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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS;

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD,

AT THE

Fiftieth Annual Meeting,

Which was held in Hartford, (Con.) Sept. 15, 16, and 17, 1824.



BOSTON:

PRINTED FOR THE BOARD BY CROCKER AND BREWSTER,

No. 50, Cornhill.

1824.

*No. 50
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EMITON

THE UNIVERSITY OF CHICAGO

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MEMBERS OF THE BOARD,

UNDER THE

Act of Incorporation.



MAINE.

Gen. HENRY SEWALL, Augusta,

*Rev. JESSE APPLETON, D. D. late President of Bowdoin College,
Brunswick, and

Rev. WILLIAM ALLEN, D. D. President of Bowdoin College,
Brunswick.

NEW HAMPSHIRE.

*Hon. JOHN LANGDON, LL. D. formerly Governor of the State.

*Rev. SETH PAYSON, D. D.

*Hon. THOMAS W. THOMPSON,

Rev. JOHN HUBBARD CHURCH, D. D. Pelham, and

Rev. BENNET TYLER, D. D. President of Dartmouth College, Han-
over.

VERMONT.

Hon. CHARLES MARSH, Woodstock, and

Rev. JOSHUA BATES, D. D. President of Middlebury College.

MASSACHUSETTS.

Rev. JOSEPH LYMAN, D. D. Hatfield,

*Rev. SAMUEL SPRING, D. D.

Hon. WILLIAM PHILLIPS, late Lieut. Governor of the State, Boston,

WILLIAM BARTLET, Esq. Newburyport,

Hon. JOHN HOOKER, Springfield,

Rev. EDWARD D. GRIFFIN, D. D. President of Williams College,
Williamstown,

*Rev. ZEPHANIAH SWIFT MOORE, late President of the Collegiate
Institution, Amherst,

*Rev. SAMUEL WORCESTER, D. D. late Corresponding Secretary of
the Board,

Hon. WILLIAM REED, Marblehead,
 Rev. LEONARD WOODS, D. D. Professor in the Theological Seminary,
 Andover,
 S. V. S. WILDER, Esq. late of Paris, Bolton,
 JEREMIAH EVARTS, Esq. Boston,
 Hon. SAMUEL HUBBARD, Boston,
 Rev. HEMAN HUMPHREY, D. D. President of Amherst Collegiate
 Institution, and
 Rev. WARREN FAY, Charlestown.

RHODE ISLAND.

*Hon. WILLIAM JONES, late Governor of the state, and
 Rev. SAMUEL AUSTIN, D. D. Newport.

CONNECTICUT.

*Gen. JEDIDIAH HUNTINGTON,
 *Hon. JOHN TREADWELL, LL. D. formerly Governor of the state,
 *Rev. TIMOTHY DWIGHT, D. D. LL. D. late President of Yale
 College, New Haven,
 Rev. JEDIDIAH MORSE, D. D. New Haven,
 Hon. JOHN COTTON SMITH, LL. D. lately Governor of the state,
 Sharon,
 Rev. CALVIN CHAPIN, D. D. Rocky Hill,
 Rev. LYMAN BEECHER, D. D. Litchfield, and
 Rev. JEREMIAH DAY, D. D. LL. D. President of Yale College, New
 Haven.

NEW YORK.

Hon. JOHN JAY, LL. D. formerly Chief Justice of the Supreme
 Court of the United States, and Min-
 ister Plenipotentiary to Great Brit-
 ain, and now President of the Amer-
 ican Bible Society, Bedford,
 Hon. EGBERT BENSON, LL. D. formerly presiding Judge of the
 Circuit Court of the United States,
 city of New York,
 Hon. STEPHEN VAN RENSSELAER, LL. D. Albany,
 Rev. DAVID PORTER, D. D. Catskill,
 *Col. JOHN LINCKLAEN, Cazenovia,
 Col. HENRY RUTGERS,
 Rev. PHILIP MILLEDOLER, D. D. } city of New York,
 *DIVIE BETHUNE, Esq. }
 Hon. JONAS PLATT, LL. D. late associate Judge of the Supreme Court
 of the state,
 Rev. JAMES RICHARDS, D. D. Professor in the theological seminary at
 Auburn,

Rev. ALEXANDER PROUDFIT, D. D. Salem,
 Rev. ELIPHALET NOTT, D. D. President of Union College, Schenectady,
 Rev. HENRY DAVIS, D. D. President of Hamilton College, Clinton,
 Rev. GARDINER SPRING, D. D. and } city of New York.
 ELEAZER LORD, Esq.

NEW JERSEY.

*Hon. ELIAS BOUDINOTT, LL. D. formerly President of the American Congress, and late President of the American Bible Society, and
 Rev. SAMUEL MILLER, D. D. Professor in the Theological Seminary, Princeton.

PENNSYLVANIA.

Rev. ASHBEL GREEN, D. D. late President of Nassau Hall, Princeton, now of Philadelphia, and
 ROBERT RALSTON, Esq. Philadelphia.

DISTRICT OF COLUMBIA.

ELIAS BOUDINOT CALDWELL, Esq. Clerk of the Supreme Court of the United States, Washington.

VIRGINIA.

Rev. JOHN H. RICE, D. D. Professor in the Theological Seminary of Virginia, Prince-Edward County.

BENGAL.

EDWARD A. NEWTON, Esq. Calcutta.

Corresponding Members.

At a meeting of the Board Sept. 15, 1819, the following Resolution was adopted:

“That individuals, clergymen and laymen, residing in different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected, by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.”

The following gentlemen have been chosen.

IN THE UNITED STATES.

OHIO.

Rev. JAMES CULBERTSON, Zanesville, and
Rev. ROBERT G. WILSON, D. D. Chillicothe.

KENTUCKY.

Rev. JAMES BLYTHE, D. D. Lexington.

TENNESSEE.

Rev. CHARLES COFFIN, D. D. President of Greenville College, and
Dr. JOSEPH C. STRONG, Knoxville.

CHEROKEE NATION.

*Col. RETURN J. MEIGS, late Agent of the U. S. Government for
that nation.

ALABAMA.

Col. JOHN M'KEE, late Agent of the U. S. Government for the Choc-
taw nation.

MISSISSIPPI.

SAMUEL POSTLETHWAITE, Esq. Natchez.

LOUISIANA.

*Rev. SYLVESTER LARNED, New Orleans.

GEORGIA.

*Rev. HENRY KOLLOCK, D. D. Savannah,
Rev. MOSES WADDEL, D. D. President of the University of Georgia,
JOHN BOLTON, Esq. Savannah,
*JOHN WHITEHEAD, Esq. Waynesboro,' and
Hon. JOHN ELLIOT, Sunbury.

SOUTH CAROLINA.

Rev. BENJAMIN PALMER, D. D. Charleston, and
*Dr. EDWARD D. SMITH, late Professor in the College.

NORTH CAROLINA.

Gen. CALVIN JONES, Raleigh.

VIRGINIA.

Rev. WILLIAM HILL, D. D. Winchester, and
Rev. Dr. BAXTER, Lexington.

IN FOREIGN PARTS.

ENGLAND.

WILLIAM WILBERFORCE, Esq. M. P. London.

*CHARLES GRANT, Esq. London.

Rev. GEORGE BURDER, Secretary of the London Missionary Society,
Islington.

Rev. JOSIAH PRATT, B. D. Secretary of the Church Missionary
Society, London.

WILLIAM TAYLOR MONEY, Esq. M. P. London.

SCOTLAND.

Rev. JOHN CAMPBELL, D. D.

HON. KINCAID MACKENZIE,

Rev. RALPH WARDLAW, D. D.

FRANCE.

FREDERIC LEO, Esq. Paris.

MALTA.

Rev. WILLIAM JOWETT, Literary Representative of the Church
Missionary Society.

CEYLON.

Rev. Archdeacon TWISTLETON.

BENGAL.

Rev. WILLIAM CAREY, D. D. Serampore, and

Rev. THOMAS T. THOMASON, Calcutta.

CHINA.

Rev. ROBERT MORRISON, D. D. Canton.

Honorary Members.

At the meeting of the Board, Sept. 19, 1821, the following Resolution was adopted:—

“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 an Honorary Member, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot.”

The following gentlemen, since the above resolution passed, have become Honorary Members of the Board, by the payment of the sums standing against their respective names. For the sake of convenient reference, the names are printed alphabetically, and not, as heretofore, according to the date of membership. Several of these gentlemen have made many other liberal donations, at different times; but the only donation, against any name in this list, is the one which constituted the person a member.

It is proper to mention here, that sixteen gentlemen subscribed one hundred dollars each, annually, for five years, for the establishment of a printing press in Western Asia. Other individuals subscribed smaller sums; so that the whole subscription, at the commencement, was three thousand dollars a year: all which was paid the first year, and the deficiency in the four last years will be comparatively small. The payments for four years, out of the five, have generally been made. The last will become due next July. The peculiar liberality of this subscription entitles it to a distinct notice; but the subscribers thought it not best that the particulars should be published, and their names do not appear, in consequence of it, as Honorary Members.

<i>Allen, Solomon</i> , Esq. Philadelphia,	\$ 100 00
<i>Allen, Moses</i> , Esq. city of New York,	100 00
<i>Allen, Peter</i> , Esq. South Hadley, Mass.	100 00
<i>Armstrong, Samuel T.</i> , Esq. Boston,	100 00
<i>Atwater, Caleb</i> , Esq. Wallingford, Con.	100 00
<i>Bardwell</i> , Rev. <i>Horatio</i> , constituted an Honorary Member by the Ladies' Charitable Society, Holden, Mass.	50 00
<i>Beaty, William</i> , Esq. Salem, N. Y.	100 00
<i>Blain</i> , Rev. <i>William</i> , by the Ladies' Benevolent Society, Middletown, N. Y.	50 00
<i>Boies</i> , Rev. <i>Artemas</i> , by the Ladies' Missionary Society, South Hadley, Mass.	50 00
<i>Bumstead</i> , Dea. <i>Josiah</i> , Boston,	100 00
<i>Campagne</i> , Baron de, Pfefficon, Switzerland,	664 00
<i>Church</i> , Rev. <i>Nathan</i> , by the Ladies' Missionary Society, Bridgewater, Maine,	50 00
<i>Clark, Isaac</i> , Esq. Boston, Mass.	100 00
<i>Clark</i> , Rev. <i>Dorus</i> , by the Monthly Concert, Blandford, Ms.	50 00
<i>Cobb, Richard</i> , Esq. Portland, Maine,	100 00
<i>Coe, George W.</i> , Esq. Savannah, Georgia,	100 00
<i>Cooke</i> , Hon. <i>Thomas B.</i> , Catskill, N. Y.	100 00

MEMBERS OF THE BOARD.

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<i>Day, Orrin</i> , Esq. Catskill, N. Y.	150 00
<i>Dickinson</i> , Rev. <i>Baxter</i> , by Young Gentlemen, Longmeadow, Mass.	50 00
<i>Dimmick</i> , Rev. <i>Luther F.</i> , by the Monthly Concert, Newburyport, Mass.	50 00
<i>Donhoff</i> , Count, Hohendorf, South Prussia,	222 00
<i>Dwight</i> , Rev. <i>Sereno E.</i> , by Ladies of Parkstreet Church, Boston,	50 00
<i>Eaton</i> , Rev. <i>Asa</i> , by members of St. Paul's Church, Boston,	50 00
<i>Eaton</i> , Rev. <i>William</i> , by Miss Elisabeth Eaton, Boston,	50 00
<i>Fessenden</i> , Rev. <i>Joseph P.</i> , by the Monthly Concert, Kennebunkport, Maine,	50 00
<i>Fisk</i> , <i>Alvaris</i> , Esq. Natchez, Mississippi,	100 00
<i>Frost</i> , Rev. <i>John</i> , by the Ladies' Missionary Society, Whitesborough, N. Y.	50 00
<i>Griswold</i> , Rt. Rev. <i>Alexander V.</i> , D. D., Bishop of the Eastern Diocess, by members of St. Paul's Church, Boston,	50 00
<i>Harding</i> , Rev. <i>Sewall</i> , by Ladies' Charitable Society, Waltham, Mass.	50 00
<i>Harvey</i> , Rev. <i>Joseph</i> , by a friend, through the Foreign Mission Society of Litchfield county, Con.	50 00
<i>Harrison</i> , Rev. <i>Roger</i> , by Ladies' Charitable Society, Tolland, Mass.	50 00
<i>Hayes</i> , Rev. <i>Joel</i> , by Peter Allen, Esq. South Hadley, Mass.	50 00
<i>Hitchcock</i> , <i>Jacob</i> , an assistant missionary among the Cherokees of the Arkansas,	200 00
<i>Hitchcock</i> , Rev. <i>Edward</i> , by the Monthly Concert, Conway, Mass.	50 00
<i>Hoadly</i> , Rev. <i>Loammi Ives</i> , by the Ladies' Association, Worcester, Mass.	50
<i>Hoff</i> , <i>Lewis</i> , Esq., Winchester, Va.	100 00
<i>Hubbard</i> , <i>David G.</i> , Esq. city of New York,	100 00
<i>Jarvis</i> , Rev. <i>Samuel F.</i> , D. D. by members of St. Paul's Church, Boston,	50 00
<i>Kilbourn</i> , <i>Jonathan</i> , Esq. Sandersfield, Mass.	150 00
<i>Kirkpatrick</i> , <i>William</i> , Esq. Lancaster, Pa.	170 00
* <i>McLeod</i> , <i>Norman</i> , Esq. Boston, Mass.	100 00
* <i>Mongin</i> , <i>David, J.</i> , Esq. Dawfuskie Island, S. C.	100 00

<i>Nettleton</i> , Rev. <i>Asahel</i> , Connecticut, profits of his selection of hymns,	100 00
* <i>Osgood</i> , Rev. <i>David</i> , D. D. Medford, Mass.	50 00
<i>Perkins</i> , Rev. <i>Nathan</i> , by Ladies' Missionary Society, second parish, Amherst, Mass.	50 00
<i>Phelps</i> , <i>Anson</i> , G., Esq. city of New York,	100 00
<i>Pomeroy</i> , Rev. <i>Thaddeus</i> , by the Monthly Concert, Gorham, Maine,	50 00
<i>Proctor</i> , Dea. <i>John C.</i> , Boston, Mass.	144 00
<i>Punderson</i> , Rev. <i>Thomas</i> , Huntington, Con.	50 00
<i>Rand</i> , Rev. <i>Asa</i> , by the Monthly Concert in Gorham, Maine,	50 00
<i>Robinson</i> , Rev. <i>William</i> , Southington, Con.	300 00
<i>Robinson</i> , <i>Edward</i> , Esq. do. do.	150 00
<i>Robinson</i> , <i>Charles</i> , Esq. do. do.	150 00
<i>Robinson</i> , <i>George</i> , Teacher of Languages, Andover, Mass.	150 00
<i>Sanderson</i> , <i>Thomas</i> , Esq. Whateley, Mass.	200 00
<i>Sheldon</i> , Rev. <i>Luther</i> , by Gen. Shepherd Leach, Easton, Mass.	50 00
<i>Smith</i> , Rev. <i>Worthington</i> , by the Monthly Concert and individuals, St. Albans, Vt.	50 00
<i>Starr</i> , Rev. <i>Peter</i> , by Young Men's Foreign Mission Society, Warren, Con.	50 00
<i>Storrs</i> , Rev. <i>Richard S.</i> , by Nathaniel Willis, Esq. Boston,	50 00
<i>Tallmadge</i> , Hon. <i>Benjamin</i> , Litchfield, Con.	100 00
<i>Tappan</i> , Rev. <i>Benjamin</i> , Augusta, Maine,	50 00
<i>Tappan</i> , <i>Arthur</i> , Esq., city of New York,	100 00
<i>Torrey</i> , Rev. <i>Reuben</i> , by a gentleman, Eastford parish, Con.	50 00
* <i>Van Rensselaer</i> , Hon. <i>Philip S.</i> , Albany, N. Y.	100 00
<i>Wallace</i> , <i>William</i> , Esq. Newark, N. J.	200 00
<i>Ware</i> , Rev. <i>Samuel</i> , by avails of missionary fields, Ware, Mass.	50 00
<i>Williams</i> , <i>William</i> , Esq. Utica, New York,	100 00
<i>Williston</i> , Rev. <i>David H.</i> , Tunbridge, Vt.	50 00
<i>Woodbridge</i> , Rev. <i>John</i> , by Mr. N. Coolidge, jun. Hadley, Mass.	50 00
<i>Worcester</i> , Rev. <i>Leonard</i> , by avails of missionary fields, &c. Peacham, Vt.	50 00

Officers of the Board.

President.

Rev. JOSEPH LYMAN, D.D.

Vice-President.

Hon. JOHN COTTON SMITH, LL. D.

Recording Secretary.

Rev. CALVIN CHAPIN, D. D.

Prudential Committee.

Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD, and
Rev. WARREN FAY.

Corresponding Secretary.

JEREMIAH EVARTS, Esq.

Assistant Secretary.

Mr. RUFUS ANDERSON.

Treasurer.

HENRY HILL, Esq.

Auditor.

CHESTER ADAMS, Esq.

All communications, relating to the General Concerns of the Board,
may be addressed to

JEREMIAH EVARTS, Esq.
Corresponding Secretary,
Missionary Rooms, No. 69, Market Street, Boston.

All letters, relating to the Pecuniary Concerns of the Board, may
be addressed to

HENRY HILL, Esq. Treasurer,
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.

Dea. Nathan Coolidge, Windsor,	}	Vermont.
Horace Janes, Esq. St. Albans,		
Mr. E. Brewster, Middlebury,		
D. S. Whitney, Esq. Northampton,	}	Massachusetts.
James W. Robbins, Esq. Lenox,		
Mr. Samuel Tenney, Newburyport,		
James R. Woodbridge, Esq. Hartford,	}	Connecticut.
Francis A. Perkins, Esq. Norwich,		
Timothy Dwight, Esq. New Haven,		
Mr. John P. Haven, City of New York,	}	New York.
Rev. David Porter, D. D. Catskill,		
Dea. Abijah Thomas, Utica,		
Rev. Ansel D. Eddy, Canandaigua,		
Mr. Josiah Bissell, jun. Rochester,		
Robert Ralston, Esq. Philadelphia.	}	Ohio.
Mr. William Slocumb, Marietta,		
Peter Patterson, Esq. Chillicothe,		
William Maxwell, Esq. Norfolk, Virginia.		
Rev. D. A. Sherman, Knoxville, Ten.		
H. C. M'Leod, Esq. Charleston, S. C.		
Mr. S. C. Schenk, Savannah, Georgia.		
Samuel Postlethwaite, Esq. Natchez, Mississippi.		
Mr. George Green, New Orleans.		
Mr. William Raser, Mobile.		

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 HENRY HILL; or, in the second place, to obtain a draft from some bank, or responsible individual, payable to the order of HENRY HILL. 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.

FIFTEENTH ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

THE fifteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held at the State House in Hartford, Con. September 15th, 16th, and 17th, 1824. Present

The Rev. JOSEPH LYMAN, D. D.
Hon. JOHN HOOKER,
Rev. SAMUEL AUSTIN, D. D.
Rev. JEDIDIAH MORSE, D. D.
Hon. JOHN C. SMITH, LL. D.
Rev. CALVIN CHAPIN, D. D.
Hon. CHARLES MARSH,
Rev. ALEXANDER PROUDFIT, D. D.
Rev. EDWARD D. GRIFFIN, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Rev. HENRY DAVIS, D. D.
Rev. LYMAN BEECHER, D. D.
Rev. JOHN H. CHURCH, D. D. and
JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Rev. Dr. GRIFFIN; and, on the succeeding days, by the Rev. Dr. PROUDFIT and the Rev. Dr. DAY.

The Treasurer of the Board exhibited a statement of the receipts and expenditures during the year preceding August 31, 1824; from which it appeared, that the receipts were \$47,483,58, and that the expenditures were \$54,157,05.

The Auditor having been prevented by indisposition from finishing his examination of the Treasurer's accounts, a certificate, from the Hon. SAMUEL HUBBARD, was read, purporting that he had, at the Treasurer's request, examined the state of the permanent fund, and that the principal and interest were duly accounted for.

This fund now amounts to 35,103 87.

The Hon. JOHN HOOKER, the Rev. Dr. MORSE, and the Hon. CHARLES MARSH, were appointed a Committee to examine the Treasurer's vouchers for expenditures the last year. This Committee subsequently reported, that they had examined the Treasurer's accounts, and found the charges made therein conformable to orders of the Prudential Committee.

Whereupon it was

Resolved,

That the accounts of the Treasurer, now rendered to this Board, be accepted; subject, however, to be examined and revised by the Auditor.

The Prudential Committee exhibited their annual Report.

The Committee appointed at the last annual meeting to present a memorial to the government of the United States, on the general subject of the civilization and moral improvement of the Indian tribes, within the limits of our national territory, made a report, which was accepted.

The Rev. DAVID PORTER, D. D. of Catskill, N. Y. the Rev. PHILIP MILLEDOLER, D. D. the Hon. HENRY RUTGERS, the Rev. GARDINER SPRING, D. D. and ELEAZER LORD, Esq. of the city of New York, were unanimously elected members of the Board.

The following persons were elected officers of the Board for the year ensuing: viz.

The Rev. JOSEPH LYMAN, D. D. *President;*

The Hon. JOHN COTTON SMITH, *Vice President;*

The Rev. CALVIN CHAPIN, *Recording Secretary;*

The Hon. WILLIAM REED,

The Rev. LEONARD WOODS, D. D.

JEREMIAH EVARTS, Esq.

The Hon. SAMUEL HUBBARD, and

The Rev. WARREN FAY,

} *Prudential Committee;*

JEREMIAH EVARTS, Esq. *Corresponding Secretary;*

Mr. RUFUS ANDERSON, *Assistant Secretary;*

HENRY HILL, Esq. *Treasurer.*

CHESTER ADAMS, Esq. *Auditor.*

The Rev. JOSHUA BATES, D. D. was chosen preacher for the next annual meeting; and the Rev. EDWARD D. GRIFFIN, D. D. was chosen to preach in case of his failure.

On Wednesday evening, public worship was attended in the Brick Church; and the annual sermon before the Board was delivered by the Rev. Dr. AUSTIN, from Gal. 1:15,16.

When the Board met, on Thursday morning, the Rev. Dr. CHAPIN, Mr. EVARTS, and the Rev. Dr. CHURCH, were appointed a Committee to present the thanks of the Board to the Rev. Dr. AUSTIN, for his sermon, and to request a copy for the press.

Resolved,

That Mr. EVARTS receive five hundred dollars from the Treasury of the Board for his services, as Corresponding Secretary, the ensuing year; and that he also receive, on the same account, a further sum, not exceeding five hundred dollars, from the income of the permanent fund created by individuals and by the clear profits of the Missionary Herald for the support of the Corresponding Secretary; and that, for his services as Editor of the Missionary Herald, he receive, from the avails of that work, the same sum, which was allowed by the vote of last year.*

At three o'clock, P. M. on Thursday, in consequence of a previous invitation, the members of the Board visited the American Asylum for the education and instruction of the Deaf and Dumb; and were much gratified by the order of that institution, and the progress of the pupils, in the acquisition of knowledge, in literature and morals, and in the mechanic arts.

Resolved,

That the Prudential Committee be requested to correspond with the Board of Directors of the United Foreign Missionary Society, in regard to any subjects of common interest; and to cultivate the most friendly relations with that Board and with its missionaries.

Resolved,

That the Board approves of the plan adopted and pursued by the Prudential Committee, which aims at enlisting all the people of both sexes, in associations auxiliary to this Board.

Resolved,

That the Board would respectfully, but earnestly, solicit the clergy to act as agents in their respective spheres of influence,

* See the Missionary Herald for October 1823, p. 333; and the Fourteenth Report of the Board, p. 15.

The permanent fund for the support of the Corresponding Secretary now amounts to about \$8,300; and from the feelings expressed in relation to this subject, by wealthy individuals who are aware of its importance, a strong expectation exists, that an adequate provision will soon be made for the support of the Corresponding Secretary and the Treasurer, from funds appropriated by the donors to this specific object, and without recourse to the Treasury of the Board.

not only by pleading the cause of the heathen, but by making personal application, in their behalf, to such individuals as are able to make donations or contributions.

Resolved,

That the Prudential Committee be requested to take suitable measures for increasing the fund for the support of the Corresponding Secretary, and for creating a fund for the support of the Treasurer, and for defraying other contingent expenses of the Board.

Resolved,

That the profits of the Missionary Herald be added to the permanent fund for the support of the Corresponding Secretary.

On Thursday evening, extracts from the Report of the Prudential Committee were read to a respectable audience, convened in the Brick Church; after which addresses were delivered by the Rev. Dr. BEECHER and the Rev. Dr. PROUDFIT, on the nature and design of missionary efforts, and the obligation of Christians to continue and increase their exertions.

Resolved,

That the thanks of this Board be presented to all the auxiliary societies, churches, and congregations, and to all individuals, who have contributed to the funds of the Board.

Resolutions of thanks were also presented

To the Comptroller of the state treasury, for the convenient accommodations of the senate chamber, during the present meeting:

To the choir of singers for their acceptable services, in connexion with the public exercises of the sanctuary: and

To those families and individuals, whose kindness and hospitality have been experienced by the members of the Board.

Resolved,

That the Prudential Committee be requested to print their annual Report, a statement of the Treasurer's accounts, and such other documents as they shall judge proper to be included in the annual publications of the Board.

Resolved,

That the next annual meeting of the Board be held at Northampton, Mass. on the third Wednesday of September, 1825, at nine o'clock, A. M.; and that the President be requested to make the necessary arrangements for the meeting.

The session was closed with prayer by the Rev. Dr. BEECHER.

REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT,

AT several of the last annual meetings, we were compelled to notice the ravages of death, and to mourn over the graves of venerable and beloved associates, whose usefulness and virtue endeared them to the Christian community, and whose faith imparted to them a confident expectation of a better world. We now have occasion to bless the kind and merciful Preserver of our lives, that no one of our number has been removed from this earthly scene of action, within the year past,* and that we have a further opportunity of testifying our gratitude for the Gospel, by laboring to communicate it to our perishing fellow men.

As we cast our eyes over the earth, we behold most affecting and appalling proofs that sin pervades the habitations of mankind;—that the nations lie under its destructive influence; and that the most vigorous efforts are necessary to resuscitate from moral death countless multitudes, alike unconscious of their present condition, and uninstructed respecting their future destiny. There is abundant evidence, also, that by the ministration which God has assigned to his people;—even to us if we reverently obey his commands;—a new and immortal life is imparted, and heaven opens for the admission of those, who were outcasts and strangers.

* Divie Bethune, Esq. of New York, a member of the Board, departed this life three days after the Report was read. He had long been distinguished by his zeal and public spirit in behalf of religious institutions, and was favored with a peaceful and triumphant death.

How exalted an agency is this; and how should we rejoice, if we are permitted to do any thing, or to attempt any thing, in executing it. Every year should be regarded as a treasure of inestimable value, if it enables us to afford some humble aid in the stupendous work of bringing the world into subjection to Christ. Cherishing this desire, the Committee proceed to give an account of the operations of the Board, for the year which has now closed, including a continued history of its missions, down to the dates of the latest intelligence.

MISSION AT BOMBAY.

It was announced in the last Report, that the Committee had it in contemplation to send forth additional laborers to this field; and Mr. Edmund Frost, then a member of the theological seminary at Andover, was mentioned as having offered himself for the service. Soon after the meeting of the Board, viz. on the 24th of September last, he completed the course of his professional studies; was ordained as a missionary and evangelist the next day, at the Tabernacle church in Salem; and embarked on the 27th, with his wife, in the ship Pagoda, bound from Boston to Calcutta. Mrs. Graves, being very anxious to re-visit the scene of her former labors, and finding her health much restored, the Committee obtained a passage for her in the same ship.

The following persons belong to the missionary station, in the native town of Bombay; viz.

Rev. Gordon Hall, *Missionary*.

Mrs. Hall.

Mr. James Garrett, *Printer*.

Mrs. Garrett.

PREACHING THE GOSPEL.

The manner, in which the word of life is here dispensed, has been so fully stated and explained, in preceding Reports, that the missionaries do not think it necessary to repeat what they have heretofore written on the subject. It is known that they make preaching their first object; that, for this purpose, they seek all proper occasions and opportunities; and that they rely upon divine truth, thus communicated, as the principal appointment of

God for the renovation of the world. In their joint letter, dated June 6, 1823, they speak of their labors in this way, as follows:

“In publishing the word of life by oral instruction, we continue, as our main business, to go out daily in search of the people wherever we can find them, and to invite them to the Gospel feast. This we still continue to esteem as the most appropriate and important work of missionaries.

Neither of us, except brother Graves, has made any tours for preaching since our last communications. He has spent most of his time in tours on the island of Salsette, and on the coast. He found opportunities to address great numbers of people, and often to address the same people repeatedly. In general he found the people favorably inclined towards hearing the Gospel, though in some instances they were hostile. Although no very special effects were known to be produced on the minds of any, yet he found abundant encouragement to persevere; in the hope that, from the seed thus widely sown, some precious fruit may in due time be reaped.

Occasional and stated meetings are held more or less frequently at the several stations, and the work of Christian instruction is daily going forward in various ways.”

Though there is occasion to lament that the obduracy of the people is still one of the most striking traits in their character, and that so little evidence is afforded of souls converted to God; yet, the number of those, who are inclined to inquire freely on religious subjects, is increasing; conscience appears to have been touched, in several instances; and the folly of idol worship is acknowledged by not a few, who still want the firmness to abandon it. Some encouraging appearances are thus described in the joint letter already quoted.

“While we mourn and lament that the Spirit of God has not been copiously poured out upon the people around us, we humbly trust it has in some measure accompanied the sacred truths of the Gospel which we have imparted. We indulge the hope that the secret and unseen operations of that blessed Spirit are preparing the hearts of many ultimately to open for the reception of the only Saviour of sinners. In a few instances we have thought that we could discover evident symptoms of the inward workings of the Holy Ghost. Several have appeared to give more than ordinary attention to the truths of the Gospel. Samuel, the Jew, and assistant superintendent of our schools, continues to avow, as do several other Jews, his belief in Christ as the true Messiah. His mind is very tender, and his conscience awake; and at times he appears to be in a hard struggle between a conviction that he ought publicly to profess Christ, and the fear of man, especially that of his family, and his kindred the Jews, who, should he take such a step, would do all in their power to render him miserable; and from whom he thinks his life would be in danger. His case demands our tender sympathies, and we pray that God would complete a work of grace in his heart, and give him a holy courage to avow it before the world.”

Viewing the condition and prospects of the heathen, as they are very fully and clearly described in the New Testament, and having continually before their eyes most conclusive proof of the debasing and polluting nature of idolatry, the missionaries are distressed at the thought of so many millions remaining under the bondage of corruption. That it is their duty to preach the Gospel with unwearied diligence, they do not doubt; that the truth will finally prevail over error and delusion, they are fully persuaded; but that one year should pass away after another, and leave the people in the same state of ignorance and sin, is a consideration fraught with the most melancholy sensations. On this subject, the following paragraph, from the document already quoted, is written with much feeling and propriety.

“Now you see, dear Sir, that we have filled so many pages with accounts of our missionary labors and concerns, and that the outpouring of God’s Spirit, and the conversion of sinners, make no item in the account. Could we do it in truth, our hearts would exult in sending you those joyful tidings, for which you are anxiously looking, and fervently praying, and we trust patiently waiting. But we have no such tidings; and our hearts are often ready to die within us because we have none; and we are more ready to faint, because of our fear that our dear Christian friends at home will faint too, and be discouraged as to our mission. O may the infinitely gracious, compassionate and condescending God preserve us and them from so great a sin. Our faith is severely tried, but, thanks be to God, it does not fail. If we knew that we should see no converts while we live, still we believe that we *ought* not, and we hope we *should* not labor the less. We verily believe that our labor will not be in vain in the Lord; and we have strong hope, that, in due time, we shall *see* the pleasure of the Lord prospering in our hands.

MISSION CHAPEL.

In the last Report, the erection of a building for the worship of God, designed to accommodate the natives, was particularly mentioned; and the steps taken by the missionaries to obtain funds for this object were described. By the favor of a gracious Providence, the work was so far completed, as to make it proper that the house should be solemnly dedicated to God, on the 30th of May, 1823. The day was set apart for fasting and prayer. In the evening, divine worship was commenced in the chapel. The exercises were these: Reading the Scriptures in Mahratta by Mr. Nichols; singing an English hymn, composed for the occasion; prayer in Mahratta by Mr. Graves; singing in Mahratta; sermon

in Mahratta, by Mr. Hall, from Ps. xcvi, 6; singing in Mahratta; and prayer in English, with the benediction, by the Rev. R. Kenney, a missionary from the Church Missionary Society. A considerable number of natives were present, including masters and pupils of the mission schools. In the conclusion of the sermon it was stated, that the chapel had been erected by the benevolence of Christians, who wish all men to come to the knowledge of the Gospel; and the native auditors were invited to assemble in it, and to hear and receive the word of God. The dedication of the first Protestant place of worship, designed for the native population, on the western side of the Indian peninsula, is a memorable event. However it may be disregarded by men of the world, whether in high or low stations, the time is not very distant, when the feeblest incipient efforts for the introduction of Christianity into a populous heathen country will be viewed with intense interest, and the ultimate success of such efforts with inexpressible delight.

The observance of the monthly concert, in the chapel, was commenced on the first Monday of June. The regular services, on the Sabbath, are conducted in English, at 10 A. M. and in Mahratta at 5 P. M. Two schools assemble, in the interval, for reading and catechetical instruction. One of the Bombay schools is now taught in a veranda, (stoop) of the chapel; and it is a favorable circumstance that this school is increasing.

Mr. West, the architect who so kindly and generously took the superintendence of this building, while it was erecting, has since returned to England. The missionaries entertain a very grateful sense of the favor, which he conferred on the mission, and of their personal obligations to him. They presented him with a copy of Dwight's Theology, as a token of their respect and affection. The Committee feel themselves to be under particular obligations to Mr. West for his public spirited and gratuitous services.

The land and building have already cost about \$4,500, of which \$1,700 were contributed at Calcutta and Bombay.* In consequence of a suggestion of the Committee, made public through the Missionary Herald, collections were taken in many of our churches, at the monthly prayer-meeting in January, for the purpose of defraying

* For a list of contributors in India, see Appendix, No. 1.

the expense of the chapel. Individuals have also made donations for this specific object. From both these sources, the Treasurer has received about \$1,300, in the whole.

The missionaries are highly pleased with the building. They describe it as follows:

“We have now the pleasure of informing you that, in the course of the last month, the building was completed, so far as it was intended to finish it in the first instance. It is a very strong and durable building, and we feel much gratified with its plain but comely appearance.

Having been accustomed to see only the lofty and highly finished pulpits of our churches at home, you would perhaps be half inclined to smile at first sight of our plain and lowly pulpit. It is eight feet long and five feet wide, with six steps of the same width at each end, all of masonry. The elevation of this platform is three feet only; and on the front edge of it is a plain wooden railing eight feet long, on the top of which is a board of the same length and fourteen inches wide, all painted. We are much pleased with the convenience and appearance of this pulpit, and think it quite in unison with the general style and character of the building.

The flooring is of earth, and raised three feet. The surface, after being thoroughly wet, was beaten hard, level and smooth, and then washed over with a solution prepared for the purpose. This is a very common kind of flooring to native houses; but in public buildings it requires to be matted, and if money were not wanting, it would probably be expedient to have it flagged with the common stone of the country, which is much used for such purposes.

Provision was made, in building the walls, for the erection of a gallery; and we hope that we shall live to see our native congregation so increased as to render the addition of a gallery necessary.”

The dimensions of the chapel are 60 feet by 35, beside a veranda, or projecting roof, from three sides of the building. Under this projection three schools may be taught, one on each side.

Mr. Nichols, in a letter written about a month after the chapel was dedicated, thus mentions the completion of this enterprise.

“The quarterly meeting of our mission was rendered peculiarly interesting and joyful by the opening of our mission chapel. It is a neat, commodious, and, I may add, elegant building; and it stands in a very central and convenient part of the great native town of Bombay. It has been, for a long time, the subject of our prayers, our consultations, and efforts. The Lord has indeed ‘built the house,’ else we had ‘labored in vain.’ I cannot here go into a detail of all the difficulties we felt on first entering upon this undertaking. But every ‘mountain has been brought low,’ and every ‘valley exalted.’ In the midst of the temples of idolatry a house has been erected for the worship of the true God, and consecrated to the advancement of the Redeemer’s kingdom.”

The missionaries have requested liberty to purchase a vacant piece of land, contiguous to the chapel, for the purpose of preserving a free circulation of air, and perhaps of ultimately erecting some other buildings, which would be useful both in point of convenience and economy. The cost, it was supposed, would be less than a thousand dollars. The Committee have authorized the purchase.

TRANSLATIONS AND PRINTING.

The joint letter contains the following brief account of labors in this department.

“In translating and printing the Scriptures we continue to advance. The work of translating we still consider as secondary to that of *preaching* the Gospel, and at the same time a work of great responsibility, and demanding the deliberate and patient exertion of all our combined capacities in its execution. To many our progress in this department will probably appear tardy; and we might indeed advance *much* faster, were we to hurry it off as a mere job of contract is commonly done; but with our views on this important subject, we do not think we should promote the cause by hastening on this work much faster than we do at present. We hope that in a few months the translation of the whole New Testament will be completed, and that some further progress will be made in the translation of the Old.

Our *printing* of the Scriptures and tracts we endeavor to regulate by the actual demand for them. We have recently printed the Gospel of Mark, and a second edition of Johu is now in the press, and will be finished in a few weeks. The next portion of Scripture, designated for the press, is a second edition of Genesis, for which we have many applications. When Genesis is finished, we expect to continue the edition of the New Testament. We have lately reprinted two tracts, one the compendium of Scripture doctrine, and the other entitled “The Good News.”

About the close of the period embraced in the last Report, the missionaries sent two Jewish schoolmasters into the interior of the Mahratta country, with about 6,000 copies of extracts from the Scriptures, and other religious tracts, to be distributed. In executing the trust, the Jews dispersed about 1,000 of these copies, on their way to Poona; and about 700 in the streets of that great capital, within two days after their arrival. In this stage of their proceedings, they were arrested by the local authorities, and sent back with their books to Bombay. On the 18th of February, 1823, the Government of the Bombay Presidency addressed a letter to Mr. Hall, intimating that the distribution of books in the

Mahratta country could not be permitted. This was followed by a note from the Government, on the 17th of March, accompanying the tracts, which had been found in possession of the Jews at Poona. On the 22nd of April, the missionaries addressed a long memorial to the Governor in Council, in which they stated all the facts in the case; described the books and tracts, which they had sent into the Mahratta country; insisted on the harmless nature, and beneficent tendency of such publications, as are distributed by missionaries; and pleaded for the liberty of diffusing Christianity, by means of the press, wherever the people were willing to receive books. The reply of the Governor in Council, which was returned on the 18th of May, maintains the ground first taken. It is couched in mild terms, as was the first order of government, merely expressing the regret which his excellency felt, that he could not comply with the request of the missionaries. The reason assigned is, that in a territory so lately conquered from a brahminical government, and subjected to British rule, it would be dangerous to the public tranquillity, if books, exposing the superstitions of heathenism, were freely circulated.

Though the missionaries lamented the issue of this business, yet they were comforted with the reflection, that the field now open before them affords "room and labor enough for a hundred missionaries, and for as many agents as they could employ, and for books innumerable." They hoped, also, that the restriction would be short; a hope, which the march of events, and the character of the present age, undoubtedly warrant. The Committee therefore think, that there should be no discouragement from the incidents now related; but that, on the other hand, new and more vigorous exertions should be made by the missionaries to circulate useful books in the whole field to which they now have access. The ease, with which tracts can be distributed upon the continent near Bombay, is manifest from the following paragraph, in the memorial of the missionaries.

"By the agency of our schools, and by other means, our books have for years been in a course of distribution in the principal towns and villages, in the northern and southern Konkan; and in places, where brahmins were numerous, they have been distributed in large numbers. By the same and by similar means, our books have been continually passing into various parts of the Deckan. A great variety of persons, passing to and from the interior, on business or visits, have come to us, and requested and received books to present, or to send, to their relatives and friends."

PROGRESS OF EDUCATION.

The state of the schools, under the superintendence of this mission, has not undergone any very material change of late. It may be well, however, to copy from the joint letter the following short account of this branch of missionary operations.

“On the subject of schools we have nothing very material to add to what we have said in former letters. Our schools, though far from what we wish, continue to give us encouragement and hope. Their influence on the native population, though silent, and chiefly unobserved, and not easily described, is constant, extensive, and in many ways highly subservient to the great object of a Christian mission. We occasionally hear of remarks made by the natives to this effect: “The adult generation cannot be persuaded to turn to another religion; but it may be expected that the boys taught in the religious schools will probably become Christians, and in this way by and by all the people will become Christians.”

Though it is far from us to acquiesce in such a sentiment, yet we consider schools as a mighty engine, under the management of a mission; and of sufficient importance to justify the friends of Christ in the expense of establishing them in every heathen town and village.”

Though the adult generation are not beyond the reach of divine grace; and though the children taught in religious schools will not, as a matter of course, become Christians; yet there is good ground for believing, that schools, commenced and supported by missionaries, will undermine the structures of superstition, and lay the foundation for preaching the Gospel to an intelligent people. The opinion which the missionaries have heard expressed by the natives of Bombay, have been expressed for years by natives in Bengal; and there is no doubt, in the minds of multitudes of Hindoos, that their grand-children, if not their children, will be Christians.

That there may be a great extension of the plan of imparting religious instruction by means of schools, is apparent from the general experience of the mission; but especially from the recent fact, communicated in the following paragraph.

“We continue to have many urgent applications for additional schools. At our last meeting we considered *thirteen* such applications which had been made within a short time. Considering what a great number of heathen youth might be taught the rudiments of Christianity and the daily reading of the Scriptures, in such a number of schools, and the extent to which, through them, some knowledge of Christ might be disseminated, and chiefly too by means of other

hands than those of missionaries, it was painful for us to decide, as we felt constrained to do, merely for want of money, on a refusal of all these applications. And most fervently do we hope that the time is not distant, when all such applications can be complied with, and all the rising generation of the heathen be put under Christian instruction; that in this way the kingdom of heaven may come nigh to the children, and to their parents, and to the multitudes of poor perishing pagans."

