are constantly arriving from all parts of Europe, from the Atlantic and Pacific shores of the Western Continent, and the far-off islands of the Pacific. Many are driven or put in here for supplies or repairs, which lie here often for weeks, sometimes for months. From thirty to sixty sail are constantly riding at anchor in our beautiful little harbor; among which the stars and stripes predominate. Often, and at certain seasons of the year, this number is greatly increased." Again he says: "In estimating its importance, we should not overlook the facilities for circulating the Scriptures, Evangelical books and tracts, in Romish and formally Protestant lands in Europe, the West India Islands, and the South American States. I have distributed the Word of God and religious tracts in nearly all the languages of Europe; and the avidity with which these rough sons of the ocean receive and fall to the perusal of the books and tracts, especially those in foreign languages, is perhaps the most pleasant feature of my labors. It is sowing the good seed of the kingdom in the field, which is the world."

FRANCE.

At Havre, an important chaplaincy is now vacant.

At Marseilles, Rev. John Mayers labors as chaplain to British and American seamen.

At Bordeaux, Rev. S. L. Schiep, chaplain. His labors are devoted chiefly to the Dutch, Danish, Swedish, Norwegian, Russian and Prussian seamen, to many of whom he preaches the gospel in their own language. In addition to this, he visits the American ships, and distributes Bibles and tracts in the English language. He is in a position for the distribution of the Scriptures in almost every language in Europe, and among the seamen of all nations.

NORTHERN EUROPE.

At Copenhagen, Gotland and Gottenburg, sailor missionaries are laboring with great apparent success among seamen. Of one of them the report says:

"This active missionary has continued his visits to seamen on shipboard and in their boarding-houses; has distributed many Bibles, and thousands of tracts. In one communication he says: 'Depraved as our seamen generally are, yet it is evident that good has been done among them. I frequently meet with such cases that will make the hearts of angels and good men to rejoice. Yes, thanks be to God! It is not now a rare case to meet with stout-hearted seamen who are anxiously inquiring the way to Zion, and others who rejoicingly pass on in the right course for the New Jerusalem.' He speaks of extensive and interesting revivals of religion in various parts of the country, with persecutions and fines and imprisonments, on this field of F. O. Neilson's former labors and influences, yet operative and spreading."
BRITISH AMERICA.

At St. John, N. B., Rev. E. N. Harris is the chaplain,—the report says:

"Through the activity of the very efficient chaplain, early last year a Sailor's Home was opened, capable of accommodating sixty boarders at a time. It was soon filled, and ten applicants a day sometimes turned away for want of room. Twenty thousand dollars have been subscribed by the citizens of St. John, and six thousand granted by the Provincial Parliament, a site purchased, and arrangements making for the erection of a large and commodious Sailor's Home. 'Indeed it is heart-cheering,' says the chaplain, 'to find gentlemen, who laughed at our supposed weakness and folly eight months ago, now among the first to contribute and cheer us on.' While the chaplain has thus labored in this important enterprise, he has not forgotten the preaching of the gospel to seamen, and the more direct labors for their conversion to God."

Besides the foreign operations, the American Society is aiding in sustaining laborers in the home field—at Portland, Providence, Wilmington, N. C., Norfolk, Va., Mobile and New York city. Of the Sailor's Home in New York, the report says:

The Home, after having been occupied for eleven years, has been thoroughly repaired, painted, and refurnished, and made thus more attractive and comfortable to its increasing number of boarders. Mr. Daniel Tracy took charge of the Home on the 1st of May, 1853. The number of boarders for the year has been 3,460; whole number since the house was opened, twelve years, 40,056. The number of shipwrecked and destitute seamen relieved during eleven months, is 140, at an expense of $646 68. Temperance meetings in the large hall of the house are kept up once a week; sailors often take part in these meetings, and give them no little interest; during six months of the year, 200 have signed the temperance pledge, and it is estimated that about $10,000 have been deposited by boarders in the Savings Bank, besides about $30,000 carried away with them to their homes. There has been a tolerable attendance at the religious service morning and evening, and at the weekly prayer-meetings. The prospects of the institution for extensive and permanent good to the sailor, were never, perhaps, more encouraging.

Ships' Libraries. A number of ships have been supplied with libraries to the amount of 1,167 volumes, at an expense to the Society of $216 39. Through the agency of Mr. Pierson, Agent of the Marine Bible Society, a number of owners have been induced to purchase libraries for their ships, and thus extend the good influence of a better sea literature. A larger number of sea captains and officers are taking a deeper interest in the work of Bible, book and tract distribution than in former years, and with obvious good results in many instances. Through the same agency 7,600,000 pages of tracts, in various languages, have been put on board ships sailing from this port, for distribution through the world.

Sailor's Magazine. We are now issuing the twenty-sixth volume of this periodical. Although there has been a considerable increase in the subscription list during the year, it is not now, nor ever has been, sustained wholly by its paying subscribers. Yet its agency among the friends of the cause
is found to be indispensable, and in an indirect way, financially profitable to the Society.
It is found to be a welcome companion to the sailor in the forecastle, and the Board regret we have not the means to give it a wider gratuitous distribution among seamen. Its monthly issues are now 8,500 copies.

KINDRED SOCIETIES

In the United States, acting independently of the American Society, are co-operating efficiently in the cause in the following places, viz.: San Francisco, New Orleans, Savannah, Charleston, S. C., Baltimore, Philadelphia, New Bedford and Salem.

In New York and vicinity, ten ordained ministers are preaching to seamen, and several lay colporters are distributing Bibles and tracts with apparent good results.

WESTERN WATERS.

On the various channels of our inland commerce, The American Bethel Society, and The Western Seaman's Friend Society, and the Philadelphia Sabbath Association, have been pursuing their work with diligence. The former has sustained on the canals of New York and New Jersey, twenty-three missionaries, besides chaplains at Buffalo, Whitehall, and on the Hudson River, and raised for their support $8,175. There is also a bethel and chaplain at Albany, sustained by the citizens. The Western Seaman's Friend Society has sustained twenty-one laborers, missionaries and chaplains on the Western lakes, rivers and canals, and has raised for their support $10,000, besides $20,000 more which has been expended in the erection of chapels. The Philadelphia Sabbath Association has sustained eight chaplains and missionaries on the canals of Pennsylvania, and have raised for their support $2,864 68.

FINANCES.

The total receipts of the year ending May 1st, have been $27,724 91, which is an increase of $2,441 29 over last year. The expenditures during the same time have been $27,389 60. This does not include the receipts into the treasuries of the local Societies on our seaboard and at the West, which must amount in the aggregate to over $60,000 a year, for their current expenses, besides more than $65,000 raised principally during the past two years for the erection of Bethels and Sailor's Homes.
TREASURER’S REPORT.