The Jewish school at Bombay, which was instituted by the missionaries, and kept up for several years under its distinct form, became at last very small, in consequence of the jealousies of the Jews. It now contains 19 Jewish boys, with a greater number of Hindoo boys; but cannot with propriety be called a *Jewish* school. In nine schools of the mission, there are 116 Jewish boys; and at several other places, where schools are needed, a number of Jewish children would attend. It is doubtful whether so much is done, in any other place, at so small an expense, for the instruction of the rising generation among the Jews in the principles of Christianity, as is done for this object, by the missionaries at Bombay.

STATION OF MAHIM.

Rev. Allen Graves, *Missionary*.

As Mr. Graves has not been retained by family cares, during the absence of his wife and the cessation of his charity boarding school, he spent a great part of the time, during the year after Mrs. Graves embarked for America, in tours for preaching the Gospel, conversing with the people, distributing portions of Scripture and tracts, and ascertaining the character and wants of the people in many villages, which had not before been visited by himself or his brethren. In these tours, Mr. Graves saw much to remind him of the ignorance and superstition of the inhabitants, and to encourage him in his labors. He frequently found numerous and attentive hearers. Individuals confessed, with much seriousness, the folly of idolatry. Curiosity was occasionally excited.

A few extracts will be made as specimens of missionary labor, and of the manner in which it is sometimes regarded.

"*July 16, 1822.* Went to the lower village in Worley, and, appointing an evening meeting, spent the afternoon and evening in publishing the way of salvation. There were but about 15 hearers. One man said that ever since he heard the Gospel about four years ago in Bombay, he had been convinced of its truth. He was of

a respectable cast, and seemed a respectable man. He is now become blind by an accident with powder. He exhibited much greater evidence of sincerity than is usual here;—and seemed to receive every word with earnestness, as if his life were depending. But he had not yet openly renounced his religion. This I insisted on his doing, and as openly embracing the Gospel and its ordinances, and also inwardly repenting of all sin and forsaking it. I cannot but hope that the Lord will have mercy on him.

Sabbath, 21. To day as I was out to address the people, I met with a Mussulman of a very respectable appearance, who had the whole Bible in Arabic given him by one of the chaplains here. He could read and understand it. He said that he had read much in it, and had much conversation with a chaplain of his acquaintance on the subject of the Christian religion, and that he believed it true. But he was not ready to profess Christ before men. He seemed considerably affected, and requested me always to pray for him. He told me that some time ago he dreamed of seeing Christ;—that he waked in the morning very happy, and then, for the first time, discovered the sign of a cross in one of his thumb nails. I endeavored to point out to him the change of heart that is necessary in order to receive any benefit from Christ. Oh that the precious Saviour may be revealed to him more effectually.

Dec. 16. Went to the Hindoo village called Charcope. Here a head man and an elder, so called, reside; but the former was absent, and I found none who could read, or were willing to take tracts. I however addressed great numbers of them; many women also heard. I spent the principal part of the day among them.

In the evening I held a meeting in Malowny at the Hindoo head man's house: there were perhaps a hundred present; and as I had made a particular request, that, if they had any thing to say, they would wait till the exercises were over, and then say it, very little was said during the whole time, and but very few withdrew till dismissed. I preached from 2 Cor. 5:20, and was blessed with particular freedom in speaking. I felt that I had great occasion to give thanks for the privilege of speaking in the name of Christ, whether the people hear or forbear.

17. Went to the village of Ratwuly and addressed as many of the people as could be collected, and gave away one copy of the ten commandments in four languages. Then went to the next village of Catholics, where perhaps 40 persons collected. I addressed them on the principal doctrines and duties of Christianity, and prayed with them. In the afternoon, returning, I conversed with several in the town, especially fishermen. I had the preceding evening requested that, if any were resolved on complying with my intreaties, they would come to my lodgings the next day, and inform me. One man came with two others, and said that he and several more were fully convinced of the folly of idolatry, and resolved to forsake it for the worship of the true God; but they did not see the propriety of their receiving Christ. I told him it was because they did not see their own sinfulness, and the holiness of the living God; otherwise they would see the necessity of a Saviour and Sanctifier. While I conversed, the old man seemed considerably affected, and his eyes were moistened with tears.

Feb. 27, 1823. In the morning people collected, perhaps a hundred; and after they were dismissed by prayer and singing and the distribution of many books, another small assembly of women and men, mostly of a lower class, came in, wishing to hear; and they were very attentive.—After they were dismissed, I went to a small neighboring hamlet, where a few heard with attention. Then

came to Narduvuly, and an assembly collected, not disproportioned to the size of the village. Then came to Apta and lodged at a Jew's house. In the evening, about fifteen Jews collected. After I had addressed them for a long time, I read the 53 of Isaiah, none contradicting; yet some manifested not a little disappointment, that the Messiah's kingdom had so little to do with earthly grandeur. They suppose, (some of them at least,) that when the Messiah comes they shall rule this country.

28. Went to five neighboring places, at one of which nearly all were Mussulmans, who heard my address and prayer very complaisantly. They did the same, in all the other villages, and in three of them the people assembled. In two of them was a family of Jews, and a reader in each family. One of the boys had attended our school in Pane. When I returned to Hummerapoor, I was invited to a house where were about 25 men. I was requested to read something from my tracts. I read and spoke from the tenth commandment, till the day was spent.

March 23. Addressed many people in Allabag, and at noon about 15 Jews. In the evening, agreeably to previous invitation, I was honored by an interview with the Brahmin, who is regent for the young prince Angria. He received me kindly—I was present about an hour and a half; told him where I had been, and what I had said, among his people; and gave him an account of the way of salvation, forty or fifty of his courtiers standing before him. He heard with attention; then asked many questions, such as—How God could create all things out of nothing, when no man could do any such thing?—Why Christ did not at once put down all other religions, and universally establish his own?—How we should select, seeing there are so many religions?—and many questions relative to our mission and our country.

24. Embarked for Bombay, where I arrived about 4 o'clock, P. M. of the same day, praying for the divine blessing on my poor services, and admiring the goodness that gave me such opportunities of publishing the Gospel of my dear Redeemer, and brought me back in health and safety. On this tour I have not seen one Catholic; but I have been treated as kindly, and have had my hopes of winning souls raised quite as high, as on the western coast of Salsette, where are so many who are called by the name of Christ's people; and have found as great a willingness to hear the Gospel among the subjects of the native prince, as among those whom I have been accustomed to address. But oh how many thousands in this vicinity, who would hear the words of life, will never be indulged with the privilege! Two or three faint tapers cannot suffice a nation in darkness!"

While Mr. Graves was on his preaching tours, he commonly found hearers at three or four towns, villages, or hamlets, every day. Sometimes his audiences amounted to 300 persons; and at other times they consisted of ten, twenty, or thirty. Often there was a considerable degree of seriousness and attention. Beyond a doubt, many heathens obtained some knowledge of the scheme of salvation, who had never before heard of it.

From the first of April to September, Mr. Graves had resided in Mahim constantly; and had been employed in composing and

correcting Mahratta hymns, and in revising Genesis for a second edition. Each of the missionaries revises the translation by himself; and, after a comparison of these revisions, the copy is prepared for the press. Besides the appointment for preaching on the Sabbath, Mr. Graves attended, at other times during the week, such appointments, as he thought it best occasionally to make. It was his practice, also, to go out every day, for the purpose of addressing the words of life to as many, as he could find ready to hear them.

About a year since, an incident occurred, which shows that the Scriptures may be greatly desired by persons, who would be thought very unlikely to make inquiries respecting them. Two Mussulmans, of a very respectable appearance, called on Mr. Graves, urgently requesting the New Testament in Persian. They said they wished to become acquainted with the Christian religion, and to receive it as true; for their grandfather was a Greek Christian in Persia, and had been compelled by force to become a Mussulman. Mr. Graves lent them the only copy which he had, and seized the opportunity of explaining to them the spiritual nature of the change, which is requisite in order to be accepted of Christ.

STATION OF TANNAH.

Rev. John Nichols, *Missionary.*

Mrs. Nichols.

Mr. Nichols continues to occupy this station as heretofore. He preaches in English, on Sabbath forenoon, to the mission family, and such other persons as see fit to attend. The boarding and charity children are always present; and among the stated attendants are an officer in the Company's service and his lady. The latter is represented as being deeply affected with divine truth, very diligent in her inquiries after it, and a hopeful learner in the school of Christ. In the afternoon, the service is in Mahratta. The teachers and pupils of the common schools are present, beside other natives. A hope is entertained by Mr. Nichols, that the truth is making its way into the hearts of many. Some things appear very favorable among the lapsed Catholics of Chand-nee; and, with respect to the people in general, the duty calls for

medical and surgical aid afford a good opportunity for addressing them on the subject of religion. "Time would fail me, however," says Mr. Nichols, "to enumerate all the difficulties we have to contend with, in our school and missionary operations, from ignorance, prejudice, bigotry, and stupidity. Amidst all our trials we have abounding consolations, and among these we would ever number the affectionate remembrance of our friends and patrons, and their prayers in our behalf."

For a great part of last year, Mrs. Nichols taught a school of 20 boarding pupils, the profits of which were adequate to the support of the family, (including ten charity children) and the payment of house-rent. At the semi-annual examination of the school, most of the parents of the boarding scholars are present, and express themselves highly gratified with the proficiency of the children.

"Many of them," says Mr. Nichols, "are serious, and observe stated seasons of prayer. Most of them have committed to memory the whole of Watts's Divine Songs, and from 10 to 50 of his hymns. Beside these they have Sabbath lessons in some catechism, and have gained a great deal of biblical knowledge. Should God dispense his grace to these children, they will be likely to exert a powerful influence in favor of the cause of the Redeemer." A little girl eleven years old, committed to memory, 'in two days, the whole of Emerson's Historical Catechism, containing 516 answers; and, on the evening of the second day, repeated the whole verbatim, without a single mistake.'

One of the charity children is described as being 'uncommonly serious, diligent, and studious,' and as 'making fine progress in every thing her instructors could wish;' and from the others many encouragements are derived to perseverance in this species of benevolent labor.

The number of children in the boarding school of Mrs. Hall at Bombay is not mentioned; but the profits are sufficient to support the family, not including house-rent. Beside these boarding schools, and the charity children in the mission families, there are twenty-four charity schools for the education of heathen children, on the islands of Bombay and Salsette and the coast of the continent, under the superintendence of the American missionaries, and supported by the liberality of American Christians.

Mr. Nichols has suffered considerably from weakness of the eyes; and was at one time obliged to be very sparing in the use of them, and to employ active remedies. He continues to experience much kindness from the European residents at Tannah, (which is now a growing place,) and especially from the Rev. Mr. Jeffries, the British chaplain. He is of opinion, however, notwithstanding the pleasure and profit to be derived from polished society, that a missionary's usefulness is most promoted by retirement and seclusion, and the silent prosecution of his appropriate work.

VARIOUS NOTICES.

The amount of evangelical labor in western India, though very small compared with the wants of the people, is on the whole increasing. Four missionaries arrived at Bombay last year, probably by the same conveyance; one from the London Missionary Society for Quilon, and three from the Scottish Missionary Society for the southern Konkan; that is, the coast a little south of Bombay. Mr. Mitchell, whose name appears in the last Report, was not permitted by government to settle at Poona, as he had intended. He took up his residence at Bankote. His period of labor, however, was short. Recent letters mention his death. The Rev. Mr. Taylor, a successful missionary of the London Society, is established near the southern limits of the Mahratta territory, and holds a fraternal correspondence with the American missionaries. Additional laborers for the Surat mission were expected.

A society had been formed at Bombay, auxiliary to the Scottish Missionary Society. This was justly considered as a very auspicious event.

The death of the Rev. Dr. Ward, which took place at Serampore, March 7, 1823, excited universal regret among the friends of missions in every part of India. This able and faithful servant of his Lord was extensively known in this country, since his visit about four years ago; and his memory will be cherished, in the four quarters of the globe, so long as the cause of the heathen shall attract the attention of the Christian world.

The Bombay Auxiliary Bible Society had it in contemplation to assist the press of the American mission, in publishing those portions of Scripture which had been translated by the missionaries.

Toward the end of last year, the missionaries petitioned government for a grant of a suitable piece of land, to be used as the burying place of the mission. The petition was favorably received; and not only was the land granted, but directions were given that it should be inclosed by a brick wall at the public expense. This instance of liberality, though unasked and unexpected, was very gratefully acknowledged; and was the more valued, as it was not only an expression of kindness on the part of the government, but seemed to imply the permanence of the American mission.

It deserves to be noticed among favorable events, that the missionaries of the Scottish Missionary Society had brought with them the Lithographic Press, which, it was thought, would afford some important facilities for the communication of divine truth.

After mentioning the destruction of infants by the cruel neglect of parents, and by their premeditated wickedness, Mr. Nichols adds, notwithstanding, that 'the country swarms with human life.' "This," says he, "is because the expense of clothing and habitations to the natives is almost nothing; and because the simple and coarse materials for animal sustenance greatly abound. Who could count the multiplying millions, which the mild and merciful institutions of Christianity would give to India?" Beyond a question, the prevalence of Christianity would provide for the support of a vastly more numerous population, even in those parts of the earth, which are now most crowded with inhabitants; and it would render the condition of all classes of people more comfortable here, while it opens the way to unspeakable joys hereafter.

MISSION IN CEYLON.

The smiles of Divine Providence attend this mission, to a remarkable degree. The lives of the missionaries are spared. Their health has been, in a great measure, preserved. They are united in heart and design, industrious in the prosecution of their business, and enterprising in the formation of new plans of usefulness. They find new means of access to the people, obtain new holds on their confidence, and bring the truth home to the hearts of increasing numbers. In their various labors they are encouraged by the multiplying proofs of the good imparted by

means of their schools, and by the efficacy of the Gospel upon the hearts and lives of natives, whom they feel authorized to add, from one season to another, to the list of hopeful converts. The progress of this mission has been remarkably uniform. Though sad bereavements have been experienced, and painful disappointments have occurred; yet, on the whole, the laborers in this field have been much more exempt from severe trials, than their fellow laborers generally, in other parts of the world. Let the voice of thanksgiving be heard on their behalf, and the voice of encouragement and congratulation; and let the members of this Board, and all its friends, pray continually that grace and peace may be multiplied to these brethren, and that they may live to behold a glorious display of divine power in the conversion of the heathen.

STATION OF TILLIPALLY.

This place is nine miles north of Jaffnapatam, the principal town in the district of Jaffna. The population of the district is estimated at 225,000 souls, though the territory is very small.

Rev. Henry Woodward, *Missionary*.

Mrs. Woodward.

Nicholas Permander, *Native Preacher*.

Mrs. Sarah Richards, *widow of the Rev. James Richards*.

In the summer of last year, Mr. Poor removed to Batticotta, with a view to open the *Central School*, which is designed as a measure preparatory to the establishment of a *Mission College*. To this charge Mr. Poor was assigned by the unanimous advice and appointment of his brethren; and it was expected that a school of select boys would be organized about the close of July. Before leaving Tillipally, Mr. Poor preached farewell sermons, at that place, and Mallagum, to solemn audiences. Some of the older and more respectable heathens present expressed their regret, that, after a residence of seven years in their neighborhood, he should leave them. Though he will probably visit them often, it was still a serious thing to the people and to himself, that he should remove to another station, and be engaged in other duties. For five years, or more, he had borne testimony to the excellence and glory of the Gospel, in the vernacular language of the country; and had freely offered that Gospel to the

natives, by preaching it in public and from house to house. Here Mrs. Poor labored also, and with great zeal and earnestness taught the first principles of religion to some of the youths, who now bring forth the fruits of righteousness. Here she committed her departing spirit to her Lord and Saviour, in the exercise of most triumphant faith.

In the Charity Boarding school at this place, are 37 boys and 8 girls, 45 in the whole; which gives an increase of 16 the last year. The number of free schools, at each station, cannot be accurately stated in this Report, for want of the proper documents, which are probably delayed or lost. In the last Report, the schools of this station were stated at nine; but as there has been an increase of ten schools, under the care of the mission, most probably some of the additional ones belong to Tillipally, or its neighborhood.

As it was necessary that Mr. Poor's place at Tillipally should be supplied by some one of the missionaries, Mr. Woodward was assigned to that service.

STATION OF BATTICOTTA.

Seven miles west by north of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary*.

Mrs. Meigs.

Rev. Daniel Poor, *Missionary, and Principal of the Central School*.

Mrs. Poor.

Gabriel Tissera, *Native Preacher*.

The Boarding School contains about 30 pupils, of whom two are girls. As this place is selected for the Central School, the most forward boys in the five boarding schools will be assembled here, and placed under Mr. Poor's instruction. From the accounts, which have been received and published, of the boys in the boarding school, it would seem, that they are generally making very good progress in their studies, and that they afford much promise of usefulness.

In the spring of last year, the second daughter of Mr. Meigs died suddenly of the lock-jaw. She was six years old. As death approached, she was sensible of it, and asked those, who sur-

rounded her bed, to pray that she might "go to Christ." The trial was rendered the more severe by the absence of Mr. Meigs, but the consolations of religion were not withheld.

STATION OF OODOOVILLE.

Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*.

Mrs. Winslow.

Francis Maleappa, *Native Preacher*.

George Koch, *Native Medical Assistant*.

In the Boarding School are 32 boys and 8 girls,—an increase of 17 pupils within the preceding year. Attached to the station are nine free schools, three new ones having been established, and one transferred to Dr. Scudder. The number should have been stated last year at seven; the additional school, then recently formed, not being included, as it was supposed to be, in the six previously mentioned.

Considerable extracts from Mr. Winslow's journal have been published. A small part of these, with various other notices in the same document, it may be useful to incorporate in the Report.

Maleappa is repeatedly mentioned as a very useful assistant, and a very acceptable preacher. When employed on business of the mission, which calls him away for a season, his absence is much felt.

It is justly deemed an important object to gain the attention of females, both with a view to their receiving religious instruction themselves, and to their permitting their daughters to receive an education at the mission schools. The following extract from the journal is interesting, from the circumstance that females attended public worship.

"*Lord's day, June 9.* Had an interesting congregation of men and women, at our school bungalow at Malvetty. Mrs. Winslow went with me, and about 20 females came out, besides several men, and a large number of boys. As the bungalow could contain but a small part of those who assembled, we were favored in having the shade of a large tree near. Spreading our mats under that, and under a temporary shed, we had a very pleasant place to worship Him who "dwelleth not in temples made with hands." The heat of the day being past, with a fine sky over our heads, and a declining sun on one side, sinking from our view to light up the holy day for our friends, we returned, thinking of the evening of life, the close of our labors, and the final meeting with our friends and our Saviour."

On a subsequent occasion, we find the following entry, relating to the same subject.

“*Aug. 18.* Mrs. Winslow went with me this evening to Erneville, a village about a mile distant, in consequence of which several respectable women came out, among whom were the wife, sister, and mother of a brahmin. This is quite uncommon; but the brahmin women sat quietly on the same mat with those of other casts, and made no objection. They came, no doubt, because they felt some obligation to me, for having attended on the brahmin when he had the cholera.”

This brahmin appeared subsequently to be a serious inquirer on the subject of religion, confessed the folly of idolatry, and gave some reason to hope he would relinquish it; but, at the last dates, he had relapsed into his former state of superstition and heathenism.

The kind patronage of Sir Richard Ottley, one of the Judges in Ceylon, has been received by missionaries of different societies. One of his visits to Oodooville is thus mentioned.

“*Sept. 1.* Sir Richard Ottley called on us this evening, and took tea. He was accompanied, as usual, by a guard of armed men, and the noise of drums, &c. as it is necessary to make some display among the people to inspire sufficient respect for the constituted authorities. He appears a humble man, and an experimental Christian. He knelt down with us, on leaving, and offered up a devout prayer.”

The circumstance that the Tamul Bible Society is patronized by heathens, for the purpose of promoting the circulation of the Scriptures among themselves, is certainly quite remarkable. The natives, who are subscribers, have paid their subscriptions with the utmost readiness. The following mention is made of the first annual meeting of the Society.

“*Oct. 26.* Attended the first anniversary of the Tamul Bible Society. A considerable number of the most influential natives, in the parishes around us, were present; and it was encouraging to see the interest which they, although heathens, manifested in the distribution of the Scriptures. The collector of the district, C. Scott, Esq. who is the principal government officer, was present. After the meeting was closed, Mr. Scott, Mr. Mooyart, and Mr. Speldewinde, together with our brethren from the other stations, dined with us at Oodooville.”

The following account of an admission to the church can hardly be read without interest.

“*Lord's day, Nov. 5.* Communion season. Brethren Poor and Spaulding, and sisters Richards and Spaulding with us. Brother Spaulding preached and

administered baptism to Katheraman. Brother Poor admitted him to the church, and administered the ordinance of the Lord's Supper. Most of the principal men of the parish were present, and staid to see the ordinances administered. They appeared solemn, and we trust a good effect was produced upon them. It was certainly a day of much encouragement to me in my own soul, and in view of the progress of the Gospel among this people. Every real convert is a fragment taken from the fortress of idolatry, and becomes a 'lively stone,' when placed in the building of our God. Maleappa's wife, who was also a candidate for admission, was prevented attending by ill health.

In the afternoon, we preached at four different places, and had small congregations."

Mr. Winslow's labors had been somewhat interrupted by ill health; but, on the whole, his domestic concerns, and those of the station, had been prosperous. The repairing of the old church, now falling to decay, seemed likely to promote the success of the mission. The estimated expense was \$200; and Mr. Winslow was in hopes of obtaining that sum from individuals, without recourse to the Treasury of the Board.

From the particular account of the pupils in the family, the following extracts are selected.

"*Baxter* is the most forward boy in the school, having been, previously to his coming to Oodooville, a day scholar at Batticotta. He has a very active mind, speaks English readily, and with a good accent, reads almost any book in the language, understands the grammar well for one of his age, knows something of arithmetic and geography; and, were it not that he has lately been occasionally afflicted with a species of derangement, which has broken up his habits of study, he would be capable of making great progress. He has read the Scriptures considerably, and has at times appeared anxious respecting his spiritual welfare.

The next five on the list are in the same class, and have made nearly equal progress in their studies. They read and write Tamul with facility, know something of the Tamul method of computation, and have made considerable progress in committing to memory the Tamul Dictionary of synonymous words, which, when acquired, will enable them to understand the poetic language of the high books. They have committed to memory two catechisms, the Sermon on the Mount, and an entire book of select texts of Scripture, containing 68 duodecimo pages. They have also read and recited the books of Genesis and Exodus. In English they read almost any book, with tolerable correctness, though they understand only the easier sentences. They speak but little English, and that with difficulty. They are learning to write, which they do very easily; and have commenced the English grammar, having previously studied in Tamul such rules as are common to both languages. *Hooker* is tall and slender, and his countenance indicates cunning and reflection. Though not more forward in his studies than some others, he is the most discreet lad in the school, has much influence over his companions, and at times has been under serious impressions. *Allen* is thick set, and appears rather dull and indolent. He is, however, studious, and has a good standing in his class. His temper is good, and he has been thoughtful

upon the subject of religion. *Frazier* has a very active body and mind; is straight, well proportioned, and has an agreeable countenance. His heart appears more tender in regard to religion than either of those already mentioned; he is more forward in his studies and is much beloved. *Joshua Huntington* is both younger, and smaller in proportion to his age, than either of those above mentioned. He is very amiable and pleasant, and a correct scholar, though more backward than others of his class. *Goodrich* is small, but a very interesting lad;—more pleasant and affectionate even than Huntington. In his studies he scarcely falls below either of his classmates; speaks English more readily, and with a better accent, and is perhaps more promising than any other. He is at times troubled with the jaundice; which, in this country, is almost incurable, and often proves fatal.

Susan Huntington is the daughter of Chellachee, a native member of our church, and was baptized at the same time with her mother. She is a very active and promising girl, and, having been at Tillipally before coming to Oodooville, is now more forward than either of the other girls. She reads the Tamul Testament with ease, has committed catechisms to memory, and sews well. *Fanny Hall* is a pleasant sensible girl, of good features and form; a sister of Solomon, a native member of our church. She understands what she reads better even than Susan. *Elizabeth Appleton* is very mild and amiable, and, in her studies and sewing, has made good progress. *Betsey C. Pomeroy* has been in the school only as a day scholar until lately. Her father keeps a temple near us, dedicated to a female evil spirit, the supposed authoress of the cholera, and is a bad man. It seems very providential that the girl, principally through her own intreaty, has at length been rescued from the evil example to which she was exposed. She appears to be under serious impressions, and is very tender on religious subjects. *Joanna Lathrop* is a very pleasant child, the daughter of Katheraman and Antache, and baptized on the same day with the latter. She is young, but very promising. *Mary H. Huntington* and *Catherine Dimmick* are little girls of promising appearance, lately taken into the school.”

These pupils and their schoolmates are brought under the more immediate and constant inspection of the missionaries than formerly;—a circumstance which enables them to make the greater proficiency in their studies.

Of the free schools, or, as they are sometimes called, the day schools, this notice is given.

“*Aug. 21.* Held a public examination of all the schools attached to this station. There were present 234 boys belonging to the native free schools, who recited in their various books, including a dictionary of their language, and in the catechisms and portions of Scripture put into their hands by us, with a degree of promptness and accuracy, which would not disgrace the schools of a Christian land.”

The native communicants at this station were nine, at the last dates. The congregations at public worship had increased to 250 or 300 persons; of whom 50 were adults, and the rest children of

the schools. Among the adults were eight or ten women, who assembled as stated hearers. A full account of this station has been forwarded by Mr. Winslow, and may be found in the Appendix.*

STATION OF PANDITERIPO.

Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary and Physician.*

Mrs. Scudder.

The Boarding School contains 33 children, of whom eight are girls. One third of the pupils have been added during the past year. *Julia Ann Prime*, a member of the school, born of Catholic parents, became deeply serious; and, notwithstanding the violent opposition of her relatives, persevered in the course upon which she had entered. After several months of trial, she was admitted to the church. She was the fourth member of the school thus admitted; and two others were serious.

STATION OF MANEPY.

Four miles and a half north by west from Jaffnapatam.

Rev. Levi Spaulding, *Missionary.*

Mrs. Spaulding.

The Boarding School contains 22 boys and 4 girls, being an increase of nine pupils, since the last Report.

One native, who resides near this place, has been admitted to the mission-church. The circumstances of his case are so remarkable, that it seems proper to quote a part of the joint letter, which contains an account of them.

“At Manepy there has been one admission to the church. *Conter* of that place was sometime since cast into prison, and while there, with no other teaching than the Word of God, accompanied with the influences of the Holy Ghost, he was brought to feel that he was a sinner, and needed a better righteousness than his own to justify himself before God. It appears that a man belonging to Batticotta had been cast into the same prison, and that brother Meigs had sent him a Testament to read. As this man was obliged during the day to be absent from the prison in performing some work for government, *Conter* had access to his book, and read it. He soon became so much impressed with the truths it contained, that he reproved those who were confined with him, because they had

* See Appendix, No. 2.

erected an altar dedicated to some demon, and continued to offer up their prayers before it. His rebukes however had no good effect. They sometimes answered him, that if they did so, the devil would release them. At other times they became enraged, scoffed at him, threatened to kill him, and told him to throw his book away. As he continued to read, he felt more deeply the truth of what he read, and resolved that, if he should be released from prison, he would seek the salvation of his soul. The time came when he was released, and, as the truths which had arrested his attention while in prison continued to have an abiding effect on his mind, he determined that he would visit the missionary who was settled in the parish where he lived. Agreeably to this resolution he went to the mission house, and heard Christ preached to him as the Way the Truth and the Life. By degrees he was more fully convinced of the truths of the Gospel, and felt that he must abandon his sins, and believe on the Lord Jesus Christ, and walk according to his commandments. After having given good evidence for some months that he had been taught from above, and had truly received Christ as his Saviour, on the 9th of February he made an open profession of his faith. He was baptized, and received into full communion with the church.

In reviewing the history of this case we feel disposed to say, What has not God wrought? Nothing could have occurred to exhibit more clearly the importance of circulating the Scriptures, even among those who have never heard of the Gospel. We hope that, when the circumstances attending this conversion are known, they will be considered by American Christians, as an additional call upon them to send us help without delay, that we may improve this hitherto much neglected means of doing good."

In these reflections of the missionaries, the Committee entirely concur. Who will not gladly aid in sending the Bible into the heart of Asia, and labor to scatter the seed of divine truth over every continent and island, when there are so many proofs of its efficacy?

MISSION COLLEGE.

The proposal for the establishment of a higher literary institution than any as yet connected with this mission, and the reasons for such a measure, were introduced into the last Report. The grand object of the contemplated seminary, as it should be in every missionary undertaking, is the promotion of Christianity. The fact that so large a number of promising boys are already collected, and formed into classes, and have made very considerable advances in study, naturally led to the wish, that they might enjoy the advantages of a more thorough and liberal education. The longer this wish was indulged, the more practicable its accomplishment seemed. There is but one opinion respecting the necessity of obtaining native preachers of the Gospel, in order to the offers of

salvation being proclaimed to all the individuals of populous heathen communities. How shall these native preachers be qualified for their work, unless they enjoy the means of moral and intellectual improvement, till their minds shall be well furnished, and their habits of mental employment confirmed? And how can this be done so effectually as by establishing, among every heathen people, as soon as shall be practicable, first a higher school, then a college, into which the most promising youths may be received?

The immediate objects of the proposed seminary in Ceylon will be,

1. To impart a thorough knowledge of the English language, as the only way to unlock the treasures, which that language contains.

2. The cultivation of Tamul literature, which is necessary in order to oppose idolatry most successfully, and in order to raise up a *reading population*.

3. The study of Sanscrit by a select few, from among those, who may be designed for native preachers.

4. To teach Hebrew, and in some cases Latin and Greek, to those native preachers, who may be employed as translators of the Scriptures.

5. To teach, as far as the circumstances of the country require, the sciences usually studied in the colleges of Europe and America.

It is thought that the college should be placed somewhere in the district of Jaffna; that suitable buildings should be erected; that a president, professors, and tutors should be appointed; and that the business of instruction should commence, as soon as the necessary preparations can be made. As one important preparatory measure the *Central School* at Batticotta was probably commenced in July of last year.

A plan of the mission college, comprising a full enumeration of its objects, and the advantages expected from it, was drawn up with great care by the missionaries, and published at the Wesleyan mission press, in Colombo, March 4, 1823.* Of this document one copy has reached this country; but the communication, which the missionaries intended for the Board, and in which they were about to explain their views more at large, has not been received, though it has been several times promised in their letters.

* See Appendix, No. 3.

There is reason to think it may have been lost, with many other communications from the east, in the ship Edward Newton, which sailed from Calcutta in January last, and was accidentally burnt at sea in March.

VARIOUS NOTICES.

From the complete list of children in the Boarding Schools, which was published in the Missionary Herald for May, it appears that 140 boys, and 29 girls, (beside several boys on trial,) were supported as beneficiaries, in the mission families. Some of the most forward boys from the other schools enjoyed similar advantages of instruction with these; though they lodged and were fed at the houses of their fathers, some of whom were the head men of their respective villages.

Many other beneficiaries are provided for, and will be received as soon as suitable children can be selected, and the circumstances of the mission families will permit. The Committee again assure those persons, who, as individuals, or in an associated capacity, have patronized this species of charity, that their wishes will be satisfied, so far as shall be practicable. In those cases, where delay has been unavoidable, it is still the intention of the missionaries, and of the Board, that children shall be taken, and educated as many years, as provision shall have been made for them. If, for example, payment shall have been made for a particular beneficiary, four or five years before such a beneficiary shall be taken, the process of education will be carried on four or five years after the payment ceases.

In the joint letter, on the subject of the Boarding Schools, dated June 28, 1823, the missionaries say;

“It is with much regret that the inclosed complete list of children in our Boarding Schools, which was to have been sent, and was nearly ready, six months ago, has been delayed till the present time. But, as these schools have considerably increased of late; as there is a prospect that our *Central School* will enable us to make some additions to our present number; and as the several journals, within the past year, have contained particular accounts of the schools of the different stations, it is hoped that this delay will not make an unfavorable impression on the mind of your Committee, or of our Patrons.

The Central School will be supplied from our present schools; and there will thus be a vacancy, which we shall endeavor to fill with as little delay as possible, from the many names on the lists sent out to us, for which we have not yet taken

children. We feel the more confident, that there will be little delay in this respect, as the people begin more fully to appreciate the benefits of our boarding schools, and are more willing than formerly to commit their children to our care. Those benevolent individuals and societies, who have encouraged us in this department, have no reason to be discouraged. Their charity has already had a most happy effect on the prospects of our mission."

It would seem, from the tenor of these paragraphs, that, although children can probably be obtained with little delay, yet the additional number, that can be accommodated soon, will not greatly exceed the number of boys, who will be transferred to the Central School. It is contemplated that this number, at the commencement, will be about thirty. Considerable time must therefore probably elapse, before all the beneficiaries provided for can receive an education in the mission families. For this reason the Committee do not think it expedient, that any donations, for the special purpose of educating an additional number of children with assigned names, should be made at present; nor, until all the names now on the lists shall have been assigned to children actually received into the boarding schools. It is important, however, that those, who have pledged themselves to the children already received, should make their remittances regularly. Unless this be done, the expense of educating these children, taken on the faith of individuals, must be defrayed from the general funds of the Board.*

The increasing attention to the education of females, in consequence of the persevering efforts of the missionaries, is one of the most encouraging circumstances of the mission. From the experience of the societies in Bengal, by which the same thing has been attempted, we are led to the conclusion, that the most inveterate prejudices will give way before the light of truth and the ardor of benevolence.

The mission church had been compelled to exercise discipline in the case of two members, who were suspended from the communion for immorality. Respecting one of these, high expectations had been formed; and both were thought to give evidence of piety. How far Christian faithfulness will be blessed, as the means of restoring and preserving them, remains to be proved.

The number of free schools, beside the Charity Boarding Schools, has increased from 32 to 42, since the accounts received

* For a list of children in the mission families, see Appendix, No. 4.

previously to the last Report. It does not appear, however, from any documents on hand, how many of these are at present under the superintendence of any of the stations, except that of Oodooville; a particular account of no other station having been received of late. The whole number of pupils in the 42 schools is stated at 1300, which gives a smaller average number than heretofore. Probably this number is meant to embrace the average daily attendance; it being a common fact in all countries, that the number of names on the list of pupils is much larger than the number of pupils ordinarily present.

The teaching of so many children to read, must, after a lapse of years, prepare the way for the circulation of Bibles and tracts. The missionaries find already, that the demand for books increases. They had joined their brethren of the Wesleyan and Church Missionary Societies in an edition of 6,000 copies of a tract, containing a history of the downfall of idolatry, and of the establishment of the Christian faith, in the Society Islands. Of these and other tracts the American missionaries had distributed about 5,000.

The missionaries at Nellore, under the direction of the Church Missionary Society, had obtained permission of government to establish a press. Nellore is within five miles of two stations under the direction of this Board; and the establishment of a press there will greatly increase the means of doing good by missionaries of different denominations.

It is ascertained, that the Catholics in Ceylon are willing to receive the New Testament. Many tracts have been distributed among them; especially an abridgment of the New Testament, which went off very rapidly.

MISSION AMONG THE CHEROKEES.

Of the laborers destined for this field, and mentioned in the last Report, p. 78, as having received directions to proceed to Brainerd, four are now employed at different places in the Cherokee nation; viz. Mr. Josiah Hemmingway, Mr. William Holland and his wife, and Miss Sophia Sawyer. Their situation and employment will be described, in the account of the different stations. Mr. Abijah Crane, one of the licensed preachers, of whose ser-

vices the Committee had hoped to avail themselves, was prevented, by the ill health of his wife, from entering upon the journey. He is now employed as an agent of the Board, in the western part of the state of New-York; and, should he not be prevented by the same cause as last year, he will probably join this mission in November.

STATION OF BRAINERD.

This place is situated within the chartered limits of Tennessee, two miles north of the line of Georgia, and seven miles S. E. of the Tennessee river, which is here the boundary of the Indian country. The following persons reside here.

Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns.*

Mrs. Elsworth.

Mr. Henry Parker, *Farmer.*

Mrs. Parker.

Mr. Josiah Hemmingway, *Farmer.*

Mr. Erastus Dean, *Mechanic.*

Mrs. Dean.

Mr. Ainsworth E. Blunt, *Farmer and Mechanic.*

Mrs. Blunt.

Miss Sophia Sawyer, *Teacher.*

The wives of the four married missionaries are occupied in the management of domestic concerns.

Mr. Butrick and Mr. Potter will alternately visit Brainerd, and spend some time there in evangelical labors, if the state of other places demanding their attention will permit. Should Mr. Crane enter upon missionary service, he would probably be stationed here.

GENERAL VIEWS OF THE COMMITTEE.

As considerable changes have been made in the mission family at Brainerd, it seems proper that the views of the Committee should be stated, not only with reference to the case now under consideration, but to the administration of missionary concerns generally.

When the missions of this Board, among the American Indians, were first established, the outlines of the plan were these; that

schools should be commenced, as soon as possible, for the instruction of the rising generation; that land should be cultivated for the purpose of affording a support to the several stations, and of giving to the natives a specimen of agricultural industry and improvement; and that the most useful mechanical arts should be introduced. All this was to be done, under missionary superintendence, and with constant reference to the great and ultimate object, the conversion and salvation of the people. It was never forgotten, that moral restraint and religious principle are absolutely necessary to the true civilization of any heathen community. As it would seem desirable, in the beginning of the process especially, that a considerable number of children should be entirely withdrawn from their parents, and placed under the domestic care and government of the mission families, a boarding school, at the principal station in each tribe, formed a part of the original plan; while village schools, to be commenced as teachers could be sent, and the people should be desirous of them, were relied upon as the means of bringing the elements of learning and religion to the firesides of all the inhabitants.

To carry on the work of moral and religious instruction; to provide for, and teach, and take care of, a large number of children, who had never before been either taught or governed; to manage a farm, and work-shops, and mills; and to erect buildings, take journies, and meet the various exigencies of a new settlement;—to discharge all the duties and perform all the labors involved in these relations, required a considerable number of persons. Individuals, who had burned with a desire to communicate the Gospel, or to aid those, who were engaged in communicating it, offered their services for different departments of the work, and were sent, from time to time, into the field. It is natural to suppose that, in so complicated a system of operations, unforeseen difficulties would present themselves, and unexpected embarrassments be felt. This has indeed been the case; though not to such an extent, as to prove any of the principles, which had been adopted, to be unsound; or as to furnish any justifiable reason for despondence with respect to the issue, or hesitation in regard to the perseverance, with which the work should be prosecuted.

It is to be remembered, that those who engage in the missionary work, to whatever department of the service they are at-

tached, do it from compassion to the souls of men. It is the moral condition of the world which they wish to heal. About this they are conversant. Were they to be employed merely in secular labor, it would seem to them that they had lost their object, and sunk their high character. They have devoted themselves for life to the service of Christ among the heathen; they reserve no private or selfish pursuit; they give up the prospect of accumulating property, and of living at ease. The greater their sacrifices, the greater will be their desire to have some direct agency in the moral renovation of the people. This state of feeling, though in a high degree commendable, renders it very difficult to employ a large number of persons at one station. Where all have an equal interest, and possess equal rights, there must be numerous consultations. These often lead to fruitless discussions. They almost always consume much time, and waste the energy that should be reserved for action. Experience shows, that, among pious and devoted men, few have all those qualifications, which will enable them to act together harmoniously and efficiently, while on terms of perfect equality, and impelled only by the steady operation of principle. These qualifications, both of the mind and the heart, are much more rare than would generally be supposed. In old societies, whether civil or religious, the path in which each one is to walk, is marked out by law, and custom, and private contract. But it is very different with a little missionary community formed in the wilderness. There new circumstances exist, new relations are called into being, and new duties devolve on the members. It is not strange, that all should not be prepared for these new circumstances; and that, in the execution of their common plans by their joint labors, there should be many failures and disappointments. In a new settlement, losses are sustained, and derangements of business experienced, by what are usually called *casualties*, more frequently than would be supposed; by long continued rains, for instance, by floods which destroy much labor, by the unfaithfulness of persons employed for particular services, and by unexpected calls to assist other stations, or to discharge some duty to the natives. One derangement almost of course occasions several others; and, when interruptions are often repeated, the effect is very discouraging on the minds of those, who are obliged to

leave one piece of business half performed, in order to meet exigencies from another quarter.

It may be supposed, that, when a considerable number of individuals labor together, they might be saved the inconvenience of joint consultations, by explicit directions of the Committee, or by a delegated power of superintendence to some one of their number. Wherever explicit directions of the Committee have been given, they have been promptly obeyed; but it is impossible for persons at a distance to enter into the details of different operations, which are carried on simultaneously at the same place, and which are changing daily. In regard to a delegated authority, it has been resorted to, in some cases, and may doubtless be useful to some extent, and under various modifications; but the whole system of missionary operations is a system of mutual confidence, and the services to be rendered, by those who have devoted themselves to the work, are in the largest sense voluntary and free. It is a delicate matter, therefore, to establish any system of subordination, which shall seem to encroach upon this freedom, or shall have the effect of placing one class of laborers under the direction of another. Those, to whom authority might be intrusted, would feel a hesitation in using it, so that it would in fact avail but little; and those, who were placed under their brethren, would be apt to feel a constraint and unwillingness, which might terminate in settled disaffection to the work. In our happy country, where the most entire equality exists, there is a very mild and yet a very efficient authority exerted, by a judicious owner of a large farming establishment, over his hired men; who, nevertheless, do not feel as though they had, in the smallest degree, compromised their independence, or relinquished any of their rights. It might seem, that a similar authority, or one analagous to it, might be exerted by a superintendent of a missionary establishment over the assistant missionaries. But the simple fact, that the superintendent is not the owner of the establishment, and the assistant missionaries are not hired men, prevents the exercise of authority suited to that relation.

It is well known, that where a considerable number of persons are to act together, though they all possess the best intentions, the same economy cannot be practised, as would be practised by the same persons individually. This state of things

arises from a commendable disposition to yield to each other, as far as possible; from different habits of economy; from a divided responsibility; and from a constant tendency to relax in exertions, which are shared by many. It has been supposed, that a division of labor, which should render each individual accountable for a particular department, would answer the end of securing individual responsibility, and prevent interference with each other's duties. This course has been repeatedly attempted; but so numerous are the interruptions of any regular plan, at a missionary station, from the visits of natives and travellers, from sickness, from a failure of supplies, and from a great variety of unexpected events, that very soon the arrangement has been broken up, one person after another has been called from his assigned sphere to meet exigencies in some other part of the system, and affairs have relapsed into their original state.