Boston Seaman’s Friend Society and Sailor’s Home, in account with Thomas D. Quincy, Treasurer.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
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<tbody>
<tr>
<td>To cash paid sundry expenses of Annual Meeting</td>
<td>1,69</td>
</tr>
<tr>
<td>T. A. Erving, services at Home</td>
<td>125.00</td>
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<td>W. P. Brooks’s bill furniture, &amp;c., for Home</td>
<td>1,074.24</td>
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<td>W. O. Haskell’s bill settles, &amp;c., for Church</td>
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<tr>
<td>Roberts, Adams &amp; Jacobs, in full, for building Sailor’s Home</td>
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<td>Advertising</td>
<td>5.00</td>
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<tr>
<td>William Kope’s money borrowed</td>
<td>2,500.00</td>
</tr>
<tr>
<td>Use of Music Hall and other expenses of Anniversary Meeting</td>
<td>41.00</td>
</tr>
<tr>
<td>Music in Church</td>
<td>157.50</td>
</tr>
<tr>
<td>Interest to Suffolk Savings Bank</td>
<td>900.00</td>
</tr>
<tr>
<td>Russell &amp; Baker’s bill bedsheets, tables, &amp;c.</td>
<td>721.75</td>
</tr>
<tr>
<td>Note of April 16, to C. &amp; G. Barker, paid July 19</td>
<td>1,319.50</td>
</tr>
<tr>
<td>Boston Gas Light Company’s bill</td>
<td>31.50</td>
</tr>
<tr>
<td>E. S. Rand, drafting deed, &amp;c., of Land</td>
<td>5.00</td>
</tr>
<tr>
<td>Rice and Kendall’s bill singing books for Church</td>
<td>19.80</td>
</tr>
<tr>
<td>T. R. Marvin’s bills printing, and books for Church</td>
<td>162.73</td>
</tr>
<tr>
<td>Blowing Organ</td>
<td>15.00</td>
</tr>
<tr>
<td>Tax bill stores Mariner’s Church</td>
<td>64.60</td>
</tr>
<tr>
<td>For supplying pulpit</td>
<td>55.00</td>
</tr>
<tr>
<td>Remitted to American Seaman’s Friend Society, New York</td>
<td>1,151.80</td>
</tr>
<tr>
<td>D. Farnum, making carpets for Church</td>
<td>3.50</td>
</tr>
<tr>
<td>Mellen &amp; Co’s bill crockery ware, &amp;c., for Home</td>
<td>220.00</td>
</tr>
<tr>
<td>Mariner’s Church Sabbath School</td>
<td>47.38</td>
</tr>
<tr>
<td>J. M. Bebee, Morgan &amp; Co’s bill for sundries for Home</td>
<td>354.01</td>
</tr>
<tr>
<td>John O. Chauny, account sundries for Home</td>
<td>224.37</td>
</tr>
<tr>
<td>A. Duncan, repairing roof of Church</td>
<td>3.00</td>
</tr>
<tr>
<td>Roberts, Adams &amp; Jacobs’ bill mason work</td>
<td>210.00</td>
</tr>
<tr>
<td>Chilson, Richardson &amp; Co’s bill furnaces for Home</td>
<td>465.00</td>
</tr>
<tr>
<td>Chandler &amp; Co., bill sundries for Home</td>
<td>35.31</td>
</tr>
<tr>
<td>Smith, Lovett &amp; Co., bill iron work for Home</td>
<td>90.00</td>
</tr>
<tr>
<td>F. A. Benson &amp; Co., coal for Church</td>
<td>46.00</td>
</tr>
<tr>
<td>Peter Hobart, Jr., putting up lamps</td>
<td>2.71</td>
</tr>
<tr>
<td>Tenney &amp; Co, flags for Home and Church</td>
<td>23.40</td>
</tr>
<tr>
<td>Insurance $4,000 on furniture Sailor’s Home</td>
<td>20.00</td>
</tr>
<tr>
<td>American Tract Society for books</td>
<td>9.60</td>
</tr>
<tr>
<td>Insurance on organ at Mariner’s Church</td>
<td>5.00</td>
</tr>
<tr>
<td>G. Baird, pluming at Church</td>
<td>20.38</td>
</tr>
<tr>
<td>Ezra J. Bunting, sexton to Church</td>
<td>120.00</td>
</tr>
<tr>
<td>Do. bill sundries for Society</td>
<td>35.56</td>
</tr>
<tr>
<td>Corresponding Secretary’s salary</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Do. traveling, expenses, postage, printing, office expenses, &amp;c.,</td>
<td>200.14</td>
</tr>
<tr>
<td>Interest</td>
<td>652.77</td>
</tr>
<tr>
<td>Rev. G. W. Bourne’s account for supplying pulpit, postage, &amp;c.</td>
<td>23.60</td>
</tr>
<tr>
<td>Do. services, one year to June 1st</td>
<td>1,500.00</td>
</tr>
</tbody>
</table>

$15,123.18
TREASURER’S REPORT.

CONTRA.

1853-54.

By cash to balance old account, $5,350 96

" Twelve months' interest on bond and mortgage of Tobias Boland, $120 00

" Rent of Stores under Mariner's Church, $563 75

" Treasurer's Note, Feb. 10, four months, payable to A. Hardy, disc. at Atlas Bank, $1,500 00

" Treasurer's Note, April 5, payable to A. Hardy, disc. at State Bank, $1,500 00

" Borrowed of Alpheus Hardy, $500 00

" Ezra J. Bunting, Sexton, Mariner's Church, rec'd for Pew Rents, $15 00

" Per Rev. G. W. Bourne's account—

Of Sabra Withington, Hampstead, N. H. $15 00

Office Expenses, $50 00

Collection at Mariner's Church, $65 26—$158 28

Amount carried over, $10,312 93

Legacies and Donations.

By cash, Legacy from Robert G. Shaw, Boston, $3,000 00

" " Gideon Burt, Longmeadow, $200 00

" " Mrs. Elizabeth Mitchell, $200 00

" " Caroline Andrews, Dedham, $25 00

By cash from a Seaman of the U. S. ship San Jacinto, $1 86

" A Friend, deceased, $2 00

" A Friend on her Death-bed, $2 15

" A Young Man on his Death-bed, $50 00

" Abington, South, Second Congregational Society, $14 50

" Acton, Congregational Society, $10 00

" Andover, South, Ladies' Char. Society, to make Mrs. Caroline Smith, M. B. Gould, Phoebe Cummings, and M. Abbot, Life Members, $94 50

" Andover, West, Ladies' Seaman's Friend Society, to make Mrs. Rebecca Mills and Mr. Augustus Russell, L. M., $49 00

" Ashby, Congregational Society, Joel Haywood, L. M., $20 00

" Belcherstown, Benevolent Association, $45 00

" Berlin, Vt., James Hobart, L. M., $29 00

" Boston, Mt. Vernon Church, $235 00

" " Bowdoin Street Church, $90 56

" " Old South Church, $87 00

" " Shawmut, $49 00

" " Central Church, Rev. J. W. Cross, L. M., $127 36

" " Essex Street Church, $163 00

" " Phillips Church, (South Boston,) $72 56

" " Pine Street Church, $20 00

" " Park Street Church, $131 24

" " Ladies of do., $29 00

" " Sailor's Relief Society, $20 37

" " Brookline, Harvard Society, $92 83

" " Cotuit Port, Monthly Concert, $16 00

" " Charlestown, First Congregational Society, $50 00

" " Canterbury, N. H., Ladies Benevolent Society, $1 00

" " Chelsea, Winnisimmet Society, $164 00

" " Broadway Congregational Society, $33 40

" " Chesterfield, Rev. Mr. Barnum's Society, $10 00

" " Chicopee, Congregational Society, (1853,) $8 62

" " Falls, Second Church, $19 00

" " " Third Church, Rev. Geo. Oviatt, L. M., $22 00

" " Dorechester Village, Society, $16 17

" " Dalton, Ladies' Benevolent Society, a box of bedding, (§30 00,) and Money, (§8 00) Sarah Branch, L. M., $8 00

" " Deerfield, Monument Ch., in full, to make Rev. D. A. Strong, L. M., $11 00

" " Dunstable, Evangelical Church, $19 96

" " East Randolph, $17 27

" " Enfield, Benevolent Society, (1853,) $105 00

" " " " (1854,) $100 00

" " Essex, Congregational Society, $21 00

" " Fall River, Central Church and Society, $75 00
<table>
<thead>
<tr>
<th>Amount brought over,</th>
<th>$10,912 83</th>
</tr>
</thead>
<tbody>
<tr>
<td>By cash from Fitchburg, Congregational Society, Rev. G. B. Wilcox, L. M.,</td>
<td>36 33</td>
</tr>
<tr>
<td>&quot; Franklin, Ladies' Benevolent Society,</td>
<td>19 00</td>
</tr>
<tr>
<td>&quot; Gardner, First Congregational Society,</td>
<td>16 00</td>
</tr>
<tr>
<td>&quot; Second &quot;</td>
<td>11 00</td>
</tr>
<tr>
<td>&quot; Gloucester, Congregational Society,</td>
<td>10 77</td>
</tr>
<tr>
<td>&quot; Grantville, Ladies' Benevolent Society,</td>
<td>25 00</td>
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<tr>
<td>&quot; Greenfield, First Congregational Society,</td>
<td>30 70</td>
</tr>
<tr>
<td>&quot; Second Congregational Society, to make Rev. George Partridge, L. M.,</td>
<td>30 17</td>
</tr>
<tr>
<td>&quot; Groveland, Seaman's Friend Society, a box of clothing, and Mary G. Hovey, L. M.,</td>
<td>8 00</td>
</tr>
<tr>
<td>&quot; Hadley, Young Ladies' Seaman's Friend Society, to make Miss J. Smith and Miss Cornelia L. Johnson, in part, L. M.,</td>
<td>41 00</td>
</tr>
<tr>
<td>&quot; Hadley, General Benevolent Society of the Third Church,</td>
<td>17 00</td>
</tr>
<tr>
<td>&quot; Hadley, North Society,</td>
<td>8 50</td>
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<tr>
<td>&quot; Hartfield, (additional,)</td>
<td>35</td>
</tr>
<tr>
<td>&quot; Harvard, Congregational Society,</td>
<td>8 65</td>
</tr>
<tr>
<td>&quot; Haverhill, Central Society,</td>
<td>15 17</td>
</tr>
<tr>
<td>&quot; Haxtun, First Congregational Society,</td>
<td>22 31</td>
</tr>
<tr>
<td>&quot; Silas Merrick</td>
<td>1 00</td>
</tr>
<tr>
<td>&quot; Holliston, Congregational Society, $20 00, to make Mrs. Anna Tucker, L. M.,</td>
<td>69 00</td>
</tr>
<tr>
<td>&quot; Lowell, John Street Society, Young People's Sewing Circle, to make Rev. E. B. Foster, L. M., $20 00; Juvenile Sabbath School, to make Philena Farr, L. M., 20 00; collection, 127 00; George Cotton, Asa Wetherbee, Mrs. S. W. Hanks, Mrs. N. Sprague, and Mrs. C. Foster, L. M.,</td>
<td>167 00</td>
</tr>
<tr>
<td>&quot; Lowell, A Friend to Seamens,</td>
<td>2 00</td>
</tr>
<tr>
<td>&quot; High Street Church,</td>
<td>22 00</td>
</tr>
<tr>
<td>&quot; First Congregational Church,</td>
<td>21 72</td>
</tr>
<tr>
<td>&quot; Appleton Street Church, Miss S. V. Hosmer, 20 00; collection, 26 34, to make Sarah V. Hosmer, and Rev. George Darling, L. M.,</td>
<td>46 34</td>
</tr>
<tr>
<td>&quot; Lee, Congregational Society, to make Mrs. Sophia A. Bartlett, Mary R. Burlburt, Caroline Hyde and G. W. Plainer, in part, L. Members,</td>
<td>77 00</td>
</tr>
<tr>
<td>&quot; Longmeadow, Gentlemen's Benevolent Association,</td>
<td>20 60</td>
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<tr>
<td>&quot; Ladies' Benevolent Association,</td>
<td>13 48</td>
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<tr>
<td>&quot; Manchester, Congregational Soc., to make Rev. R. Taylor, L. M.,</td>
<td>20 00</td>
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<tr>
<td>&quot; Marshfield, Congregational Church,</td>
<td>18 71</td>
</tr>
<tr>
<td>&quot; Marblehead, Congregational Church, to make S. Cressy, E. Nutting, M. J. Goodwin, and S. G. Night, L. M.,</td>
<td>90 00</td>
</tr>
<tr>
<td>&quot; Methuen, Congregational Society, E. Colton, L. M.,</td>
<td>30 25</td>
</tr>
<tr>
<td>&quot; Medway Village, Congregational Society, to make Almira Bevin, H. P. Sandford, L. M., and Eslal Blake, L. M., in part,</td>
<td>44 38</td>
</tr>
<tr>
<td>&quot; Medway Village, John Albee,</td>
<td>10 00</td>
</tr>
<tr>
<td>&quot; J. C. Hurd and family, for room in Sailor's Home, to make A. M. Linkfield, L. M.,</td>
<td>20 00</td>
</tr>
<tr>
<td>&quot; Medway, East, to make Rev. J. O. Means and Mrs. Means, L. M.,</td>
<td>53 15</td>
</tr>
<tr>
<td>&quot; Medford, Second Congregational Society,</td>
<td>16 25</td>
</tr>
<tr>
<td>&quot; Medford, Mystic Society,</td>
<td>25 19</td>
</tr>
<tr>
<td>&quot; Middleton, Congregational Society,</td>
<td>5 75</td>
</tr>
<tr>
<td>&quot; Montague, Phila A. Nims,</td>
<td>10 00</td>
</tr>
<tr>
<td>&quot; Collection Congregational Society, to make Miss Aloney D. Cheney, L. M.,</td>
<td>20 97</td>
</tr>
<tr>
<td>&quot; Milford, Congregational Society,</td>
<td>24 25</td>
</tr>
<tr>
<td>&quot; Monson,</td>
<td>54 36</td>
</tr>
<tr>
<td>&quot; Children's collection, to make Rev. S. Bourne, L. M.,</td>
<td>20 00</td>
</tr>
<tr>
<td>&quot; Individuals,</td>
<td>8 00</td>
</tr>
<tr>
<td>&quot; Monterey, Congregational Society,</td>
<td>9 00</td>
</tr>
<tr>
<td>&quot; Nashua, N. H., Sew. Cir. in Rev. Mr. Richards's Ch., for Home,</td>
<td>31 00</td>
</tr>
<tr>
<td>&quot; Natieck, Congregational Society,</td>
<td>20 00</td>
</tr>
<tr>
<td>&quot; Newburyport, (Belleville,) Congregational Society, to make Mrs. S. W. Hale, Wm. Currier, and J. D. Coffin, L. M.,</td>
<td>62 00</td>
</tr>
<tr>
<td>&quot; Newburyport, Whitefield Society, to make Thos. Griffin, L. M.,</td>
<td>30 00</td>
</tr>
<tr>
<td>&quot; Ladies,</td>
<td>20 00</td>
</tr>
<tr>
<td>&quot; First Presbyterian Church, to make Rufus Smith and Samuel Todd, L. M.,</td>
<td>41 00</td>
</tr>
<tr>
<td>Amount carried forward,</td>
<td>$12,280 85</td>
</tr>
</tbody>
</table>
TREASURER'S REPORT.