In the mean time, the simple fact that various kinds of active labor are going on at the same moment, leaves the impression, that where there is so much bustle there must be much profit; and that the business of missions is a matter of temporal advantage; whereas, in reality, no branch of labor has been so conducted as to afford any considerable profit, and the missionaries have felt themselves borne down by a constant succession of unproductive secular cares.

The Committee are of opinion, that the various difficulties of the case could never have been thoroughly understood without experience; but now, having enjoyed the benefit of experience for several years, as derived from the management of several different stations, remote from each other, and under the direction of very different men; and finding the evils to be, in most cases, the same; they feel a great degree of confidence in the following conclusions: viz. That, as the instruction of the heathen in Christian knowledge and true piety is the great object of missions, this object should be held continually in view on mission ground, from the very first; and it should therefore never be merged under a mass of secular cares.

That the mission schools, which afford so many favorable means of access to the people, are principally to be valued by missionaries, on account of the use which can be made of them, in communicating divine truth:

That our main reliance must be placed on the plain doctrines of the Gospel, for any permanent melioration of the character and condition of any heathen people:

That the secular labors of each station, even the largest, should be as few and as simple as possible:

That, therefore, it is better that the natives should get mechanics to live among them, unconnected with any missionary station, than that the attention of missionaries should be distracted by diversified and complicated labors:

That the number of missionaries and assistants in one place should be as small, as can be consistent with the care of a large family: and

That much attention should be directed to the establishment and instruction of small schools, wherever they can be commenced with a favorable prospect of success.

On these principles the Corresponding Secretary, while discharging his late agency, made an assignment of duties, which diminished the number of residents at Brainerd about one half. Those, who removed from Brainerd, are now employed at the smaller stations, as will appear in the review to be given of those stations.

The general principle, on which the assignment of duties should be made, was very apparent; viz. that each individual should be employed in such a manner, as should seem most conducive to the success of the mission. A general willingness was expressed by the residents at Brainerd, and at the other stations, to have such duties allotted them, as the Committee should think advisable. Some embarrassment was created, however, by the fact, that several members of the mission family were suffering under debility from various chronic complaints, and by the difficulty of ascertaining for what sphere so many individuals were best fitted by their capacity, habits, predilections, health and disposition. The assignment was not made without anxious deliberation, and many prayers for the divine guidance; and the result is submitted to the disposal of the kind and merciful Lord of missions.

So far as can be gathered from the experience of the missionaries among the Indians, employment at a small station is more favorable to health, than at a large one. The reasons are, probably, the greater regularity of the employment at a small

station, the greater freedom from excessive labor and distracting cares, and the necessity of constant exertion, though it may be moderate. This last reason may seem to clash with the one which precedes it; but they are by no means inconsistent with each other. At a large station, there are many occasions, in which those, who are well, are induced to make too great exertions, and thus to injure their health; while, at the same time, those, who are upon the list of invalids, are not urged by necessity to make such efforts, as would be conducive to their restoration. Remarks to this effect have been made by those, who have had experience of ill health in both situations; and they entirely coincide with the observations of the most skilful physicians.

PROGRESS OF THE GOSPEL.

During the period embraced by this Report, only one person has been admitted to the church. This is a Cherokee woman, who lives at a considerable distance from Brainerd, and has derived her knowledge of religion principally from the instruction, communicated in the neighborhood of Haweis. Her name is *Acha*, or *Atchy*. She has several children in school, one of whom, a daughter, is a child of great promise. Two of the oldest female pupils have been approved as candidates for baptism, after a considerable period of serious inquiry, and the usual course of examination. One of these is a sister of the Cherokee young man, who has received an education at the north, and is known by the name of Elias Boudinot; a name conferred upon him with the approbation of the late President of the American Bible Society.

PROGRESS OF EDUCATION.

The schools have suffered much from interruptions, and changes, occasioned by the illness of teachers. Early last autumn the health of Mr. Ellis became so feeble, that it was necessary to relieve him from the boys' school entirely. For a time, Mr. Hoyt and his son Darius took the charge of instructing the boys. On the arrival of Mr. Gage and his wife, (whose destination will be mentioned hereafter,) they were immediately requested to

enter upon the business of teaching, while they should remain at Brainerd. Accordingly, Mr. Gage taught the school for boys, and Mrs. Gage that for girls, from the latter part of November to near the close of April, about five months.

When the Corresponding Secretary examined the schools, which was on the last week in March, there were present 31 boys and 17 girls; and eight boys were absent by permission, making 56 in the whole. Several others were absent, who might return again, but whose return was quite uncertain. Of these, 23 were full Cherokees, and 33 were descendants of European and Aboriginal American ancestors. The proportion has probably been not very different in preceding years; but, at the village schools, a much larger proportion are full Cherokees; and, in some villages, there are no persons of mixed origin. Of the boys, three had studied English grammar, and were accustomed to parse; three others were in arithmetic; and the rest were in the spelling book, English Reader, New Testament, &c. The most advanced scholars had been leaving the school for a year or two; some, because the time, which themselves and their friends had allowed for their education, had expired; and others, because they were displeased with the restraint, or the correction, or the labor, to which they were subjected. There remained, however, some youths of very good promise. The older boys, who remained in school, were generally well-behaved. Some of them hardly ever needed a reproof. One little boy, only nine years old, had studied English grammar, and parsed very readily.

The greater part of the girls had not been long in school. Seven of them read in the New Testament. According to their various proficiency, the children of both schools studied the sounds of the letters in the keysheet of the spelling book, the numerals, abbreviations, definitions, &c. and were in the habit of reading and spelling, as in common schools throughout the United States generally.

In the new arrangement, which took effect about the first of May, Mr. John C. Elsworth, who had removed from Haweis for the purpose, took the charge of the boys' school, in addition to the general superintendance of the station. When the boys are out of school, Mr. Blunt has the direction of their labors.

In a letter dated July 15th of the present year, Mr. Elsworth writes as follows: "The schools, I believe, are in as prosperous a condition, as I have ever known them. When they have been visited, they have been commended for good order and decorum. There is a willingness to obey, which is very gratifying."

Miss Sawyer teaches the school of girls, and has the principal charge of her pupils when they are out of school. From a letter, which she wrote June 25th, about two months after she entered upon the business of instruction, the following sentences are taken: "My health is much better than I expected it would be this season. I find the children much more interesting than I anticipated—their capacity for improvement beyond my expectation—less difficulty in making them understand—much less in governing them. They possess the talent of imitation in a superior degree. They are so susceptible of gratitude, that I can almost govern them by kindness—so desirous of approbation, that a credit mark at evening will keep them still and attentive during the day. I have had to punish several times to break bad habits." Again, speaking of the commencement of her teaching, she says: "I felt feeble for some time; still I was able, after two days' respite, to be in my business 16 hours out of 24. My little pupils assisted me more and more every week, and kept up my spirits by their affectionate and artless conduct. They now afford me so much help, that I hope I shall be able to continue my present charge. I already begin to feel respecting the smallest of them. 'This same shall comfort me concerning the work and toil of my hands.' It is easier to teach three of these children to sew, than one white child; they will imitate so readily. I think all the little girls are promising; ***** the most so, as to abilities; but her disposition is not so good as that of some others. I have a little girl, who, I hope, will take the name of Hannah More. She came here in March; can speak broken English; sew very well; knit some; read monosyllables; spell some of them; and tell me their meaning in Cherokee. She has a most lovely disposition. I hope God will give her a new heart; as she often asks him to do in Cherokee."

The number of pupils on the list in October 1823, when the annual report was made to the Secretary of War, was 89; of whom 56 were boys and 33 were girls. Probably, however, the number actually present, at any one time, did not much exceed 60;

and the average of the year has not been higher than 50. For some time past, there has been a succession of cases, in which boys left the school without permission, either from a dislike of restraint, or a desire to enter upon some more active course than that of study, or for some unknown cause. A considerable number, who would otherwise resort to Brainerd, are now taught in the village schools, under the direction of this Board. After allowing for this and other causes, however, a very considerable disappointment has been experienced, by the departure of pupils from the tuition of the missionaries, at that period of their education, when they were prepared to make more rapid advances than before. This is one of the trials, to which those, who labor for the benefit of any heathen people, are greatly exposed. Still it must be borne with patience; and, as it is admitted that the object is vastly important and infinitely desirable, difficulties should only prompt to greater exertions.

The farming establishment at Brainerd has not been so profitable as was anticipated. Not more than three or four hundred bushels of corn were raised last year, with no very abundant supply of garden vegetables. The principal cause, why the farming operations were upon so small a scale, was the occupation of the men and teams, at the most important season of the year, in various labors beside those of the farm; such as the removal of the missionaries to new stations, and the repair of fences and buildings.

While the mills and the shops have been of great service to the natives, by adding to their comforts, and aiding in the general process of civilization, they have not been a source of profit to the mission. The numerous repairs which have been necessary, the injuries and delays experienced from high water, and the want of that energetic management, which is hardly to be expected, unless where individuals take care of their own concerns, have induced the Committee to think that the multiplication of secular cares, at a missionary establishment, is neither favorable to economy, nor to the spiritual interests of the mission. In some instances, these cares are unavoidable; but wherever mechanics can be induced to settle in the Indian countries, at the request of the natives, and on their own responsibility, it will promote the cause quite as much, as if they were attached to a missionary establishment. It should always be understood, that no persons should be

advised to engage in such an enterprise, but those of the most unquestionable character for industry, prudence, mildness of temper, and piety.

The blacksmith's shop, which has the advantage of a trip-hammer and a water-blast, is under the charge of Mr. Dean, who instructs the apprentices, takes care of them in his own family, procures his stock, makes and mends implements of husbandry for the natives and others, and carries on the business of his trade generally. The present plan is, that he shall not take up the time of his fellow-laborers with the details of his department, but shall make his communications directly to the Corresponding Secretary. This, it is apprehended, will save unnecessary consultations, and render the business simple. The Cherokees, especially the chiefs, are much gratified, when they visit Brainerd, at seeing some of their own young men learning this trade: and with much reason; for no other labor of the hands is so indispensable to their comfort, and the external improvement of their country.

In the autumn of last year, most members of the mission family, and some of the children in the school, suffered from ague and fever. Of this disease, and other fevers which easily yielded to medicine, there were more than thirty cases. Mr. Frederic Elsworth and Mr. Blunt were greatly interrupted in their labors by ague and fever, and consequent debility. Mr. Hoyt was confined to his room, from December to March, by a most distressing attack of acute and inflammatory rheumatism. Mr. Ellis was incapable, during a great part of the fall, winter, and spring, of attending stately to any employment. His nervous system was much affected, and occasionally his mental faculties were impaired. As he sometimes had intervals of better health, he was employed in such a manner as to gain exercise of body, and promote the convenience of the mission. Mrs. Vail remains confined, principally to her bed, by chronic debility; and several other females of the mission have suffered from ill health. From this enumeration it will be seen, that missionary operations are much impeded by sickness, even in seasons not particularly unhealthy, and when there are no cases deemed imminently dangerous.

STATION OF CARMEL.

This place is situated about 60 miles south-east of Brainerd, within the chartered limits of Georgia, on the direct road to Augusta. The Indian town of Taloney is five miles north-east of the school; and there are other villages of natives within a moderate distance.

Rev. Daniel S. Butrick, *Missionary*.

Mr. Moody Hall, *Teacher*.

Mrs. Hall.

It was mentioned in the last Report, p. 58, that Mr. Butrick, though set down as a resident at Carmel, labored a great part of the time as an evangelist in different places. The same course has been pursued within the year past. He has been often at Hightower, and spent considerable time at Brainerd. He has visited many other places, and enjoyed many opportunities of communicating divine truth to serious inquirers. When teaching those natives, who were entirely ignorant of revelation, he has dwelt upon such topics as these: the law of God, as exhibited in the ten commandments, and the two great commandments; the sinfulness of man, as proved by his heart and his life; the necessity of a new heart; the way in which sin can be forgiven, by the blood and righteousness of Christ; the preaching, miracles, life, crucifixion, resurrection, and ascension of the Redeemer; the influence of the Holy Spirit; and other plain truths, which naturally result from these. It is a matter of joy and gratitude, that this teaching appears to have been attended with the manifest blessing of God. It is to be understood, that the same truths were enforced by the other missionaries and teachers, as they had opportunity; and sometimes by preachers, of different denominations, who passed through the country from Georgia to Tennessee, and in other directions. Several native converts have been very useful, both by interpreting to those, who could not understand English, and by imparting freely all that they had themselves learned of the Gospel. Among these, are the four brothers, of the name of Sanders, who joined the church more than a year ago; especially two of them, Alexander and Andrew, who have accompanied Mr. Butrick on various evangelical tours.

In regard to the religious prospects at Carmel, Mr. Hall wrote as follows, under date of Sept. 8, 1823:

“In the latter part of the spring and most of the summer, not so many attended meetings as had done previously. But now the desire of the people in this region to receive instruction appears to have revived again; and the prospects are at this time more favorable, than they ever have been since my residence at this station. Brother Reese* visited us a few weeks since. He appeared much engaged; and I think his conversation was blessed, at least to the dear converts, who have given us great satisfaction ever since they professed to know the Lord.

Mr. Butrick returned on Saturday evening. Our meeting on the Sabbath was very interesting and well attended. Eight Cherokees sat down with us at the table of our Lord. Old Mrs. Sanders,† mother of most of the converts, gives evidence of piety; and two others—her daughters. Should these prove to be in reality, what they now appear to be, is it not a remarkable providence, that out of a family of nine, who have mostly passed the meridian of life, eight are made to know and accept the great salvation of the Gospel?”

The journal of Mr. Hall mentions the death of a child of David Sanders, (one of the converts above referred to,) which was occasioned by her clothes taking fire. After visiting the afflicted family, and witnessing the death of the child, Mr. Hall says:

“Thus, in a sudden and unexpected manner, has God snatched away a beloved child from her fond parents, and from the school one of its brightest ornaments. She had attended school most of the summer, made considerable progress in spelling, and conducted with such propriety, that I have not been under the necessity of reproofing her once for any thing. After her mind became bewildered, she was constantly occupied in rehearsing her lessons. Her parents are pious; and I doubt not their prayers have been heard in her behalf. This little girl, her mother told me, has, for some time past, regularly attempted to pray every night before she went to bed; and when I was present, a few moments before she died, she was engaged in prayer.”

Who can avoid seeing, in this short and plain account, many proofs of the utility of schools and religious teaching? And who would not gladly make sacrifices, that every Cherokee child, and all the children of every heathen tribe, should direct their opening minds to the compassionate Redeemer, and lend an ear to his merciful invitations?

During the last fall and winter, a remarkable work of grace was accomplished at this station, which was followed by larger additions to the church, than have been made to any other mission

* A Cherokee convert from near Brainerd.

† This woman is a full Cherokee who speaks no English.

church under the care of the Board. Some extracts from the journal will show the progress of the seriousness, which led to religious inquiry and terminated in religious hopes.

“Sabbath, Sept. 14, 1823. A full meeting. Attempted to explain the 4th of Ephesians. Understood that some of the Cherokees, who have lately attended meeting, mistook the day, thinking to-morrow to be the Sabbath. One Indian man, who has been a great drunkard, talked very seriously.

Wednesday, 17. Our meeting was full this evening. Spent the time, while together, in prayer with reference to the intended tour of our brethren to the upper part of the nation. [This tour was made to the valley towns, by Mr. Butrick, and Mr. Alexander Sanders as interpreter.]

Friday, Oct. 10. Mr. Butrick, Mr. Andrew Sanders and myself, spent the day in visiting from house to house. A Cherokee woman who has a white man for her husband, and who has scarcely ever attended meeting, we found under very serious impressions. We endeavored to direct her to the Lord Jesus as her only help. She was uncommonly free in conversation; and we trust the Spirit of God is striving with her. In this we have evidence, that God is not confined to the use of means for the accomplishment of his glorious purposes of love.

Sabbath, Nov. 16. I read the 18th and 19th chapters of Genesis; and, from God's dealings with Lot, endeavored to show the danger of associating with the wicked. Observing an unusual degree of seriousness in some, an invitation was given, after the public exercises were over, to any who wished to converse on religion, that they would wait, and enter into conversation. Three stopped, with the members of the church, and never have I had a more encouraging season. They appeared under the strivings of the Spirit of God. They could not understand English; but I have reason to hope, that what was lacking on my part, was supplied by the prayers and counsel of my dear Cherokee brethren. O what pleasure, (and yet how responsible an office,) to direct inquiring souls to the *Lamb of God, that taketh away the sin of the world.*

Sabbath, Dec. 14. Our meeting here more interesting than usual. After public exercises, spent an hour with a number, who waited for more particular instruction. Discovered some new cases of seriousness.

Sabbath, 21. Mr. Butrick preached. The congregation was full, and unusually attentive. An evening meeting, at a private house, which was full.

Sabbath, 28. Have had meetings four successive evenings, and although the meetings were long, the last was as well attended as the first, and none of the people appeared satiated.

Tuesday, 30. Mr. Butrick left us, with two of my scholars as interpreters, to visit the upper parts of the nation. These young men could not speak English when the school began. They now appear serious, and have obtained so much knowledge in the leading doctrines of religion, as to be able to interpret with ease.

Jan. 1, 1824. When we review the dealings of our God towards us, and the dear people around us, we have abundant reasons for encouragement. Within the year past a church has been organized, and ten have been admitted to its privileges, and of four more natives we entertain a pleasing hope. This good work is, to human appearance, still advancing. That there is a general excitement, is evident to every beholder.

Sabbath, 12. More than 100 present. The seriousness continues to increase. Mr. Butrick preached.

Monday, 13. A Cherokee by the name of *Big-coat* came this evening to talk with us. He has long been serious; but appears now to be rejoicing in God. He says he went out to work,—felt great distress,—every thing was dark and gloomy around him. He attempted to pray. During his prayer he perceived a very sensible change in his mind. Every thing around him assumed a different appearance; and he felt constrained to bless the Lord for all his goodness. He then spent some time in singing Cherokee hymns. This man does not speak English.

Sabbath, 18. A very full meeting. There are five Cherokees, who have recently given evidence of a change of heart; and, so far as we can judge, they appear to increase in the knowledge and love of Christ.

Appointed a meeting in the evening, and told the people very particularly, that we wished none to come, except those who felt determined to be on the Lord's side. More than thirty met, some of whom live five or six miles hence. Some of these went all the way home, although the weather was very severe. How many of them will keep their resolutions, God knows. An old Indian, head man of the town of Taloney, said "It is time for me to think of this new way, that my son is trying to walk in." This son is an only child, and a member of the school.*

Wednesday, 21. A very encouraging meeting. Several appeared affected; who had till lately been thoughtless. A woman of the Mohawk tribe, born in this country, said that her mother, who had long since been dead, could read the Bible to her, though she had since gone far away into sin,—been a great sinner,—and almost forgotten what her mother told her. She said she now believed all she heard;—it reminded her of her mother's instructions;—she felt heartily sorry for all her sins, and would endeavor to forsake them. She said farther, that some waited for their children to go forward; but she thought that parents should go forward, and then the children would be likely to follow.

Several spoke and appeared distressed on account of sin.

Thursday, 22. I had appointed a special meeting this evening for inquirers; but it being very rainy and dark, none came but brother John Sanders and William Crittenden, a scholar. With these I had a precious season. Having read and conversed, I proposed prayer, in which brother John led. Having prayed myself, I asked the young man to pray, which he attempted for the first time in public. Before we rose from our knees, brother John broke out in prayer again, and continued for more than half an hour with great fluency. He told me that the head man of the town of Taloney, and several others, pray regularly in their families.

Sabbath, Feb. 1. Had a pretty full meeting, notwithstanding the extreme severity of the weather.

A family recently serious, with one very small boy, walked six miles to meeting and returned. Such persons humanity compels us to feed; and, although the expense is something, we may hope it is no real loss to the grand object of the mission.

Two men were at meeting, from a distance of 25 miles. They say they have come to stay a week in this neighborhood, for the express purpose of receiving religious instruction. One of them was here some weeks ago; and staid

* He has since been baptized by the name of Nathaniel, and is studying with a view to the ministry.

several days. He says his heart was then touched, in consequence of what he heard. When he went home he told it to others; and his brother-in-law had now come with him, that he might hear about the Saviour also.

Wednesday, 11. The weather being cold, had our evening meeting at the dwelling house. There were present six young Cherokee men, who with one consent said, they had lived in the ways of sin long enough;—had found there was no satisfaction in them; and were now determined to try the new way. They attributed this change of feeling to the work of the Saviour, and appeared to feel that without him they could do nothing.

Sabbath, March 7. Though rainy, the school-house was well filled. After meeting, conversed sometime with the serious, and those who recently hope in Christ. Six men and one woman were present, who would probably have offered themselves to the church before this, if a minister had been here. There are now eleven, who appear to have recently passed from death unto life. Some others are in a hopeful way.

Wednesday, 10. Brother Butrick returned, accompanied by brother John Arch. Had a meeting for inquirers this afternoon; about 20 were present. We conversed particularly with eleven. All except one gave satisfactory evidence of a change of heart. Most of these are young men in the prime of life. Two are my dear scholars.

Monday, 15. Mr. Butrick being in the school afforded me an opportunity to visit from house to house. Brother Arch accompanied me as interpreter. Visited three families: two of them very poor, and wretched in every respect. Found them more inclined to hear, than at any previous time of visiting them.

Tuesday, 16. Went again to visit from house to house; called on four families; found all ready to hear. At every house, it is our practice to converse, sing, and pray.

Wednesday, 17. Had a very full and encouraging meeting. The Lord has done, and is still doing, a great work for us here, whereof we are glad.

Friday, 19. Had a meeting this afternoon for the particular instruction of the candidates for baptism.

Saturday, 20. Observed a fast with reference to the solemn duties of the morrow. All the church, and the candidates for baptism, observed the day with us.

Sabbath, 21. Before we had breakfasted the people began to collect from different quarters; and, at an early hour, the school-house was filled. After sermon by Mr. Butrick from these words, "*Go ye into all the world,*" eighteen dear Cherokees received the holy ordinance of baptism, on a profession of their faith. Among the persons baptized were two whole families, consisting of father, mother, and son, in each. Two are scholars. Our dear brother John Sanders's wife was one of the number; and their four youngest children, that could not be presented before, were now dedicated to God in baptism. Including children, thirty-one received the seal of the covenant. With most of the above dear converts, we have had a long acquaintance,—frequent opportunities for conversation, and have witnessed with joy and gratitude their change of life. In this work, God has shown that he is no respecter of persons on account of age or character. The grey-headed sinner of seventy and the youth of eighteen;—the most vile and dissolute and the comparatively moral, are all made to rejoice together in the salvation of God. O what a wonder of mercy, that God will permit us to witness such unmerited kindness to sinners."

When the Corresponding Secretary visited this station, which was from the 8th to the 11th of April, the religious attention was still increasing, and there have been new cases of inquiry and hopeful conversion since that time. At the date of the last Report, there were eight Cherokee converts, and two white women, recent converts also, who had been admitted to the church. Two Cherokees, a man and his wife, were admitted in December; eighteen were baptized in March, as mentioned in the preceding extracts; seven on the 18th of April; and, as it would seem, nine subsequently: for Mr. Hall writes as follows, under date of June 29. "Last Sabbath I had two meetings; both of which were well attended; and there were a few new cases of apparent seriousness. *Forty-four* natives, *two* white women, wives of natives, and *Mary*, the colored girl that labors in our kitchen, have been received to the privileges of the church. All of these appear to be real converts. Six of the scholars belong to the church, and another is a candidate. Three of these scholars are young men of considerable promise. Mr. Anderson has kindly offered to take them, free of expense, to educate them at the institution in Maryville, with a view to their being ministers of the Gospel."

These young men were accompanied to Maryville by Mr. Butrick, and there left to pursue their studies, about the 25th of July.

In a letter dated July 28th, Mr. Hall says: "Great exertions are made to draw away the young converts from the service of God. The old conjurer, [the Indian doctor of the town of Taloney,] has ascertained by his art, that five will soon leave the church and turn to him." There is much reason to fear, not from the conjuror's skill in prognosticating future events, but from the deceitfulness of the human heart, and the devices of Satan, that some of these professors will fall away, and bring discredit upon their profession. Of this danger the missionaries are aware; against it they endeavor to guard; and with reference to it they would affectionately desire the intercessions of their Christian brethren.

On the whole, the advancement of religion in this neighborhood, within the last two years, is very remarkable. Some of the traits, in the character of the new converts, will be mentioned hereafter.

The farming business of the station was more productive the last year, than during any previous season. One hired man was employed steadily. About 500 bushels of corn, and 125 bushels of oats, beside potatoes and other culinary vegetables, were gathered. The corn tops and corn blades were nearly all saved, which furnished the best of forage for horses and cows.

In the midst of this temporal and spiritual prosperity, an event took place, which occasioned much pain to Mr. Hall and his wife, and, for a time very materially deranged the affairs of the station.

On the 26th of April, an intoxicated Indian, acting probably under the instigation of others, made an assault upon Mr. Hall and his family, which greatly terrified Mrs. Hall, and made her residence there a continual succession of fears and alarms. As a consequence of this state of things, Mr. Hall removed to Brainerd about the middle of May, thinking it would be better that some other family should reside at Carmel; but, after taking time to consider the subject, and to see the embarrassments, which such a change would make, he returned about the close of July, and resumed his former cares and labors. This interruption was very seriously regretted by all, who are connected with the Cherokee mission; especially by the converted natives in the neighborhood of Carmel.

The author of this disturbance was complained of, brought before the courts of the natives, and bound over to the general council. His conduct was severely censured, and he asked the forgiveness of the missionaries.

It ought to be mentioned that Mr. Andrew Sanders, one of the Cherokee converts, who joined the church in April 1823, was chosen deacon in November. He is a man of the most exemplary deportment, of amiable manners and uncommon stability.

The Cherokees in the vicinity of this station, especially toward the north-east, are very desirous of religious instruction, as well as of schools. The *Rising Fawn*, a chief of that district, has been much in earnest to obtain a teacher and a blacksmith.*

* In the last Report, a mistake occurred, which is of no importance, otherwise than as it is desirable that the Reports of the Board should be correct; particularly with reference to every thing, which is stated as a fact. The account of Carmel, p. 60, contains these words: "On a former occasion *the same man* delivered, &c." It was not *the same man*, but *his brother, John Sanders*, who made the speech afterwards quoted. The mistake originated from the circumstance, that no name was mentioned in the original journal; and some other circumstances led to the conclusion, that *Alexander Sanders* was the person alluded to; which conclusion has since been ascertained to be incorrect.

STATION OF CREEK-PATH.

Situated about 100 miles W. S. W. of Brainerd, within the chartered limits of Alabama, about three miles south of the Tennessee river, at its most southern bend.

Rev. William Potter, *Missionary*.

Mrs. Potter.

Dr. Elizur Butler, *Teacher*.

Mrs. Butler.

Mr. John Arch, a converted Cherokee, *Interpreter*.

In the assignment of duties, while the Corresponding Secretary was at Brainerd, it seemed very desirable that Mr. Potter should have assistance. He had long labored alone; and the cares of preaching, of the school, of the little band of professed Christians, and of the secular affairs of the establishment, were obviously more numerous than one man could well sustain. As the settlement of the whites extends to the river from the north, and the flourishing town of Huntsville is less than forty miles distant, it is sometimes conducive to the interests of the mission, and to the promotion of piety and charity, for Mr. Potter to visit these places and preach in them. There is an opening for evangelical labor at various other places; and it seems quite important, in the present state of things, that he should not be confined at home, as he must be, if no other laborer were assigned to that station. This is more especially the case, as the buildings are not yet completed at the new site, to which the family will probably be removed this fall.

Mr. John Arch, a full Cherokee, who became hopefully pious while a pupil at Brainerd nearly five years ago, and who has aided the mission, at various times, as an interpreter, resides here at present; though he makes excursions to different places, where his services are deemed particularly useful. He receives a regular stipend for his time and labors.

Mr. Holland and his wife resided here from December, soon after his arrival in the Cherokee nation, till May when he went to Brainerd and commenced preparations for the new station assigned him. Mrs. Holland still remains at Creek-path.

Dr. Butler removed with his family, from Brainerd to this place, early in May; and, since that time, has had the charge of the

school. His services have frequently been required as a physician, which leads to some embarrassment in regard to the proper apportionment of his time. It will probably be necessary, either that he should give up the practice of physic, except among neighbors within a short distance, or that he should be released from the school that he may visit patients whenever he may be invited.

The church has experienced a loss by the removal of Mr. Brown and his wife, the parents of Catharine and David, to the country on the Arkansas. The departure of this aged couple, who had exhibited a very consistent example of Christianity, was deeply affecting to Mr. Potter and his family, and to the people of the neighborhood. One source of consolation was, that the same example would probably be very useful among the Cherokees beyond the Mississippi, with whom Mr. Brown was about to take up his residence.

Four persons had been added to the church some months ago, within the period embraced by this Report. Three were admitted together; one of American, one of African, and the third of European origin. As the aborigines of our country are doubtless of Asiatic lineage, even if they are not descended from Abraham, here were a child of Shem, a child of Ham, and a child of Japhet, meeting in the heart of the American wilderness, bowing to the influence of divine truth, and covenanting with each other and with their Maker, that they would serve the God of Abraham, and trust in the Messiah.

STATION OF HIGHTOWER.

About 80 miles S. S. E. from Brainerd, and 40 S. W. from Carmel, within the chartered limits of the state of Georgia.

Mr. Isaac Proctor, *Teacher*.

Mrs. Proctor.

Miss Elisabeth Proctor.

The school at this place is in quite a flourishing condition; especially if we consider, that it has been in existence but a year and a quarter, down to the date of the last intelligence; that not one of the pupils knew the letters of the alphabet, when the school commenced; and that all were nearly or quite ignorant of the English language. Several of the most forward boys can now

read fluently in the New Testament, spell readily, and write a legible hand. One of these, who has been named Joseph Bunyan, is represented by his teacher as a remarkable youth. He is not only apt to learn and imitative, but is of a most mild and amiable disposition. He is sure to bear off any premiums offered for scholarship or good conduct; and has not, for the last three months, been found unable to spell any word put out to him. A considerable number of boys and girls are familiar with their spelling-book, and are gradually learning English.

Mr. Proctor had been accustomed to teach school before he engaged in missionary service. Of his present charge he says;

“The general behavior of the scholars, both in school and out, has been pleasing and very becoming. I have never had so little difficulty with any scholars as with these. I have had no occasion as yet to use the rod on any Cherokee scholar. They very cheerfully obey me in all things. They are exceedingly ambitious to learn; and nothing makes them more diligent than the promise of a book. Most of them are very regular in their attendance to meeting on the Sabbath. Hope is entertained of three of them, that they are pious; and others appear very well. They are great advocates of the school; and seem quite animated when a new scholar enters.”

It is to be remembered, that these children, except two or three, live at the houses of their parents, in a very retired part of the Cherokee nation. If such docility is found in such circumstances, who shall doubt as to the utility of mission schools?

Though many of the children had been interrupted in their attendance, by ill health, the prevalence of a scarcity almost amounting to a famine, and the necessity of their aiding their parents in the labors of the field, still the desire of attending school, when they could, was nearly or quite universal among them. Ten or twelve new pupils were expected to join the school very soon. The number of pupils, on the 28th of July, was twenty-seven.

The influence of this infant establishment is surprisingly great in the immediate neighborhood. When Mr. Proctor began to reside here, it was almost as common to hear a savage whoop, as to see a Cherokee mount his horse; but now this yell, which was commonly the sign of intemperate drinking superadded to savage manners, is seldom heard, and a disorderly person is rarely seen. The Sabbath is generally observed by the people in the vicinity.

The means of religious instruction here enjoyed have been remarkably blessed. Sixteen adults have been baptized, on a profession of their faith; eleven males and five females; and hopes are entertained of five or six more Cherokees and two black men, that they also have truly embraced the Gospel. Twenty-five children have been dedicated to God in baptism by their parents. Since the first religious attention began, which was nearly a year ago, the work has been progressive; till, within a short time past, the minds of the natives have been disturbed by false reports such as these: That the mission family was to be removed as intruders, by the U. S. troops; and that the Cherokees, who had professed religion, were to be removed also. It is not surprising that such reports, confidently uttered, should stagger the faith of ignorant persons. Happily, however, the time, when these events were to take place, was fixed at an early date, which has already passed. The influence of the principal men is now so decidedly expressed in favor of missions and schools, that the effect of opposition from evil-minded persons soon dies away. Among the baptized adults are the chief of the district, six young men of promising talents, two young women, and an old woman nearly 70. Less than two years ago, the chief expressed his belief, that men cease to exist at death; now he meekly and joyfully receives the truth as it is in Jesus.

“In view of what has already been done for this dear people,” says Mr. Proctor, “we have the greatest occasion for unfeigned gratitude and rejoicing, while it is to be hoped that the unworthy instruments will lay themselves low in the dust of humility. As I become more and more acquainted with this part of the nation, I am more convinced that it is an important station. I think its influence will soon be felt in the Creek nation, if it has not been thus felt already.

We feel quite contented with our humble situation, and ardently hope that we may be able to stand in the evil day, and in all situations witness a good confession. We have great regularity in our meetings on the Sabbath; and they are well attended.”

The buildings and improvements at this place are on a very economical scale. No land is tilled, except for a small garden. The necessaries of life are purchased, Mr. Proctor's whole time being requisite to discharge his various duties as a teacher of the adults and the children, and to superintend domestic concerns. He greatly desires, that the labors of an evangelist may be enjoyed here, at stated intervals. Mr. Butrick has visited Hightower,

in company with native converts from Carmel, in repeated instances; and these visits have been very serviceable, not only by the direct religious instruction which was imparted, but also by the Christian confidence which they inspired. The ennobling and expanding influences of Christianity are rarely more evident, than in the new impulse which they give to the social affections of recently converted heathens.

STATION OF WILLSTOWN.

About 50 miles S. W. of Brainerd, and just within the chartered limits of Alabama.

Rev. Ard Hoyt, *Missionary*.

Mrs. Hoyt.

Rev. William Chamberlain, *Missionary*.

Mrs. Chamberlain.

Mr. Sylvester Ellis, *Teacher*.

Mrs. Ellis.

This place is situated in a beautiful valley, which extends from the Tennessee river in a south-westerly direction, between the Lookout and Raccoon mountains. The inhabitants live on a line, extending more than 50 miles up and down the valley. There are few inhabitants in the immediate neighborhood of the missionaries; but the population of the valley is considerable, and rapidly increasing. The field for evangelical labor is perhaps as inviting here, as in any part of the nation. The people are ready to hear, and several individuals have been seriously affected. In December last, some of the people would come twenty miles, for the sake of obtaining religious instruction. From that time to the present, the attention to religion has been gradually increasing. Four have been baptized, on a profession of their faith; and four others are propounded as candidates for that ordinance. Others still give reason to hope, that they have experienced the efficacy of divine truth. Early in July, as Mr. Chamberlain writes, one of the youths, who has been educated at Cornwall, David S. Tawcheechee by name, had commenced his labors as an interpreter, and succeeded very well. He will accompany Mr. Chamberlain, who itinerates among the people, and preaches as an evangelist.

In the mean time, Mr. Hoyt, whose feeble health will not permit him to travel much, will be at home to instruct, in season and out of season, all who call upon him, for that purpose. The labor which will devolve upon him here, will be principally of a pastoral and ministerial character; and he will be relieved from secular cares, to which, while at Brainerd, his health was not adequate.

Mr. Ellis has been ill, during nearly the whole year past. It is hoped that retirement, with moderate exercise, will effect a restoration.

The school has been small, and no provision has yet been made by the natives, for the support of children in the mission family, according to the original plan of the station. Till the fall crops shall be gathered, no serious attempts will be made to obtain such provision; as there has been a very general scarcity of food throughout the Cherokee nation, for several months past; a scarcity occasioned by an unfavorable summer last year, and not by any diminution of agricultural labor. It is to be hoped, however, that the hard experience of the present year will urge to the acquisition of a more abundant provision in future years, and to a more rigorous economy in the consumption of it.

STATION OF HAWEIS.

About 55 miles a little west of south from Brainerd, and just within the chartered limits of Georgia.

Mr. Frederic Elsworth, *Teacher and Farmer.*

Mrs. Elsworth.

This establishment was commenced by Mr. John C. Elsworth in the course of last year. The school began in the fall and was continued till spring. During summer the larger children, boys especially, are employed in domestic labors; and the scarcity of provisions has been such the present season, that it was very difficult for parents to send their smaller children. Mr. Elsworth has spent the time, since his removal in April, principally in making preparations for the future comfort of the mission family. Quite recently it has been determined to remove the station two miles to a place, which is more in the centre of the neighboring population.

On the Sabbath, people attend at the school-house, where divine truth is communicated, and where a considerable number give proofs of great seriousness. The Cherokee converts, who live in this neighborhood, and have made a profession of religion, exhibit very pleasing evidence that they are influenced by the truths, which they profess to believe. Particularly is this the case with *Mills* and *Crawfish*, whose names have been mentioned in former Reports. Very few men in any Christian community, appear to feel more solicitude for the conversion of their relatives and friends, than is manifested by these tenants of the forest for the spiritual good of their countrymen.

STATION IN THOMAS FOREMAN'S NEIGHBORHOOD.

About 25 miles north east of Brainerd within the chartered limits of Tennessee.

Mr. William Holland, *Teacher*.

Mrs. Holland.

Mr. John Vail, *Farmer*.

Mrs. Vail.

At the Cherokee council in October last, Thomas Foreman, a half-breed, applied for liberty to have a school opened in his neighborhood, if this Board could furnish a teacher. This is now the established order of proceeding, on the part of those, who wish to have a new school commenced. It is designed to prevent the intrusion of persons who have no regular permission to reside in the Cherokee country, as well as to shut out incompetent teachers, who might make short experiments, in schools hastily collected and badly taught, and whose characters would bring discredit upon the cause of Indian civilization. The request of Mr. Foreman was granted by the council; and a personal application was made to the Corresponding Secretary, when he was at Brainerd, earnestly soliciting the establishment of a school for the benefit of this neighborhood. It was represented, that a considerable number of children would attend; and that the people generally were desirous of instruction. It was judged best, therefore, that Mr. Holland, who had spent the winter and spring at Creekpath, should remove to the contemplated site of the new station, as soon as suitable preparations could be made. In these preparations he has been employed during the summer. Mr. Vail was expected to join Mr. Holland, if the health of Mrs. Vail would permit her removal from

Brainerd. This seems at present doubtful. Should Mr. Vail be detained at Brainerd, his labors will be useful still in the farming business of the station.

MISCELLANEOUS TOPICS CONCERNING THE CHEROKEE MISSION.

The most important feature in the present history of this mission is the progress of religion among the people, wherever divine truth is brought into contact with their minds. This has been the case to a much greater extent, than the friends of missions had ever dared to hope. A considerable number of full Cherokees, who neither speak nor understand English, some of them advanced in life, others in middle age, and others in early youth, have been deeply, and it is hoped permanently and savingly affected by that Gospel, which is the power of God and the wisdom of God to every one that believes. The truth was first communicated by interpreters, in small portions, and in its simplest elements. Afterwards, knowledge was increased, not only by direct inquiries of the missionaries, but also by intercourse with those, who had previously become religious, and who were able to converse in Cherokee and English.

It is not pretended, that men can judge the heart, or that there will be no mistakes in regard to the character of those, who are supposed to give evidence of faith and repentance. But it may be confidently said, that the Gospel has already produced visible changes, which no other agent could produce. Men, who were addicted to intemperance for years, have become sober and temperate:—men of anger and violence have become mild and decent and respectful in their behavior:—men, whose minds were vacant of religious ideas, and who, if they ever learned the name of God, used it only in the language of profaneness, are transformed into men of prayer, take delight in meetings for social worship and spiritual improvement, having utterly forsaken their former evil practices:—men, who knew nothing of the divine law,—nothing of the nature of sin,—nothing of a pure and reverential worship of the Deity,—now delight in hearing the sublime and holy truths of the sacred oracles—observe the Sabbath strictly, and reverence the sanctuary. The converts generally exhibit a tenderness of conscience, a docility, and a desire for further instruction, which are in a high degree encouraging. Who could

behold without emotion these sons of the wilderness, aroused from their former state of torpor and moral death,—brought to reflect, to renounce their sins, to receive the Saviour—standing forth living witnesses and illustrious monuments of what God is able to effect by his own truth, even when communicated in very unfavorable circumstances, and by a very feeble instrumentality? Who could repress his admiration on seeing, at a meeting for social prayer, one and another and another bending the knee unitedly, and, in succession, humbly asking, in their own language, spiritual blessings from that Saviour, whose name but a short time before they had never heard? Who will not importunately pray, that these lambs of the flock, these *other sheep*, may be preserved by the great Shepherd, and brought to his heavenly fold? And who will not labor, and deny himself, and take up his cross, that others still, in greater and greater numbers, may hear those blessed invitations of mercy, which are sent freely to all?

In looking at the present state of the Cherokees, and comparing it with the past, no one can deny, that a progress is making in civilization, and toward well regulated Christian society. The dwellings are made more comfortable from year to year; regular industry is more pursued; laws are enacted and executed, which restrain from immorality and secure a respect for civil government; and a desire of acquiring an education is becoming more prevalent. Such a revolution, as is now attempted, must indeed be progressive. There is much darkness yet to be dispelled, much stupidity yet to be banished, much vice yet to be restrained. We must expect relapses, apostasies, various disappointments and adverse occurrences; but still if the Christian church is faithful to its pledges, and to its Lord, the truth will gain perceptibly, and more and more rapidly, till the grand victory shall be achieved, and the god of this world shall be deprived of his usurped dominion.

It is an interesting fact, not unworthy to be noticed on this occasion, that Mr. Butrick was requested to preach before the national council, which sat last October; that the members attended with great solemnity; and that the Sabbath was observed during the sitting of the council, and all traffic or business on that day strictly forbidden. This order extended for a considerable distance around. In many places, the people are beginning to observe the Sabbath, even though they have had but little religious teaching. In one instance, a man came nineteen miles, from

a secluded village, to inquire when the next Sabbath would arrive; saying that his neighbors wished to observe the day as well as they could, and that they would afterwards keep the reckoning, so that they might know the return of holy time.