Amount brought forward, $12,280 85

By cash from

- Harriet Fisher, L. M., (1853,) 48 51
- Do. (1854,) 37 50
- North Wilbraham, 12 50
- North Truro, J. L. Lord, 2 00
- North Brookfield, Congregational Society, (1853,) 33 00
- Do. (1854,) 30 00
- North Bridgewater, S. W. Noyes, 2 00
- North Andover, Ladies' Benevolent Society of the Evangelical Church, Rev. Wm. T. Briggs, L. M., 30 00
- Paxton, Congregational Society, (1853,) 11 00
- " and children's collection, to make Rev. Wm. Phipps, L. M., (1854,) 20 13
- Pepperell, Evangelical Society, 5 98
- " Rev. Mr. Perry's School, to make James B. Thompson, L. M., (1853,) 20 00
- Petersham, Congregational Society, 7 61
- Peru, Rev. J. Knight's Society, 6 31
- Phillipston, Sewing Circle, (1853,) 20 00
- Plainfield, N. H., Jacob Searle and two others, 3 00
- Pittsfield, South Society, John Spencer, L. M., 25 13
- " Congregational Society, (1853,) 15 00
- Randolph, in full, to make Dea. E. Wales, and Dea. W. Thayer, L. Members, 34 00
- Roxbury, Eliot Congregational Society, " Young Ladies' Missionary Society, 107 75
- Royalston, Sewing Circle, 7 00
- Rockport Congregational Society, 35 00
- Reading, Belvaide Society, Rev. Wm. Beecher, L. M., 30 00
- " Old South Society, 25 52
- " South, Cong. Society, to make Wm. Hayden, L. M., 31 00
- Southboro', Congregational Society, 10 30
- South Weymouth, Union Church, to make Josiah Reed and Eliza A. Kelley, L. M., 40 00
- South Deerfield, First Congregational Society, 13 65
- Southwick, A Friend, 15 00
- South Hadley, Congregational Society, 24 00
- South Brantree, Rev. Mr. Hammond's Society, 6 00
- Sherburne, Evangelical Church, 16 09
- Springfield, First Church, (1853,) 16 54
- Do., (1854,) 24 00
- Sharon, Union Benevolent Society, $10 00, and Ladies of Sharon, 10 00, to make Mrs. R. Phillips, L. M., 20 00
- Sunderland, Congregational Soc., to make Mrs. James B. Prouty, L. Member, 23 87
- Sunderland, Ladies' Dorcas Society, 23 50
- " Ladies, 9 00
- South Wellfleet, Congregational Society, 6 00
- Stoneham, Congregational Society, 6 00
- Sudbury, Union Church, 11 03
- Tewksbury, 16 05
- Thetford, Vt., 19 00
- Uxbridge, Congregational Society, to make P. Wood and Wm. W. Thayer, L. M., 42 00
- Weymouth, Second Congregational Society, 16 25
- Wayland, Congregational Society, 35 30
- Wilmington, 12 84
- Wrentham, Salem Street Church, J. C. Newton, L. M., 33 23
- " Union Society, 58 12
- " Central Society, 68 39
- Westford, First Congregational Society, David Tilson, L. M., 39 00
- Westford, Ladies' Charitable Society, 12 25
- " Orthodox Society, 5 75
- " Westfield, Congregational Society, 40 00
- " Weston, 22 41
- " Westminster, 18 00
- " Children's Collection, to make Dea. E. Kendall, L. M., 20 54
- West Cambridge, to make Rev. F. Horton, and John Field, L. M., 40 20
- West Newton, 42 75
- Walham, A Friend, 1 50

Amount carried over, $13,772 76
## BOSTON SEAMAN'S FRIEND SOCIETY.

**Amount brought over,** $13,772.78

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Cash from Westford, Church and Society</td>
<td>$5.00</td>
</tr>
<tr>
<td>West Springfield, (1852-53)</td>
<td>$33.61</td>
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<tr>
<td>West Medway, Congregational Society, Stephen Adams, L. M.</td>
<td>$34.21</td>
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<tr>
<td>Woburn, for Room in Home</td>
<td>$50.00</td>
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<tr>
<td>Henry A. Hopner</td>
<td>$10.00</td>
</tr>
<tr>
<td>Lydia E. Hawks</td>
<td>$3.00</td>
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<tr>
<td>James Leonard, L. M., in part</td>
<td>$10.00</td>
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<tr>
<td>B. Teknor, U. S. N.</td>
<td>$25.00</td>
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<tr>
<td>Florence Buck, Tracts, ($1.00)</td>
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</tbody>
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### Donations for Sailor's Home

<table>
<thead>
<tr>
<th>Donor</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Tappan</td>
<td>$150.00</td>
</tr>
<tr>
<td>Dutton, Richardson &amp; Co.</td>
<td>$100.00</td>
</tr>
<tr>
<td>Gildden &amp; Williams, donation to Home</td>
<td>$100.00</td>
</tr>
<tr>
<td>E. S. Tobey</td>
<td>$100.00</td>
</tr>
<tr>
<td>Abbot Lawrence</td>
<td>$100.00</td>
</tr>
<tr>
<td>Wilkinson, Stanton &amp; Co.</td>
<td>$100.00</td>
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<tr>
<td>Frederick Jones</td>
<td>$25.00</td>
</tr>
<tr>
<td>J. Stearns</td>
<td>$25.00</td>
</tr>
<tr>
<td>George D. Dutton</td>
<td>$25.00</td>
</tr>
<tr>
<td>George Rogers</td>
<td>$25.00</td>
</tr>
<tr>
<td>N. Harris</td>
<td>$25.00</td>
</tr>
<tr>
<td>William Lincoln</td>
<td>$25.00</td>
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<tr>
<td>T. R. Marvin</td>
<td>$10.00</td>
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</tbody>
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**Balance to new account,** $14,803.90

**Total,** $15,123.18

---

**Boston, May 29, 1854.**

E. E. balance to new account, due Treasurer, $319.28.

**THOS. D. QUINCY, TREASURER.**

**Boston, May 29, 1854.**—The subscriber being appointed a committee to examine the account of the Treasurer, has attended to that duty, and finds it correctly cast and properly vouched, and a balance of three hundred nineteen dollars twenty-eight cents due Treasurer.

**ABNER KINGMAN.**

For acknowledgment of Donations remitted directly to the American Seaman's Friend Society, see the Sailor's Magazine, or the last Annual Report of the American Seaman's Friend Society.

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Bedding, &c., received at the Sailor's Home to May 29, 1854, in addition to what is acknowledged in the Treasurer's Report.

- Amherst, N. H., A Member of Seaman's Friend Society, 4 sheets, 4 pillow cases.
- Belchertown, Friends of the Cause, 2 quilts.
- Children of the Second Congregational Church, 1 quilt.
- Dalton, Ladies Benevolent Society, 5 quilts, 4 flannel shirts, 6 cotton shirts, 5 pairs socks—valued at $30.
- Dorchester, Misses Betsy and Nancy Oliver, through Alpheus Hardy, Esq., 64 volumes of valuable books for the use of the Library at Sailor's Home.
- Fitchburg, Ladies of the Congregational Church Sewing Circle, 1 quilt.
- Lenox, Ladies Sewing Circle, 6 bed quilts, 6 pairs sheets, 13 pairs pillow cases, 46 towels, 13 shirts, 6 pair woolen socks, 1 pair cotton socks—valued at $50, and $3 for freight.
- Newfane, Vt., 1 quilt from Mrs. C. Taylor Robins.
- North Brookfield, Rev. C. Cushing's Society, 1 bed quilt, 6 striped shirts, 1 pair socks, 1 comforter, 3 pillow cases.
North Orange, 1 quilt, 2 blankets, 4 sheets, 4 pillow cases, 2 towels—valued at $12.27.