The Committee of Congress, to which was referred the proposed repeal of the law making an appropriation of 10,000 dollars for the civilization of the Indians, reported very decidedly against the repeal, and bore very honorable testimony to the advances, which some of the aborigines had made in their social and civil state.* It seems to be taken for granted by intelligent men, who have paid some attention to the subject, that the plan, now pursued for the benefit of the Indians, bids fair to rescue them from their present condition, and to raise their aims, their hopes and their characters.

MISSION AMONG THE CHOCTAWS.

The following persons arrived in the Choctaw nation in December last to aid in various departments of the missionary work; viz. Mr. Samuel Moseley, and Mr. David Wright with their wives, Mr. Ebenezer Bliss, Miss Electa May, and Miss Philena Thatcher. Mr. Moseley is a licensed preacher, having received his theological education at Andover, and been employed by Domestic Missionary Societies for nearly two years previously to his entering into the service of the Board. He had this service, however, constantly in view, whenever the way might be prepared for his entering into it. He will probably receive ordination this fall, and be connected with the Presbytery of Alabama. Mr. Wright is a teacher, and will have the charge of a new station. Mr. Bliss will labor as a farmer, or a mechanic, as shall be most likely to promote the success of the mission. Mr. David Gage and his wife and Miss Lucy Hutchinson left New England with the persons above-named, and stopped at Brainerd till May, when they proceeded to join the Choctaw mission. The single females, who have been mentioned, apply themselves to any domestic labors, which particularly need attention.

* Appendix, No. 5.

STATION OF ELLIOT.

Situated in the chartered limits of Mississippi, about 120 miles from the north line of that state, and nearly equi-distant from its eastern and western borders. It is near the Yalo Busha creek, a tributary of the Yazoo, and distant from Brainerd, in a W. S. W. direction, not quite 400 miles, and from Natchez, in a N. N. E. direction, about 250 miles.

Mr. John Smith, *Farmer and Superintendent of Secular Concerns.*

Mrs. Smith,

Mr. Joel Wood, *Teacher.*

Mrs. Wood.

Mr. Zechariah Howes, *Farmer and Mechanic.*

Mr. Anson Dyer, *Teacher and Farmer.*

Miss Lucy Hutchinson.

Mr. Byington, who formerly resided at this station, has been principally employed, during the year past, in learning the Choctaw language, and preaching in various places. He writes short sermons, in the dialect of the natives, and revises them with the aid of an interpreter; after which, he has them ready for delivery, when an occasion is presented.

The school at this place has been greatly diminished, in the course of the year past, by the unreasonable jealousy of the people, which has been instigated by one or two troublesome men. Children have been taken away on frivolous pretexts, and when they were making good proficiency. The number of scholars has scarcely surpassed 40, and has at times been below 20. For some time before the vacation commences, nearly all the children are taken away; and they return slowly after the vacation has expired. The missionaries would be much discouraged by these things, did they not consider, that it requires much labor and patience to introduce knowledge and industry among an uncivilized people.

The secular affairs of the station are in a better state, than at any former period. The crops of last year were more than sufficient for the supply of the family, so far as Indian corn can be used; and this is the principal article for bread. The stock of cattle and hogs furnished a supply of meat. The prospect is, that provisions for the establishment, except a moderate quantity of

wheat flour, may be produced on the spot, by the labors of the assistant missionaries, with a little hired help. The herd of cattle belonging to this station is numerous and beautiful; the range of forest, in every direction, being unlimited. So sparse is the population in some parts of the Choctaw country, that the traveller will observe districts of many miles in extent, where the fresh vegetation remains untrodden and untasted by domestic animals.

There does not seem to have been much religious inquiry here, except that two or three of the most promising boys in the school have manifested a deep interest in the truths, which they were taught, and a most amiable docility in reference to religion. The pupils are constantly instructed in the historical and doctrinal truths of the Bible. Those, who have made some proficiency, are taught to examine and think for themselves. The following extract from the journal exhibits specimens of improvement in these respects.

“Sept. 30, 1823. This evening the scholars answered many interesting questions respecting the history of Joseph. They have some chapter or subject given them the preceding evening for their perusal and meditation when out of school. Last week they attended to the history of the flood. One evening, after reading the 8th chapter of Matthew, the scholars were asked, What evidence is there, in that chapter, that Christ is God? R. T. answered, *He cleansed the leper*. How do we know that Christ is good? The same boy replied, *He died for us*.

Oct. 1. This afternoon the scholars answered many questions about Noah, Abraham, and Joseph; and concerning the birth, life, death, resurrection and intercession of Christ. To the question, Why did God command Abraham to offer up his son Isaac? R. T. answered, *To see if he loved his son more than he loved God*. How do you prove that Christ is greater than man? W. M. answered, *He raised the dead*. Can you prove without the Bible that there is a God? Most of the scholars said, *We could not*. One said, *We could*. How? *By the light of nature*. How can we prove it by the light of nature? R. T. whispered, *Things could not make themselves*.

2. This evening the scholars presented a list of names of good men recorded in the Bible. One had 61 names, and several others from 40 to 50.

3. In the evening, a list of good women recorded in the Bible was produced.”

The different members of the mission family instruct the natives, as they have opportunity. Two of the brethren often visit the nearest settlements of the Choctaws on the Sabbath, for the purpose of communicating religious truth, and establishing public worship. In consequence of this some of the people are beginning to observe the Sabbath.

STATION OF MAYHEW.

Within the chartered limits of Mississippi, about 90 miles east of Elliot, and 18 miles from Columbus, on the Tombigbee.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission.*

Mrs. Kingsbury.

Mr. Calvin Cushman, *Farmer.*

Mrs. Cushman.

Mr. William Hooper, *Teacher.*

Mrs. Hooper.

Mr. Samuel Wisner, *Mechanic.*

Mrs. Wisner.

Mr. Philo Penfield Stewart, *Mechanic and Farmer.*

Miss Anna Burnham, *Teacher.*

In September of last year, Mr. Kingsbury was attacked with the fever more seriously, than he had ever been before. Immediately after his recovery, he was called to attend a council, where much opposition to the present system of schools was expressed. He was able, however, to meet the opponents, and to persuade them to wait till the leading men of the nation could confer with the government of the United States on the subject. It was then supposed, that the chiefs would visit Washington, in the course of the ensuing spring, on important business relative to their people; but this visit is deferred for the present. In a letter written about this time, Mr. Kingsbury says: "All the ignorance, and prejudice, and enmity of the natural heart have of late been put in operation to cast reproach upon those, who are laboring to enlighten the Choctaws." Within the year past, more exertions have been made, than at any former period, to bring the missionary character into discredit with the natives. This has been attempted by slanderous stories and invidious comparisons. The principal agents have always been ignorant white men, actuated in too many instances, it is feared, by a strong dislike of divine truth.

In the course of the winter and spring, there was an unusual religious attention at this place. Many of the female pupils were much disposed to gain instruction on the most important of all subjects; and some of them were deeply affected. Quite recently two of these have been admitted to a profession of their faith.

They are the first fruits of the Choctaw mission; that is, they are the first persons of Choctaw origin, who have publicly professed the faith of the Gospel. A considerable number of the descendants of Africa and of Europe have come to the knowledge of the truth, in consequence of the teaching of the missionaries; but till now the Choctaws themselves, for whom the mission was instituted, have manifested little interest in religion.

Beside the two individuals just mentioned, three white men and two black women, who had been employed in different labors of the mission, have made a profession of religion, and been received into the church. In the account, which Mr. Kingsbury gave of this revival, are the following paragraphs.

“It is gratifying to be able to state, that the seriousness has not been confined to Mayhew. One or two families in the neighborhood, and two or three at the distance of 25 or 30 miles, have shared more or less in its influence. One instance I will mention.

Mr. M. a white man, who has a Choctaw family, and several children in the school, had very serious impressions; as had also his wife and daughter. Towards the last of April, he came to spend a Sabbath with us, hoping that some good word might be spoken to the relief of his distressed soul. On Monday morning he left us with a sorrowful heart. As he was going home, he had an overwhelming sense of his situation as a sinner. He thought he was lost without remedy. In this situation, he exclaimed, in the anguish of his soul, “O Lord, have mercy on me!” He cast himself on the mercy of the Saviour. Here his soul was delivered, as we hope, from the bondage of sin. He went on his journey, hardly knowing whither he went. His communion was with his God. On reaching home, he embraced his family as he had never before done. A neighbor who came to his house and conducted in an insolent manner excited no emotions of anger; though, a few weeks before, he would have come at the peril of his life. All his acquaintance acknowledge the change, which he has experienced. In his own language, “the Spirit of God met with him in the wilderness, and tore his proud rebellious heart all to pieces.” His inquiry now is, “Lord, what wilt thou have me to do?” He could not rest, until he came back to spend the next Sabbath with us, and to tell us what the Lord had done for his soul.”

The children in the schools have generally made such proficiency, as to afford great encouragement to the persons employed in teaching them. Especially the girls, under the assiduous care of Miss Burnham, make rapid improvement, in various departments of domestic industry, and exhibit traits of character well worthy of cultivation. From the notes taken of their conversation and conduct, it is deemed proper to select the following paragraphs:

Nov. 5, Evening. The girls while at work were conversing in their own language, and were desired to speak English. One of them, who could speak very little English, requested that the one, who was talking, might go through with what she had to say; for she was interpreting the hymn, that they had been repeating about the crucifixion and ascension of our Saviour. When the youthful interpreter had done, she took the Bible, and selected some appropriate passages of Scripture, and read to the other children about Christ's being crowned with thorns and crucified, his rising again from the dead and saying to his disciples, "Go into all the world and preach the Gospel to every creature;" and added, that this was the reason missionaries came hither. Then she took Emerson's catechism and turned to the place where Christ was represented as being crucified between two thieves, and said one of the thieves repented of his sins. Then showing the picture to her instructress, she said, "Which of the thieves became good? I think it was the one on the right hand."

Nov. 18. One of the girls complained, that another had spoken improperly to her. The teacher inquired what was to be done, if such large scholars set such an example for the others. (The girls were nine and ten years old.) One immediately said, "Please to forgive them, Miss Burnham." "Will that do? And suffer them to go on in this way?" She thought not. Inquiry was made of several others, what it was best to do. The reply was, "We do not know; the teacher knows best." "Shall each of them have a discredit mark?" To that a number assented. It was then inquired of the offending parties, if they would forgive each other. One chose that the other should have discredit. The teacher said no more; and one of the girls observed, "If we do not forgive each other, our Heavenly Father will not forgive us." Then she explained the meaning of the petition,—"Forgive us our debts as we forgive our debtors," in Choctaw, to the unforgiving one; to which the greatest attention was paid by the whole school.

No one can have an idea how interesting such scenes are, unless they could be placed in the midst of the circle, see the fixed attention, and observe their inquiring minds.

When it was told the children, that if they should repent of their sins, and love God, they would go to heaven where they would be happy, and never feel any more pain—never be sorry or cry any more, one of the dear children inquired; "If you should go to heaven and see all of us go to hell, should you not be sorry?"

Dec. 26. The girls were disposed to make many serious inquiries, and many anxious remarks. One said, "when I go to breakfast, my heart feels so bad that I can't eat;" another,—"I think so much about my soul, that I can't sleep. When I go away alone I kneel down to pray; the tears come, my heart feels so bad." One in broken English, said to her instructress, "Isn't the Bible a sort of friend to you?" "My mother, when she has been here, has heard the girls say the Lord's Prayer so much, that she has most learned it." "My mother could almost say the Lord's Prayer when I came away; she loves to hear about God. I used to tell her a great deal." "My family all bad. Miss Burnham, you must tell us about these things every day. I forget."

27. After attending prayer meeting, found the girls had spent the evening in prayer, and other religious exercises, and were bringing their meeting to a close,

by rising and singing the doxology. They had read, "Remember thy Creator, in the days of thy youth," and concerning the crucifixion of our Saviour.

28. Evening. One is now reading the life of Elizabeth Rowe. One is committing to memory the 4th Psalm, "Lord, thou wilt hear me when I pray," and another a prayer in the Primer.

March 9. One said, I never viewed things so before, as I have yesterday and to day. I can't express my feelings. I never before thought that food and every thing came from God.

A number went to another room for religious instruction, but one refused to go; saying, "I am afraid they will ask my feelings, and I have nothing to tell.—I don't feel any thing." She was told that she could be excused from relating any of her feelings, and went reluctantly, saying, "When I look around, and see that others are all Christians, my heart is so wicked I don't like to be there." Afterwards, she often referred to that meeting as being the means of doing her much good. "I never saw my sins so before,—never felt able to pray so earnestly to go to Christ. It seems as if I get nearer and nearer to Christ every day. It seems as if I could never love him enough." At another time—"I have not felt bad but once to day, that was when I was at supper; something told me, I should not get religion; I should be ashamed of it." On another occasion she said, "Things keep coming into my heart and calling me every way. Miss Burnham, don't you know I have been angry almost all day? Sometimes I want to pray very much and my heart is so hard I can't." "When I think about dying it troubles me, so that I cannot sleep. It appears to me. that if I should be cut down at any time, it would be just in God to send me to hell. I think if I should die, I am so wicked, God would not take me to live with him."

After meeting, one observed, "I never saw all my sins so before. What makes it so, Miss Burnham? When at the dining room, if I lay my head upon my left arm, in time of prayer, I can't see any thing but ignorance and wickedness; but if I lay my head upon my right hand, I see Christ crucified, and feel happy."

When she was asked, what way Adam broke the covenant of works, she answered, "by eating the forbidden fruit," and then inquired, "If any of us should have been wicked, if he had not eaten it."

At one time, when a number were deprived of their books for not using them well, they became uneasy, and said to their instructress, "You have told us it was wicked to be idle." After having been visited repeatedly by persons from different parts of the country, who expressed their surprise that the scholars had made such proficiency in so short a time, the girls became surprised in their turn, and a number inquired; "What makes every body talk so? Do people think we can't learn?"

One of the girls observed, "Sometimes I feel as if I could lift up my whole heart in prayer to God and sometimes not at all. It seems as if God takes away one load of sin and another comes, and God takes that away. Sometimes, when I do not think about God all the time, it troubles me so that I cannot rest. And when I see my brother so stupid it troubles me very much. When I look around on the scholars it troubles me very much to see them so thoughtless." The same girl was asked if she should hate sin if there were no future reward or punishment. Her answer was: "I don't know. I think I should. *It looks bad any how.*"

The sudden removal of children from school, by inconsiderate and capricious parents, or other relatives, is a source of mortification and painful regret to the missionaries at this station, as well as at others.

On the 17th of June, Mr. Kingsbury entered in the journal the removal of a much beloved female pupil, in consequence of a slight punishment to which she had exposed herself, and which neither she nor her parents could brook. The child, indeed, had been emboldened to transgress by the declared intentions of her parents, that they would not allow her to be punished.

The next day two others were applied for, their parents wishing to take them home, and bring them back again soon. But as the vacation would commence in about six weeks, it seemed not likely that they would return till after that should be past, which would cause them to be absent three or four months. The missionaries could not, therefore, consent to the proposal. The parents took them notwithstanding.

“Such cases,” says Mr. Kingsbury, “are peculiarly trying to our feelings. Children, whom we took at a tender age, whom we have nursed, as it were, in our arms, and who are just becoming interesting and in a situation to be improved by the school, have a strong hold on our affections, as they have long been the subjects of our prayers. This is peculiarly the case with beneficiaries, who have been named, and are supported, by dear friends at the north, and in various parts of the country. To have these children taken from us, just as they are beginning to interest our hearts, and excite our hopes, is an affliction we deeply feel. If they should be returned again, so long a residence at home, where there is nothing to improve, but much to injure, is greatly to be lamented. But among a people like this, we are to expect disappointments. The work of reformation is always attended with difficulty, at the commencement: and the more ignorant and wretched a people is, the more difficult is the work of their improvement. If with great labor and patience, we can do a little good here, and a little there, we should be contented and bless God, that we can, in the least degree, be the instruments of good to a lost race of immortal beings. If but few natives, of the present generation, should be benefitted by our labors, it is impossible to calculate the good they may be made the instruments of accomplishing.”

In a letter to the Corresponding Secretary, dated July 19th, Mr. Kingsbury says: “On the whole, I think the prospects of the school are as favorable, as when you were here.” This sentence refers to a visit of inspection and superintendence, which was made to the station, in the early part of May preceding. The schools were then in quite a promising condition. There were 26 Choctaw boys present, and the same number of girls. Ten

boys and four girls, regularly belonging to the schools, were absent. Of the 52 present, some had been recently taken, and were just beginning to learn; and 33 could read in the New Testament. Of these last the greater part could read fluently in any of our higher school-books. Twelve boys had committed to memory a geographical and historical catechism, compiled for them by Mr. Hooper. Some of the most forward girls were examined in the history of the Old and New Testament. Others, less advanced in learning, were familiar with the copious tables of miscellaneous knowledge, contained in their spelling-books. Several, who had been in school only six or eight months, discovered great promptness in their answers.

The pupils of both sexes are trained up to industrious habits; but the girls seem to have made greater progress than the boys. This is probably owing to the fact, that while out of school, the girls are under more constant superintendence, than it has hitherto been found practicable to keep the pupils of the other sex. All the girls begin to sew, as soon as they enter the mission family. The most forward can now make garments for men or women, with a good degree of dexterity and neatness. They are also initiated in other departments of house-keeping; and will doubtless become different wives and mothers from any that have preceded them, in their own nation.

The Corresponding Secretary spent about ten days at this station, and in its neighborhood. Various consultations were held respecting the concerns of the Choctaw mission. Besides the brethren residing at this place, were present Mr. Wright from Goshen, Mr. Byington from Elliot, Mr. Williams from Bethel, Mr. Gleason from Emmaus, and Mr. Washburn from Dwight on the Arkansas. During this visit, on the 9th of May, the sacrament of the Lord's supper was administered, and six persons were admitted to the church by a profession of their faith. The Rev. Mr. Williamson, a missionary in Mississippi, under the direction of the General Assembly of the Presbyterian Church, was present on this solemn occasion, and preached in the evening.

There are many things at Mayhew to please the eye, and cheer the heart of the Christian traveller. The natural scenery is both grand and beautiful. As one approaches the mission houses, either from the east, or the south, the whole aspect of surrounding objects is fitted to awaken lofty and solemn thoughts.

A prairie of unequalled magnificence, covered with luxuriant vegetation, and skirted with the forests of many centuries, invites even the careless to admire the varied works of God. In the margin of this delightful amphitheatre rise the habitations of those messengers of peace, who have taken up their abode with uncivilized men for the sake of their spiritual good. Here is agriculture beginning to call forth the riches of the soil; and the mechanic arts promoting the comfort and resources of the people; and schools training the young to principles of knowledge and virtue; and the church, the pillar and ground of the truth, receiving converts from heathenism, and preparing them for heaven. All these blessings are conferred by Christian beneficence upon the poor, wandering, forgotten people of the forest. Some of them now perceive the value of the gift. Others will perceive it; and in that day, when the Lord of glory shall make up his jewels, it is not too much to hope and believe, that numbers will be found to have embraced the Gospel, and laid hold of eternal life, in consequence of the present exertions.

STATION OF BETHEL.

Situated on the old Natchez road, about 60 miles S. W. from Mayhew, and the same distance S. E. from Elliot.

Mr. Loring S. Williams, *Assistant Missionary.*

Mrs. Williams.

Mr. Stephen B. Macomber, *Teacher.*

Mrs. Macomber.

As the school is small at this place, Mr. Williams will probably remove to some other neighborhood, and Mr. Macomber will reside here still.

It seems a part of the plan of Divine Providence that missionaries, at nearly every station, should experience reverses and disappointments. This may be a salutary discipline to them and their patrons; though it is one of those mysterious traits in the character of God's government, which the human mind cannot fully comprehend. For a considerable time after the establishment at Bethel was begun, Mr. Williams enjoyed, to a remarkable degree, the confidence of his neighbors. About the beginning of the present year, a disaffection toward the school arose in a certain family, to which several of the pupils belonged. As a con-

sequence, eight pupils were withdrawn from school, and many unpleasant feelings were excited and expressed, by the family principally concerned. There is reason to hope, however, that a reconciliation will take place; and that there will be a renewal of those acts of kindness, which have been reciprocally rendered heretofore. The brethren at this station, as well as at every other, cultivate a kind and forbearing disposition; hoping, by the exhibition of the Christian temper, to prevail with those, on whom other means would be less likely to produce a beneficial result.

The greatest number of pupils at Bethel, since the last Report, is twenty-one; and of these, eight were removed, as above stated. Of the remaining thirteen, all but three board in the mission family. Five can speak English fluently. Two of them now serve very well as interpreters, though they were entirely ignorant of our language when they joined the school. Four have made some proficiency in geography. All the pupils but one can write a plain copy hand; four, a decent running hand. These four have attended to composition, can read well, and commit to memory very readily. They have learned the Shorter Catechism with Scripture proofs, beside portions of Scripture, hymns, &c. These particulars are taken from a letter of Mr. Williams to the Corresponding Secretary, dated July 1, 1824. "The general progress of the children," adds Mr. W. "after they become able to understand and speak English, is very encouraging. But it requires nearly two years for them to attain this point. I speak of full-blood Indian boys in general. Some will learn rapidly, within a few months after their entrance." It is mentioned by Mr. W., as a matter of deep regret, that parents are dilatory in bringing their children to school, after vacation, or any occasional absence. Children in all countries are fond of play, of idleness, and of freedom from restraint. Among uncivilized people this disposition is allowed to gain strength, so that it requires great pains and labor to acquire an ascendancy over it, and to implant different feelings. Yet a victory is not impossible. With a divine blessing it has been achieved many times, and will be achieved again. The difficulty of the case should only stimulate to more vigorous and persevering efforts.

STATION OF ENMAUS.

About 140 miles in a southerly direction from Mayhew, in the chartered limits of Mississippi, near the western line of Alabama.

Mr. Moses Jewell, *Mechanic.*

Mrs. Jewell.

Mr. David Gage, *Teacher.*

Mrs. Gage.

The affairs of the school and station have suffered some embarrassment from Mr. Jewell's ill health. Mr. Dyer and Mr. Gleason have rendered important aid, in the course of the year. They had both left the station, for other labors, before the arrival of Mr. Gage, which was on the 1st of June. The average number of pupils, during the year has not been communicated. The estimate for the year to come places them at twenty.

SCHOOL AT MOOSHOO LATUBBEE'S.

About 20 miles from Mayhew, in a southeasterly direction.

Mr. Adin C. Gibbs, *Teacher.*

There has been some difficulty in this school, owing partly to the ignorance of the natives; but Mr. Gibbs has persevered with commendable zeal, and has, in very trying circumstances, exhibited great consistency of conduct.

The last intelligence from this place was of quite a favorable character. The principal difficulties, which have arisen, relate to the government of the children. A large council was held here on the 7th and 8th of May, at which the Corresponding Secretary, Mr. Kingsbury, Mr. Byington, several other persons attached to the mission, and Col. Ward the U. S. Agent, were present. The design of the convocation was two-fold;—to discharge the last funeral obsequies to a deceased daughter of the chief, according to immemorial usage; and to consult respecting a delegation to Washington. The child had been dead 40 or 50 days; the last night of mourning and lamentation had arrived; and, on the morning of the 8th, the badges of grief were removed. The old chief Puckshannubbee, with many captains and warriors, were among the assembled multitude. About the middle of the day, the chief invited the Corresponding Secretary, Mr. Kings-

bury, and others, to a deliberation on the subject of schools. He expressed his own opinion in favor of them, and a desire that his children, and the children of his people, might make rapid progress in learning. Assurances were given on the part of the mission, that the education of the young is an object, which the missionaries have greatly at heart; and that their feelings, in this respect, accord with those of all the friends of the Choctaws throughout our country. Col. Ward very kindly and cordially seconded the views of the missionaries and their patrons.

Puckshannubbee applied for a school to be established at the plantation of a half-breed, named Harrison, in the neighborhood of the place, where the old chief lived. It was agreed that Mr. Gleason should go thither, and commence preparations for a school as soon as possible. Harrison was present, and all the important particulars were stated, explained, and rendered satisfactory.

The number of pupils taught by Mr. Gibbs is eleven; of whom four are sons of the Mingo, and a part of the rest are relatives. The most forward boys can read fluently in the Bible, spell with accuracy, and have committed to memory hymns, and tables of doctrinal and historical questions. It is found by experience, that those children are most easily governed, who are entirely removed from intercourse with their parents. Religious truth has been communicated here, not without encouraging tokens of success.

SCHOOL AT MR. JUZON'S.

About 100 miles in a southerly direction from Mayhew.

Mr. J. T. Hadden, *Teacher*.

This school has contained twelve pupils, five full Choctaws, and seven of mixed origin. The customary trials have been experienced here also. But, on the whole, a very pleasing commencement has been made in the design of enlightening a dark neighborhood. Two of the sons of Mr. Juzon, aged 14 and 12, in a year after beginning with the alphabet, could read pretty well in the New Testament and Christian Orator, spell accurately, and repeat the Shorter Catechism, beside hymns, &c. Among the scholars are two daughters of the Mingo Pushamatahaw.

A part of each Sabbath is spent in teaching the children, and the black people, the doctrines and duties of religion. The exercises are varied, as seems expedient; but consist principally of prayer and praise; reading the Scriptures, or a short sermon, followed with remarks.

STATION OF GOSHEN.

About 115 miles S. by W. from Mayhew.

Rev. Alfred Wright, *Missionary*.

Mr. Elijah Bardwell, *Teacher*.

Mrs. Bardwell.

Mr. Ebenezer Bliss, *Farmer*.

This place was called *Yo-ke-nah Chukamah* in the last Report. Mr. Bardwell, who removed from Goshen, Mass. when he joined the mission, has named the station after the place of his former residence.

The school was opened in June last, and then consisted of seven scholars. Mr. Bardwell had been occupied from the October preceding, in various preparations.

STATION OF BETHANY.

About 30 miles from Elliot, on the way to Mayhew.

Dr. William W. Pride, *Teacher*.

Mrs. Pride.

Miss Philena Thatcher.

The mission family removed to this place about the middle of May. Dr. Pride's health was feeble, and it is probable that the school has hardly commenced. Miss Thatcher is a sister of Mrs. Pride. During the last winter she was very useful at Elliot, in superintending the education of the girls.

STATION NEAR CAPTAIN FOLSOM'S.

About half-way between Bethany and Mayhew.

Mr. David Wright, *Teacher*.

A residence here was begun about the last of May, at the instance of Capt. Folsom, among a small number of Choctaws, who formed the settlement but a few years ago. A school will be taught, as soon as the requisite preparations can be made.

STATION NEAR PUCKSHANUBBEE'S.

When the Corresponding Secretary was at Mingo Mooshoolatubbee's, where a large number of Choctaws were assembled on the 7th and 8th of May last, the old chief Puckshanubbee renewed his solicitations for a school in his neighborhood. It was agreed that one should be commenced, as early as possible, at the house of a half breed named Harrison; and that Mr. Anson Gleason should remove thither and teach it. About the middle of June, Mr. Gleason took up his abode with this retired family, and immediately began to teach three children belonging to it. The neighbors, having been addicted to savage life only, were prejudiced against the school at first; but the number of pupils gradually rose to ten.

This place is about twelve miles from the old Natchez trace, and 130 miles in a south-westerly direction from Mayhew.

GENERAL REMARKS ON THE CHOCTAW MISSION.

The patronage of the government, and the countenance of its agents, are of very great benefit to all the missions among the Indians; but especially to this among the Choctaws. Col. Ward, the agent of the United States, has manifested the most friendly disposition toward the missionaries and their operations. At the request of Mr. Kingsbury, Col. Ward and two other gentlemen visited Mayhew, in the course of last winter or spring, examined the schools and the establishment generally, and gave a certificate of approbation, which was transmitted to the Secretary of War. It is desirable that government should appoint a Visiting Committee from among the most respectable individuals, who live in the white settlements, at no very great distance from the missionary stations, and who may be able to make a periodical report respecting the management of the missions, for the information of the community, and the satisfaction of patrons and friends of Indian improvement.

The Choctaw language resembles the Cherokee, inasmuch as they both have a structure wonderfully complicated and artificial; but there does not appear to be any other resemblance. In a long vocabulary, a few words will be found the same in both

languages; but it is probable that these few have been introduced from one nation to the other in modern times. Mr. Byington has ascertained that the same verb, *to chop* for instance, is carried through a numerous variety of modes and tenses, *twenty-two distinct forms*; or, in other words, that *twenty-two verbs* from the same root, and having reference to the same subject, but expressing different circumstances respecting it, are regularly formed and inflected. This is true of verbs relating to a great number of subjects; and the formation is so regular, that when he discovers a verb before unknown to him, he is able to carry it through the different forms with a good degree of accuracy. Wherever variations from entire regularity occur, they are usually occasioned by a regard to euphony; and the Choctaws are accustomed when speaking to alter nouns, verbs, or any part of speech, in order to avoid a disagreeable combination of sounds.

It affords gratification to the natives, that Mr. Byington, Mr. Wright, and some other members of the mission, are endeavoring to acquire the language to such an extent, as will enable them to communicate religious instruction to those, who cannot understand English. This description comprises nearly all the adults.

Though the Choctaws continue to receive much injury from the introduction of whiskey among them, contrary to their laws and the laws of the United States, the evil is much less in some parts of the nation, than it was a few years ago. A white man, whose veracity there was no reason to doubt, assured the Corresponding Secretary, that, for the last eighteen months, he had not heard the whoop of a drunken Indian;—a sound which was formerly heard in his neighborhood every week, if not every day. This change has been effected in great part by the laws, which the Choctaws have enacted on the subject. In other places, however, the change for the better is hardly perceptible; and perhaps in some, the case is growing worse, as a greater intercourse with the whites renders it easy to obtain spirituous liquors. The only way to gain a complete victory over this vice is to exclude spirits altogether. The people cannot receive this enemy into their houses without being overcome by it; and when drinking once begins, it does not terminate till all the liquor is expended.

During the last two years, there has been unusual mortality among the Choctaws. It is supposed that more than 2,000 died,

(which is one tenth part of the population,) in eighteen months. The indications of mourning, on account of deceased relatives, were visible last spring near very many houses. The prevalent disease was the measles.

In times of sickness, the suffering and wretched condition of the savage is peculiarly manifest. Without any knowledge of the healing art;—without any of those comforts, by which the pains of sickness are so much alleviated among civilized people; many perish, whose lives might be preserved by better treatment. And when death arrives, it is an object of unmingled gloom to the sufferer and to survivors. Though, in some instances, vague and fanciful ideas of a future state may have been presented to the mind, yet they have no practical influence on the living or the dying; and least of all can they afford support and consolation in this hour of trial.

The difficulties in the way of introducing Christianity and its train of blessings among rude and uncultivated tribes must not be lightly estimated. Even after considerable progress has been made, old prejudices will revive for a season. Few of those, who have been trained up in idleness and vagrancy, can be expected to become industrious and provident. And it is natural for children to love freedom from restraint and labor;—especially when this has been the habit of their fathers from time immemorial. Patience, therefore, must be called into exercise. Perseverance must complete what courage and zeal have begun. If a little vantage ground can be gained, from year to year, the issue will not be doubtful.

The fickleness of character which is common to all the uneducated children of nature, renders the Indians liable to be misled by those depraved white men, who have fled from the restraints of society, and taken refuge in the wilderness. There will always be a succession of this class of persons, till the improvement of the natives shall be so great, as to afford security against their influence; and they will then be compelled to seek other resorts.

In all councils, and public discussions, the leading men among the Choctaws profess a friendship for the missionaries, and a strong desire that the schools should be multiplied, and all the children taught. But their notions of education must, of course, be very imperfect. They think the acquisition of learning an easy matter; and that the pupils will be discharged from school in

a very short time. Their views respecting the necessity of discipline are equally imperfect. Having been accustomed to indulge their own inclinations with little restraint, and to permit their children to practise the same indulgence, they will often take promising scholars away from their instructors for very slight reasons, or out of mere caprice. Still knowledge is increasing. Numbers of the children are easily governed, docile, and much attached to their teachers. A disposition to inquire, and to learn, is gaining ground among the adults; and a conviction is becoming general among the people, that they cannot remain precisely as they are and have been; but that they must betake themselves more to agriculture and the improvement of their domestic condition. Some hear the great things of religion with attention and interest; and we may rationally hope and expect, that by continuing the same process, which is now in operation; by the efficacy of prayer offered continually from the hearts of thousands; and by the favor of God manifested in the converting and sanctifying influences of the Holy Spirit, a great and permanent moral change will be effectuated.

MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

The seat of this mission is near the Arkansas river, about 200 miles in a direct line from its mouth, and nearly or quite 500 miles by the course of the river. The place is called Dwight.

Rev. Alfred Finney, *Missionary*,

Mrs. Finney.

Rev. Cephas Washburn, *Missionary*,

Mrs. Washburn.

Mr. Jacob Hitchcock, *Steward*.

Mrs. Hitchcock.

Mr. James Orr, *Farmer*.

Mrs. Orr.

Mr. Asa Hitchcock, *Mechanic*.

Mrs. Hitchcock.

Miss Ellen Stetson, *Teacher*.

The affairs of this mission have proceeded with more regularity than those of the other missions among the Indians; which is owing, doubtless, in a great measure, to the fact that there is but one station. The members of the mission family have not been

numerous; and the labors of the station, though embracing a considerable variety, have not been so complicated, as at some other places. The health of the missionaries and assistants has been better than in preceding years. As their residence accustoms them to the climate, they entertain a very favorable opinion of its healthiness. The principal diseases are summer and autumnal fevers, which ordinarily yield to medicine. The water is good, and the atmosphere generally pure and salubrious.

Mr. Asa Hitchcock and his wife joined this mission about the first of June, having left Massachusetts last fall, and spent the winter at Marietta, Ohio; whence they embarked in a boat with supplies, early in March. While waiting in Ohio, the labor of Mr. Hitchcock more than defrayed their expenses.

Within the course of the year past, the farming business of the station has been considerably extended. About 60 acres are under cultivation, of which three fourths were planted with maize; which is there, as in most other parts of the United States, by far the surest crop. A grist mill and a saw mill have been completed, and will add essentially, it is hoped, to the prosperity of the establishment. The expense of erecting these buildings has been considerable; but will be abundantly compensated, if the expectations of the missionaries are realized.

The state of the school is much improved within the year past. The number of pupils is limited to 60; of whom 34 were boys and 26 girls, when the annual report was made to the Secretary of War, in the month of October 1823. They assembled promptly at the close of vacation; and the missionaries were not aware that a single child was discontented, or a parent dissatisfied, with the treatment which the scholars receive. This is the more remarkable, as this establishment, in common with others, experienced serious inconvenience, soon after the commencement of the school, from the fickleness of parents and children. In the report just mentioned, the missionaries state, that "the progress of all the pupils equals, if it does not exceed, that of most children, in a given time, in civilized society." A description of their general deportment, and of the prevalent desire to enjoy the benefits of the institution, is contained in the following short extract from the same document.

"They pursue their several studies with more ardor, diligence, cheerfulness and expertness, submit to all directions with more promptitude, and make better

progress in every branch of a useful education, than we ever expected to witness among the natives of the forest. The number might be increased to a hundred or a hundred and fifty within a few days, if we would open our doors for their reception; but our limited resources at present prevent our enlarging the number. Many are anxiously waiting for an opportunity to commit their children to our care, and often urge their admission with great importunity. But the fact that the operations of the American Board of Missions, on whose support the school is chiefly dependent, are too extended to supply fully the wants of all their numerous establishments, renders it necessary for us, notwithstanding the pain it occasions, to turn a deaf ear to all solicitations to increase our number."

In a letter received last autumn, the following passage relates to this subject:

"Of the progress of the school, mention has been made in private letters and the common journal. We will only say here, that it has exceeded our most sanguine expectations. Many, who, a year ago, were, in all respects, in a savage state, are now fluent readers, write a good hand, are well instructed in the customs of civilized people, and have their minds stored with very considerable knowledge of the doctrines and duties of Christianity. Though no one of the scholars gives us satisfactory evidence of real piety, yet we have some encouragement to hope, that this will not always be the case. Many of them have shown some seriousness and feeling on the subject, and all are attentive. The influence of moral and religious instruction upon the conduct of nearly all of them is obvious. We have limited the number to sixty, and expect to be under the necessity of rejecting many applicants."

Considering all the circumstances of the case, the improvement, described in the paragraph just quoted, is astonishing. If children can be taken from the rudest and most uncultivated state, and can be brought forward to such an advance in a single year, who can deny them teachers? Who will be so hard-hearted as to say, that they must be left forever to their native ignorance? Nor does it invalidate this reasoning, if it is admitted, that the proficiency is not generally equal to what is here described. It would be absurd to expect, in our common schools and colleges, that the scholars should generally reach what have hitherto been the highest attainments of the most studious and the most highly gifted. If schools can be established among the Indians, which shall secure to the rising generation such a knowledge of our language, as shall enable them to speak and write it intelligibly, and such an acquaintance with the habits of civilized people, as shall fit them to become industrious members of a well-regulated community, the benevolent desires of the friends of mission-schools will be satisfied: for, with these attainments, the minds of all will be

speedily accessible to divine truth, as it is derived from the reading and the preaching of the word of God. When once the Bible and the Sabbath are enjoyed, and sacred institutions revered, the way is prepared to expect further manifestations of the divine favor in the saving conversion of souls, which should be the ultimate object of missionary exertions. While this process is going on, much good may be done by means of interpreters; for experience has proved, that the Gospel, in its simplest elements, may produce the most happy changes.

That the education of the young, to a considerable extent, is immediately practicable, needs no further proof, than is furnished by a history of modern missions. If the same measures should be continued, and the plan of operations enlarged, there is nothing incredible in supposing, that, before one generation shall have passed away, the English Bible may be read in nearly every family, and a school be kept in every village.

The religious prospects of this mission are evidently improving. Besides the preaching at the mission-house, one or the other of the missionaries frequently preaches at Point Remove, or at Spadre creek; the first some distance below, the other above Dwight, and both not far from the Arkansas river. Many attend these places of worship, who understand English; and as Point Remove is near the white settlements, a considerable number of emigrants are usually present.

Two Cherokee women have been received into the church, after having given credible evidence of piety. One of them would have been singled out as most unlikely, according to human judgment, to become even favorably inclined to religion. The other is a half-sister of Mr. David Brown, and is the ninth in one family, who has been admitted to the privileges of the Christian church within a little more than six years; viz. both parents, six of their children, and a son's wife. This succession of blessings upon a single family can be traced to the desire of Catharine to attend the mission school at Brainerd, immediately after it was begun. Two of the children, John and Catharine, have died in faith. The parents and three children are on the Arkansas, and the other two reside at Creek-path.

As the missionaries become more acquainted with the state of this tribe, especially by holding intercourse with the more aged men, and making inquiries respecting former times, they are

convinced that anciently the people had the knowledge of the true God; but a long period must have elapsed, since the glory departed from them. In many instances, the adult natives have never heard of the immortality of the soul. In others, they entertain a vague notion, that the good and the bad go to different places, in the future world. But how it is possible for a bad man to become good, they do not know. Indeed, they have no clear idea of what goodness or badness is; no just views of sin; no idea of forgiveness; no conception of a holy God, or of an universal Providence. In regard to all these subjects, they must be dependent upon the benevolence of Christians, or they never can be enlightened. An earnest desire is expressed by the people in various places, but more especially by those on Spadre creek, to have a missionary settled among them, and a school opened. No encouragement has yet been given; but whenever the circumstances of the mission will authorize such a measure, there is no reason to doubt that the natives will be much gratified.

As the people are made acquainted with the nature and design of the Sabbath, they are desirous that it should be observed among them. A Cherokee trader, who had recently opened for sale a considerable assortment of goods, at his store near Dwight, came to the resolution to close his doors on the Sabbath;—a circumstance the more remarkable, as very little attention is paid to this holy day by the white settlers in the neighborhood. Several traders have also refused to sell whiskey, from a conviction of the great mischief which the people experience, from being able to obtain this pernicious article.

Mr. David Brown, whose name has been already mentioned, returned to his countrymen on the Arkansas, within the year past. For a considerable time, he has contemplated making this place his home. It will be recollected, that this young man joined the Foreign Mission School at Cornwall in the summer of 1820; that he removed to Andover two years afterwards; and that his design, in coming to the north, was to obtain an education, which might enable him to communicate religious instruction to his countrymen. Though not a member of the Theological Seminary, he enjoyed various advantages, during the time of his residence at Andover, for the acquisition of general knowledge, and for becoming more thoroughly acquainted with the doctrines of the Gospel, and their practical influence on the minds and hearts of men. It was with him a year of remarkable improvement. In the beginning

of last autumn, he spent several weeks in Salem, for the purpose of furnishing materials for a Cherokee grammar, which the Hon. John Pickering kindly undertook to prepare for the press, and which is to be published at the expense of the Board. About this time he wrote an address, containing a brief outline of the treatment, which the Indians have received from the whites;—a description of the religion, prominent characteristics, and manners of the aborigines; and an appeal to Christians in their behalf, accompanied by a warm testimony to the good effects of missionary exertions. This address having been favorably received when first delivered, the writer was induced to repeat it in public, at the request of the friends of missions, wherever it seemed likely to excite inquiry, or call forth liberality. On these occasions the Christian community was highly gratified in witnessing the improvement, which a youth from the forest had made in the short period of four years. The audiences in Boston, New-York, Philadelphia, Washington, and many other places, were crowded and highly respectable, and manifested the most unequivocal approbation. The services were generally introduced by some observations from the Corresponding Secretary, designed to afford the necessary explanations concerning Mr. Brown and his family, which he could not with propriety make himself.

At Washington he became acquainted with several members of Congress, and with other gentlemen of distinction; and was treated with much kindness and attention. Here he met a delegation from the old Cherokee nation, and afterwards from that part of it, which is upon the Arkansas. Both delegations were sent to transact important business with the government. Yielding to their solicitations, and thinking he might be of some service in their negotiations, he remained with them more than two months. Then, by the way of the Ohio and Mississippi rivers, he reached his father's house, near Dwight, early in May, and was received by his parents and friends with the tenderest affection. It is natural that they should entertain, as they do, high expectations of his usefulness. His numerous personal acquaintances, scattered throughout the United States, will not cease to pray, that he may indeed be a blessing to his countrymen, and that all the hopes indulged respecting him may be realized.

It was mentioned in the last Report, p. 102, that the Committee deemed it advisable for the Corresponding Secretary to visit

the missionary stations, in the Cherokee and Choctaw country, during the winter and spring then following; and various notices of such a visit have been incidentally given, in the preceding pages of this Report. Application was made to several clergymen in succession, to accept an agency for the Board, in the execution of which the agent would travel through a large extent of country, in company with the Corresponding Secretary and Mr. Brown;— would preach on the subject of missions; aid in forming Auxiliary Societies, where it might be practicable;—and visit the missionary stations, affording all the support in his power, by way of advice, exhortation, and the direct countenance of that Christian community, which he would represent. None of the gentlemen applied to, felt able to take the proposed journey and agency, though they were willing to render any service, so far as their personal feelings were concerned. The great difficulty, in most cases of this kind, is, to induce churches and congregations to give up the labors of their pastors for a season. If missionary operations, and other religious charities, were to proceed in such a manner as to meet the moral wants of the world, it would be indispensable that settled clergymen should be sometimes released from their stated employments, during a short period, that they might perform important services for the church at large. As the great work advances, this subject will be better understood, and Christians will vie with each other in making sacrifices, not only of their ease, influence, talents, and property, but of their personal attachments, and the society of their friends, and their own distinguished privileges, at the call of Christ, whose claims are paramount to all other considerations.

After visiting the principal cities in company with Mr. Brown; making such statements in public, as opportunity seemed to invite; transacting various business of the Board, in New Haven, New York and Philadelphia; conferring with many clergymen and others, in regard to the interests of our missionary institutions; and spending some time at Washington, while an important subject, in relation to Indian missions, was before Congress; the Corresponding Secretary proceeded, through the states of Virginia and Tennessee, to Brainerd, where he arrived on the 25th of March. In accordance with the views of the Committee, the various concerns of the Cherokee mission were examined; the different stations visited; and a new assignment of duties and

places of residence made. A month, or more, was occupied in the journies to the different stations; and in the details of business relating to this mission.

Passing through the northern part of Alabama, he visited the Choctaw mission, accompanied by Mr. John Arch, a converted Cherokee young man, who joined the church about four years ago, and is now employed as an interpreter. It was not practicable, for want of time, to visit the stations in the south easterly part of the nation. A pretty full representation of the brethren, including all the ordained or licensed preachers, was convened at Mayhew; the principal subjects relating to the interests of the mission were discussed and considered; a council of the natives was attended; Elliot, Bethel, and three new stations were visited, in company with Mr. Kingsbury and Mr. Washburn; about three weeks being spent in these transactions. After taking leave of Mr. Kingsbury, Mr. Byington, and the mission family at Bethel, he left that place on the 20th of May, and travelled through the state of Mississippi to Natchez, where he took passage in a steamboat for New Orleans, and thence embarked for New York. Mr. Washburn came down as far as Natchez; and had opportunity, in the progress of the journey, to communicate many particulars relative to the Arkansas Mission, in a fuller manner than could be done, except by personal interviews.

The missionaries are strongly of opinion, that a visit to the several stations, by some member of the Committee, or other person duly authorized by them, is desirable, as often as once in two or three years. In no other way can the actual circumstances of the missions be so thoroughly understood, or the laborers in the field so directly encouraged, or embarrassments so promptly removed, or advantages so clearly appreciated.

MISSION AT THE SANDWICH ISLANDS.

The intelligence received from this mission within the period embraced by the present Report, enables the Committee to continue the narrative from March 20, 1823, to January 12, 1824. The most important fact, that transpired within these limits, was the arrival of the reinforcement, which embarked at New Haven, Nov. 19, 1822. After a pleasant and prosperous voyage, interrupted by a few storms and the boisterous weather of Cape

Horn, the heights of Owhyhee were seen from the Thames on the 24th of April, and the Missionaries landed at Hanaroorah on Sabbath, the 27th. They were joyfully welcomed to the scene of their labors by their brethren, who had occupied these important posts, in anxious expectation of assistance. Few situations, in which men are called to act, can be supposed more interesting than this. Here was a small band of missionaries, worn down with arduous and unremitting labor, surrounded by tens of thousands of ignorant pagans, some of them earnestly desiring instruction, and all of them urgently needing it. These multitudes had been told that other mission families would arrive, and enter into the plans, which had been some time in operation. The promised families had now arrived, and were longing to prove themselves useful co-adjutors of those, who had first erected the standard of the cross in these islands. They exhibited in their own persons a lively representation of the attachment felt by the American churches to an enterprise, which had been the child of many prayers, and on the success of which many eyes had been intently fixed. They were the most convincing pledges, that the work which had been commenced would not be abandoned; and that the Lord would nourish, in the breasts of his disciples, the same disposition, which he had at first excited.

The newly arrived missionaries were received with great kindness by the king and his principal advisers; and were invited by the chiefs to settle in different parts of the islands. Nearly all the men of influence appeared desirous of having some members of the mission permanently fixed in their respective neighborhoods, and readily engaged to aid in preparing suitable buildings for their accommodation. The common people, also, were forward to express, when they first saw the passengers in the Thames, the joy which they felt on the occasion, and the high estimation in which they held the missionary character.

On Sabbath, the 4th of May, the mission church was enlarged by the addition of the newly arrived brethren and sisters. The solemn covenant of mutual fellowship and watchfulness was taken, and the dying love of Christ commemorated in the ordinance of the supper.

About the close of that month, Messrs. Richards and Stewart removed to Lahinah, in the island of Mowee, where they commenced a new station. In doing this, they derived much aid

and encouragement from the patronage of the king's mother, who resided there, and of Krimakoo, the king's principal agent, or minister.

It was decided by the missionaries, after suitable time for deliberation, that two stations should be occupied on the largest of the islands, Owhyhee; one at Kirooah, where Mr. Thurston had formerly resided a few months, and the other at Wiakaah, on the windward side of the island. As a preparatory measure, Messrs. Ellis, Thurston, Bishop, and Goodrich assisted by Mr. Harwood, an ingenious mechanic resident at the islands, made an exploring circuit through and around Owhyhee, during the months of July and August. After a particular examination, and using the best means in their power for ascertaining the truth, they estimated the population of the island at 85,000. To these immortal beings, scattered and lost upon the mountains as sheep without a shepherd, Messrs. Ellis and Thurston preached the Gospel 130 times. The chiefs were favorable to this enterprise; especially the governor of Owhyhee, whom British and American residents have for a long time distinguished by the name of John Adams. This chief issued orders in favor of the observance of the Sabbath, and with a view to the suppression of gross vices; encouraging the people, at the same time, by example as well as precept, in their attention to the instructions of the missionaries.

In the month of November, the king embarked for London, in an English whaler, with the design of visiting Great Britain and the United States. Probably his principal motive was curiosity; but he doubtless entertained some vague wishes of becoming acquainted with the improvements of civilized society, and of introducing them among his own people. When it became known to the missionaries, that this voyage was in contemplation, they thought it extremely desirable that he should be accompanied by one of their number; so that the favorable impressions, in regard to Christianity, which had been made upon his mind, might not be erased, and he might enjoy a natural and easy introduction to Christian society, on his arrival. Mr. Ellis wished to visit England, on account of his wife's declining health, which had for some time suffered under a chronic disease. It was agreed, therefore, that an application should be made in his behalf. With this application Riho-riho himself was altogether disposed to

comply. He even urged the matter with continued importunity, offering to pay for the passage of Mr. Ellis, and Krimakoo offering to pay for that of Mrs. Ellis and her children. The proposal was strenuously resisted by the captain of the ship, on the alleged ground that he could not accommodate so many passengers. At one time, the king seriously thought of going by means of his own vessels; but at last gave up the point, and embarked without any attendant, who would be able to instruct him in religion, advise him in difficult circumstances, or guard him against the many temptations to evil, which would assail him during his long absence. This was a matter of unaffected regret to several of the chiefs, and of deep and poignant sorrow to the missionaries. They did every thing in their power to have it otherwise; and then left the event, with as little anxiety as they could, to the disposal of an all-wise Providence.

Before the king finally determined upon the voyage, he summoned the principal chiefs to meet him at Lahinah, and hold a consultation on the subject of his departure. He wished their aid, also, in making arrangements for the temporary administration of government, and in settling the succession should he never return; as well as respecting the business to be accomplished by him while abroad. He took with him, besides his favorite queen Kamamaloo, six natives of the islands, and a Frenchman named John Rives. When the time for sailing arrived, the people thronged the beach, and mingled their loud weeping with the roaring of cannon, as he went on board. The chiefs accompanied him to the ship, and there took an affectionate and respectful leave of him and his attendants.

The ship reached London in May. The king and queen, and their attendants, were easily introduced to various scenes of dissipation in the British metropolis; but it does not appear that they saw, on their arrival, any friends of missions, or any persons connected with the religious institutions of the country. Pains were taken by the officers of the London Missionary Society to see them, and confer with them respecting the mission under their patronage; but without effect. Early in July the queen was seized with the measles, and died on the 10th. The King had the same disease, and survived but four days. He is reported to have died with great composure, and to have given various directions to be observed after his death.

To those who are acquainted with the character of these persons, and with the circumstances in which they were placed, their end must appear quite an affecting event. The king was about twenty eight years of age. He is described as having possessed good talents, a fine countenance, a prepossessing address, and gentlemanly manners. But he was addicted to intemperate drinking; and this vice threatened his ruin. This trait in his character was a subject of incessant mortification and grief to his mother, and to various other natives of distinction. He had been friendly to the missionaries, and had shown them many acts of kindness. In a letter written by them, a few days before his embarkation, they say, they "would fain hope that an additional impulse might be given to the cause of missions, both in Europe and America, by the visit of this young Ruler, who has but lately cast away the idols of his fathers, and of former generations, and kindly patronized the teachers of Christianity, now laboring quietly and successfully in four principal islands of his dominions." This hope was expressed on the supposition, that Providence would so order it, that religious persons, and particularly the conductors of missionary operations, could have access to the visitors, and direct their minds to the most suitable and the most important objects of attention. Unless this could be accomplished, any hope of good from the voyage must have rested on a very slender support.

The age of the queen was about twenty-two. She was familiarly acquainted with the mission families, and often visited them. Her temper was mild and conciliatory. As she was about embarking, the industry and skill of the wives of the missionaries were put in requisition, to aid in the preparations for so long a voyage. Her premature death will be sincerely regretted. After the death of the king, a deputation of the London Missionary Society waited upon the attendants, condoled with them in their affliction, and expressed regret, that their endeavors to see the deceased should have been unsuccessful.

The British government, as we are informed by the public papers, will take the charge of sending home the survivors, and the remains of the king and queen; and we are happy to add, as the opinion of merchants and others in our country, who are well acquainted with the state of things in the islands, that there need be no apprehension of discord or anarchy, in consequence

of the king's death. The persons, in whose hands the government was left, have in fact administered it since the death of Tamehameha; and several of them exerted great influence for many years before that event.

Having given this general narrative, the Committee would proceed to exhibit the progress made in the different parts of the mission.

STATION OF HANAROORAH.

The first missionaries took up their residence at this place, which lies on the south-west side of the island of Woahoo, in May, 1820. From that time it has been the principal seat of the mission. In consequence, however, of taking new stations, the number of those who reside here is less than at some previous times. They are as follows:

Rev. Hiram Bingham, *Missionary*.

Mrs. Bingham.

Mr. Elisha Loomis, *Printer*.

Mrs. Loomis.

Mr. Levi Chamberlain, *Superintendent of Secular Concerns*.

No others are specially assigned to this place at present; though it is probable that Dr. Abraham Blatchely, and his wife, will spend a large portion of their time here. At the date of our last advices, they were at another station, where the services of a physician were more immediately necessary.

The Rev. William Ellis, supported by the London Missionary Society, and laboring in the closest union with the American missionaries, does not appear to have fixed upon any place as his permanent residence. He may probably remove with his family, so as to labor at different stations successively, as Providence shall indicate to be most advantageous to the mission. Both he and Mr. Bingham have been much employed in preaching to the natives, and in preparing a hymn book for their edification. At the commencement of the current year, it was passing through the press, and would soon be in the hands of the people, who were anxiously expecting it. Twenty five hundred copies of the Owhyhean Spelling Book had been distributed; and nothing prevented a new edition but the want of paper.

The church in this place has been enlarged, and the attendance on public worship is regular. At one time, when the king and chiefs were absent, and all the missionaries, who could speak the native language, were at other islands, there were 700 hearers on the Sabbath to receive instruction, communicated through Popohee, as interpreter.

In a letter dated Jan. 1, 1824, Mr. Bingham expresses himself thus:

“Another year dawns upon us in peace. It will doubtless contribute to your happiness to learn, that we are blessed with so much health and comfort, strength and courage, and so many means and opportunities for usefulness, as to hail the new year with joy;—to bless God with thankful hearts, for crowning the past with prosperity, and cheering the future with hope;—and thus to pursue our course with alacrity and rejoicing.”

After mentioning the pressing applications of the people for books, and their eagerness to learn, with other important facts, he adds:

“Brother Ellis, who is indefatigable, will, if he remains here, be engaged with me in all the public duties of the station, and in preparing books for the people. We hope ere long to commence jointly the translation of one of the books of Sacred Scripture. But should Mr. Ellis return to England, on account of the feeble state of his wife’s health, to be absent a year or two, this work will devolve on me during that period. But so much of the miscellaneous and secular concerns of the station will be entrusted to Mr. Chamberlain, Dr. Blatchely, and Mr. Loomis, that I shall hope to go on with courage and cheerfulness.”

Considering the nature of a missionary’s employment, and the trials of faith and constancy to which Mr. Bingham has been exposed, in common with his brethren, it is a great favor that God has graciously enabled him to use the following language:

“I have never yet had a desponding moment on missionary ground; though I do not forget the heart-sinking that I felt, for a little season, in view of the work, about the time I was appointed by the Prudential Committee to enter this untried field. But He, who, as I humbly believe, strengthened me then, I trust will continue to strengthen the feeble: and He, who has hitherto smiled upon our undertaking, I trust will continue to bless our efforts to prepare and diffuse instruction for the spiritual and eternal good of such as are ready to perish in the isles of the sea. To Him alone be all the glory.”

Mr. Chamberlain entered upon the duties assigned him by the Committee, as superintendent of secular concerns, almost as soon

as he arrived at the place of destination. His services in this respect afford much relief to those, who, in addition to the weighty care of preaching the Gospel and teaching the ignorant, were burdened with the various secular matters incident to the support of so many persons, at such a distance from civilized society. As the number of stations is increased, the secular business of the mission is greatly augmented. The principal supplies must either be sent out from this country, or be procured from American or British vessels at a great disadvantage, and at very irregular and uncertain periods. The labor of making estimates and orders for supplies, so that there shall be no needless expense on the one hand, nor distressing privation on the other;—the care of mission property, of many different kinds, so that there shall be no loss of perishable articles, nor exposure to depredation;—the distribution of supplies to eleven families, settled on four different islands, the extremes of which are 250 miles from each other;—the transaction of various business with the natives, both chiefs and people, and with occasional visitors;—the necessary correspondence with the different stations, and with the Board at home;—all these cares and labors must bear hard upon any constitution; and it is to be feared that Mr. Chamberlain will sink under them.

STATION OF WIMAAH.

Mr. Samuel Whitney, *Licensed Preacher.*

Mrs. Whitney.

This station is in the south part of the island of Atooi. It was commenced by Mr. Whitney and Mr. Ruggles, soon after the first arrival of the missionaries in 1820. As the services of Mr. Ruggles are needed elsewhere, Mr. Whitney is willing to hold this station alone, till support can be afforded him. Tamoree, the former king of Atooi, having surrendered his authority to Ribo-riho, has for some time resided at Hanaroorah, and a governor has been sent down to Wimaah.

In a letter, addressed to the Corresponding Secretary, dated Jan. 4, 1824, Mr. Whitney says:

“Several months have now elapsed, since I gave you an account of our situation and prospects. During this time, we have experienced much that is calculated to refresh and invigorate our hearts, and to excite in us renewed zeal

and devotedness to our work. The communications we have received from our beloved patrons and friends; the deep interest they take in our welfare, and the objects of our labor; the many facilities they have sent us; and, above all, the continued smiles of our Heavenly Father;—are blessings, which demand our unfeigned thanks, and liveliest gratitude.

“By the communications from the other stations, you will learn that my beloved associate, Mr. Ruggles, has been called to remove from this island to Owhyhee. Mr. Bishop, who has been here for several weeks, is soon to take his station at Kirooah. Thus, instead of our number at this place being increased, it is diminished; and, excepting occasional visits from the brethren, I and my family must remain alone at this post, till additional helpers can be sent us.”

In the same letter, Mr. Whitney informs the Board, that the chiefs, at their own expense, have built a very convenient house for public worship, in which he had regularly preached for the preceding eight months. The meetings were well attended; and many of the people were desirous of becoming acquainted with the Gospel. There were two flourishing schools, containing 120 pupils. There are other schools on different parts of the island. Many more of the people, than can at present be instructed, are desirous of the privilege; but they must wait till other laborers, and ampler means, shall be furnished.

Orders have lately been issued by the rulers, that all the people of Atooi, and the small neighboring island Oneehow, should observe the Sabbath as holy time, devoted to the service of the Lord Jehovah. Labor, play, or even the kindling of a fire on that day, are strictly forbidden. Drunkenness is prohibited; and infanticide, which has heretofore been practised to no inconsiderable extent, is now forbidden on pain of death.

STATION OF LAHINAH.

Rev. William Richards, *Missionary*.

Mrs. Richards.

Rev. Charles Samuel Stewart, *Missionary*.

Mrs. Stewart.

Betsey Stockton, colored woman, *Domestic Assistant*.

This place is situated in the north-west part of the island of Mowee. It has been already stated, that Messrs. Richards and Stewart removed hither about the last of May. Houses, in the style of the natives, were provided for them by the king's mother. The erection of a church was soon commenced. This building

was dedicated to the service of God on the 24th of August, in the presence of Tamoree, Kamamaloo, other distinguished persons, and many of the common people. Mr. Bingham, who spent a month at this place, preached on the occasion from Gen. xxviii, 17. In a letter written by Mr. Bingham at Lahinah, he says, "I can again assure you, that we have occasion to rejoice in the continued smiles of Providence, and in the general prosperity of the mission, at the various stations, and in the various departments of labor."

The journal of the missionaries had not been received at the period when this Report closes. From a letter of Mr. Richards, the following extracts are made:

"Our journal up to the 31st of August, we shall send by the next conveyance, which we hope will be in a few days, though probably not so direct as the present. I might now mention some of the kind dealings of Providence with us; but as you will learn them from our journal, I will speak only of our present circumstances and prospects. We are living in houses built by the heathen, and presented to us. They consist of posts driven into the ground, on which small poles are tied horizontally, and then long grass is fastened to the poles by strings. We have no floors, and no windows, except holes cut through the thatching, which are closed by shutters without glass. Our houses are comfortable at this season, and we hope will remain so most of the year, as very little rain falls at this place. During the three months we have resided here, there has been none at all.

"We are constantly receiving small favors, which, though they do but little toward supporting the mission, show very satisfactorily that the people are our friends. We have particular occasion to be grateful to God, that our warmest friends are among the highest chiefs. It is also an encouraging circumstance, that their friendship increases, as they become acquainted with us, and with our object.

"It may appear strange that the chiefs, who are so strong friends, do not support us entirely. I can give a reason which must be satisfactory, even to a stranger. The chiefs themselves live in houses of thatch. Few of them wear clothing except on the Sabbath; and their principal living is *fish* and *poi*.* We come to live with them, and they build us houses like their own. They give us land sufficient to supply us with *poi*; and they make us presents of as many fresh fish as we need. Beside these things, they sometimes send us a pig, a goat, a few potatoes, a few bananas, a melon, and the like. But an American may easily see, that these things do not support us. Shall we have no bread;—no meat, but once or twice a month;—no flour;—no clothing, but *tapa*;—no beds, except mats;—no windows, but open holes through the houses;—no medicine, when we are sick;—and none of the other comforts, which we

* *Poi*, or *poe*, is a sour paste, or dough, made of the taro root, pounded and fermented.

have enjoyed in our native land? I do not mention these things, because we do not enjoy most of them; for we have them generally in our possession. But they are expensive; and they are the very things not provided for us by the chiefs."

Mr. Richards proceeds to express his entire satisfaction with his employment as a missionary, and his confidence in the ultimate success of the mission. All his anxiety arises from the fear, that the whitening harvest will not be gathered so speedily, as the necessity of the case demands.

STATION OF KIROOAH.

Rev. Asa Thurston, *Missionary*,

Mrs. Thurston.

Rev. Artemas Bishop, *Missionary*,

Mrs. Bishop.

Mr. James Ely, *Licensed Preacher*.

Mrs. Ely was left for a season at Woahoo.

This station is on the western side of the island of Owhyhee, somewhat nearer the northern than the southern extremity. It was occupied by Mr. Thurston, for several months, in the year 1820. But, on the king's removal to Woahoo, in the fall of that year, it was judged best that the place should be relinquished, till a more favorable time should arrive. During the year 1823, Thomas Hopoo resided at Kirooah with the governor; and appears to have been very diligent, both in teaching a school, and in communicating religious instruction. It is an interesting fact, that his own father, for whom he had prayed much while in America, now resorted to him for the purpose of learning the great things of religion; and it is hoped, not in vain. Hopoo himself expresses, in a letter to the Corresponding Secretary, his favorable opinion of his father's piety. The old man seemed very desirous of knowing the truth, and prayed much to Jehovah.

Mr. Thurston removed from Hanaroorah to Kirooah in October last. The place had been visited by the exploring party in the preceding summer; and the way was prepared for missionary labors. John Adams, the governor, patronized the enterprise, and erected a building for public worship. Within a few days from the last intelligence, Messrs. Bishop and Ely were expected to

take up their residence at the same place. An important reason why the newly arrived missionaries, or at least several of them, remained for a considerable time at Woahoo, was, that they might avail themselves of the knowledge of the elder brethren, of the mission, in acquiring the language of the natives. It was advisable, also, that the removals to new stations should not take place, till after the principal exploring tours had been completed.

A letter from Mr. Bishop, dated Oct. 15th, contains the following notices:

“With regard to our late visit and tour around the island of Owhyhee, I have little to say in addition to what will be included in our report and journal. To me it was a season of much benefit, as a preparative to future usefulness, by affording an opportunity of obtaining information with respect to the manners, customs, and character of this people, and of becoming acquainted with the most important fields of missionary labor, and the best way of access to them.

“In our report, mention was made of Kamakow, a chief of Karakakuah. As there is something in the character of this man, that is peculiarly interesting, I feel desirous of giving you a more particular account of him.

“Soon after our arrival at Kirooah, we were informed of a chief, who was in the habit of assembling his people every Sabbath, for the purpose of praying with them, and exhorting them to love Jehovah. I felt desirous of making him a visit, in company with Hopoo, hoping that God would bless his word to the comfort and edification of this man, who, according to report, seemed to be another Cornelius.

“Early in the morning of Sabbath, June 29th, we set out, having been furnished by the governor with a canoe and men for this purpose. The distance is about 15 miles. We arrived at 11 o'clock, and were welcomed by Kamakow, with many expressions of joy and gratitude. After taking some refreshment, we repaired to his *ranai*, a shed built for the purpose of holding religious worship. We found about 100 individuals of his own people assembled to hear the word. Our text was, *God so loved the world, that he gave his only begotten Son, &c.* I endeavored to show, in the most familiar way, the sinful and lost condition of men—the love of God to the world in sending his Son to dwell in the flesh and die for them—and that none but those, who forsake their sins and believe in Him, can have eternal life. When I came to the latter part of the discourse, the good man interrupted us, telling the people to listen, for their salvation depended upon their attending to these truths. After service he began again, and spoke about ten minutes with great earnestness and energy, while the tears stood in his eyes. The substance of what he said was, ‘that he had formerly cared for nothing but to eat and drink, and sleep, and knew nothing about the great salvation;—that he had often told them these same things, but they believed it not, and now they heard them confirmed by the minister himself.’ He then told us, that when we were gone, he would assemble his people again, and repeat to them all that had been said by us. He asked many questions concerning the way of salvation, and the nature of the heavenly rest; and appeared deeply interested in the answers that were given.

Especially the idea that heaven is a holy place, and that nothing sinful or unclean ever enters there, affected him much.

“As I walked down, in front of his house, I saw his idol, which he formerly worshipped, lying prostrate and mutilated upon the rocks and washed by the waves, as they rolled to the shore. It was a huge block of wood, rudely carved into a hideous monster, and well suited to infuse terror into superstitious minds. I asked him what he thought, when he worshipped that block of wood. He replied, that he worshipped it because he feared it would destroy his cocoanuts. “But were you not afraid to throw it down?” “No: it never did me any good or hurt, and so I knew it was no god, and flung it away.”

“This man was afterwards visited by Mr. Thurston and Mr. Ellis, and appears to continue firm in his resolution to serve the Lord. He is very anxious that missionaries should visit him; and has often expressed a desire that they would settle at that place. We hope to write more of him hereafter.”

The journal of the tour around Owhyhee, which is repeatedly referred to, not only in the preceding extracts, but in several distinct communications of the missionaries, was still retained for a future opportunity. It may be presumed to contain much valuable information.

STATION AT WIAKAAH.

Mr. Samuel Ruggles, *Teacher*,
 Mrs. Ruggles.
 Mr. Joseph Goodrich, *Licensed Preacher*,
 Mrs. Goodrich.

This place is upon the northeastern coast of Owhyhee, in a district called Hiro. Messrs. Ruggles and Goodrich had not actually removed thither on the 12th of January last; but were expecting to go in a few days, and as soon as a conveyance could be obtained. Dr. Blatchely would accompany them, and remain with them for a season; and it was hoped that Mr. Bingham would be able to spend some time there.

GENERAL REMARKS.

The indications of divine favor to this mission have been numerous and striking. Though the Gospel has not produced its highest and best results upon the hearts and lives of any considerable number of the people; yet the chiefs have kindly

entertained it, in the face of much opposition, and appear to expect, that it will be fraught with blessings to the present generation, and all succeeding ones. They issue proclamations in favor of the Sabbath; they discountenance vice of various kinds, which was formerly tolerated without a scruple; and they apply their own minds to the acquisition of knowledge, with more perseverance and success than had been anticipated. Great numbers of the common people, also, are desirous of learning to read, and of becoming acquainted with the word of Jehovah. There is such a demand for spelling-books, slates, paper, &c. as the missionaries are utterly unable to comply with. The number of pupils, though not precisely stated in letters from all the stations, is rapidly increasing; and many are learning to read with only native teachers. They obtain spelling-books, get occasional assistance in learning the alphabet, and forming syllables and words; after which they easily acquire the art of reading. In this they are not embarrassed by the imperfections of our alphabet; each letter in the alphabet adopted by the missionaries, having a single sound only.

As there is an opening for evangelical exertions in all parts of the islands; and as the people are in the most deplorable need of the remedial influences of Christianity; the missionaries are urgent in their application for another reinforcement. They think that a physician, and three or four preachers, in addition to the present number, are imperiously demanded to occupy the more important stations, including all which are now commenced, and others which are peculiarly inviting. It is certainly much to be desired, that the harvest should not remain ungathered for want of laborers. The success of the mission would doubtless be accelerated, very much in proportion to the number of faithful preachers, till an ample supply is obtained. Succeeding generations must depend upon converted natives; but heathens now upon the stage must look to Christendom for instructors in divine things. The Board cannot proceed, however, in supplying the necessities of the distant heathen, any further than the liberality of the Christian public shall provide the means. All professed disciples of the Lord Jesus should consider well, whether the aid which they might individually and unitedly furnish, would not enable the conductors of missionary enterprises to enlarge the sphere of their operations almost beyond the present conceptions

of the friends of missions; and whether, with such a blessing as might be expected, the kingdom of God would not speedily be hailed, in the darkest corners of the globe?

PALESTINE MISSION.

The last Report left Messrs. Temple, Goodell and Bird at Malta, and Messrs. Fisk and King in Egypt. In describing the labors and travels of these missionaries the past year, the Committee begin with Malta, and will adhere as nearly as possible to the chronological order of events.

MALTA.

Rev. Daniel Temple, *Missionary.*

Mrs. Temple.

During the nine months, which Messrs. Goodell and Bird spent on the island of Malta, their attention was principally directed to the attainment of languages. They found time, however, to render important service to the cause of religion by preaching frequently in English to attentive audiences, by conversing in smaller circles and with individuals, and by assisting in the management of a Sabbath school, consisting chiefly of English and Greek youths of both sexes. They sailed from Malta for Beyrout on the 24th of October last.

The superintending of the Printing Establishment has given full employment to Mr. Temple. And though he has labored under considerable disadvantage, for the want of a skilful printer,—a want, which the Committee have hitherto been unable to supply,—he has met with a good degree of success. Not less than thirteen tracts have been printed in Romaic, or Modern Greek, and five in the Italian language, a list of which is here given.

In Romaic or Modern Greek.

Dairyman's Daughter, 2d edition	Pages, 119	Edition 2000
Negro Servant,	32	500
Payson's Address to Mariners,	22	1000
A Short Prayer for every Day in the Week,	70	500

A Tract on Redemption, by Dr. Naudi,	Pages, 72	Edition 500
Sixteen Short Sermons,	48	———— 1000
Progress of Sin	20	———— 1000
The Traveller and Yourself,	14	———— 1000
On Eternity, 2d edition,	16	———— 1000
Life and Martyrdom of John Baptist,	28	———— 1000
The Young Cottager,	87	———— 1000
The Shepherd of Salisbury Plain,	73	———— 1000
William Kelly,	45	———— 500

In Italian.

Dairyman's Daughter,	78	———— 1000
William Kelly,	32	———— 500
Progress of Sin,	16	———— 500
Traveller and Yourself,	12	———— 500
Payson's Address to Mariners, 2d edition,	16	———— 500

A spelling-book in Greek, designed to contain about 160 pages, was also in press at the latest date. It was compiled by the Rev. S. S. Wilson, of the London Missionary Society, was printing at his expense, and, in the opinion of Mr. Temple, is well fitted to be useful to the Greeks.

The Tracts printed at Malta, have been sent into Egypt, Syria, the Morea, and the Ionian Islands, and the information which has been received from different quarters has contributed to strengthen the hopes of the Committee, as to the great and permanent utility of the printing establishment. Among Roman Catholics, indeed, evangelical publications are not likely at present to be widely circulated, though even here the field is not so limited as it once was: but among the Greeks no serious obstacles to their dissemination are known.

There can be no doubt but the demand for tracts and for larger works, in the languages prevalent around the Mediterranean, will fully equal all the probable issues from as many missionary presses, as can be put in operation.

The Sabbath School mentioned in the last Report continues to flourish. On the 8th of June of last year, premiums were distributed among the scholars. It was then ascertained that the Greek youths belonging to the school had, during the space of twelve weeks, committed to memory more than 6,000 verses in the New Testament. Two or three had, within the same space

of time, committed not less than half of the Gospel of Matthew, and one, a youth about twelve years of age, had committed the whole of that Gospel. This is a new thing among the people of those countries. The children seem pleased with this mode of spending the Sabbath, and their parents encourage them to receive the instruction of the missionaries, and freely express their gratitude for the pains thus bestowed.

Six of the Greek youths, who have received instruction from the missionaries of the Board at Malta, have been sent to this country, during the past year, for the purpose of enjoying the literary and religious advantages, with which a kind Providence has so abundantly favored us. Two of them, whose names are Stephano and Pantoleon Galati, arrived in October last, and the other four in May. The names of these are Constantino and Pandias Ralli, Nicola Petrokokino, and Alessandro Paspati.

The ages of Stephano and Pantoleon are 16 and 12 years. They belong to a very respectable family of Scio, which had the misfortune to lose its possessions, when the Turks made that beautiful island a desolation. These youths, with a younger brother, under the care of their mother, and in company with a few relatives and neighbors, escaped from the island in a small vessel, after having witnessed from a distance the devastation of the city, and after having concealed themselves for eleven days in uninhabited districts. Here they suffered from hunger, exposure, and agonizing terror; but were mercifully delivered, though a vast majority of their countrymen fell a sacrifice to the unrelenting barbarity of the Turks. In the Morea they were joined by the father, who had left Scio before them. From thence they, with much difficulty, succeeded in reaching Malta, the father remaining behind. The expense of the outfit and passage of these youths to this country, was defrayed by a maternal uncle.

The father of Constantino and Pandias was one of those hostages from Scio, who were cruelly put to death, by order of the Grand Seignor, at Constantinople; and when Scio was destroyed, Mrs. Ralli barely escaped with her children from the dreadful carnage.

Nicola has a father and mother living at Malta, who also fled from Scio on the same occasion.

Alessandro has a mother at Malta, but his father is dead. A younger sister has recently been redeemed from bondage by friends in Smyrna, and a brother is supposed to be still a captive among the Turks.

None of the parents of these youths have property sufficient to bear the expenses of their education.

Stephano and Pantoleon are now attending school at New Haven, Con. whither the two youths mentioned in the last Report have also been removed. The other four are at academies in the State of Massachusetts. Constantino and Nicola are in Munson; Pandias in Hadley; and Alessandro in Bolton. With respect to the expenses of some of these youths, much liberality has been manifested by several friends of the cause: and it is no more than just to say, in regard to the youths themselves, that the expectations which they had excited have hitherto been answered.

TRAVELS IN EGYPT.

The voyage of Messrs. Fisk and King from Malta to Alexandria was mentioned in the last Report, and a very brief view was given of their travels and labors until the commencement of their journey to the Holy Land. Their journal, however, had not been received, and it seems proper that a general abstract of that document should now be given.

Pleasing evidence is furnished of usefulness, while on the voyage to Alexandria:

“Alexandria, Lord’s day, Jan. 12, 1823. At ten Mr. King preached in the hall of Mr. Lee, which was opened for the purpose, though Mr. Lee is absent with his family at Cairo. The congregation consisted of eighteen persons, who were very attentive; some were in tears. After sermon the captain with whom we came from Malta said that, while hearing the discourse, he seemed to have a new view of Christ, who appeared to him to be food for the soul;—to be our all in all, from beginning to end. He also said that since we had been on board his vessel, he had felt a conviction, which he never had before, of the truth of the Holy Scriptures, and of the efficacy of the Gospel on the hearts and lives of men.”

While in this city, Mr. Fisk had the mournful pleasure, in company with Mr. King, of revisiting the grave of Mr. Parsons, his former associate in labor and peril. It was an affecting scene to them both.

“We kneeled on the stone that covers his grave, and each successively offered up a prayer, giving thanks for the grace bestowed on him, and for the good he was enabled to do while he lived, and praying that we may be excited to renewed diligence in our Master’s work, and fitted to die as our brother died; and supplicating a blessing on his far distant relatives. We then sung a Funeral Anthem, taken from the Martyr of Antioch by the Rev. H. H. Milman,

Brother thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown, &c.

The scene was so affecting that we could not refrain from shedding many tears. We endeavored to renew our sacred vows, and left the place with earnest desires to do good to the living while we have opportunity.”

At Alexandria and Rosetta, Messrs. Fisk and King had several animated discussions with Jews and Catholics on subjects connected with the doctrines and discipline of the Christian church. Light was imparted to the minds, and truth applied to the consciences, of many persons—with how much salutary effect cannot now be known. At the latter place, their labors excited a high degree of fanaticism among the Mussulmans, and the Musselim gave orders, immediately after their departure, to collect all the books they had distributed.

At Cairo they experienced many acts of kindness from Messrs. Salt and Lee, two English consuls, well known for their friendly attentions to those who have visited Egypt on errands of Christian benevolence.

On the 6th of February 1823, accompanied by Mr. Wolff, they embarked in a small boat for Upper Egypt, and slowly ascended the Nile. Among other places, they visited Minie, Siout, Abutig, Akmin, Girge, Negadel, and Thebes. At all these places, and at others of less note, Bibles and tracts were distributed. A Copt from Abutig purchased several Testaments to sell again, a circumstance of much promise, since, in that country, Christians are so impoverished that they will not purchase books, even at a low price, unless they really desire them. The strongest disposition, however, to obtain the sacred volume, was manifested at Akmin, a place containing about 500 houses.

“*Lord’s day, Feb. 23.* When we awoke we found a crowd of Copts, waiting to purchase the Scriptures and Tracts. What was our duty? We had before discussed the question and decided not to sell one on the Sabbath; except,

perhaps, in some peculiar cases. But here were a multitude literally clamorous for Bibles. It is lawful to do good on the Sabbath day. The Sabbath was made for man, and not man for the Sabbath. God will have mercy and not sacrifice. We on the whole thought it our duty not to send the multitude away, and accordingly offered our books. The Kumus and the other priests were present, bought some additional copies, and assisted in selling. Before ten o'clock we sold forty-seven, and gave away two, besides tracts, making the whole number sold at Akmin, one hundred and thirty-seven, for four hundred ninety-seven piastres, and tracts for twelve piastres. Thanks and praise be to God for the scenes of last evening and this morning. May his blessing be on the books we have distributed, and on those who have received them."

Nearly one hundred books, besides tracts, had been sold at this place the day before.

The Copts are the native Egyptians, and the Coptic is the ascendant Christian denomination in Egypt, and has been so from the conquest of that country by Amrus, in the seventh century. The number belonging to it has, since that epoch, greatly diminished, and does not probably now exceed 20,000. The Copts are extremely poor, ignorant and degraded, but manifested a pleasing disposition to possess the Scriptures; and their priests and bishops, unlike the Catholic ecclesiastics, did not oppose, and often encouraged, the indulgence of this disposition.

Twenty-two days were occupied by the ascent from Cairo to Thebes. This place, renowned in history, formed the limit of their journey southward. They had, indeed, contemplated proceeding as far as Esneh, 30 miles beyond Thebes, when they would have reached the borders of the Christian population in that quarter; but the diminished number of their books, and the advancing season, induced them to return. On the 23d of March, they re-entered Cairo, 46 days after their departure.

Their journal shews, that, besides attending to the more appropriate duties of their embassy, they were not unmindful of the monuments of ancient art and industry, which are found in that country. The ruined temples of Luxor, Carnac and Denderah, and the antiquities of Gornon, were carefully surveyed, and naturally excited many painful reflections in their minds, as the descriptions they have given cannot fail to do in the mind of the reader.

"I have seen," says Mr. King, "enough of ruins. City after city, that once heard the busy hum of thousands and tens of thousands of mortals, is now uo-
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ing but a silent heap of ruins. Of the mighty Thebes, with her hundred gates, which could at once send out ten thousand armed men at each gate, nothing now remains, but the ruins of her vast temples, and a few obelisks and statues. On the plain where it once stood, are here and there a few houses of modern date, built of unburnt brick, and the green grass grows over the rest. Time and the overflowings of the Nile have swept away her numerous habitations."

Thus passes away all human glory. Its monuments either tumble into ruins, or else their design and their origin are forgotten. The memory of the proud monarchs, who reared the temples, the obelisks, the pyramids of Egypt, has perished, equally with that of their abject slaves; while the mortal remains of the whole vast multitude, of every rank, slumber together in the dust, and their spirits have gone to receive the just awards of Him, who is no respecter of persons.

Messrs. Fisk and King, in connexion with Mr. Wolff, who had joined them at Malta, with a special view to this tour, had now been in Egypt about three months. Each of them was able to preach and converse in several languages; and, by their joint labors, they communicated religious truths in English, French, German, Italian, Greek, Hebrew and Arabic. They had also distributed 900 copies of the Bible, or parts of it, in 12 languages; besides not less than 3,700 tracts. Of the Bibles, more than 600 copies were sold.

JOURNEY THROUGH THE DESERT.

Having made the necessary preparations of a guide and camels, our missionaries took leave of their friends at Cairo, and, on the 7th of April, commenced their journey towards Syria. Their number gradually increased as they proceeded, and the next day they entered the "great and terrible wilderness" with a company of 74 persons—Arabs, Turks, Armenians, Greeks, and others. The camels and asses—of each nearly an equal number—exceeded 100. The following extract from the journal kept by Messrs. Fisk and King, furnishes a brief description of the desert, with a view of the daily customs and accommodations of the caravan.

"April 8. We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfectly barren as we expected to find it.

Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of a stunted growth, and of a dry withered look. When we stop, we select a good spot for our encampment, raise our tent on its poles, stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books so that they serve us for table, chairs, and beds. The camels are turned out to feed on the thistles, weeds and grass, which the desert produces. At sunset they are assembled and made to lie down around the encampment."

The heat was sometimes excessive, but at other times they enjoyed mild and refreshing breezes. About the middle of the month, the company came upon the shores of the Mediterranean, "where the waves were rolling and foaming and breaking in a most beautiful manner." Turning thence, they came to a village in the desert, called El Arish. Here they rested one day. On the 18th they entered the modern Syria. On the 19th they perceived a gradual increase of vegetation and of cultivated fields: they were then passing over the ground anciently inhabited by the Philistines. The next day, which was the Sabbath, they spent at Gaza, a city containing about 5,000 inhabitants, and surrounded with beautiful scenery. From thence they proceeded to Jaffa, or the ancient Joppa; and, on the 24th of April, 17 days after leaving Cairo, entered the HOLY CITY. Messrs. Fisk and King took rooms in the Greek Convent of Michael the Archangel, from the windows of which they could look out upon the Mount of Olives. Mr. Wolff took lodgings with his brethren the Jews.

JERUSALEM.

Rev. Pliny Fisk, }
 Rev. Jonas King, } *Missionaries.*

Minute descriptions of places cannot be given in a Report, which is designed to be only a brief summary of missionary transactions. Those descriptions, to some extent, will be found in the Monthly Publication of the Board.

Jerusalem stands upon several hills, and is about two miles and two-thirds in circumference. Its population is estimated by Messrs. Fisk and King as follows:

Mussulmans,	-	-	-	10,000
Jews,	-	-	-	6,000
Greeks,	-	-	-	2,000
Catholics,	-	-	-	1,500
Armenians,	-	-	-	500
				20,000
			Total,	20,000

Two days after their arrival, the missionaries called on the Governor of the city, with a letter of introduction from the Governor of Jaffa, and were received with many compliments.

Here, where the Holy Scriptures were chiefly penned, but whence they had been for ages almost wholly banished, Messrs. F. and K. began immediately to disseminate the light of life. The labors of one day are thus recorded.