North Weymouth, Ladies' Sewing Circle, Rev. Mr. Emery's Society, 1 bed built.

Pawtucket, 1 comforter, 1 quilt.

Pittsfield, Ladies' Sewing Circle, South Cong. Church, 4 sheets, 4 pillow cases, 4 comforters, 1 quilt, 1 pair trousers, 3 shirts.

Rindge, N. H., Ladies' Sewing Circle, 3 quilts, 1 comforter, 6 sheets, 6 pillow cases.

Sherburne, 1 quilt, 2 comforters, 4 sheets and 4 pillow cases.

Taunton, Rev. Mr. Cobb's Society, 6 flannel shirts, 6 pairs woolen socks, (for the Sailor's Relief Society.)

Ware Village, Ladies' Benevolent Society, 1 quilt.

West Winchendon, Missionary Society, 1 quilt, 1 white spread, 2 pillow cases, 3 sheets and 2 towels.

Unknown source, 2 comforters, 1 bed quilt, 2 sheets, 6 pillow cases.

J. C. & R. A. Hard, 16 volumes of valuable books.
BOSTON SEAMAN'S FRIEND SOCIETY.

Boston, Aaron D. Weld, Jr.
Rev E. M. P. Wells
Benjamin F. Whitemore
*Rev James C. T. Wells
Henry W. Williams
Nathaniel Willis
Arthur Willisson
*H. B. Wisner, D. D.
G. T. and J. B.

Bedford, Rev Thomas Savage
Beverly, Rev J. Abbott
Beverly, Rev William S. Coggia
Brookline, Rev Nathan Munroe
G. B. Perry, D. D.
Benjamin Greenleaf
Rev Otis Rockwood

Braintree, Jonathan Newcomb
Jonathan Newcomb

Brewster, Rev Enoch Pratt
Rev Samuel Williams

Brighton, Rev Paul Couch
Brighton, Rev Wheelwright
Brookline, Rev Joseph Haven
John S. Stone, D. D.
Brookline, Rev Jonathan Greenleaf
Samuel H. Turner

Calais, Mt. Rev B. S. Keeler
Camden, Embrose Chamberlain
Rev William A. Stearns

Carles, Rev Joseph Burt

Charlestown, Thomas P. Ayer
*Rev Daniel Crosby

Charlestown, P. Wells J. Hawkes
Chatham, Isaac Hardy
Chicopee, Rev George A. Oviatt
Cincinnati, O. Rev George E. Day
Cohasset, Rev Daniel B. Babcock
Rev F. A. Reed

Curtisville, Rev Mr. Handy
Cuttingsville, Rev N. Y. Rev Robert Carver

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ADDRESS OF REV. HUGH S. CARPENTER, OF PORTLAND, ME.

Mr. Chairman,

I have tried to prepare for this occasion, by tossing on the wide Atlantic all the last night long; and I have reached at least this sage conclusion, that the sea is not man's native element. Men of old time, no more thought of taming the ocean, than of riding on the air. They had their navigation, but it was like the exploits of children, launching cockle shells on a pond, and walking around the brink to steer them with a stick. The profound Plato has said, with the utmost simplicity, “The sea produces nothing remarkable.” Our old Psalmist seems to have known better than that when he said, “So is this great and wide sea, wherein are things creeping innumerable; there is that great Leviathan, whom thou hast made to play therein.”

But the ocean is a monster gentled at length. It is bitted and bridled, and harnessed and broken. Men ride it with their iron spurs, and lash it into speed. Sometimes still, it is an awakened animal. It is restive at times, and in its pitchings and tossings, and rearings and careerings, and sudden curvettings, it dashes daring riders headlong into the white sands beneath its feet. And these recent storms, bring wreck after wreck reeling and staggering home so forlorn, and these hoarse whispers of death on the gale bid us remember that it is no vain, no heedless security predicted for the new heavens and the new earth, that there shall be no more sea. The sea will yet be as meek, presently, as the tamed elephant, which a little child can ride; and then the air must take the bits and come into the traces.

But the sea has been, most of all, hostile to the kingdom of God. From the day when it hurled the apostle Paul upon the island of Malta, to the day when it brought Spanish fierceness and bigotry upon the devoted race of the Aztecs—from the time when it swallowed up Jonah, to the time when the first African slaver dared to pollute this coast with its touch—it has stood out stiff and stout against the command, Go ye into all the world, and preach my gospel to every creature. We accuse not the billows, “Whose waves roar—the Lord of hosts is his name.” But the men of the sea have not been God's men. Christ has never yet had a navy.

No ancient Pagan launched his rude prow without calling over it the name of his god. Perhaps no Pagan, of our own day, puts his vessel from port without some benediction. Yet there are a thousand men in our churches that never sit down to eat a meal without a murmur of “grace,” who send to sea, and go to sea, as if their Maker were a God of the dry land alone. When the Son of man cometh, he may possibly pick up some fragments of faith under roofs, and on the acres, but how much do you think he will find on the wharves and in lighters?
Commerce is a vast realm by itself, an absolute kingdom. Already the ocean is dotted and flecked with human abodes—habitations more dense than strewed the shore of this land a little while ago. This kingdom has not yet been subdued to God. It renders not its tribute. The darkness upon the face of the deep may have been here and there pierced by a ship that had a missionary within it, like a candle held out in the porch, like a street lamp, but it has not been pervaded, it has not been irradiated by missionary ships darting forth in the glow and the fervor of a Christian country, like beams from the sun. Its blue depths of awe might be, must be, set with such lights, as the azure of night twinkles above it with stars. The demands of Christ's gospel on the dominions of commerce, are unspeakably vast. It surely need not be told over again, here in Boston, that New England wealth springs out of Puritan faith; that the May Flower brought forth, with her pangs, all these white ships.

Nor is there time to remind ourselves, now, of the precarious nature of commerce, so directly dependent on God. The Lord sometimes reminds our merchants of that, putting the speaking trumpet of his Providence to his mouth, far over on the sea. There are signs of a squall, even now, in the West Indies; and there are black clouds in the East; so that we may have some rough weather. That, however, will only clear the sky. But commerce holds peculiar relations to religion in this day. The ocean is not as broad as it was. Men measure distance only by time. It used to be a month to Europe; now it is a week. And there is a safe, snug little seaport somewhere on the Atlantic coast, which they call Portland. I believe it is not down on many of your Boston maps. But the inhabitants of that city expect to see that week prove somewhat shorter for them before many years. At any rate, what used to be a perilous, painful attempt, has become for the most part, a pleasant, pithy pastime. And if you look at the lining of the Pacific coast, the new ranks of American people, of free people, where slavery shall never come, or coming, shall die away for very shame, at the rebuke and under the lash of free waves—you can discern another stretching range, another opening area for commerce, as fresh, as full, as fraught with enlarging consequences, and with wealthy futures, as ever this virgin soil to the voyagers of Europe.