“April 29. Early in the morning an Armenian priest called and bought a Testament in the Turkish language, printed with Armenian letters. We gave him a second as a present. After this we took five such Testaments, and went to the Armenian Convent and sold them all at the door, and others were wanted. One man paid in advance, so as to be sure of getting one. We returned to our rooms and took ten more, but before we arrived at the Convent, we sold them all to the Armenians in the street. We had only five more such Testaments. We came again to our lodging and took those five and sold them all immediately on our arrival at the Convent door. More were wanted. One man followed us half way to our lodgings and begged us for the love of God to let him have one. We had repeatedly told him that we had not a single copy remaining, but these people are so used to telling and hearing lies, when they buy and sell, that they never think of believing what they hear. O that, by reading the Gospel, they may learn that truth is better than falsehood. We gave 75 tracts to a Greek from Angora, for distribution there. A Syrian pilgrim called and purchased five Syriac Psalters.”

On the last day in this month they visited Bethlehem, which they represent as situated on a hill that seems like a pile of rocks. They also visited what is called the Shepherds' Field, a short distance southeasterly from Bethlehem. It is in fact a delightful valley, covered with green fields, and surrounded with barren, rocky hills.

During the two months, which our missionaries spent at Jerusalem, they visited many other places of much interest to the Christian and to the Biblical student; among which were the Garden of Gethsemane, the Vallies of Jehoshaphat and of Hin-

dom, the Pool of Siloah, Mount Olivet, Ramah, Bethany, the Dead Sea, and the River Jordan. None of the notices, which they made of these visits, can have a place here. They may be found in the volume of the Missionary Herald, now in a course of publication.

While in the Holy City, they occupied separate rooms in the Convent already mentioned, where they received all who came unto them, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Mr. Wolff had a room on the side of Mount Zion, near the residence of the Jews, with whom he labored almost incessantly.

On the 27th of June they left Jerusalem on a journey to Mount Lebanon. Their principal object was to find a cool and healthful residence for the summer, and a favorable situation for improving their knowledge of the Arabic language. They desired, also, to become more fully acquainted with the country and its inhabitants, and to multiply their opportunities for distributing the Scriptures. They were accompanied on their way by Mr. Wolff as far as the hill from whence they were to take their last view, for a time, of the city, and when they had there commended each other to God, Mr. Wolff returned to remain longer with his Jewish brethren. Their way led them again to Jaffa, where they were welcomed by Signor Damiani, the English consul. From thence they proceeded in an open boat, to Acre. They next passed through Sour, or the ancient Tyre, and Saide, or Sidon. At the last place, they had the happiness to meet with the Rev. Mr. Lewis, who had accompanied the Rev. Lewis Way as a missionary from the London Jews' Society. By him they received letters and tracts from their brethren at Malta, and nine boxes of the Scriptures from the Malta Bible Society. They arrived at Beyroot on the 10th of July.

TRAVELS IN AND NEAR MOUNT LEBANON.

Messrs. Fisk and King remained but a few days at Beyroot. As they designed to spend a considerable time in the territory of the Emir Beshir, and as he had invited them, when in Egypt, to visit him on his return to his government, they thought it

proper to wait on him immediately. They accordingly proceeded to Der el Kamer, which is the capital of the Druses, and were kindly received by the Emir, who gave them a firman for travelling in his dominions.

Soon after this Mr. King took up his residence at Der el Kamer, as the most suitable place for studying the Arabic language, and Mr. Fisk decided on spending a little time with Mr. Way at Antoorā. The profit of this visit was mutual, and the pleasure great.

Near the last of July, Mr. Fisk made an excursion to the Greek Catholic Convent of Mar Hannah Shooair, about eight hours ride east-south-east of Antoorā. His object was to obtain the printing of two tracts at the Arabic press, which was owned by the establishment, and wrought by the monks, of whom there were 30 or 40 in the Convent. The printing executed at this press had been the Psalters, the Gospels, in the order in which they are read in the Greek Catholic Church, the books of prayer and of monastic law, and a few other works. Their types were very large, as all should be, which are designed for oriental readers. Objections were made to printing the tracts for Mr. Fisk, because, as was stated by one of the monks, nothing was said in them respecting mass, or the Virgin Mary, and because they had not been approved by the Pope.

About the 1st of August, Mr. Wolff arrived from Jerusalem; and, soon after, Mr. Way, finding that his health would not permit his travelling in that country, sailed for Sidon, intending to proceed to Leghorn. Mr. Fisk went to Sidon by land to take charge of a large quantity of Bibles from the Malta Bible Society, which were with Mr. Way's baggage.

About the middle of September, Mr. Fisk, and his companions Messrs. Wolff and Lewis, had the happiness of receiving the Rev. Mr. Jowett into their company at Antoorā. Four Christian preachers of righteousness were now together, and were soon joined by a fifth, Mr. King having come from Der el Kamer for the purpose of aiding in the free and friendly discussion of practical questions, which profitably and delightfully occupied the last week in the month.—How long had been the period, since such another company of Christian ministers were assembled in that land!

During the two months, which Mr. King had spent at Der el Kamer, he had enjoyed excellent advantages for learning the Arabic language; and though he preached the Gospel with the utmost plainness, and with much zeal, and reprov'd without fear or hesitation, he appears to have secured, in a very remarkable degree, the good will of the people. A description of the scene, which was presented on his parting with the Arabs of that place, on the 22d of September, is an interesting proof of this.

“A little before I left, the family appeared very sorrowful, and some of them wept. The mother wept much; and a priest with whom I had often conversed, came in and wept like a child. I improved this occasion by telling him of his duty as a shepherd, and spoke to him of the great day of account, and the responsibility that rested upon him, and his duty to search the Scriptures. The family I exhorted to prepare for death, and the awful scenes of eternity which are approaching; and to love the Lord Jesus Christ, to read the word of God, and to be careful to keep all his commandments.

“It was truly an interesting scene; and I was surprised to see the feeling exhibited by the Arabs on my departure. As I left the house they loaded me with blessings, and, as I passed through the street, many commended me to the care and protection of the Lord.”

Early in October, Messrs. Fisk, King and Wolff rode to Tripolis, a town north of Beyroot, and near the foot of Mount Lebanon, supposed to contain about 15,000 inhabitants, where they sold a number of Bibles, tracts, &c. They then visited the Convent of Mar Antonius Khoshiah, situated on the brow of an almost perpendicular mountain. It is a Maronite establishment, where is a press, at which they print their church books in Syriac, and in Carshun, or Arabic words in Syriac letters. The books are printed and bound, as in the Convent of Mar Hannah Shooair, by the monks. The origin of this printing establishment is worthy of notice. A monk went to Europe, acquired a knowledge of the art, returned to Syria, manufactured a press, cast the types, and taught others to print. He is now dead, but the business is still prosecuted.

Mr. Fisk estimates the number of Convents on Mount Lebanon as follows:

Syriac Catholics,	-	-	-	-	-	2
Armenian Catholics,	-	-	-	-	-	3
Greeks, near Tripolis,	-	-	-	-	-	9 or 10
Greek Catholics,	-	-	-	-	-	about 15
Maronites,	-	-	-	-	-	about 70
						<hr/> Total, 100

Nearly all the Christian inhabitants of the mountain are Maronites, who dwell in the more northern parts of it. The Patriarch estimated their number to be from 100,000 to 150,000. Mr. Fisk thought it not so great. The parts south of Beyroot and Der el Kamer are possessed chiefly by the Druses, a singular people, who profess to dislike both Mussulmans and Christians. Their number has been variously estimated, from 50,000 to 70,000.

Passing to Ehden, a small village, the missionaries took a guide to the "Cedars of Lebanon," which they found, not on the highest summit of Lebanon, but in what may be regarded as the arena of a vast amphitheatre, open towards the west, but shut in with mountains on the other three sides. An interesting description of them may be found in the published journal of Mr. Fisk.

From these objects, which must be contemplated with lively interest by the readers of the sacred Scriptures, they proceeded to Besharry, a village east of Khoshiah and south of Ehden. From thence they pursued their way across the rich, but badly cultivated plain of Cælo-Syria, between Lebanon and Anti-Lebanon, to Balbec, which lies at the extremity of the plain, at the foot of Anti-Lebanon. Having surveyed the antiquities of the place, they proceeded to Zahle, a finely situated village at the foot of Lebanon, containing, as they were informed, 1,000 families. They next visited the Syrian Convent of Mar Ephraim, the residence of the Patriarch Peter Giarve, who, while titular Archbishop of Jerusalem, went to Rome, France and England, as it was then understood, to obtain money for printing the Scriptures in Syriac and Carshun, on Mount Lebanon. Of his present disposition to patronize the object of Bible Societies, an unfavorable account is given.

A singular use of alphabets among the mingled people of this country, must very considerably increase the labor and expense of supplying them with the word of God. A specimen is here given in a tabular form.

<i>Religious sect.</i>	<i>Language used.</i>	<i>Alphabet used.</i>
Syrians,	Arabic	Syriac.
Maronites,	Arabic	Syriac.
Armenians,	Turkish	Armenian.
Greeks in Asia, generally	Turkish	Greek.
Polish, or German Jews,	German	Hebrew.
Spanish Jews,	Spanish	Hebrew.
Barbary Jews,	Arabic	Hebrew.

Syriac is the sacred and ecclesiastical language of the Syrians. Their prayers are in this language. The church service of the Greeks is still exclusively in ancient Greek; and that of the Armenians is in ancient Armenian.

All these classes of people must have the Bible in such a language and alphabet, as they can read and understand.

On the 21st of October, Mr. Wolff left Beyroot for Damascus; and on the 28th, Mr. Fisk, in company with Mr. Jowett, commenced a journey from the same place to Jerusalem. Their route lay through Sidon, Tyre, Sephoora, Nazareth, Tiberius, Capernaum, Safet, and Neapolis, the Sychar of the Scriptures. They arrived at Jerusalem on the 21st of November.

BEYROOT.

Rev. William Goodell, *Missionary*,

Mrs. Goodell.

Rev. Isaac Bird, *Missionary*,

Mrs. Bird.

Messrs. Bird and Goodell, with their wives and the infant child of Mr. and Mrs. Bird, arrived at Beyroot on the 16th of November, having embarked at Malta, as has been already intimated, on the 24th of the preceding month. They were kindly and hospitably received by Mr. Abbott, the English consul.

As Beyroot has now become a regular station of the Board, it will be proper that some account of its situation, and of the advantages it presents as a missionary station, should be given. Such an account will be extracted from the communications of Mr. Goodell and Mr. Fisk.

“The place in which Providence has cast our lot for the winter, was anciently called Berytus, from which the idol Baal-berith is supposed to have its name. Augustus afterwards conferred many privileges upon it, and gave it the name of Julia Felix. It is pleasantly situated on the western side of a large bay, in 33° 49' north latitude, and 35° 50' east longitude. It has a fertile soil, and is abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape, and unequal size, which are now in many instances wide apart, and simply furnish stepping places in rainy weather.

The filth of the city, together with its dampness in winter, and its heat in summer, renders it a very undesirable place for a family.

“Ships are forced to lie at anchor at the eastern extremity of the bay, about two miles from the city. The port is choked up with sands, and with some of the pillars of granite, which remain as almost the only relics of the ancient magnificence of the place.

“On the north and north-west, Beyroot is entirely open to the sea;—on the west and south-west is an inconsiderable promontory;—at no great distance to the east is Lebanon, which stretches far to the north and to the south, and which affords a pleasant resort for the summer, and it is said, a safe retreat in times of political disturbance;—and on the south is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, especially the last enriched with vines, and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house we occupy we can count, without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry trees. The mulberry is cultivated with great care. About Christmas the leaves are stripped off for forage, and during the winter the ground is frequently ploughed.

“Beyroot was once the chief town of the Druses; and though it is now possessed by the Turks, yet it is still the chief emporium of all that dwell upon the mountains. The exports consist of silks and of olives, figs and other fruits; and its imports of West India and English manufactures and goods. Since the residence of the English consul here, its trade has greatly increased:

“Besides three large mosques and several small ones, the city contains a Roman Catholic, a Maronite, a Greek, and a Catholic-Greek Church. The whole population is supposed to be not less than five thousand souls.”

With respect to the advantages of the place as a missionary station, Mr. Fisk remarks:

“It is situated at the foot of Mount Lebanon, and a missionary might very profitably spend the hot months of the summer among the convents and villages of the mountains, many of which are within a few hours ride of the town. Occasional visits might be made to Damascus, which is only three days off. On the other hand, it is only one or two days sail to Cyprus. On the coast south of Beyroot you reach Zidon in one day, and Tyre in two, and to the west, in two or three days, you arrive at Tripoli, where I understand there are many Greeks. It would be easy to maintain correspondence with all these places, and to supply them with books. In Beyroot a missionary who could preach in Italian might I think, collect a small congregation immediately; and if he were disposed to open a school, there are probably few places in Syria that would be so promising. Another circumstance which, though not perhaps very important in itself, will yet weigh something in the mind of a missionary, is, that here he will find, oftener than any where else in Syria, opportunities to receive and forward communications. Here, too, he will enjoy the protection of an English consul, and the society and friendship of several other consuls and their families. I think a missionary family would be more comfortably situated at Beyroot, than at any place which I have seen in Syria.”

It was not long after the arrival of Messrs. Goodell and Bird, before they were greeted by Mr. King, who came from Der el Kamer to meet them. Being advised by their other brethren to remain with their families at Beyrout through the winter, they procured as comfortable accommodations as circumstances would permit, and applied themselves to the study of Arabic, the prevailing language of the country. Near the last of December, however, Mr. Jowett came from Jerusalem, and it was then concluded that Mr. Bird and Mr. King should proceed immediately to that city. They accordingly left Beyroot on the 2d of January 1824, and, pursuing nearly the route which Messrs. Jowett and Fisk had taken before them, arrived on the 21st.

Mr. King remained at Jerusalem fifteen days, and then took up his residence at Jaffa, where he was at the latest dates. Messrs. Fisk and Bird continued at Jerusalem, distributing the Scriptures, reading and conversing with such as called on them, and prosecuting their studies. But they labored not wholly undisturbed. On the 10th of February, while in their lodgings, they were apprehended by a company of armed Turks, and carried before the Judge, on a charge, made by the Catholics, of distributing books which were "neither Mussulman, Jewish, nor Christian." This charge they offered to refute, by comparing their Arabic Bibles with one from the Convent. This offer was not accepted, and they were sent to the Governor to be kept in confinement until the matter could be referred to the Pasha at Damascus. Meanwhile their rooms were sealed, and a crier was sent into the city forbidding all persons to receive their books, and ordering all that had been received to be delivered up. Their papers were examined, and some of them were taken away. Yet it would not seem that the Turks—urged into this measure, as they evidently were, by the Catholics—were very seriously in earnest; and therefore the kind interference of Mr. Damiani, the Consul at Jaffna, readily procured their full release. No books seem to have been given up in consequence of the proclamation, which has been already mentioned; and the next morning after the missionaries were released, they commenced the sale of the Scriptures, and in four days sold, among the Armenian pilgrims, nearly 200 Testaments. The Committee have reason to believe,

that this occurrence, so unpropitious in its first aspect, will throw no impediments in the way of future labors or success.

From the preceding survey of the operations of the American missionaries in the Mediterranean, it will be seen, that they have been very active the past year. At Malta, at Alexandria, along the banks of the Nile, at Jerusalem, and on the shores of the Mediterranean, from El Arish on the south, to Tripolis on the north, Tracts filled with divine truth, and the Holy Scriptures, the fountain of truth, have been disseminated; and, in numerous instances, have been placed in the hands of those, who will carry them into remote and still more benighted countries. In Jerusalem, the ancient capital of the visible church, the standard of truth and righteousness has been erected—it is hoped never more to be permanently removed. Among the mountains of Lebanon, the Gospel has been proclaimed to Druses, Maronites, Syrians, and Greeks. Jordan and the Dead Sea have heard the sound, and Bethlehem, Capernaum, and Nazareth. In that most interesting portion of the world, the light of life, after having been for ages quite extinguished, has been rekindled;—and by whom? The missionaries of the Board—thanks unto our merciful God for the unmerited privilege—have been among the first and principal instruments. A great cloud of witnesses upon earth, and, doubtless, many more on the heights of the heavenly Zion, contemplate this enterprise. Let the churches, then, run with patience this race on which they have entered. Difficulties great and many do, indeed, lie in the way. The errors of a thousand years are not to be easily and at once eradicated. The sons of the False Prophet will not be inclined to rejoice in the progress of truth, nor can the disciples of the Man of Sin be expected to favor the growth of righteousness. However unlike they be in name, in manners, in customs, they are congenial in spirit; and that may lead to a combined movement against the progress of that light which maketh manifest the works of darkness. Success on the part of our missionaries will not fail to excite opposition. For such a result the missionaries, the Board, the Christian public, should be prepared. Opposition, however, will be the signal and the proof of success; and though it may be afflictive to many, and perhaps fatal to some, it will doubtless conduce to the advancement of true religion.

With respect to an increase of the number of missionaries in the Mediterranean, the united opinion of a part of those already in the field has been thus expressed to the Committee.

“It is our united opinion, that an addition of laborers is exceedingly desirable in the extensive regions that border on the Mediterranean, and that the unsettled state of affairs here should not be taken into the account, in deciding on the practicability of such a measure. If the church must wait till the world is quiet and ready to hail her kind offices, we fear she will wait till the Angel lifts his hand to heaven, and swears by him that liveth forever and ever, that time shall be no longer. We are convinced that the best policy for missionaries is, to advance as fast as possible, and open the way where it is shut, and make it wider where it is open. Doors, we are persuaded, will be opened in these countries as fast as proper persons can be found to enter them. A year or two must be consumed in the study of languages by every missionary, who intends to be useful by addressing the natives in their own tongues.”

SOUTH AMERICA.

It was mentioned in the last Report, that Messrs. Brigham and Parvin sailed for Buenos Ayres, on the 25th of July, 1823. Their object is, to explore South America as a field for missionary enterprise, and to take any preparatory measures in their power, which shall favor the extension of pure religion in that part of our continent. They reached the place of their destination October 24th, and immediately found a wide field of usefulness opening before them. One of their first employments was, to increase their acquaintance with the Spanish language. They availed themselves, also, of all the means within their reach, of obtaining information respecting the moral and religious state of the country; but have been as yet rather sparing of their communications, rightly judging, that there is danger of giving too much influence to first impressions.

In February, Mr. Parvin issued proposals for a school, or an academy, to be taught by himself. He was encouraged and supported in this attempt by the recommendation of Mr. Rodney, late minister from the United States to Buenos Ayres, and of other respectable gentlemen. The school was opened on the 8th of March, and soon contained 20 pupils, chiefly natives of the city, and sons of influential men. Their principal study, at first, was the English language, the acquisition of which is an object of

great interest. There are supposed to be 3,000 natives of Great Britain, and 1,000 emigrants from the United States residing in this city. Most of the commerce is carried on by them. The English New Testament was one of the class-books. The income from this school was adequate to Mr. Parvin's support. It did not appear that the fact of his being a Protestant preacher was made an objection to his having the charge of the children of Spanish families. A Sabbath school for Protestant children had been opened by Messrs. Brigham and Parvin, which was attended by about 20 scholars, who made commendable progress in religious knowledge, and whose friends frequently met with them to encourage them in their studies.

Religious worship has also been commenced by the missionaries, at the house of a pious English friend; where they preach not only on the Sabbath, but hold evening meetings in the course of the week. Bibles were distributed freely, and remittances were made to the British and Foreign Bible Society for copies sold. Knowledge was increasing, and the way is evidently preparing for a free toleration of opinion on all subjects. A respectable sum is annually appropriated by government for the purposes of education, in all its stages; and a select number of young men from the different provinces are supported by the public, while at college.

After mature deliberation it was thought best, that Mr. Parvin should remain at Buenos Ayres, with a view to the promotion of religion there in various ways; and that Mr. Brigham should pass into the interior, and cross the Cordilleras, sometime during the present autumn. He will probably spend a few weeks at Cordova, and Mendoza, before he ascends the mountains; and will be accompanied by a young gentleman who has received his education in this country.

Messrs. Brigham and Parvin urge with great earnestness and importunity the sending of another laborer to be a companion of Mr. Parvin, and to co-operate with him in his schools, preaching, and other services. In the present state of things, much good can be done by visiting, and by holding occasional intercourse with men of various classes, both Catholics and Protestants. There is every reason to think, that the whole expense of the establishment would be defrayed by the income derived from

teaching, a kind of service much needed and likely to be directly subservient to the cause of religion.

FOREIGN MISSION SCHOOL.

Situated in Cornwall, Con.

Rev. Amos Bassett, D. D. *Principal.*

M. Bassett, A. B. *Assistant.*

Dea. Lorrain Loomis, *Steward and Accountant.*

The Rev. Mr. Daggett, who had been principal of the school about six years, found it necessary to resign that office, on account of his declining health, in the month of January last. As it was not practicable to supply his place immediately, he was prevailed upon to render such aid in the instruction and government of the school, as he might be able, till a successor could be obtained. It is expected that the Rev. Dr. Bassett will enter upon the duties of the office, to which he has been recently elected, immediately after the present meeting.

The Committee cannot, in justice to their own feelings, avoid expressing the high sense which they entertain of the faithful and assiduous labors of Mr. Daggett, in the responsible office which he has held. It is gratifying to add, that he has received an ample reward for his public spirited exertions, in witnessing the effect of divine truth, as accompanied with the blessing of God, upon a large proportion of those, who have been his pupils; several of whom are now, in widely remote parts of the earth, proclaiming to their countrymen the news of salvation. Indeed, the favor of our Heavenly Father has been remarkably extended to the members of this seminary. It can hardly to be expected that all, who are here assembled, should ever be qualified to take a leading part in the great work of evangelizing the world. A few may be able to act as missionaries; but the great majority must be expected to move in subordinate stations. If these, however, can be rescued from the power of sin, and made heirs of immortal glory, there will be abundant occasion for joy and congratulation, that the Board ever engaged in this work of benevolence.

The list of pupils, as compared with last year, stands as follows:

	<i>Sept. 1823.</i>	<i>Sept. 1824.</i>
From the Sandwich Islands,	9	7
New Zealand,	1	
Malayan Archipelago,	1	1
Cherokees,	2	2
Choctaws,	3	3
Stockbridge tribe,	2	
Oneida tribe,	1	1
Tuscarora tribe,	1	1
Narragansett tribe,	1	1
Seneca tribe,	1	2
Iroquois,	3	3
St. Francis tribe,	1	
Chippeway tribe,		2
From Portugal,	1	1
From China,	3	3
The Greek Islands,	2	
A Jew,	1	1
Youths of our own country,	3	2
	<hr/> 36	<hr/> 30

Two of the youths from the Sandwich Islands, John C. Irepoah, and Robert Whyhee, took passage for their native shores, in whaling ships, last December. To procure a passage for them, the Committee made considerable exertions, and incurred some expense. They were to render such services as might be in their power during the voyage; and, on this account, the expense was much less than it otherwise must have been. Thomas Zealand wished to have accompanied them; but his health was so infirm, that no sea-captain was willing to take him. It not being probable that he would derive any benefit from a longer residence at school, he is employed as a domestic in a family.

The regular course of instruction has been pursued, and a good degree of proficiency has been made by the pupils generally. It must be obvious, that the labor of teaching so many youths of very diverse attainments, and of different habits and manners, must be very great. The classes are numerous, and of course each class can contain but few individuals.

As the school increases in age, and the more advanced students are completing the term originally fixed as the period of their education, it becomes more and more a question of delicacy and difficulty to decide whither they shall be sent, and how they shall be employed. In regard to some individuals, the case may be clear. They should be sent to their native land, and there be associated with missionaries, in such department of the work, as they are able to manage. But many of these pupils are not capable of rendering any essential service. It cannot be expected that all should possess talents, industry, self-denial, and other qualifications, adequate to the discharge of arduous and complicated duties, often in very embarrassing circumstances. Though some of the pupils may render valuable aid to missionaries, experience seems to indicate, that youths educated upon missionary ground are more apt to be fitted for the various circumstances of a residence among their countrymen, than those who have been accustomed to a different manner of life. This remark does not apply to the commencement of a mission; but to subsequent periods, after the process of education shall have been carried on for some time. The Board need much wisdom, therefore, in regard to the measures to be adopted respecting this institution. The selection of suitable beneficiaries, out of the very limited range, which falls under our observation;—the prosecution of the best plan for their intellectual and moral improvement; and the placing them in such a connexion with the missions, as shall be satisfactory to them, and shall do justice to the Board, and to the Christian public;—all this is a matter of no inconsiderable difficulty and perplexity. To expect, indeed that every youth educated at this seminary should equal all the hopes, which may have been entertained concerning him, would be judging without reference to the common experience of mankind. There should be a reasonable prospect, however, not only that the youths educated will receive benefit themselves, and be in some degree useful to others; but that, taking all things into consideration, the money expended in this way will prove to have been wisely expended. That there has been, and still is, such a prospect, the confidence of the Christian public in this school may be considered as furnishing ample proof.

During the last spring, there was an unusual seriousness in the school. The three Iroquois pupils became hopefully pious. At

that period, there were twelve professors of religion, and five or six others, concerning whom hopes were entertained; the whole number of scholars being twenty seven.

A youth from the same islands, named John I. Komo, has been received. Joseph Francisco, a Mexican youth, was received on probation last fall; but, after two months, was dismissed for incompetency. George Washington, a Seneca, and James Crane and George Whitefield, Chippeways, have been more recently admitted.

NEW MISSIONARIES.

The Committee contemplate sending an additional missionary to the Cherokee Indians, and another to Western Asia. Mr. Samuel Austin Worcester, destined to the former of these stations, will probably reside at Brainerd, and act as an evangelist there, and at different places. Mr. Elnathan Gridley will sail for Malta and Beyroot, and then, with the advice of his brethren, select such a field of labor, as may seem to present the most inviting aspect. Mr. Worcester was educated in the Vermont University at Burlington; Mr. Gridley at Yale College; and both pursued the regular course of theological studies at Andover, whence they proceeded, as licensed preachers of the Gospel, last September. They have both been employed the year past as agents of the Board, Mr. Worcester in Massachusetts, and Mr. Gridley in Connecticut. Their principal object has been to form Associations and Auxiliary Societies, in aid of the Board, according to a uniform system adopted by the Committee after much deliberation.

Mr. Abijah Crane, who was mentioned in the last Report as an accepted missionary, has been obliged, by the continued illness of his wife, to abandon the hope of laboring on mission ground. He submits to this dispensation of Providence as to a disappointment of his fondest expectations.

In the various theological seminaries of our land, there are a considerable number of young men, who look forward to a missionary life. They wish to know whether their services will be needed; or, in other words, whether the Christian community will furnish the means of sending them forth. They frequently

make inquiries on this subject; and it is extremely disheartening, both to them, and to the directors of missions, if the state of missionary feeling in the country is such as to make a doubtful reply necessary. In other parts of Christendom, there has been a greater deficiency of missionaries, than of funds to support them, or of agents at home to superintend their operations. But in our country, from the very commencement of the work, more young men of a liberal education, respectable talents, and hopeful piety, have stood ready to devote themselves for life to this service, than could be sent forth by the means placed at the disposal of the Board; and it has been found much more difficult to obtain suitable agents for different departments of the work at home, than suitable missionaries to labor personally among the heathen. The greatest difficulty of all has been the raising of funds adequate to the wants of the missions already established, to say nothing of the importunate claims of many tribes and nations, now accessible to Christian beneficence. The very general approbation of missionary exertions, on the part of professed Christians, would seem to promise a different result. If every person, who admits the obligation of sending the Gospel to the heathen, and who approves of the missions now existing and expresses a hope that they may succeed, were to contribute systematically and liberally, according to his ability, the resources of missionary societies would be abundant. And it is evidently much easier for each person to contribute in this manner, than for a few to bear the whole burden of the work. These observations are made by way of stating facts, and not by way of complaint. The Committee would feel, that they are unworthy of the high honor of being almoners of the Christian public. The missionaries would feel, that they are unworthy the privilege of preaching Christ to the heathen. All, who are employed in any part of this sacred service, would feel grateful for any measure of confidence, which is reposed in them by their Christian brethren. While they express this gratitude, they would not think it presumptuous to urge upon all a hearty and spirited co-operation. Without zeal and energy, pervading the Christian community to a considerable extent, it is impossible that the work of evangelizing the world should proceed, unless the age of miracles is to return. But miracles are not expected. Human agency will be employed by the Lord of angels and men. Let us then, exhort

one another to aspire after the honor of being the cheerful and successful instruments of conveying the divine favor to our perishing fellow men. Let us aim to accomplish much in a little time, and to make immediate and visible progress in a course, which will terminate in the universal melioration of the vast human family, and in the eternal salvation of countless millions.

RECEIPTS AND EXPENDITURES.

From the Report of the Treasurer it appears, that the payments within the year past have been considerably less than during the preceding year; and yet that the receipts applicable to current expenses, have been \$6,600 less than the payments. The debt of the Board, which, at the commencement of the year, was less than 8,000, is now more than \$14,000; though at one time in the course of the year, it was reduced to less than \$100. Late remittances to the east, and payments on account of the missions at the Sandwich Islands and in Palestine, have augmented the debt very rapidly. An addition of \$3,000 has been made to the permanent fund, and of nearly \$2,000 to the fund for the support of the Corresponding Secretary.

The deficiency of receipts must be imputed principally to a deficiency of exertions to obtain them; and this deficiency, so far as the Committee are concerned, has been a matter of stern necessity. Fortified by the opinion of the Board, which was expressed at the last annual meeting, the Committee wished to employ a sufficient number of agents to visit every part of New England in the course of the year; but such is the demand for the labors of licensed preachers, that only the two persons, whose names have been mentioned as new missionaries, could be obtained to act as agents through the year; and one of these was called away from his prescribed course to meet a sudden emergency at the Missionary Rooms. Mr. Crane having been prevented from entering upon his mission as above related, was appointed an agent to visit the western part of the state of New York; and has been engaged in this appointment about six months.

The plan, upon which the agents have acted, under the direction of the Committee, has been such as not to bring immediate relief to the Treasury, but rather to provide future resources; so

that, out of the \$44,000 received in donations, full \$40,000 flowed into the Treasury without reference to any services of agents performed within the year; and principally, it is believed, from the influence of the Missionary Herald and other printed documents of the Board. The effect of the agencies in Massachusetts and Connecticut will be perceived, it is hoped, during the present autumn. The plan now pursued is to make a vigorous effort in each town to enlist the whole community, in the divine work of sending the Gospel to all nations. This is done by inducing every person, if possible, to pledge himself as a friend; and, in this character, to make a present donation, and to engage that he will receive an application, kindly, for the same object, every revolving year. Should this plan be carried into general effect, through our land, and should the standard of Christian charity be raised to its proper level, the pecuniary resources of all our benevolent institutions would be so abundant, that nothing further of that sort need be desired.

It is very manifest, that in the present state of feeling on missionary subjects, the contributions of the public generally will not be called forth, unless agents are employed to make personal application, and to bring the matter home to all classes of people. Besides the agents, who are sent through extensive districts, to lay the claims of the heathen before their brethren, it would greatly promote the cause, if the clergy universally would hold themselves ready to discharge any agency, which might seem to be particularly demanded within their respective vicinities; and if those especially, whose circumstances would permit of a temporary absence from their people, and whose habits of reading had made them familiar with missionary subjects, would accompany the agents of the Board, make public addresses, and preach to congregations in the neighborhood; thus bringing to the aid of a most worthy cause all that influence, which a character of known piety carries with it, through the circle in which it has been accustomed to move. This course has been extensively pursued in Great Britain, where clergymen of the first eminence have travelled considerable distances, attended numerous meetings, and preached almost daily for several weeks, as the necessary and proper means of awakening public attention.

It will indeed be a most alarming and portentous omen, if our great and powerful community shall be willing, that the missions

from this country should languish for want of support, rather than spare a few ministers from their parochial charge, for a short period, to arouse their brethren to a life of Christian activity and energy. It would be equally painful and humiliating to think, that Christians in our highly favored country, after all the interest which has been taken in missionary enterprises;—after all the pledges by so many thousands given to missionaries personally;—after so many solemn religious services, so many self-dedications, so many vows, so many prayers, secret and social;—after so many attestations of Divine Providence, in the various success which has attended our early exertions,—should be willing to abate in their efforts, to lower their standard, in a word, to surrender at discretion to the god of this world. Who that aspires to the character of a consistent man;—much more, who that professes the love of a disciple, and the gratitude of a pardoned sinner, could advise to the abandonment of missions already instituted, or the desertion of principles, so clearly evangelical, already avowed and acted on? Who could witness, without dismay and grief, the shutting up of the mission chapel in Bombay, —the disbanding of the mission schools in Ceylon,—the sending back of Indian children into the wilderness, the cessation of Christian intercourse with the Sandwich Islands, and the recalling of our messengers of peace from the Holy Land? If it would be treason against the Lord of missions to advise to such measures, why should a timid, hesitating, faltering course be pursued? Why should not the people of God, as with one heart and one voice, carry forward the work upon which they have entered, till the great end of their association shall have been answered in the universal prevalence of truth and holiness?

But this end cannot be answered without sacrifices of time, influence, and property. To expect that preachers can be sent to every heathen land; that schools can be instituted in every heathen village; that the Bible can be distributed, till it shall reach not only every country, but every secluded family; that the wildest barbarians shall be reclaimed and civilized; that, the most debasing systems of idolatry shall yield to the purifying influence of the Gospel; that the most besotted and degraded of our species shall be raised to the intellectual and moral dignity of well instructed Christian men and women; that the Sabbath, with all its heavenly influences, shall be universally hailed as a

bright evidence and pledge of spiritual blessings; that the pure ordinances of Christian worship shall be observed by all classes of people, in every region of the earth; and that the augmented and still augmenting population of the globe, comprising thousands of millions, shall, with one consent, have set their faces toward heaven, and entered upon a course of improvement which shall be eternal; that such an innumerable multitude of glorious and immortal beings shall be raised from an apostate world, against the opposition of earth and hell, by human instrumentality, and yet that great labors and efforts are not required of the church, must appear in the highest degree unreasonable and absurd. Compared with this expectation, it would be wisdom to look for such an edifice as St. Paul's from the sports of children;—to meet the disciplined legions of an invading army with a few warm speeches and hasty resolutions;—to rely for a well balanced system of government upon the crude decisions of the first political debater, who might fall in your way;—or to provide for the support of civil, literary, and religious institutions, by leaving the whole to the irregular and undirected impulse of the individuals, of whom society is composed.

The change in the human character and condition, which is to be effected by the Gospel, is greater than any other change, and than all other changes, which this world has witnessed. The conflict between truth and error will be arduous, though the issue is not doubtful. The attachment of Christians to their Divine Master must be proved. They must maintain the struggle, and thus honor their profession. A mere approbation of the missionary work, and of the missionaries who are engaged in it, is not all that Christ requires. Such an approbation implies the obligation of doing something effectual,—of yielding positive aid, of putting forth hearty and persevering exertions. Great efforts are required, and great efforts will be made, either by the present generation, or succeeding ones. If the men now upon earth shall not be deemed worthy to enter upon this high ministration with all that energy which the cause demands, the men of other times will attain that honor. But what becomes of the millions still unvisited by the Gospel? of the millions now left to perish, who might be rescued from darkness and spiritual death by the

activity of Christians, attended, as we have reason to believe it would be, with a blessing from on high? Let our religious community awake to the state of the world, to a proper sense of their own responsibility, to a proper estimate of their own powers, and the result will be more glorious, than uninspired minds have ever described, or the history of the world has ever exemplified.

Hartford, September 15, 1824.

Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1824.

Bombay Mission.

REMITTED on account of the general expenses of the mission, for the Chapel, &c.	\$7,700 00
Outfit of Rev. Edmund Frost and expenses of Mrs. Graves,	293 97
Passage of Mr. and Mrs. Frost, and Mrs. Graves to Calcutta,	900 00
Printing paper, books and stationary,	29½ 79
Premium on Spanish Dollars, insurance, freight, boxes, packing, &c.	171 90—9,360 66

Ceylon Mission.

Remitted on account of general expenses,	6,300 00
Premium on Spanish Dollars, insurance, freight, stationary, and medicines,	293 21—6,593 21

Mission among the Cherokees.

Drafts of the missionaries on the Treasurer of the Board, and remittances made from the Treasury,	5,349 76
Donations in money at Brainerd and the local schools,	208 48
Paid for articles purchased in Boston,	1,315 25
Outfit and travelling expenses of missionaries,	467 72
Cartage, insurance, transportation, &c.	67 15
Expenses of D. Brown, being balance of \$100 from the government of the United States, and part of \$416,67 credited last year,	26 55—7,434 91

Mission among the Choctaws.

Drafts and remittances,	752 65
Donations received at Mayhew and the other stations,	180 31
Articles purchased in Boston,	1,616 69
Outfit and travelling expenses of missionaries (of which \$800 were advanced by Mr. J. Smith Jr. in 1820,)	1,382 73
Cartage, insurance, &c.	53 91—3,986 29

\$27,375 07

Brought forward, \$27,375 07

Mission among the Cherokees of the Arkansas.

Drafts and remittances, - - - -	3,926 68
Articles purchased at Boston, - - -	652 65
Outfit and travelling expenses of Mr. A. Hitchcock,	101 68
Travelling expenses of Mr. D. Brown from Boston to the Arkansas Territory, - - - -	172 70—4,853 71

Indian Missions generally.

Clothing made up for the different stations, and binding of spelling books, - - - -	161 73
Freight, transportation, and other expenses paid on articles received in Boston, New York, Savannah and other places,	242 06
Expenses attending the education of Mr. George L. Weed, who will probably be employed as a physician among the Indians, - - - -	185 36
Travelling expenses of the Corresponding Secretary, on a visit to the missionary stations among the Cherokees and Choctaws, viz.	
By stage, &c. from Boston to Petersburgh, Va.	85 17
Horse, saddle, &c.* - - - -	124 00
Travelling on horseback from Petersburg to Natchez, including various circuits in the Indian country, 1,600 miles, - - -	32 76
Passage from Natchez to New Orleans and board at N. O. - - - -	23 87
Passage from N. O. to New-York, - - -	68 00
Expenses at New-York and thence to Boston,	21 00—354 80
Travelling expenses of John Arch, - - -	12 57—956 52

Mission at the Sandwich Islands.

Drafts and remittances, - - - -	4,123 60
Purchases in Boston, - - - -	1,321 23
Freight of articles purchased, and of donations, to Nan- tucket, and other expenses, - - -	91 38
Freight of the above in the ship Dauphin,	371 25—462 63
Expenses of four youths from Cornwall to Nantucket, and provisions and clothing for three of them, and their passage to the Sandwich Islands, -	183 55
Balance of outfit of the Rev. C. S. Stewart,	466 66
Travelling expenses of Mr. S. while performing his agency, - - - -	52 63
His expenses while attending medical lectures in New-York, - - - -	86 00
His travelling expenses on the way to embark at New Haven, - - - -	50 00—655 29—6,746 30

Carried forward, \$39,931 60

* The horse was left at Natchez for sale; and the avails will hereafter be credited to the Board. The saddle, &c. have been sent to missionary stations.

Brought forward, §39,931 60

Palestine Mission.

Drafts and remittances, on account of general expenses,	4,058 37
Donations at Malta,	10 23
Books, cartage, &c.	55 61—4,124 21

*Mission to South America.**

Books purchased,	65 05
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The Foreign Mission School.

Remitted from the Treasury,	2,030 55
Donations received at Cornwall,	1,070 53
Books purchased in Boston, 24,47; travelling expenses of Chinese and Sandwich Island youths, §9;	
Freight, &c, 1,18,	34 65—3,135 73

Greek Youths.

Board, travelling expenses, books, &c. for S. and P. Gallati at New Haven,	91 47
Expenses of C. & P. Ralli, N. Petrokokino and A. Paspatis,	55 42—146 89

Agencies.

Paid to agents during the year, for services and travelling expenses,	249 04
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General Expenses.

Travelling expenses of members of the Board, in attending the annual meeting at Boston, Sept. 1823,	231 75
Contingent expenses of the annual meeting,	15 60—247 35

Corresponding Secretary's Department.

Salary of the Corresponding Secretary (§500 having been paid by individuals,) for the year ending Aug. 31, 1824,	500 00
Do. of the Assistant Secretary, for the year ending Aug. 31, 1824,	600 00
Additional assistance at the Missionary Rooms,	281 38
Paid for transcribing,	28 67—310 05—1,410 05

Treasurer's Department.

Salary of the Treasurer, for the year ending Aug. 31, 1824,	1,000 00
Clerk hire within the year,	269 34—1,269 34

Carried forward, §50,580 16

* A draft for §413,12 on account of this mission, has been accepted, and is payable in October next.

Brought forward, \$50,580 16

Printing, &c.

Fourteenth Annual Report, 2,000 copies, including paper, folding, covers, &c.	- - - -	628 31
Dr. Day's and Mr. Cornelius's Sermons,	-	113 00
Missionary Paper No. I. 5,000 copies,	- -	138 54
Blank receipts, constitutions, bills of lading, &c.	-	22 88
Copies of the Missionary Herald, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	1,836 92—	2,739 65

Miscellaneous Charges.

Postage of letters,	- - - - -	318 03
Rent and taxes of the Missionary Rooms and Depository,		198 40
Furniture and other articles for the Missionary Rooms,		19 35
Fuel and oil,	- - - - -	55 29
Blank books and stationary,	- - - - -	71 39
Wrapping paper, twine, nails, &c.	- - - - -	9 17
Porterage, labor, &c.	- - - - -	23 94
Periodical publications, and binding of books for various stations,	- - - - -	40 60
Transportation of copies of the Missionary Herald, distributed to benefactors and others,	- - - - -	9 59
Books and book-case for the Missionary Library,	-	84 75
Discount on bank notes and drafts exchanged, and loss by counterfeit notes received among donations in the course of the year,	222 43	
Deduct premium received on drafts and bank notes exchanged,	- - - - - 215 70	6 73—837 24

Whole amount of expenditures, \$54,157 05

Balance for which the Board was in debt Aug. 31, 1823, 7,602 18

\$61,759 23

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUG. 31, 1824.