In this view, two practical aspects of this cause are suggested. In the first place, the character of our commerce is forming. It becomes a prime question, whether we shall be cursed with its greeds and gains, or expanded in its liberalities, and invigorated by its activities. A sordid, grasping commerce, is the doom of any nation. It ruins what it makes. It makes to ruin, like the gaming table. It devours its own offspring. It built Carthaginian prosperity, and then overturned it like a toy block-house. It decorated Greece in gay colors, and then stripped it like a doll—like a courtesan. It fattened the Roman Empire into its enormous bulk, its sensuous obesity, and then, thrusting the sharp blade of the Goth at its imbecile luxury, slaughtered it like a fat ox. It inflated Tyre of old, that crowning city, "whose merchants were princes, whose traffickers were the honorable of the earth," until it burst like a bladder, and lay collapsed and flat as to this day, a rock for the fisherman to dry his nets upon. It infected the magnificence of Solomon with the taint of imported polygamy and imported idolatry, until his splendid kingdom rotted like a mill-dewed robe, like a plague-spotted body. It enriched old Portugal and Spain until their lives were clogged, and their blood thickened, and they wasted with repentence, growing asthmatic in the chest, and catarrhed in the head, and tottering in the knees. It prostituted the northern portion of this new continent, while it debauched a large part of the old; leaving the one a ruined maiden, to bear the load of foreign lust; the other, supine, exhausted and unmanned, to sink into a premature senescence.

And let us not forget, (can you, men of Boston, at this moment forget?) that it has been a tempted, devil-bestridden commerce, which has trafficked in the flesh of men, and fed itself like a foul cannibal, with human souls, and
spotted and splashed and died the fabric of our country so with these shameful stains of human blood, that now, when we essay to wash them out, as they must be washed out, we threaten to wear out the warp and the woof; we fear lest this precious Union dissolve and come to pieces in our hands. It has ever been in the name of commerce, that the demon of drunkenness has stalked over the globe. The sea life of this nation, depend upon it, is no insignificant or incidental affair. It environs the nation as the water itself touches the highest peaks of society, as the rivers that run into the sea touch the mountain-tops, and intersect the land. No such influence can be negative or neutral towards the cause of God. If the church of Christ have no sway of these vast mercantile energies, the church of Christ will be sown by these, will be bribed and bartered, and bound hand and foot.

Some churches, now, are glutted with riches. There are imports and exports, trading it, and wharving it, and telegraphing it, quite too plainly already round about the sanctuary. The Pulpit is near enough to the Offing. There is sometimes a spy-glass in the pulpit. Signals are made to it, whether it heeds them or not. A plethoric church is a very unhealthy church. God said to the streams and the lakes, "Freely ye have received, freely give," and if they disobey that law, they stagnate and die, polluting the soil they might have refreshed, and poisoning the breeze. Christ says the same thing to his church, and the rule holds as good.

I once heard an old critic, in a theological seminary, describe its incessant processes of acquisition, and its stiff, stolid mannerisms, and the great schemes of prospective usefulness, lacking a present and prompt activity on the part of the students, in this singular sentence, "The piety in this place seems to be all packed up for exportation."

It may be said with more truth, of some of our churches, that their piety is so packed up, that it must be exported or it will never be opened. You can not get at it. A voyage would do some of our merchants indescribable good in their bodies, a nice fit of sea-sickness preventing apoplexy and gout; but, at any rate, it would serve their souls, to share in the figurative way, the tossings and toils of the sailor; to share the abundance of their Christianities with the destitute tribes on distant shores. The church needs such a depletion, and no homoeopathic globules will cure it.

Let it be borne in mind, that as this land is not the wilderness it once was, nor this ocean the same furrowless, scarless expanse, nor the natives so strange to each other, nor the countries so distant; so neither will it do for this church to content itself with occasional missionary fervors, or brief starts of Christian adventure; that the day, the hour has come for thorough, systematic exploring; that without such hearty, vigorous discipline, Christ's soldiers will become cowards and sets, the church will breed in its bed of luxurious languishing a race of spiritual dwarfs, and in its unnatural intermarriages, a race of the deaf and dumb. If you study the Acts of the Apostles, you will find them full of their filibustering expeditions; you will find that, instead of following navigation, they led it. There were few seas known, but there was no sea known which they did not venture. Neither the church nor the world can ever dispense with an itinerant ministry. An itinerant ministry in apostolic days, included a sea-faring life. So Christians became hardy and stout.

It was sad to see the church of Christ immersing itself, entombing itself alive in cloisters, and voiding strength in penance and vigils. It is sad, now, to see it walling itself in brown stones, piles of monstrous grandeur, as if once more building the sepulchres of all true prophecy, and wasting its life in philosophical essays and languishing lullabies. You do well to bid it this day stir forth, and embark on the ocean for its own sake, as well as for your cause.

But the main suggestion of duty, on which we might have lingered but for
this uncomfortable limit of time, is the claim of the nations upon this country
as a country, a country of Christians.

It must be plain to every observer, that our missionary accommodation is
inadequate to the times. When an occasional discoverer or rare adventurer
sallied forth upon the ocean, then a solitary preacher, a little mission family
might be enough to attend him. It was all that the church could afford. It
bore some ratio to the intercourse of men. But now, the make of this nation
is singular indeed. Here is gathered, here is gathering a great multitude
out of every nation and kindred and people and tongue. We are are not sur­
prised to hear of the Chinese residents in New York. Before long, there will
be no race without its representatives, no country without its sons in these
United States. What does this mean? What does it describe of the divine
providence, and of the divine interest. Some of us, it may be, do not believe
that this world shall be wholly evangelized by the means now in use. We
gaze beyond the horizon. We look for further disclosures of secrets from
God. But we all believe that nations, as nations, are the subjects of prophecy,
as they have been the subjects of inspired history; that in their national
strength and national away, they are to stand for the kingdom of God, and
share in its glory, or to stand out against it, and perish before it.

And so we believe that this ocean realm, this kingdom of the sea, is to be
impressed into Christ's service. It has been his practice to make his chief
foes his prime ministers. Many that are first shall be last, and the last shall
be first. The sailor's berth shall become a high, holy office; a swift, suc­
cessful ministry, like the ministry of angels who excel in strength.

Let the tribes, whom God's beckoning hand assembles on these shores, be
touched by a many-tongued baptism, on another day of Pentecost. Let
memories of home awaken, refreshed by their long slumber in the breasts of
exiles. Let Irishmen, who shall have spurned the shackles of priestcraft, call
to mind the deserted green isle, over which will have spread the tufty rank
grass, in the peace of a long desolation, and where the bogs shall have died
away. Let swarming negroes blacken the white ships, and in their rich, me­
lodious tones, chorus the jubilee shout, on that coast which has bled and
gassed, in the darkness of ages, under the strokes of night robbers. Let
Americans venture not to profane the sleeping beauties of Cuba, with
the first licentious touch. Let them ask, if they will, a legitimate marriage.
Then let the gospel shout on the top of the castle. Let Italians listen in pa­
tience for the explosion of the mine that lingers so tediously under the vat­
ican, then let them return, and build on its ruins, a free, open, daylighted
house of the Lord.

The sea, that has vainly shouted God's praise in the deaf ears of men, now,
for ages; the sea, that has muttered of Christ's coming kingdom far away on
desolate beaches; the sea, that has aroused itself at the lifted waving-rod in his
hand, and tossed human craft and human might beneath its oblivion; the sea,
in its ceaseless moaning over the past; the restless, changeful sea, that after
all is the only changeless, tireless thing below the sky; the sea, that has out­
watched the changes of the land, that has mocked the flitting, the vanishing
of everything that planted itself, of every kingdom that exalted itself, while
its own tumults, its very phrensies meekly obeyed the command—"Thus far
shall thou come, and no farther"—the sea now shall have its turn. Its voice
shall be heard. Men shall understand its voice at last. God's glory shall
sparkle and gleam on its breast in boundless sheathing phosphorescence. Let
the sea roar, and the fullness thereof; let the floods clap their hands, before
the Lord, for he cometh to judge the earth; with righteousness shall he judge
the world, and the people with equity.
ADDRESS OF REV. SAMUEL HARRIS, OF PITTSFIELD.