Donations received during the year, as published with exact particularity in the Missionary Herald,	-	44,739 30
Deduct \$80 acknowledged in the list of donations, and since transferred to the Permanent Fund for Corresponding Secretary; and \$1,75 erroneously credited,	81 75—	44,657 55
Legacies received within the year, as acknowledged in the Missionary Herald,	- - - - -	1,642 18
Interest on the Permanent Fund,	- - - - -	1,898 02
Deduct interest on money borrowed,	- - - - - 722 84—	1,175 18
Refunded by a missionary,	- - - - -	8 67

Whole amount of receipts, \$47,483 58

	Brought forward,	\$47,483 58
Balance carried to the debt of the Board, in new account,		
Sept. 1, 1824,		14,275 65
		<u>\$61 759 23</u>

Permanent Fund.

The Permanent Fund amounted on the 31st of August 1823, as stated in the Report for last year, to		32,043 87
Donations to this fund, within the year, as published in the Missionary Herald,		3,060 00
Whole amount of the Permanent Fund, Aug. 31, 1824,		<u>\$35 103 87</u>

PERMANENT FUND FOR THE SUPPORT OF CORRESPONDING SECRETARY.

Profits on the Missionary Herald, beside the aid derived from that work in the immediate support of the Corresponding Secretary,		4,577 83
Donations from individuals, viz.		
Col. Israel E. Trask, of Springfield, Ms. a bond on interest,	1,000 00	
Mrs. Sybil Bingham, now at the Sandwich Islands, part of her donation to this fund,*	638 62	
Rev. Levi Parsons, late of the Palestine Mission,*	377 99	
Mr. John Smith Jr. now at Elliot,	800 00	
Mr. C. Cushman and Mr. E. Bardwell, now in the Choctaw mission, part avails of property devoted to this object,	84 27	
Dea. Thompson, of Goshen, Ct.	100 00	
Joseph Battell, Esq. of Norfolk, Ct.	100 00	
Dr. Elias Cornelius, late of Somers, N. Y. deceased,	100 00	
Mr. William Hooper, now at Mayhew,	54 25	
Mr. Levi Chamberlain, now at the Sandwich Islands, dividends on bank stock,	136 00	
Transfer of balance from the Fund for Corresponding Secretary,	375 47	
	<u>3,766 60</u>	
	<u>\$8,344 43</u>	

PERMANENT FUND FOR SUPPORT OF TREASURER.

Mr. Henry Gibbs, Philadelphia,		25 00
Mr. Levi Chamberlain, now at the Sandwich Islands, dividends on bank stock,		136 00
		<u>\$161 00</u>
	Carried forward,	

* There is a small discrepancy between these items, and the same as published in the last year's Report. The above shows the amount actually received in cash, and in bank stock at par.

	Brought forward,	\$161 00
Interest on the above,	-	6 05
		<u>\$167 05</u>

FUND FOR THE PRINTING PRESS FOR WESTERN ASIA, WHICH IS
ESTABLISHED AT PRESENT IN MALTA.

This fund is kept entirely distinct from the general funds of the Board; and, at the particular request of several donors, and in pursuance of the original plan, the names of donors, and the sums subscribed by them, are not published.

There had been received on this fund, before August 31, 1824,	-	-	11,083 64
There had been expended,	-	-	2,399 42
Remitted, in part for future expenses,	-	-	1,456 67
			<u>3,856 09</u>

Balance ready to be expended, \$7,227 55

This balance is vested as follows; but can be immediately converted into money; viz.

In stock in the Eagle Bank, Boston,	-	5,262 50
In a note bearing 6 per cent. interest, secured by bank stock,	-	1,000 00
Deposited in the U. S. Bank, Boston, and to be invested in bank stock or notes,	-	965 05
		<u>\$7,227 55</u>

Appendix to the Report.

APPENDIX I.

(See page 21.)

*List of contributors, in India, to the erection of the
American Mission Chapel in Bombay.*

<i>Subscribers.</i>		<i>Sc. Rs.</i>	<i>Bomb. Rs.</i>
J. Stewart, Esq.	Bombay,	-	300
W. Newnham, Esq.	do.	-	100
J. Wedderburn, Esq.	do.	-	100
Rev. Jas. Clow,	do.	-	60
Rev. R. Kenney,	do.	-	20
A Friend,	do.	-	500
A Lady for her infant son,	do.	-	180
G. Ogilvie, Esq.	do.	-	100
Capt. W. Miller,	Matoonga,	-	50
Capt. L. C. Russell,	do.	-	60
Lt. Col. R. Whish,	do.	-	50
Wm. Prinsep, Esq.	Calcutta,	100	
J. Money, Esq.	do.	100	
H. W. Droz, Esq.	do.	100	
J. P. Marcus, Esq.	Arcot,	50	
A. F. Hamilton, Esq.	Calcutta,	100	
E. A. Newton, Esq.	do. and formerly of } Boston, U. S. A. }	990	1500
G. Smytton, Esq.	Matoonga,	-	30
Lt. Col. Aitchison,	Bombay,	-	100
Rev. D. Young, (for schools,)	Matoonga,	-	50
Rev. T. Carr,	Bombay,	-	30
Benj. Philips, Esq.	do.	-	60
Wm. Erskine, Esq.	do.	-	50
Miss Mary Dumar, (one of Mrs. Hall's pupils,)	Bombay,	-	50
Major Stanley,	Bombay,	-	50
Wm. A. Morgan, Esq.	do.	-	50
Wm. Wisencraft, Esq.	do.	-	30
Rev. H. Davies,	do.	-	50
C. M. A.	do.	-	100
J. Mason jun.	do.	-	30
Carried forward,			3,700

			<i>Bomb. Rs.</i>
		Brought forward,	3,700
A. Friend,	Bombay,	-	30
J. Brydon, Esq.	do.	-	30
J. Jukes, Esq.	do.	-	30
B. Noton, Esq.	do.	-	20
Rev. J. Lawrie,	do.	-	20
Capt. G. Tomkyns,	Aurungabad,	-	50
			3,880

APPENDIX II.

Mr. Winslow's account of the missionary station, at Oodooville, district of Jaffna, Ceylon.

(See page 39.)

Buildings at Oodooville.

THE buildings remain in much the same state as last year: The front of the old church has been repaired a little, to prevent its going further to decay. A bungalow has been built for the use of the boys of the boarding school, and the dwelling house has been partly tiled. The buildings are, therefore, a small but convenient dwelling house,—a low stone building for kitchen and store rooms,—a good bungalow for the family of a native preacher,—a bungalow for the boys to sleep in,—a large bungalow which answers for preaching on the Sabbath, and a school during the week,—and the walls of an old brick church, which is capable of being made with little comparative expense a convenient place for the worship of God; but which, though we dwell in a *decent*, if not in a “*ceiled house*,” “*lieth waste*.”

Native Free Schools.

The number of native free schools now attached to this station is *nine*;—three new ones have been formed, and are given up to Dr. Scudder. They are all superintended by Solomon, a native member of the church, who spends his time in visiting them. The children generally make pleasing progress. There is, however, a great deficiency, for want of the necessary school books, and the principal benefit to be at present calculated upon from these schools, is the raising up of a *reading population*; an object, however, in itself of vast magnitude. We have as yet been able to do less for the instruction of females here, than at either of the other stations, there being only fifteen girls in all the schools. One circumstance connected with them is encouraging:—two of the girls are from one of the highest families around us, and their example will no doubt eventually be more or less followed.

Boarding School.

There are now connected with our family 32 boys and eight girls, to all of whom, except five, we have given assigned names. We have no reason to be particularly dissatisfied with any under our care. They are generally obedient and make good proficiency in study. To facilitate their progress in studying English, we have lately brought them under our immediate inspection by having them study in our verandah, under monitors, while Mrs. Winslow spends most of the forenoon with them. The older boys likewise write essays and declaim weekly in Tamul and English. The outline of a day with them is as follows. They rise at the ringing of the first bell at five o'clock, and prepare to take their food;—eat,—go to the school bungalow,—at seven attend prayers,—and then study English in the verandah until half past eleven. They take their dinner at one o'clock,—go to the school at two,—study Tamul till five,—and are dismissed with prayers. They then play or work till supper at seven,—after which all assemble in the verandah to attend family prayers in Tamul, and to hear such remarks or exhortations as their conduct or circumstances may require. The older boys study in the evening; but the younger go immediately to bed after prayers. Their meals are all taken in common; one of the older boys asking a blessing. They receive daily from a pound to a pound and a half of rice, with vegetables, fish or eggs, and a small quantity of cocoanut for curry, or, instead of the latter, on the Sabbath, a little dry fish with some fruit; generally three or four plantains. They eat rice and curry twice a day, noon and night, and congee, or rice and buttermilk, in the morning. Their clothes, (generally only a strip of cotton from one yard to two and a half in length, and about one yard in breadth,) are exchanged every Saturday evening, after they have bathed, that they may be clean on the Sabbath; and, though it may appear singular to those accustomed to see every part of the body covered, they now appear to us, when they have a clean cloth girt round the waist, so as to hang down nearly to their feet, and especially when, (as the largest do occasionally,) they add a light muslin cloth, thrown loosely over their shoulders, they appear not only decent, but neat and well dressed. Indeed, were it the place to make the remark, a native of good figure, with such a dress, and added to it two or three pair of gold ear-rings in each ear, a cashmere shawl, formed into a kind of turban, on his head, and a pair of sandals on his feet; appears not only more *comfortable* in this hot climate, but even more *respectable*, and, if any please, more *elegant*, than the same native in a European dress. The girls, in addition to a cloth larger in proportion to their size than the boys wear, have also a kind of loose jacket, or coarse short gown. This is almost wholly confined to the girls in our families, as the women in this district seldom wear any thing on the upper part of the body, except that the more respectable cover themselves with a large loose cloth over their shoulders. With the help of this, however, which is often very large and fine, they contrive to cover themselves, so as to make a much more modest appearance, than many ladies of fashion in England and America.

To return to the school;—it would be matter of the greatest thankfulness could it be added, that some of the children appear to have received the truth as it is in Jesus; but, though many have at different times been serious, and

under apparent conviction, there is no one who now gives evidence of a change of heart. This is our grief, and should no doubt be our humiliation; but we do with some faith endeavor to commend these subjects of Christian charity and Christian prayers to the God of all grace, and we hope they will never be forgotten in the supplications of those, who contribute to their support.

Congregations and Preaching.

Our congregations at the station on the Sabbath mornings have been much better the last year, than at any time previous; consisting usually of from 250 to 300 persons, of whom 50 are adults, and the remainder children from the schools. Among the former are always some women, but the number is small. Only eight or ten are regular hearers. At the different school bungalows the congregations have varied, but have generally been encouraging, and sometimes rather large. At the court bungalow in Mallagum there have been pretty uniformly about 20, and sometimes 30, many of them respectable men and constant hearers. The manner of spending the Sabbath, as to preaching, &c. is as follows. Sabbath school from seven to nine o'clock,—then preaching until half past ten,—after which a second service, or a kind of conference, in our verandah, until twelve. Preaching in the neighboring school bungalows in the afternoon,—and attending to the Sabbath and other Christian lessons of the boys and servants through the evening. In all these branches Maleappa is a very useful assistant, and is particularly acceptable as a preacher. Since we received a small supply of printed tracts in March, we have distributed about 1,400, and might easily have given away, profitably, many more, had they been in hand.

Effects of Preaching.

Had we that evidence which God is sometimes pleased to give, that the word has been preached with the Holy Ghost and with power, we should greatly rejoice; we should be “exceedingly joyful in all our tribulations.” But though this is not the case, we have still occasion to be thankful for a degree of evidence, that the truths made known have been the wisdom of God and the power of God, unto salvation. Three, since the last journal was sent, have, as we hope, passed from death unto life; and a few others have been more or less under serious impressions. Of the former two have just joined the church, and the other is a candidate for admission. She is a low cast woman, probably between 40 and 50 years of age, and possessed of considerable information for a woman in her circumstances. She has for many months appeared very tender on religious subjects, is a constant hearer, and seldom hears without weeping. She is still ignorant, but appears to make progress in divine things, and will, we hope, ere long be united with the professed followers of Christ. Of the latter class,—those on whom the truth appears to have made at least a temporary impression,—one is a neighbor of ours, and the principal proprietor of a small temple. On our first coming to Odooville he appeared much opposed to Christianity, and seldom came near us. When the cholera was prevalent last year, he and his family were taken; but most of them recovered by the use of medicine received from us. Afterwards he had the dysentery, and was brought ●

low as to require medicine daily. The attention which he received at this time seemed to make a very favorable impression on his mind; and he not long afterwards became pretty constant in coming to hear preaching on the Sabbath, and sometimes attended the church meeting. He is now frequently in at family prayers in the evening. The most we can say of him is, that his mind appears somewhat awake to divine things; but it *may* soon settle down into stupidity or opposition. Another is that of a brahmin frequently mentioned in my journal, who had the cholera. He, for a time, appeared to be under deep impressions, often expressed his entire conviction of the truth of Christianity, and seemed almost persuaded to renounce his idols, and take up the cross. Of late, however, he has been much occupied in idolatrous ceremonies, and, it is to be feared, has hardened his heart against the truth. The result, in these and all other cases, however trying to us, we desire cheerfully to submit to Him "who is wonderful in counsel, and excellent in working." We are sinful; but,—O unspeakable grace!—he passeth by our iniquities, that we may teach transgressors his ways, and that sinners may be converted unto him."

Communicants.

The native members at this station are nine in number;—Maleappa and his wife, Solomon and his wife, Katherman and his wife, James, Chellache and Vaylache. George Koch, who joined the church at Panditeripo, is also present with us; so that the whole number of communicants, including ourselves, is twelve:—a little flock, but we may remember who it was that said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

On the whole we have never had more occasion to humble ourselves, and never more occasion to speak of the loving-kindness of God. Through the year we have generally been favored with comparative health, our daily wants have been supplied, and we have seen the word of God taking some root among the poor people around us. Though the time should be far distant, when the great harvest shall be gathered in, *it will come*; and "both they who sow, (whether personally or by means of those whom they send and support,) and they who reap, shall rejoice together." For this may constant prayer arise "to Him who is able to do abundantly, above all that we ask, or think." To him be glory, both now and for ever.

APPENDIX III.

(See p. 41.)

Plan of the Mission College.

College for Tamul and other Youth.

"KNOWLEDGE is power." This maxim, so justly celebrated and so steadily kept in view by the philosopher and statesman, is not less practical or important to the Christian philanthropist. When those who are engaged in meliorating

the condition of their fellow men have knowledge, or the means of disseminating knowledge, they have the *power of doing good*. To extend the blessings of the most favored countries of Europe or America, to almost any section of the globe, we need only carry thither the literary and religious institutions of those countries. Whatever may be said of the influence of soil, climate, or even government, upon national character and happiness, it cannot be doubted that these depend principally upon causes more exclusively intellectual and moral. Man is an intellectual and religious being; and under the combined influence of pure science and true religion, and of these only, he attains the real dignity of his nature. Hence Christianity, whose office it is to raise man to that elevation from which he fell, and lead him onward to that high destiny for which he was created, does not disdain to seek the aids of learning.

These are particularly necessary when a most extravagant, and yet to the natural heart, most captivating system of superstition, founded in false philosophy, and supported by unnumbered corruptions in history, and in almost every branch of literature, is to be exploded to make way for the Gospel. Such is the case in Ceylon, and throughout India. Although it is in the highest sense true, that "except the Lord build the house they labor in vain that build it," it is no less true that God works by means, and commonly by means proportioned to the end. When Christianity, poor, friendless, unprotected, outlawed, was to make her way against the learning, pride and power of this world, it was not enough that the Apostles united the most matchless purity of life to the most restless zeal and impressive eloquence;—they were indued with power from on high. While they could say and *shew*, "thus it was fulfilled as was written by the prophets," they could also say to the sick and lame, "in the name of Jesus Christ of Nazareth rise up and walk." This was the seal of their commission, and their interpreter was the gift of tongues. With these, in opposition to all the malice of Satan, and to the whole current of human depravity, in the midst of fire, racks and gibbets, Christianity, which had gone "weeping from the cross of Calvary to the tomb of Joseph," soon ascended in triumph the throne of the Cæsars.

But miracles have ceased, and the gift of tongues is taken away. Still the missionaries of Christ in India have to contend, not indeed with the rulers of this world, not with persecution in its more horrid forms, yet with the same native depravity which was to be found among the ancient heathen; and with systems of idolatry not less corrupt than theirs, not less intermingled with vain philosophy, not less firmly imbedded by custom in the heart, or entwined by early association around every fibre of the soul. In what manner then can they prevail? Undoubtedly by using those means for the propagation of Christianity which have taken the place of miraculous gifts. Though tongues are not given, languages may be acquired; though miracles are not now performed, they are still capable of being brought in evidence; and though the fulfilment of prophecy is not so distinctly passing before our eyes as if we saw the destruction of Jerusalem, yet as more prophecies have been fulfilled, and the truth of Christianity has been attested by them for so many ages, the proof which may be drawn from them is even stronger than it was in the days of the Apostles. But, to give efficacy to these means in India, knowledge must be increased—greatly increased.

It is impossible for those not intimately acquainted with the existing state of things, to conceive how the Gospel labors in India. Not one of those evidences

on which Christianity so safely reposes her claim to "all acceptance," can be fully apprehended here. The internal evidences, from the purity, simplicity, wisdom and sublimity of the sacred Scriptures, are little understood, and less regarded; and the external evidences can scarcely be brought at all into view. If we speak of prophecies which have been fulfilled, the history of the times when they were spoken, and when accomplished, is alike unknown. No impression is made. If of miracles, we are met at the threshold with unnumbered miracles, vastly more marvellous than any of which we can speak. They mock comparison. Besides, the belief that miracles are an every day occurrence prevents them from being considered as a divine attestation to the truth of Christianity. To bring the evidences from prophecy and miracles to bear at all upon the natives of India, they must first understand something of history; and enough of true science, at least, to know what a miracle is. They must be taught to bring their credulous belief in every thing marvellous to the test of reason, and understand the difference between truth and fable. They must think, compare, reflect, which the great mass of people in India never do; they must be instructed; general knowledge must be disseminated;—and it might easily be shown, that so contrary to fact and experiment are the principles of Geology, Natural Philosophy, and Astronomy, as laid down in their sacred books, that even a superficial acquaintance with these branches of science would explode their systems; and with them of course materially affect the credit of the books which contain them. Hence the great importance of *extensive school establishments*.

The American missionaries in Jaffna, Ceylon, have, in common with most missionaries in this part of the world, directed much attention to the establishment of *Native Free Schools*. They have also, in consequence of their local situation, in a country where living is cheap, and where the restraints of caste are less than in most parts of India, been able to collect under their immediate care, and to support and educate, connected with their families, a considerable number of heathen children of both sexes. Of these there are now subject to their entire control, and supported by the mission, 105 boys and 28 girls. Of the former more than *twenty* are already able to read, and more or less imperfectly to speak, the English language. They are all, according to their age, instructed in the first principles of Christianity and in Tamul literature; and a few understand something of geography, grammar and arithmetic. Such as have been longest under instruction are now so far advanced as to be able, with proper helps, to prosecute successfully the higher branches of Tamul learning; to enter upon the Sanscrit; or to apply themselves to European literature and science, as might be found expedient, to fit them for service under government, for teachers of schools, for interpreters, for translators; or if pious, (as some are hopefully so already) for native preachers. But, situated as they are at the five different stations of the mission, they cannot advantageously pursue their studies for want of the necessary instructors and other helps. Were each missionary, under whose care their elementary knowledge has been acquired, to devote himself to the instruction of a class of these youth, it would not only be at great disadvantage for want of books, mathematical instruments, and philosophical apparatus, but would involve an unwarrantable expense of that time which should be devoted to the more appropriate work of the missionary. They must, therefore, be dismissed when little more than a

foundation is laid for subsequent useful attainments, or be collected into a *central school or college*. To do the former would be to abandon almost all the great advantages of the Free Boarding School System, by which heathen children and youth are rescued from the contaminating influence of idolatry, and educated as Christians in the midst of Pagans;—an object as full of hope and promise to the Church, as it is dear to the hearts of those engaged in its pursuit. To attempt the latter, therefore, appeared the only resort. It is this circumstance, mainly, which led to the present plan; and it forms the principal apology of those who propose it. They might say, indeed, that a large Tamul population on this island, and some millions on the continent, need the aids of a literary seminary;—that there are many native youth of good talent who would prize its privileges and employ them for the good of their countrymen; and that there are respectable young men of Portuguese and of Dutch descent, who might, by means of such an institution, be made capable of conferring most important benefits on that large class of inhabitants in Ceylon.

These considerations, however, though very important, are not in their influence so *appropriate* to the projectors of this institution, as to call up *their* attention to the subject rather than that of other missionaries in the same field; and notwithstanding some facilities for managing the affairs of a Seminary which they have, on account of their number and their local situation near each other, the design now brought forward might have remained an inefficient, though strong wish, in their own bosoms, had there not been other considerations more immediately impelling. But when they looked around on twenty interesting lads, educated in Christian principles, and bound to them by many ties, prepared to reap and disseminate the benefits of such an institution;—when they saw also nearly a hundred more in a course of preparation, (to be followed by others from the boarding schools, in a constant succession,) and considered the strong claims of these lads and youth to be furnished in the best manner to do good to their unhappy countrymen, the subject came home to their judgment and feelings, as requiring a strong effort and distinct appeal to the Christian public.

It was this view of things, and not any overweening confidence in their own abilities for conducting such a plan—not any desire of bringing themselves before the public—not any example of other missionaries, that influenced the projectors of this institution. Nothing less than an imperious sense of duty could have led them from the quiet pursuit of their appropriate and delightful work, of preaching the Gospel publicly and from house to house, to attempt forming an Institution which must involve them in care and increasing responsibility, with the prospect of seeing it little more than happily begun, before the scene of their labors on earth is for ever closed. But when the conviction that *something must be done*, led to this design, it rose upon the mind attended by all the great considerations briefly enumerated, and many others that might be mentioned, —considerations which affect the temporal and eternal interests of a large heathen people, and which are as weighty as the last command of our ascending Saviour—as pressing as the necessities of millions perishing in ignorance—solemn as death and judgment—and vast as eternity. It is therefore because a necessity is laid upon them, that the American missionaries in Jaffna propose, by the help of their friends and the friends of humanity and missions in India, Great Britain, and America, to found a *College for Tamul and other youth*.

OBJECTS OF THE COLLEGE.

I. *A leading object will be to give native youth of good promise a thorough knowledge of the English language.* The great reason for this is, that it will open to them the treasures of European science and literature, and bring fully before the mind the evidences of Christianity. A knowledge of the English language, especially for those designed for native preachers, is, in this point of view, important almost beyond belief. Their minds cannot be so thoroughly enlightened by any other means. In some parts of India, where the inhabitants are more of a reading people, where they enjoy the advantages of the press, and where epitomes, if not larger works, on European science are circulated, the case is somewhat different. The treasures of the English are, to a small extent, transferred to the native languages. Owing to this, no doubt, and considering the facilities they have for further enriching the common dialects from the stores of European learning, the venerable missionaries at Serampore have seemed to disparage English studies for natives. As their opinion on this subject is apparently opposed to a leading object of the contemplated institution, it becomes necessary to examine it, though from so high and so much respected authority. In speaking of communicating "European science and information" to their students by elementary treatises in the native languages, they say, "Those who think that English would more effectually enlighten the native mind, may be asked, how many of those ideas which have enlarged their own minds were imbibed from their Latin studies?" The principle laid down in the section from which this is quoted, "to begin with elementary ideas and gradually advance as the minds of youth expand," is readily conceded; and the importance of having elementary treatises in the common dialects prepared as fast as possible, is also acknowledged and felt; and it is earnestly wished that such treatises were greatly multiplied, and widely dispersed among all classes of the native inhabitants: but for students, and especially for those designed to be preachers of the Gospel, that "little is necessary beyond perspicuous epitomes in their own language, explained and illustrated by regular lectures," cannot easily be granted. What epitome of history could present such a view of the state of the world at different periods as clearly to illustrate the prophecies—give any thing like enlarged views of individual or national character—or shew the different grounds on which the Christian religion rests, in regard to the testimony of authors not Christian, from that of the heathen mythology. What abstract of geography, natural history, natural philosophy, chemistry, mineralogy, botany, and more especially of moral philosophy, of the philosophy of the mind, or of theology, could supply the place of the valuable English books on these subjects. Well conducted lectures would certainly do something towards making up the deficiency, but much less than might be supposed. The most extensive course of lectures must be limited and the subjects examined must either be few, or be treated of in a very superficial manner; and when the voice of the instructor ceases, the pupil ceases to learn. Besides, hearing without study can never make a man learned. Lectures and abridgments are principally useful to those who have read somewhat extensively.

But the argument against any thing more than simple elementary treatises, is, "that the youth, and even those above the age of mere youth, respecting European ideas, are still in a state of mental infancy." And why? Because Euro-

pean ideas are locked up in European languages. Give them the key—give a native youth the language, and he may become something more than a babe in knowledge. Indeed some are known, who, though scarcely at the age of manhood, are capable of deriving, and do derive, as much benefit from Mosheim's Church History, Scott's Family Bible, the Encyclopædia Britannica, or almost any book in English, as an English lad of the same age. Have these students then no advantage over an epitome scholar; or no more than a Latin scholar in England has over one who understands only his own language?

To ask how many of the thoughts which have enlarged our own minds, were derived from our Latin studies is certainly not in point. The question is put four or five hundred years too late. Had it been asked when all the treasures of learning and science were locked up in Latin and Greek, it might have been easily answered. The fact now is, that the English language is enriched, not only by almost all that is valuable in Latin and Greek, but by modern improvements in science, and the labors of genius in literature, to an extent far, very far, beyond either of those languages, or both of them together. There is, therefore, not the *same* necessity to the English scholar which there once was, of studying Latin to enlarge his mind, or to find sufficient stores of thought. He finds these "poured around him in his vernacular tongue." But is it so with the untaught, unread, unthinking and bookless Tamulian—the more favored Bengalee—or even the privileged Sanscrit scholar. Far from it. Were all that is valuable in history, in the arts, in metaphysics, ethics, law, physic and divinity, which is found in all the languages of Eastern Asia, living and dead, put in the balance with what is contained in English on the same subjects, or in any other calculated really to enlarge the mind, and form it to correct and manly thought, the treasures even of a small, but select English library, such as a native might read, would outweigh them all.

That great efforts are making to transfer the learning of the West into the languages of the East, is matter of most sincere rejoicing; and the seminary here contemplated is designed to assist in this good work. It is in this way only that the *great mass* of the people can be enlightened. The most important works in English must be translated, epitomes made of them, or new works written: but to accomplish all, or any of these objects, a large number of English scholars must be raised up from among the natives. It is a work which foreigners, comparatively ignorant of the language and customs of the country, cannot be supposed qualified to do. Much time must therefore elapse before it can be effected to any great extent. Let any one reflect for a moment on the time occupied, the money expended, and the hands employed in carrying forward the translation of the Scriptures only; and then let him judge whether some ages may not elapse before a native of India will find the English language useless to him as a key to knowledge, or of no more benefit than the Latin is to us.

Even the knowledge of Sanscrit, whatever may be its value in Bengal, cannot be compared to the English in importance here. To a select few, it would doubtless be of very much service. It would enable the native preacher, or assistant, to explore the hidden recesses of heathenism, expose the absurdities even of the more sacred parts of the system, and meet the most learned bramins on their own ground. But for all, or even a majority of native preachers, much less the inferior classes of students, to be able to do this would be of little use, compared with the power of drawing freely and constantly from the rich

repositories of Christian knowledge in the English language, for the purpose of confirming the faith, enlarging the powers, and invigorating all the graces of the Christian convert. It is to be remembered that the most effectual method of combating error is to make known the truth. It must, therefore, be more important to have a thorough knowledge of the Christian system, and of the arguments which support it, than to understand all the mysteries of Braminism, or any other system of superstition or idolatry. This is more especially the case, when we attempt the conversion of an ignorant people, who do not understand the fascinating mysteries of their own system. By making ourselves acquainted with the arguments which support the religion of their fathers, and then bringing them before the people, (however accompanied by proofs of the fallacy of the arguments, and the absurdity of the system which they were designed to support,) the result, in almost every case, would be, to confirm them the more in error; because, through the force of prejudice, their minds would be wholly occupied in seizing and making use of the weapons thus put into their hands. The great mass of the Tamul people are exceedingly ignorant, and even most of the bramins and priests know little of their own system. Whatever, therefore, this system may be, as to the principles on which it is founded as concealed in books, it is *practically* what it is seen to be among the common people; and as such it is to be met and refuted. But to do this, the preacher who understands the common dialect, and the common dogmas of superstition, is furnished, so far as respects the great mass of the people, with whom is his principal business; and even were he to encounter a learned bramin, he might by a clear exposition of the Christian system, accompanied by the proofs in defence of it with which a good knowledge of English books would furnish him, do more to induce conviction, than he could by entering, with every advantage that the Sanserit could give, into the endless labyrinths of Hindoo philosophy, and all the mysticisms of the bramini schools. Indeed it deserves very serious consideration, whether, from the known principles of the human mind, too free and frequent intercourse with heathen writers of the highest class, might not weaken, insensibly, the very weak faith of the real Christian convert, and completely overthrow that of the nominal Christian; and whether, while the young student is so deeply imbued with Sanserit learning, he might not receive also, too great an unction of heathen philosophy: especially when it is remembered that he pursues his studies in a heathen country, where temptations to idolatry press him like the atmosphere on every side. On the contrary, is there not much reason to hope, that a constant perusal of the best English authors, would almost insensibly mould the piously inclined student into the temper and habits of the confirmed Christian. Certainly it cannot be doubted, by any who have felt the pernicious influence of the heathen classics upon their own minds while at school, (where unhappily the mythology of Greece and Rome is more studied and better understood than the religion of Christ,) that the study of English Christian writers must have a much more salutary *moral influence* than the cultivation of eastern literature, by a constant and familiar intercourse with the writings of the most plausible and subtle heathen:—and it is the *moral influence* which the projectors of the present seminary wish to keep primarily and most distinctly in view. Should it even appear singular, they are not ashamed of the singularity of attempting to found a college, not so much *literary as religious*; and, indeed, literary no farther than learning can be made auxiliary to religion.

In a word, their design is to teach the *knowledge of God*—to exhibit his character as seen in creation, embracing all natural objects;—in providence, involving the history of the world;—in redemption, combining the moral depravity of man with the justice and mercy of God; and developing all the important relations of the creature to the Creator for time and for eternity. To effect this, no medium of communication is thought to be so safe, so important, as the English language. To promote the cultivation of English will, therefore, be a leading object of the college.

II. *Another object will be the cultivation of Tamul literature.* To maintain any good degree of respect among the native inhabitants, it is necessary to understand their literature. The Tamul language, like the Sanscrit, Hebrew, Greek, &c. is an original and perfect language; and is in itself highly worthy of cultivation. The high or poetic Tamul is, however, very difficult of acquisition, and requires all the aids which the college is designed to furnish. The Pouranas, and all the more common sacred books, are to be found translated into high Tamul, in which they are read in the temples; and it is particularly desirable that some at least, if not all, of those who are set for the defence, or employed in the propagation of the Gospel, should be able to read and understand them. This would give to native preachers here, in a degree, the same advantage which the knowledge of Sanscrit gives them in Bengal; and would also bring into their service those poetic productions which are written in opposition to the prevailing idolatry, and thus assist their attempts to destroy it.

But a more important benefit would be, the cultivation of *Tamul composition*, which is now almost entirely neglected. It is common to find among the Tamul people men who can read correctly, who understand to some extent the poetic language, and are able perhaps to form a kind of artificial verse, who yet cannot write a single page of correct prose. Indeed, with very few exceptions, nothing is written in this “iron age.” All agree in looking to their ancestors for books, which were composed, as they imagine, under a kind of inspiration, and have a greater degree of sanctity from being quite unintelligible to the common people. One effect of this is, that few books are read, and fewer still understood. Those put into the hands of boys at school, are so far above their comprehension that they learn the words without attaching the least meaning to them whatever; and, unhappily, they very seldom acquire any better habits in after life. To correct both these evils, and to prepare the way for the sacred Scriptures by forming a *reading population*, (an object of vast interest) the attention of many must be turned to writing intelligibly, and forcibly, in their own language. Original native composition, on account of the superior felicity of its style and idiom, will be read when the production of a foreigner, or a translation, will be thrown aside. To raise up, therefore, and qualify a class of *native authors*, whose minds being enriched by science may be capable not only of embodying European ideas, but of putting them into a handsome native dress, must be rendering most important aid to the interests of learning and Christianity.

III. *Sanscrit or Sunkskrittu.* Though the teaching of English, as a principal object, is more important than to teach Sanscrit, the latter, as has already been intimated, may be of very considerable use to a select few of established principles and piety, more particularly from among those designed for native preachers. For them to acquire a good knowledge of this repository of eastern

literature, science, and religion, for the benefit of themselves and their companions, is certainly a great object. It would bring to light many hidden things of darkness, and give weight and influence to the whole body of native preachers and assistants.

IV. *It will also be an object to give a select number a knowledge of Hebrew, to assist them in obtaining a correct acquaintance with the word of God; with a view both to explaining and translating it. The Hebrew being acquired with vastly more ease than the Sanscrit, this branch of study might readily be extended so far as circumstances should require; and even in some cases the Latin and Greek might be added.*

V. In addition to these languages, and through the medium principally of the English, it is designed to teach, as far as the circumstances of the country require, the sciences usually studied in the colleges of Europe and America. The course at present contemplated will embrace, more or less extensively, Geography, Chronology, History, (civil and ecclesiastical) Elements of Geometry, Mathematics, Trigonometry, Natural Philosophy, Chemistry, Philosophy of the Mind, and Natural and Revealed Religion. In teaching these, it is designed to provide as fast as possible elementary works in *Tamul*, for the assistance of the student. The public lectures will be delivered principally in *English*, with suitable explanations in the native language. That all the students will be able to make great advances in most of these different branches, is not supposed; but that many will thereby obtain an expansion of mind, and power of receiving and originating thought, which will not only free them from the shackles of superstition, but enable them to guide others also, is not only hoped but confidently believed.

GENERAL PLAN.

To accomplish these designs, the following *general plan* for the Institution is proposed.

I. **LOCATION.** The College will be located at some convenient place in the district of Jaffna.

II. **BUILDINGS.** *A college edifice*, for hall, lecture-rooms, museum, library, and philosophical apparatus;—*a chapel*;—and, at a convenient distance, buildings for students, store rooms, &c. &c.

III. **A LIBRARY; philosophical apparatus;** and, to as great an extent as can be conveniently obtained, a *Museum*.

IV. **OFFICERS.** A *President*, who shall have the principal direction of the seminary, and also give lectures on Natural and Revealed Religion;—*three European or American Professors*, viz. a Professor of Mathematics and Natural Philosophy, a Professor of the Greek and Hebrew languages, and a Professor of the Theory and Practice of Physic; each of whom shall deliver lectures, and superintend the studies in his department;—also one *Native Professor of Sanscrit*, and one of *Tamul*, with three *Tutors*.

V. **STUDENTS.** Youth of any caste, sect, or nation, between the ages of twelve and twenty-five, may be admitted to the privileges of the seminary; the terms of admission for native youth to be, a facility in rendering the English New Testament into *Tamul*, a knowledge of the *Tamul* dictionary called *Ne-gundoo*, and a good acquaintance with the leading principles of English grammar,

and the ground rules of Arithmetic. In cases of extraordinary promise, youth may be entered without any knowledge of English, and pursue the Tamul studies only; but such youth cannot be admitted on the foundation, or take regular standing in a class.

VI. CLASSES. There shall be six classes, corresponding with the years of College standing, each under the particular direction of its professor or tutor; and also a select class of Sanscrit, and one of Hebrew, each commenced once in three years, which shall be the course of study in these two languages in connexion with the regular studies of the Seminary.

VII. STUDIES. (First year) Tamul poetry, select English authors, translating English into Tamul and Tamul into English.

(Second year) Arithmetic, Geography, Chronology, Abridged History.

(Third year) Rhetoric, Mathematics, Geometry, Natural History.

(Fourth year) Natural Philosophy, Chemistry, and Mineralogy.

(Fifth year) Astronomy, General History, and Logic.

(Sixth year) Philosophy of the Mind, Evidences of Christianity, Natural and Revealed Religion.

Connected with these will be the *daily* study of the Holy Scriptures, in different languages, the Bible being, to as great an extent as possible, the Text Book of the College. There will also be occasional exercises in speaking and composition.

VIII. LECTURES. There shall be every morning a short lecture on some portion of Scripture, in Tamul or English at pleasure, by the President, or one of the Professors, at which all the College shall be required to attend. Also a daily lecture, or recitation, for each class in its different studies; and a public lecture each week alternately by the Professors in their own departments. The President shall give each month a lecture on the evidences of Christianity, or on some branch of natural or revealed Religion, which lecture shall be transcribed in Tamul and English by each student.

IX. EXAMINATIONS. There shall be a private examination of each class half yearly, by the Instructors of the College; and publicly once each year before the governors and visitors; at which such prizes shall be given to the two higher classes, as the funds of the institution may allow, and circumstances render desirable.

X. ANNIVERSARY. There shall be an annual *public exhibition*, by the senior class, at the end of their college course; at which, disputations, essays, orations, &c. previously assigned, shall be delivered; and those students who are found deserving shall receive in public an honorary certificate signed by the President.

XI. SCHOLARSHIPS. Should funds be provided for the support of Scholarships, such youth as promise special usefulness in the ministry, in the practice of physic, in translating, or in teaching, will have the privilege of prosecuting their studies, after the regular period is expired, on being elected by the Board of Governors.

XII. GOVERNMENT OF THE COLLEGE. The immediate direction of the students shall be by the resident and instructing officers; but the control of the institution shall be with the *Board of Governors*; consisting, with their approbation, of the Collector and Provincial Judge of the District of Jaffna "ex-officio," of the President and European or American Professors, and of the American missionaries in the district for the time being. This Board shall elect

all officers,—direct the appropriation of all funds,—hear the appeals of the students from the instructors,—admit students on the foundation,—expel them if necessary,—and give the honorary certificates at the close of the College course. To transact the business of the College in these various respects, they will appoint annually a Treasurer and Secretary; the former of whom shall manage all the pecuniary concerns of the institution, and the latter keep a fair record of all important transactions, and make an *Annual Report* of the state and progress of the institution. There shall be a Board of Visitors, consisting with their consent, of all the reverend missionaries in the district, not connected with the seminary, and such other gentlemen as the government of Ceylon, (should they see fit,) may appoint; which Board may attend the Anniversary, hear the public examination of the Senior Class and their exercises,—examine the accounts of the Treasurer,—receive the report of the Secretary, and make themselves acquainted with the situation of the seminary generally; concerning which it will be expected that they make a short statement, to be published in connexion with the *Secretary's Report*, in India, Great Britain and America.

XIII. FUNDS. These may be permanent and disposable; the interest only of the former to be applied to the uses of the seminary, and the latter to be expended as exigencies may require. Of these funds, after the current expenses of the institution are defrayed, there shall be formed a *Foundation*, for the support of such youth, while pursuing their studies, as may be elected to its privileges by the Board of Governors. That this Foundation may receive the greatest possible number of youth, the expenses of instruction will be made light, by the officers who are in connexion with the American mission performing their duties gratuitously. The support of a large number with moderate funds, will also be facilitated by the cheapness of living here, which, so far as natives are concerned, is less perhaps than in almost any part of India. The whole expense of food, clothing, books and incidentals may safely be estimated, on an average, at *thirty Spanish dollars* a year for each student.

Should any friend of the College, or of the heathen, provide the means of supporting a youth through the course, he will have the privilege of selecting and naming such youth; and should any be induced to devote a sum to this object the interest of which shall be sufficient for such support, he may while he lives, and after him his successors, name a youth to be supported, from one period to another, so long as the College shall stand; and should any one take sufficient interest in the object to devote a sum to found a Professorship, either native or European, say for a native 12,000, (\$8,889) or European 15,000, (\$22,222,) the Professorship so established shall be named after the donor. Moreover, should any distinguished benefactor soon arise, and devote a considerable sum towards *founding* the College, the institution, by leave of such generous individual, will bear his name; the decision to be made within two years from the date of this Plan, by the *Board of Governors*.

All the permanent funds shall be securely vested on interest in some public stock, or other more eligible manner.

CONTEMPLATED BENEFITS.

We come now to the benefits of the institution, which have, however, in part been necessarily anticipated.

The subordinate benefits are such as always attend the introduction of light and knowledge among an ignorant people. Agriculture and the mechanic arts will be improved; learning will rise in estimation, and gradually obtain a dominion over wealth and caste; the native character will be raised; and the native mind, freed from the shackles of custom, which now confine all in the beaten track of their ancestors, will imbibe that spirit of improvement which has so long distinguished and blessed most Christian countries. It is not want of mind which leaves Asia at so great a distance behind Europe in the march of improvement. It is the want of a *spirit of inquiry*, and *willingness to improve*. A College, such as this is intended to be, would give a new tone to the whole system of education in this district; and exert an influence which would be felt in every school and village. Nor is it to be doubted that this influence will be favorable in a political point of view; it will be purely intellectual and moral; and the blessings of a good government must be more prized in proportion as the people become more enlightened, more capable of comparing it with the tyranny of their own petty princes, and more sensible of the necessity of assisting to support its requisitions. Such a government as the inhabitants of Ceylon, and British India generally, at present enjoy, has nothing to fear from the diffusion of pure learning, or the propagation of Christianity; but much to expect.

One direct *benefit* to the government, and that of no small importance, distinctly contemplated in this seminary, is the raising up interpreters, translators, English teachers, &c. for government service. The advantages of this must be appreciated by all those gentlemen in the civil service, who, in their official duties, have intercourse with the Tamul part of the population. Among a people so litigious as the Malabars, and at the same time so removed from the observation of their rulers, by difference in situation, customs, and language, the impartial administration of justice becomes a most perplexing and difficult concern. The mass of the people are so bound together by the ties of caste, family and interest; and are at the same time so regardless of the obligations of an oath that those of the same class cannot be made to testify against each other. A native of influence can, therefore, scarcely be brought to justice. His course of life, however bad, is known principally by those who are under his influence. He may be the leader of a gang of robbers, and it may be known,—even particular acts of his depredation may be pointed out, while the most active magistrate is unable to convict him for want of evidence. How much then must the course of justice be impeded in its descent to the lower classes, when, in addition to all this, the interpreter at any court may give what coloring he pleases to the evidence which he is the medium of transmitting, with little danger of being discovered. If he is not above the influence of a bribe, the cause of truth will be sacrificed to his love of gain. Were the knowledge of English more common among the natives, they would act as checks upon each other, and render the practice of bribing less common. Could those gentlemen, who have the administration of justice, themselves acquire a good knowledge of the native language, the end might be better answered; but the Tamul is so difficult of acquisition, that for a foreigner to speak it readily, and to understand it when spoken rapidly and indistinctly, would require a study and practice of a very considerable proportion of the whole period of a usual residence in India. To disseminate widely the knowledge of English, and thus open the avenues of approach to

the seats of justice, seems therefore the most practicable course. Should the head-men, and those who hold the principal native offices under government, have such a knowledge of English as this seminary is designed to give, and that connected with the sound Christian principles which would be constantly instilled into their minds, how easily might the gentlemen of the civil service confer with them, and learn the existing state of things in every section and corner of the country. The English government has, therefore, in pursuing an opposite course to the Dutch, and encouraging the cultivation of the English language among natives, shown a policy as wise as it is generous. It may do more, especially when connected with Christianity, to consolidate and perpetuate their vast empire, than their numerous fleets and armies. To assist in this great object, by raising up a large body of good English scholars from the natives, who may be able to act as interpreters, translators, and teachers of schools, in which others may learn the language, must certainly be a direct and not unimportant benefit.