Mr. President,

We are sometimes asked why a benevolent society is necessary for the special benefit of seamen, any more than for the benefit of sail-makers, ship-builders, or any other class of mechanics. The answer is obvious. The sail-maker and the ship-builder, are in the midst of society, penetrated and vitalized every hour by the electric currents of domestic and social influences. From these healthful influences the seaman is isolated by his position while on the sea, and scarcely less by his own inclination and the usages of seamen on shore. This is the necessity of a special organization for his benefit.

This is also a principal cause of his degradation. In the smaller sea-ports of Maine and Massachusetts, the seamen sailing constantly from one port, having their homes, their families, and an acknowledged place and consideration in the community, are as intelligent and virtuous as any other class. The usual isolation of seamen from these health-giving influences is a principal cause of their degradation. The limb gangrenes because the vitalizing currents of the body do not penetrate it.

But when I see this immense assembly throbbing with interest in the cause of seamen, I feel that this argument from their isolation is about to fail us. Society is pushing out its vitalizing influences towards them, and, if there is power in Christian love to do it, will penetrate them with the warm and thrilling life-blood of its heart. The Report of your Secretary confirms this impression. He tells of chaplaincies on every shore. You have bound the chain of love around the globe, and the seaman cannot go beyond its all-embracing circuit. The time hastens when that power of love, issuing as a mighty attraction from the centre of society, shall bind him to that centre and control him in all his wanderings, like the planet bound to the sun, and in their fairest circuits obeying the one law of the system and moving harmoniously as parts of one great whole.

It is a singular fact, that this isolation of seamen, which is a principal cause of their degradation, and the very fact which demands a special organization for their benefit, furnishes to many their apology for doing nothing for their aid. They say, especially in the inland towns, "We have no common interest with seamen. We choose to give to causes in which we are more immediately concerned." This is wholly a mistake. I wish to show that the people, whether on the seaboard or inland, have a personal interest in all that is done for the elevation of seamen.

A while ago, a gentleman took a house directly opposite my own. It was an estimable family, but their happiness had always been sought in the gayeties of life. Soon the lady became interested in religion, and I received her with thanksgiving to the communion of my church. The gentleman, though expressing great satisfaction at the change in his wife, remained indifferent, seldom even coming to the house of God. We longed, we prayed, we labored for his conversion, but in vain. At length he had occasion to sail to Mobile. Obliged to embark suddenly, he had no opportunity to secure the supplies of light reading with which he was wont to relieve the tedium of a voyage. And then, on the vast and solitary ocean, with no books but those religious books which the agency of your Society had put on board, he was
awakened to penitence, and trusted in the mercy of Christ. It was not our efforts, within our inland home, that reached him. It was the little we had done for seamen, which, sanctified by prayer, thus returned and poured the treasures of salvation at our feet.

This is not a solitary case. I could tell a thrilling story of a friend of mine, who had a wayward son. Long years he wept and prayed and labored to reclaim him in vain. But when all the influences of the land had been exhausted, that son, the only passenger on a ship from Valparaiso to San Francisco, and not a praying soul on board, was awakened and converted amid the grandeur and loveliness of the ocean! And then he found on board for his guidance, James's Anxious Inquirer, Baxter's Call, and similar books put there by the friends of seamen. What that parent had given for seamen, he had given for the salvation of his own son.

No parent, who has a family of boys, is sure but that one of his own sons may become a sailor. There is a romantic, adventurous, fearless spirit which seems to be born in some boys, which nothing can satisfy but life on the ocean. It is not confined to seaports. Far away among the green hills I have known boys, who never saw a sheet of water larger than a mill-pond, possessed by this adventurous spirit, and incapable of being satisfied till they reached the ocean and plunged into the excitement, the dangers and the changes of a life at sea. If a boy, possessed by this spirit, runs off, he breaks the ties which bind him to home and to society, and his ruin is almost inevitable. But suppose the parent finds him a place in a ship, he is brought within the contracted forecastle, in contact with the abandoned and the despairing. He is under a despotic government, rendered necessary and unmindful of the character of some of the crew. He opens his chest and sees the articles of his wardrobe, marked by a sister's hand, tokens of remembrance bedewed by parents' love. But before the voyage is over, he is robbed of half of his outfit by the recklessness of the crew. Every kindly influence is neutralized, every better purpose discouraged, every evil feeling is developed. The return voyage ends. He stands on the wharf, no longer a country boy, but a young sailor, complete in sailor's rig. He is thinking of mother and sister and home. He is purposing to go to them, but the tempter meets him; he is persuaded just to spend a day or two in the city before he goes home; but the day or two strips him of money, of virtue, of self-respect; he is ashamed to go home; he embarks again. Thus the genial influences which might have saved him are broken down. He becomes a vicious and desperate man. What parent, that has a rising family, is not liable to find one day that this is the history of his own son? Here is the personal interest which parents have in the elevation of seamen. Or if no son of yours will ever tread the slippery deck, yet feel for those whose aching hearts and heavy prayers follow their sons amid such temptations, and do what you can to fill our ships with influences of salvation.

Much more are those directly engaged in commerce interested in the improvement of seamen. It has become difficult to procure crews of competent men. Much delay and consequent loss, and many shipwrecks, are occasioned by the incompetence and the moral delinquencies of crews. I am glad to see that public attention is turning in the right direction, to seek the causes of this scarcity and its remedy. The same law holds here as in every other service. If you would secure an abundant supply of competent seamen, the advantages of the service must be made such as to attract them. If merchants would escape the annoyance and losses attending the scarcity, the incompetence and the viciousness of seamen, they must increase the advantages and elevate the character of the service. The number of boys wishing to become seamen is always large. And they are as willing, as any class of boys, to study and to work, and as eager as any to excel. I know this to be a fact, for I have taught many a sailor boy the theory of navigation. And there would be no difficulty in supplying our marine, if only the service were made such as not to repel the enterprising and the virtuous. To this end
REV. MR. HARRIS'S ADDRESS.

there must be accommodations for the sailor's comfort on shipboard; boys must be protected alike from the oppressions and contaminations of older and vicious men; and I was pleased to learn that our respected President has a ship afloat, with a house on deck for the crew, instead of the wretched forecastle; and with separate apartments for boys, entirely separating them from older seamen, when their watch is below. To this end, also, boys must have at sea an advantage analogous to that of apprentices on shore, the advantage of the kindly oversight of their superiors and instruction in their business; and some suitable relations must be established between them and their employers, so that they may know that diligence, skill and fidelity will meet its reward; thus the prospect of promotion, as the reward of excellence, must be before them; and by all these means, securing a greater permanence in their relations, there must be opened the way to give to the sailor the influence of a home, and the possession among a circle of friends and acquaintance in society of character and respect.

And it is in this direction that the friends of seamen are now seeking a remedy to the evils attending the scarcity and incompetence of seamen. And here we discern the vital interest of every commercial community in elevating the condition and improving the character of seamen.

The influence of seamen is another reason why we all have a personal interest in their elevation. If seamen are corrupt, they come back to spread their corruption on the land—pests thrown up into the midst of society, as the ocean throws up the corpses of those which it has devoured, to putrefy on the shore. In all our country villages are retired seamen; some of whom exhibit the peculiar excellences of a sailor's nature in upholding piety and every good influence; and others spread around them the vices of the sea. But especially important is the influence of seamen in the active duties of their profession.

The influence of sailors, in demoralizing the heathen and in counteracting the influence of missionaries, has been too often exposed to need more than a passing allusion. It is pleasing to notice the fact, recorded in the last Report of the Society at New York, that the recent mission from the Sandwich Islands to the Marquesas group, was originated by a sailor. I may safely say, that while every dollar given to the seamen's cause expends its full value in benefiting seamen, it is also worth at least fifty per cent to the cause of missions.

A Christian sailor is usually an active Christian. He does not carry his religion, like his flag, to be unfurled only when he wishes to show off who he is. He is a Christian everywhere and always. It is of vital interest to the church to people the ocean with such Christians, procuring revivals on the lonely deep, animating Christians by their quiet sensibilities in port, and recommending Christ on heathen shores. Many years ago, a British man-of-war, the Poudroyant, gave chase to a Spanish sixty-gun ship. Two midshipmen were ordered to the mast-head on the look out. Presently, under the press of sail, the mast was sprung, and threatened every moment to fall before the continued strain. One of the midshipmen felt justified in going down. The other, though a mere boy, declared that his orders were to stay and he would not descend till he had orders so to do. Adjusting himself, therefore, in the rigging, as he supposed would give the best chance of safety in the expected fall, he maintained his perilous post till the chase was abandoned, and the captain, noticing his danger, ordered him to descend. That boy was ROBERT HALDANE, since distinguished as an author. It was he who, spending a season at Geneva, and finding the religion of the place degenerated into Neology and Formalism, made the acquaintance of the young men of the seminary, taught them the way of God more perfectly, and was the means of a revival of religion, among the subjects of which were Felix Neff and Marie D'Aubigné, and out of which originated the revival of evangelical religion, which for many years has been slowly but steadily advancing in Switzerland and France. Such men we want in the church of Christ—men that will obey
orders, men that will do duty, men that will stand at their posts at the hazard of their lives. Such Christians are converted sailors.

Homer calls the ocean the “barren sea.” And yet from the ocean riseth vapors which sweep over the land, and fall in the showers which give to earth its beauty and its fruitfulness. So must we have moral influences coming up from the ocean to revive us as the rain, before the desert can rejoice and blossom as the rose.

When on the ocean, in all the circle of vision I have seen neither land nor sail, I have thought, “What an opportunity this solitude for deeds of violence, and if a pirate ship should come on us, all unarmed as we are, nothing could defend us, and no tongue could tell our fate.” Why, in that solitude and defencelessness, did we feel no danger? Because the law, invisible but majestic, has stretched its mighty arm over the ocean and swept it with its resistless power; and in every solitude of its vast expanse, and in every hidden bay and creek, that invisible majesty is present, and the dread of it palsies the hand of violence. So let Christianity, in the gentleness of its love, preside over the mighty ocean, and in every ship restrain malignant passions, and, invisible but blessed, sprinkle the sweet influences of heaven.

As, when we sail the boundless ocean, the great sun goes with us, and tries continually to put his image on every billow, so in all our progress in this enterprise, the Sun of Righteousness goes with us, and strives to imprint his likeness on every heart; and we are animated and assured of final success by the conviction, that God goes before us, and that our work accords with the most cherished desire of God’s own heart—the desire to stamp his image even on the most depraved of men.

Not having a report of the interesting Address of Rev. Mr. Fletcher, giving an account of his field of labor at Rio Janeiro, or of the timely and excellent Address of Rev. Mr. Willetts, we are reluctantly compelled to omit them.
THE SAILOR'S HOME, PURCHASE STREET, BOSTON.

This institution was established for the purpose of giving a quiet, orderly, and safe Home for Seamen. It has connected with it a Reading-room and Library for Seamen, and is open to all under the following

RULES AND REGULATIONS.

Any person wishing to become a boarder, on application, will please to read these regulations and then give in his name.

All boarders are particularly requested to be at home by 12 o'clock at night; at which time the doors will be closed, except previous notice is given that any one designs to be out; in which case the door will be opened.

When retiring to bed, all unnecessary noise to be avoided, so that those who wish to sleep may not be disturbed.

Blasphemy, swearing, quarreling, gambling, and all loud noise, are strictly forbidden.

The utmost sobriety, cleanliness, and harmony, is particularly requested, not only for the comfort of the boarders, but for the respectability of the house.

No intoxicating liquors allowed to be brought into the house, unless ordered by a physician for medical purposes.

Positively no smoking allowed in any part of the house, except the smoking room and back piazza.

All persons are requested not to make any pencil or other marks on the house, or in any other way deface or injure it.

Family worship will be performed morning and evening, in the reading-room. All are affectionately invited to be present.
BOSTON SEAMAN'S FRIEND SOCIETY.

Correspondence.

Communications may be directed to Rev. S. W. Hanks, Corresponding Secretary, 15 Cornhill, Boston.
Remittances of funds may be made to Rev. S. W. Hanks, or to Mr. Thomas D. Quincy, Treasurer of the Society, 34 Commercial Street, Boston.

Life Members.

The payment of twenty dollars at one time by a person, constitutes the individual so contributing, a Member of the Society for Life.
Those persons who have been made Life Members of the Society, and who have not received their Certificates of Life Membership, can have them by applying to T. D. Quincy, Esq., Treasurer, 34 Commercial Street.

Form of a Bequest.

RECOMMENDED FOR ADOPTION.

I do hereby give and bequeath to the Boston Seaman's Friend Society, the sum of dollars, to be paid within months after my decease, and to be applied to the uses and purposes of the said Society, and under its direction; for which the receipt of the Treasurer of the Society for the time being shall be a sufficient discharge.

Mariner's Church.

The Mariner's Church is situated in Summer Street, corner of Sea St.
Public Worship—Three services each Sabbath.
Sabbath School—for the whole Congregation, at half-past one o'clock, P. M.

Bibles and Tracts for Seamen.
May be had at all times at the Sailor's Home.
AMERICAN AND BOSTON SEAMAN'S FRIEND SOCIETY,
Office, No. 15 Cornhill, (up stairs,) Boston.

Agreeably to the "Plan for Systematic Contributions" in Massachusetts, adopted by the General Association in 1840, and presented again in 1852, the time for collection for the Seaman's Friend Society, is as follows:

- Berkshire County, January.
- Hampden County, February.
- Hampshire County, March.
- Worcester North Association, April.
- Worcester Central and Brookfield Association, May.
- Middlesex South and Harmony Conference, June.
- Taunton and Vicinity and Old Colony Conference, July.
- Pilgrim and Barnstable Conference, August.
- Franklin County, by arrangement of Franklin Conference, September.
- Essex County and Andover Association, October.
- Boston and Vicinity, by arrangement of these Churches, October.
- Middlesex Union and Woburn Association, November.
- Norfolk County Conference, and Mendon Association, December.

Notice to Sewing Circles and Benevolent Associations.

Bedding and Clothing suitable for destitute Seamen, also Books suitable for the Library, always wanted at the Sailor's Home.

Boxes should be directed to JOHN O. CHANY, Sailor's Home, 99 Purchase Street, Boston.