It is not intended by these remarks to sink, for a moment, the vastly more important *moral* and *religious* benefits of cultivating English, which have been already mentioned;—and, to what has been said, it might be added, that the importance of the English language is very much increased by the fact, that it seems destined to be, in a higher sense at least than any other, a *universal language*. The two great nations with whom it is vernacular, occupy immense territories, (those of the British nearly compassing the globe,) and by means of a vast commerce, carried on in English, have direct intercourse with almost every part of the world. It is from these nations also that missionaries, and the agents of Bible Societies, are going forth and making establishments “wherever the voice of man is heard, or his footsteps seen.” The consequence is, that among savage nations, whose language is unformed, the English is gradually taking the place of their barbarous dialects; and among nations more civilized, though it is not supplanting the native languages, it is extensively cultivated in connexion with them, as a means of obtaining profit and distinction. When, therefore, we consider that it is already the great repository of science and Christianity, we cannot but believe that it will be a most important medium of enlightening the world.

But, not confining ourselves to one branch of study, and leaving also the collateral advantages to be derived from the seminary, the great benefit to be contemplated is the propagation of Christianity. While every friend to learning and humanity will rejoice to see such a melioration of the condition of his fellow men as the institution is designed to effect, the Christian, who feels himself under obligation to do all in his power to promote their spiritual and eternal good, will view with peculiar and higher interest the bearing it has upon the great object of his desires and hopes. That it may be made a powerful instrument in the propagation of Christianity, will appear further from a few particulars.

1st. The light of erudition and science is always favorable to Christianity. It courts inquiry, and the more it is examined the wider it will be disseminated.

2nd. As Christianity is rational, and heathenism absurd, they cannot long subsist together in an enlightened state of society. The latter must be exploded.

3rd. The Boodhist and Pouranic systems, which now prevail throughout India, are both gross departures from the doctrines of the Vedas, and contradictory to the principles advanced by the best ancient authors, even in Tamul.

If then the sacred books are brought to light by the study of high Tamul and Sanscrit, the present systems may be combatted with some success from the very writings in which it is pretended they are taught.

4th. The principles of geography and astronomy, as taught or recognized in their shasters, such as that the earth is an extended plane,—that the sun goes round the earth every day,—that eclipses are caused by a serpent devouring the sun or moon, are so clearly capable of being demonstrated false, that this is a very vulnerable point of attack upon their sacred books. Indeed, in so many respects do these books depart from sound philosophy, that they cannot bear the light. The doctrine of transmigration, which is the soul of the Pouranic system, cannot be received by an enlightened mind, trained to independent and unbiassed thought; especially if that mind can borrow light from the sacred Scriptures. The doctrine of *five elements*, which is interwoven with all their superstitions, can be easily overthrown by the merest empiric in chemistry. Their cosmogony, or birth and successive regeneration of the world, and their chronology, embracing four ages of many thousand years each, are no less absurd, and scarcely less easily refuted. Indeed if light can dispel darkness, and if progress in science and literature is unfavorable to superstition, then the operation of a literary seminary must be favorable to Christianity.

5th. But as the spread of the Gospel is more effectually promoted by disseminating truth than by repelling error, the chief thing to be considered is the light which would be thrown on the evidences of Christianity. With the aid of such a seminary, a native youth may be taught to understand the nature of the proof to be derived from prophecy and miracles, and to put it in the balance with the supposed evidence in favor of idolatry. He will know that prophecies were delivered a long time previous to their accomplishment, and that this could not take place except by inspiration. He will know also, that miracles have been wrought to attest the truth of Christianity, such as God only could empower men to work, and that this has never been the case with any heathen religion; and though the Bramins may tell him of stupendous miracles, he will ask, "*Were they ever wrought?*" Beginning with the earliest ages of the world and tracing in history the rise of nations, languages, and religions, he will begin to doubt the fables concerning the descent of his nation from the gods, the divine origin of his language, and the authenticity of his religion; and he will be able, not only with understanding, but with some good degree of impartiality, to examine the word of God and compare it with all he has been accustomed to hold sacred. He will do this too, while enjoying every attainable means for being thoroughly imbued with the principles of Christianity, having constant intercourse with the best English authors, and making the Bible itself his daily companion. Should he then enter the seminary a heathen, he would almost assuredly, unless both speculation and experience mislead, leave it in judgment and conscience, if not in heart, a Christian. And not he alone would by this means be benefited. All with whom he has had intercourse during the period of his studies, will have derived more or less light from him. But should he enter the seminary a real Christian, or be converted by the grace of God while a member of it, with such advantages for understanding the true nature of Christianity, of imbibing its spirit as breathed in the Holy Scriptures and the best human compositions, and furnishing himself to make known and defend the truth, as well as to refute error, how much might such a young man, even with moderate talents, do as

a schoolmaster, catechist, or native preacher: and should he possess such talents and spirit as some happily do possess, with the discipline of mind and sources of knowledge which the seminary would afford, considering his acquaintance with the native language and customs, and his habits formed to the climate, he would unite advantages for usefulness now rarely if ever combined. While he could be supported at one fourth of the expense of a foreign missionary, he would be able to perform more labor and probably be longer in the field. Besides, it should be remembered, that though foreign missionaries must lead the way in the conversion of the heathen, no heathen country can, to a great extent, and for a length of time, be supplied with Christian teachers from abroad;—*they must be raised up and educated among the people to whom they are to preach.*

It is with these views, and under the influence of these considerations, that the American missionaries in Jaffna beg leave to present this *Prospectus or Plan of a College for Tamul and other youth*, to the friends of missions, of humanity, and of learning, in their native land, in Great Britain, and in India; humbly trusting that in a cause so removed from all local and party interests, as the cultivation of learning, which is confined to no country; and the propagation of Christianity, whose home is the world; no national or religious prejudice will prevent any individual, to whom the object may commend itself, from giving it a decided and permanent support. They stand on common ground, on ground where every friend of man can meet; and standing there, under higher sanctions to be faithful to their trust than any which the world can impose, they respectfully solicit patronage in an attempt which they fully believe to be pregnant with most important benefits (benefits stretching beyond the boundaries of time) to a large class of their unhappy fellow men. In the name of learning they ask, in the name of religion they plead, for countenance and support. Shall they be denied?

Those who may see fit to favor the object by donations, yearly or life subscriptions, or legacies in their wills, can do it through the medium of agents to be appointed in the principal places to which this prospectus is sent; and a list of such benefactions will be published annually in India, and when practicable, in the country where the benefactors reside. Those who may honor the Institution by the gift of £100 will be enrolled in the catalogue of *Benefactors* to the Seminary, to be published with the Annual Report; in which also will be published the names of such ladies and gentlemen as may give a sum adequate to the support of a youth on the Foundation, with an account of the character and progress of such youth from time to time.

Any donation of books to the library, of any instrument for the philosophical apparatus, or article for the museum, will be gratefully received and acknowledged.

B. C. MEIGS.
D. POOR.
M. WINSLOW.
L. SPAULDING.
H. WOODWARD.
J. SCUNDER.

Jaffna, Ceylon, March 4, 1823.

APPENDIX IV.

(See p. 72.)

*List of children in the Boarding Schools of the American Missionaries in Ceylon.**Boarding School at Tillipally.*

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Israel W. Putnam,	Juvenile Branch Soc. Rockingham, N. H.	11,	Velalla,	Jan. 1818
Leonard Woods,	Ladies in Brunswick, Me.	15,	do.	do.
Samuel Worcester,	Tabernacle Thanksgiving So. Salem, Ms.	13,	do.	do.
Elias Cornelius,	Female Education Society, Salem, Ms.	15,	Covia,	April, 1818
Nathaniel Niles,	Mr. John B. Lawrence, Salem, Ms.	17,	Velalla,	do.
John B. Lawrence,	Juvenile Beneficent Society, Salem, Ms.	14,	do.	March, 1819
Joseph S. Ropes,	William Ropes, Esq. Boston, Ms.	14,	do.	July, 1818
Danvers,	The Jordan Lodge, Danvers, Ms.	14,	Covia,	do.
Francis Brown,	Theological So. Dartmouth College, N.H.	15,	Velalla,	Oct. 1818
John Salisbury Tappan,	J. and S. Tappan, Boston, Ms.	13,	do.	Nov. 1818
Thomas Spencer,	Juvenile Benevolent Society, Salem, Ms.	15,	do.	Sept. 1820
Edward Warren,	Elam Bridges, Esq. N. Y. city,	12,	do.	Jan. 1820
William T. Ladd,	William Ladd, Esq. Minot, Me.	12,	do.	April, 1818
Cyrus Mann,	Monthly Concert, Westminster, Ms.	14,	do.	do.
John Norris,	Tabernacle Thanksgiving So. Salem, Ms.	11,	do.	Sept. 1818
Charles Marsh,	Hon. Charles Marsh, Woodstock, Vt.	10,	do.	Jan. 1820
Samuel Judson,	Individuals in Uxbridge, Ms.	12,	do.	Sept. 1820
George Payson,	Female Mite Society, Arundel, Me.	16,	do.	Jan. 1820
James Hutchinson,	Hon. Titus Hutchinson, Woodstock, Vt.			
William Coombs,	First Juvenile Society, Newburyport, Ms.	15,	do.	Oct. 1822
Moses Hallock,	Young Gent. and Ladies' So. Plainfield, Ms.	9,	do.	do.
John Cleaveland,	Fem. Education So. N. par. Wrentham, Ms.	8,	do.	do.
John B. Lawton,	Female Benevolent So. Hillsboro' N. H.	7,	do.	March, 1823
Samuel J. Mills,	Young Ladies' Sew. So. New Haven, Ct.	12,	Fisher,	April, 1823
Ellingwood Jenks,	Mr. William Ledyard, Bath, Me.	12,	Velalla,	do.
Richard S. Storrs,	Fem. Education Soc. Longmeadow, Ms.	8,	do.	do.
Israel E. Trask,	Col. I. E. Trask, Brimfield, Ms.	10,	do.	May, 1823
John Adams,	A friend in Andover, Ms.	7,	do.	do.
Joseph Avery,	Sabbath School in Holden, Ms.	12,	do.	Nov. 1822
Jonathan E. Bridges,	Mr. Benjamin Bridges, Prattsburg, N. Y.	8,	do.	April, 1822
<i>Names of girls.</i>				
Elizabeth Worcester,	Female Cent Society, Peacham, Vt.	14,		
Susan Hopkins,	Female Education Society, Salem, Ms.	14,		
Harriet Newell,	Ladies in Salem, Ms.	12,		
Louisa Hawes,	A Society of young misses, Hartford, Ct.	8,	Velalla,	June, 1822
Marcia Hutchinson,	Mrs. M. Hutchinson, Woodstock, Vt.	6,	do.	Sept. 1822
Martha Ramsay,	Female Mite Society, Baltimore, Md.	6,	do.	Jan. 1823
Mary Dayton,	Fem. Juv. Education So. Granville, N. Y.	8,	do.	May, 1822
Maria Montgomery,	Female Mite Society, Baltimore, Md.	7,		

There are also children on trial, for whom, if they continue in school, and appear worthy, the following names are designed;—*John Calvin, Joseph, John Codman, Samuel P. Coolidge, Joseph Cumming, Susan B. Rockwood, Isabella Graham.*

Boarding School at Batticotta.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Francis Asbury,	Female Mite Society, Baltimore, Md.	11,	Velalla,	Sept. 1818
David Brainerd,	Female Mite Society, Baltimore, Md.	14,	do.	April, 1820
Adam Clarke,	Juvenile Mite Society, Baltimore, Md.	6,	do.	Oct. 1822
Jeremiah Day,	Mon. con. in Yale College, N. Haren, Ct.	14,	Madapally,	Aug. 1820
Samuel Davis,	Mrs. H. Bethlehem, Ct.	10,	Velalla,	July, 1822
Justin Edwards,	Fem. Juv. Benev. Society, Andover, Ms.	13,	do.	Jan. 1820
John Elliot,	Fem. Char. So. Dracut & Chelmsford, Ms.	12,	Covia,	Sept. 1820
Thomas Emerson,	Thomas Emerson, Esq. Norwich, Vt.	8,	Velalla,	Oct. 1822
John Griswold,	Female Cent Society, Pawlet, Vt.	11,	do.	Oct. 1818
John P. K. Henshaw,	Female Mite Society, Baltimore, Md.	12,	do.	Feb. 1820
George Hooker,	Mr. Asahel Kilbourn, Hudson, Ohio,	5,	Covia,	Jan. 1823
James Inglis,	Female Mite Society, Baltimore, Md.	11,	Chitty,	April, 1819
Cyrus Kingsbury,	Mite Society, Baltimore, Md.	9,	Velalla,	June, 1821
Henry Kollock,	Hea. School Society, Savannah, Ga.	7,	do.	May, 1822
Michael B. Latimer,	Sabbath School No. 1, Charleston, S. C.	17,	Chitty,	Jan. 1819
Henry Middleton,	George Woodward, Esq. Haverhill, N. H.	6,	Velalla,	June, 1821
Samuel Miller,	Students in Theol. Sem. Princeton, N. J.	6,	do.	July, 1822
Josiah Peet,	Juvenile Society, Norridgewock, Me.	8,	do.	March, 1820
Nathan H. Raymond,	Juvenile Education So. Granville, N. Y.	8,	do.	Aug. 1822
Thomas Reed,	Female Mite So., Baltimore, Md.	15,	do.	Feb. 1820
Alvan Sanderson,	Young Ladies' Char. So. Ashfield, Ms.	12,	Chitty,	July, 1820
Daniel Thomas,	Parish of Rev. D. Thomas. Abington, Ms.	8,	Velalla,	Jan. 1819
Edward Warren,	Female Mite Society, Baltimore, Md.	11,	do.	June, 1819
Chester Wright,	Female Juvenile So. Montpelier, Vt.	12,	do.	Aug. 1818

Names of girls.

Julia Ann Henshaw,	Female Mite Society, Baltimore, Md.	9,	Covia,	Sept. 1820
Jane Smith,	Col. Thomas Penson, Bengal, India,	7,	Velalla,	March, 1820

Besides these children, several boys were on trial, who had been in school only a short time, but appeared to be boys of good promise.

Boarding School at Panditeripo.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>
Philip M. Whelpley,	A stranger in N. Y. city,		Velalla.
Daniel G. Gautier,	Mr. D. G. Gautier, N. Y. city,		do.
Samuel Willis,	Female Juvenile Society, Rutgers, St. N. Y.		do.
Stephen P. Brittan,	H. N. and M. H. Brittan, N. Y. city,		do.
Alexander McClelland,	Female Juvenile Society, Rutgers St. N. Y.	10,	do.
William Crossfield,	Mrs. Elizabeth Lewis, N. Y. city,	10,	Washer.
John Woodhull,	A Society of Ladies, Freehold, N. J.		Velalla.
William Hopton,	Mrs. Russell and Mrs. Gregorie, Charles- ton, S. C.	13,	do.
Gideon Waterbury,	Mrs. R. Waterbury and others, N. Y. city,	12,	do.
Timothy Hedges,	Timothy Hedges, Esq. N. Y. city,	10,	Madapally.
William Bancker,	Mrs. Ann Bancker, N. Y. city,	9,	do.
Alexander G. Frazer,	Monthly Concert, Westfield, N. J.	8,	Fisher.
Henry Rutgers,	Col. Henry Rutgers, N. Y. city,	8,	Velalla.
Wiseborn Volk,	Praying So. in Rev. Mr. Bork's ch. N. Y.	7,	do.
Eli F. Cooley,	A Soc. of children, Middletown Point, N. J.	7,	do.
Edward M. Miller,	Mrs. Samuel Miller, Princeton, N. J.	10,	do.
William Hollinshead,	Mrs. O'Neale and others, Charleston, S. C.	10,	do.
Joseph Clay,	Mrs. Ann Clay, Savannah, Ga.	10,	Velalla.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Richard Cunningham,	Mr. R. Cunningham, N. Y. city,	10,	do.	
Beal N. Lewis,	Mrs. Elizabeth Lewis, N. Y. city,	9,	do.	
Ward Stafford,	Female Juvenile Society, Rutgers St. N. Y.	6,	do.	
Thomas Whitclaw,	Mrs. A. Whitelaw, N. Y. city,	6,	do.	
William Tennent,	Ladies' Ceylon Society, Freehold, N. J.	6,	do.	
De Forest,	De Forest & Son, N. Y. city,	10,	do.	
George Washington,	Zion Hill Mite Society, Baltimore, Md.	10,		

Names of Girls.

Julia Ann Prime,	Monthly Concert, Cambridge, N. Y.	13,	Velalla.	
Sarah Colt,	A friend to the heathen, Paterson, N. J.	10,	do.	
Martha Washington,	Zion Hill Female Mite Soc. Baltimore, Md.	9,	do.	
Sarah Woodhull,	Ladies' Ceylon Society, Freehold, N. J.	8,	do.	
Mary Loomis,	Benev. So., Hartwick and Fly-Creek, N. Y.	7,	do.	
Margaret Thomson,	Ladies in Princeton, N. J.	10,	do.	
Charlotte Burnel,	Mrs. Bula Burnell, Cazenovia, N. Y.	5,	do.	
Sarah Miller,	Rev. Samuel Miller, D.D. Princeton, N. J.	7,	do.	

Boarding School at Oodooville.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Richard Baxter,		14,	Madapally,	Sept. 1820
Asahel Hooker,	A friend, Norwich, Ct.	15,	do.	Nov. 1820
Solomon M. Allen,	Philadelphian Soc. in Middlebury Coll. Vt.	15,	do.	do.
John B. Frazier,	A female friend, Boston, Ms.	14,	Velalla,	do.
Chauncey A. Goodrich,	Ladies in Boston, Ms.	10,	do.	Sept. 1820
Joshua Huntington,	Old South church and cong. Boston, Ms.	10,	do.	Nov. 1820
Claudius Buchanan,	Ladies in Boston, Ms.	9,	Chitty,	Dec. 1820
Paul Titcomb,	Capt. John Wills, Newburyport, Ms.	15,	Velalla,	Oct. 1821
Frederic Hall,	A friend, Middlebury, Vt.	8,	do.	Dec. 1821
Luther F. Dimmick,	Young Lad. Benef. So., Newburyport, Ms.	13,	Madapally,	Aug. 1822
Salmon Cone,	Juvenile Benev. So., Colchester, Ct.	15,	Velalla,	May 1823
Jacob Coggin,	Heathen's Friend So., Tewksbury, Ms.	7,	Chitty,	Sept. 1822
John Chester,	Ladies' Association, Albany, N. Y.	12,	Covia,	May, 1822
Simeon Parmelee,	Female Char. Society, Cambridge, Vt.	10,	Velalla,	Sept. 1822
Daniel Huntington,	Newell Society, North Bridgewater, Ms.	6,	Chitty,	Oct. 1822
Sereno E. Dwight,	Female Benevolent So., Boston, Ms.	7,	Velalla,	Sept. 1822
Samuel Farrar,	Char. So. in Phillips' Acad., Andover, Ms.	8,	do.	May, 1823
Joshua Bates,	Maternal Association, Dedham, Ms.	6,	do.	do.
Henry Martyn,	Monthly Concert, Sandwich, Ms.	10,	do.	do.
Sylvester F. Bucklin,	Sabbath School, Marlborough, Ms.	8,	do.	do.
Hugh De Haven,	Fem. Juv. Mite So., Philadelphia, Pa.	9,	do.	do.
Rodolphus Miller,	Mrs. Samuel Fisher, Westborough, Ms.	10,	do.	June, 1823
Arthur Stansbury,	Ladies' Association, Albany, N. Y.	9,	Covia,	do.
Edward Hall,	A friend,	5,	Velalla,	March 1823
Nathan Strong,	Young Ladies' Sewing So. Hartford, Ct.	5,	do.	do.
Joseph Goffe,	Female Cent Society, Milbury, Ms.	5,	do.	June 1823
Jonathan L. Pomeroy,	Rev. Jona. L. Pomeroy, Worthington, Ms.	6,	do.	May 1823
David Kellogg,	Female Friendly So., Framingham, Ms.	7,	do.	do.

Names of girls.

Susan Huntington,	Maternal Association, Boston, Ms.	7,		Aug. 1821
Fanny Hall,	A friend, Middlebury, Vt.	9,	Velalla,	Jan. 1822
Joanna Lathrop,	Young Ladies, Norwich, Ct.	5,	Chitty,	Nov. 1821
Mary H. Huntington,	Newell So., North Bridgewater, Ms.	5,	Covia,	Oct. 1822

<i>Names of girls.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Betsey C. Pomeroy,	Rev. Jona. L. Pomeroy, Worthington, Ms.	10,	Velalla,	April, 1821
Elizabeth Appleton,	Fem. Tract So. Brunswick & Topsham, Me.	10,	Madapally,	June, 1822
Catharine Dimmick,		6,	Velalla,	May, 1823

There were also four boys who appeared well, to whom names had not yet been given.

Boarding School at Manepy.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Asa McFarland,	Female Association, Concord, N. H.	17,	Madapally,	Jan. 1823
Thomas Adams,	Mite Society, Vassalborough, Me.	15,	Velalla,	Feb. 1822
Rufus W. Bailey,	South Society, Norwich, Vt.	14,	do.	do.
Seth Payson,	Female Missionary Society, Rindge, N. H.	12,	Chitty,	do.
Levi Beebee,	Benev. So. Hartwick and Fly-Creek, N. Y.	11,	Velalla,	July, 1822
Parker K. Hasseltine,	Sisters' Circle, Bradford Academy, Ms.	8,	do.	Feb. 1822
Aaron Porter,	A friend, Boston, Ms.	8,	do.	do.
Nathan Perkins,	Char. So. of young ladies, Amherst, Ms.	10,	do.	March, 1822
Alonzo Phillips,	Young ladies' Society, Princeton, Ms.	7,	do.	Feb. 1822
Alexander Lovell,	Fem. Hea. School So., Vergennes, Vt.	10,	do.	April, 1822
James Pringle,	Fem. Benev. So., Bethany, N. C.	10,	do.	do.
Levi Parsons,	Subscription of little girls in Boston, Ms.	10,	do.	do.
David F. Thompson,	Mem. of the Fem. Acad. Columbia, S. C.	11,	do.	May, 1822
Samuel Dana,	Ladies in the First Soc., Marblehead, Ms.	7,	do.	Jan. 1825
Daniel Nichols,	A Society in Bombay, India,	6,	do.	do.
William F. Rowland,	Ladies in Exeter, N. H.			

<i>Names of girls.</i>		<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Fanny Baker,	Sisters' Circle, Bradford Academy, Ms.	9,	Madapally,	Aug. 1822
Mary Sweetser,	Female Cent Society, Athol, Ms.	10,	Velalla,	Sept. 1822
Elizabeth Nichols,	A Society in Bombay, India,	6,	do.	Dec. 1822
Elizabeth McFarland,	Female Association, Concord, N. H.	7,	do.	Sept. 1822

Boys were on trial for whom the names, *Samuel Phillips*, *Edward Warren*, *Henry Trotter* and *Isaac Hurd*, were intended; and two others to be supported, one by a Society of Ladies in Jaffrey, N. H., and the other by a native *Parsee*, in Bombay, India, to whom names had not been assigned.

APPENDIX V.

(See page 72.)

Report of the Committee of Congress.

THE Committee on Indian Affairs, to whom was referred the resolution of the sixth of January, instructing them to inquire into the expediency of repealing an act, entitled "An act making provision for the civilization of the Indian tribes adjoining the frontier settlements," passed on the third of March, 1819,
Report:—

That they have examined the subject embraced by the resolution, and beg leave to submit the following statement.

The Committee have carefully examined the measures which have been adopted, for the disbursement of the annual allowance made by this law, and find them very judicious, and such as are best calculated to effectuate the benevolent designs of the Government. Although the reports heretofore made by the Secretary of War contained the rules by which the sum granted was to be apportioned and paid, the Committee annex them to this report, and wish them to be referred to as a part of it. The committee also submit a statement, showing the different sums paid to the Indian schools which have been organized, and the number of scholars taught at each school.

From this statement it will appear, that twenty-one schools have been established, all, except three, since the passage of the above law, and, principally, by the means which it affords. At these schools there are taught more than eight hundred scholars, whose progress in the acquisition of an English education, exceeds the most sanguine expectations that had been formed.

Very comfortable school-houses have been erected for the accommodation of the different schools, and, in most cases, convenient dwellings for the teachers.

So far as the Committee have been able to ascertain, the plan of education has been very judicious, and no pains seem to have been spared, to extend to the Indians the full benefit of the law.

All the schools are increasing, and so urgent is the wish of the Indians to have their children educated, that numerous applications are refused, from the limited means which the schools possess. The time of the children is not wholly devoted to their books while at school; the girls are instructed in such arts as are suited to female industry in civilized life, and the boys are required to devote a part of their time in acquiring a knowledge of husbandry. The advances of male and female in these branches are most satisfactory, and have already had no small influence in inducing their parents to become less fond of an erratic life, and more inclined to have fixed residences, and rely for their support on the cultivation of the ground. Such has been the effect of the above circumstances, combined with some others, not more influential, that at many of the places where schools have been established, the Indians have constructed comfortable dwellings, and now cultivate farms of considerable extent. They have become the owners of property necessary to agricultural pursuits, and for the conveniences of life.

The Committee are aware, that very considerable aids have been given by different Christian denominations, all of whom feel a deep interest in the parental views of the Government. But the Committee are well persuaded, that had the government afforded no pecuniary aid, very few, if any, of the benefits which have been conferred, would have been experienced by the Indians. The annual appropriation of ten thousand dollars has encouraged the benevolent and pious, in many parts of the country, to form associations and collect donations, with the view of aiding the humane purposes of the government. Hundreds of such associations, are now in active operation; and they are much cheered in their exertions by the rapid advances to civilization which the Indians have made.

It requires but little research to convince every candid mind, that the prospect of civilizing our Indians was never so promising as at this time. Never were means, for the accomplishment of this object, so judiciously devised and

so faithfully applied, as provided in the above act, and the auxiliary aids which it has encouraged. It is believed to be an essential part of any plan for Indian civilization, that, with the rudiments of education, the males should be taught the arts of husbandry, and the females to perform those domestic duties which peculiarly belong to their stations in civilized life. The attempts which have heretofore been made, many of which have failed, omitted this essential part. Many zealous, but enthusiastic persons, who have been most conspicuous in endeavoring to reclaim the Indians, persuaded themselves to believe, that, to secure this object, it was only necessary to send missionaries among them, to instruct them in the Christian religion. Some of their exertions failed, without producing any salutary effect, because the agents employed were wholly unfitted for the task. Others, though productive of some good effect at first, eventually failed, because to their missionary labors were not added the institutes of education, and instruction in agriculture. These are combined in the exertions now making; and from the good which has been done, the most pleasing anticipations of success are confidently cherished. There are many Indian nations, within our boundaries, who have experienced no aid from these efforts; being restricted in the means, the benefits are, consequently, limited. But the Committee are assured, that the continuation of the appropriation, seconded by the liberal and increasing aids which are afforded by voluntary contributions, will, gradually, and most effectually, extend the benefits of the law to the remotest tribes, who inhabit our extensive domain. This will be a work of time; and, for its accomplishment, great labor and perseverance will be necessary. The progress, however, of this work, may be more rapid than any can now venture to anticipate. The instruction and civilization of a few enterprising youths, will have an immense influence on the tribes to which they belong. As the means are constantly applied, the numbers reclaimed will increase, and an increase of numbers will ensure, in a geometrical proportion, success for the future. It is difficult to say what may be accomplished, under such circumstances. No one will be bold enough to denounce him as a visionary enthusiast, who, under such auspices, will look with great confidence to the entire accomplishment of the object.

The civilization of the Indians has been viewed as a work of great national importance, by many whose talents and public services have rendered illustrious the annals of our country. This was an object of great solicitude with Washington, and to all who have succeeded him. Prior to the passage of the above law, the attention of Congress was invited to the subject, in almost every annual message from the Executive. If the policy of this measure were considered merely as a question of pecuniary interest, it is believed that but few would hesitate to sanction it. That it inculcates the most friendly disposition, on the part of the Indians, no one, well informed on the subject, will venture to deny.

They understand the motive of the Government, and properly appreciate it. So far as the benefits of this policy are extended, will this feeling be cherished, and it affords the safest guarantee against future wars. To say nothing of the valuable lives which have been lost in the Indian conflicts we have had, how much treasure has been expended in our defence! More money was expended in protecting the exposed parts of our country from Indian depredations, during the late war, than would be required, if judiciously applied, to secure the great plan of Indian civilization.

Shall we, from recent injuries, indulge a spirit of hostility against these unfortunate people? The principles of humanity, and the dignity of our Government, forbid it. There is much in their condition to excite our sympathies, as men, and our protection, as legislators. They have been driven from this wide domain, to a territory far less desirable, and of limited extent. They are constantly receding, as we are advancing.

The Indians are not now what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civilized or exterminated; no other alternative exists. He must be worse than savage, who can view, with cold indifference, an exterminating policy. All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not, therefore, be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country. Their wishes were made known in a language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection, and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of the policy, in a political point of view, and, as Christians, they felt the full force of the obligations which duty enjoined. Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of their undertaking, and pointed to the most judicious means for the accomplishment of their wishes. Since the passage of the law, hundreds and thousands have been encouraged to contribute their mite, in aid of the wise policy of the Government. However the various denominations of professing Christians may differ in their creeds and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of doubt. It has been seen in their words, and in their actions.

The Committee believe that such demonstrations are not to be regarded lightly: that the National Legislature will treat them with the highest respect. If a sectarian zeal had had any agency to produce this general interest, it would be less entitled to serious consideration. But such a contracted feeling seems to have had no influence; a more noble and Christian motive has been cherished. All unite to second the views of the Government, by meliorating the condition of our Indians. They are taught the first rudiments of education, the duties which appertain to man as a member of civil society, and his accountability as a moral agent. Repeal this law, and his exertions are not only paralyzed, but destroyed. The Indians will see, in such an act, that we feel less for their prosperity than our professions have encouraged them to believe; and such an impression cannot fail to produce the most injurious consequences.

From the various lights in which the Committee have viewed the policy of this law, they are convinced that it is founded in justice, and should not be repealed. They therefore submit to the House the following resolution:

Resolved, That it is inexpedient to repeal the law making an annual appropriation of ten thousand dollars for the civilization of the Indians.

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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD,

AT THE

Seventeenth Annual Meeting,

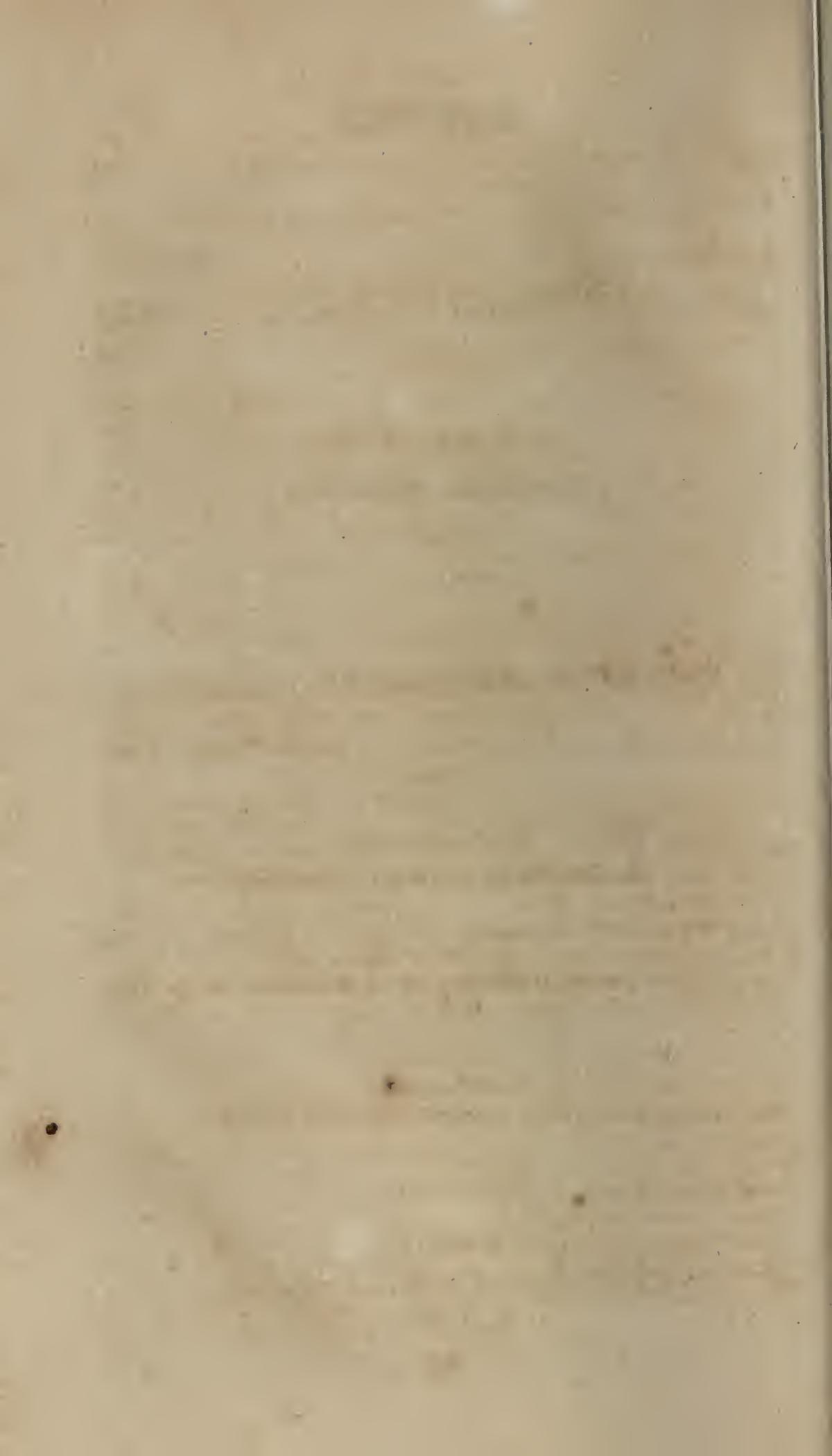
Which was held in Middletown, (Con.) Sept. 14, and 15, 1826.

BOSTON:

PRINTED FOR THE BOARD, BY CROCKER AND BREWSTER,

No. 50, Cornhill.

1826.



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UNDER THE

ACT OF INCORPORATION.

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KENTUCKY.

Rev. GIDEON BLACKBURN, D. D. Louisville.

OHIO.

Rev. ROBERT G. WILSON, D. D. President of the College at Athens.

Corresponding Members.

At a meeting of the Board, Sept. 15th, 1819, the following Resolution was adopted:

“That individuals, clergymen and laymen, residing in different, and especially in distant parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.”

The following gentlemen have been chosen.

IN THE UNITED STATES.

OHIO.

Rev. James Culbertson, Zanesville.

KENTUCKY.

Rev. James Blythe, D. D. Lexington.

TENNESSEE.

Dr. *Joseph C. Strong*, Knoxville.

CHEROKEE NATION.

*Col. *Return J. Meigs*, late Agent of the U. S. Government for that nation.

ALABAMA.

Col. *John M'Kee*, late Agent of the U. S. Government for the Choctaw nation.

MISSISSIPPI.

**Samuel Postlethwaite*, Esq.

LOUISIANA.

*Rev. *Sylvester Larned*.

GEORGIA.

*Rev. *Henry Kollock*, D. D.

John Bolton, Esq. Savannah,

**John Whitehead*, Esq. and

Hon. *John Elliot*, Sunbury.

SOUTH CAROLINA.

*Dr. *Edward D. Smith*, late Professor in the College.

NORTH CAROLINA.

Gen. *Calvin Jones*, Raleigh.

VIRGINIA.

Rev. *William Hill*, D. D. Winchester, and

Rev. Dr. *Baxter*, Lexington.

IN FOREIGN PARTS.

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William Wilberforce, Esq. M. P. London.

**Charles Grant*, Esq.

Rev. *George Burder*, Secretary of the London Missionary Society,
Islington.

Rev. *Josiah Pratt*, B. D. late Secretary of the Church Missionary
Society, London.

William Taylor Money, Esq. M. P. London.

SCOTLAND.

Rev. *John Campbell*, D. D.
 Hon. *Kincaid Mackenzie*, and
 Rev. *Ralph Wardlaw*, D. D.

FRANCE.

Frederic Leo, Esq. Paris.

MALTA.

Rev. *William Jowett*, Literary Representative of the Church Missionary Society.

CEYLON.

*Rev. Archdeacon *Twistleton*.

BENGAL.

Rev. *William Carey*, D. D. Serampore, and
 Rev. *Thomas T. Thomason*, Calcutta.

CHINA.

Rev. *Robert Morrison*, D. D. Canton.

Honorary Members.

At the meeting of the Board, Sept. 19, 1821, the following Resolution was adopted:—

“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 an Honorary Member, but without the privilege of voting; this latter privilege being restricted, by the Act of Incorporation, to members elected by ballot.”

The following gentlemen, since the above resolution passed, have become Honorary Members of the Board. For the sake of convenient reference, the names are arranged alphabetically under the respective States, to which the individuals belong.

MAINE.

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom Constituted.</i>
<i>Church, Rev. Nathan,</i>	Bridgewater,	Ladies Miss. Soc.
<i>Cummings, Rev. Asa,</i>	North Yarmouth,	Gent. and Lad. Asso.
<i>Fessenden, Rev. Joseph P.</i>	Kennebunkport,	Monthly Concert.

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
<i>Hobart, Rev. Caleb,</i>	North Yarmouth,	Gent. and Lad. Asso.
<i>Merrill, Rev. Stephen,</i>	Kittery Point,	Various Donations.
<i>Pomeroy, Rev. Thaddeus,</i>	Gorham,	Monthly Concert.
<i>Tapshan, Rev. Benjamin,</i>	Augusta.	

NEW HAMPSHIRE.

<i>Barbour, Rev. Isaac R.,</i>	New Ipswich,	Ladies.
<i>Goodall, Rev. David,</i>	Littleton,	
<i>Manning, Rev. Abel,</i>	Goshen,	
<i>Merrill, Rev. Nathaniel,</i>	Lyndeboro',	Gent. and Lad. Asso.
<i>Prentice, Rev. Joseph,</i>	Northwood,	Individuals.

VERMONT.

<i>Andrews, Rev. Elisha D.,</i>	Putney,	Ladies' Association.
<i>Burnap, Rev. Uzziah C.,</i>	Chester,	Gent. and Lad. Asso.
<i>Chapin, Rev. Walter,</i>	Woodstock,	Ladies' Association.
<i>Hoyt, Rev. Otto S.,</i>	Hinesburg,	B. G. Root, Esq.
<i>Smith, Rev. Worthington,</i>	St. Albans,	Mon. Con. and Indiv.
<i>White, Rev. Charles,</i>	Thetford,	Ladies' Char. Soc.
<i>Williston, Rev. David H.,</i>	Tunbridge,	
<i>Worcester, Rev. Leonard,</i>	Peacham,	Av. of miss. fields.

MASSACHUSETTS.

<i>Allen, Peter,</i>	South Hadley,	
<i>Armstrong, Samuel T.,</i>	Boston,	
<i>Bailey, Rev. Rufus W.,</i>	Pittsfield,	Benevolent Society.
<i>Bardwell, Rev. Horatio,</i>	Holden,	Ladies' Char. Soc.
<i>Bent, Rev. Josiah,</i>	Weymouth,	Ladies' Association.
<i>Blake, Gardner S.,</i>	Wrentham,	A parent.
<i>Bois, Rev. Artemas,</i>	South Hadley,	Ladies' Miss. Soc.
<i>Bumstead, Josiah,</i>	Boston,	
<i>Clark, Rev. Dorus,</i>	Blandford,	Monthly Concert.
<i>Clark, Isaac,</i>	Boston,	
<i>Cobb, Rev. Oliver,</i>	Rochester,	Ladies' Association.
<i>Cobb, Richard,</i>	Boston,	
<i>Dana, Rev. Samuel,</i>	Marblehead,	Ladies' Association.
<i>Dickinson, Rev. Baxter,</i>	Longmeadow,	Young Gentlemen.

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
<i>Dimmick, Rev. Luther F.,</i>	Newburyport,	Monthly Concert.
<i>Dorrance, Rev. Gordon,</i>	Windsor,	Ladies' Association.
<i>Eaton, Rev. Asa,</i>	Boston,	Members of St. Paul's Church.
<i>Eaton, Rev. Peter, D. D.</i>	Boxford,	Ladies' Association.
<i>Eaton, Rev. William,</i>	Middleboro'	Miss Elizabeth Eaton, Boston.
<i>Emerson, Rev. Brown,</i>	Salem,	Ladies' Association.
<i>Freeman, Rev. Frederick,</i>	Plymouth,	Ladies of 2d parish.
<i>Hale, Rev. Enoch,</i>	West Hampton,	Ladies and Gent.
<i>Harding, Rev. Sewall,</i>	Waltham,	Ladies' Char. Soc.
<i>Harrison, Rev. Roger,</i>	Tolland,	Ladies' Char. Soc.
<i>Hayes, Rev. Joel,</i>	South Hadley,	Peter Allen, Esq.
<i>Hitchcock, Rev. Edward,</i>	Amherst College,	Mon. Con. in Conway.
<i>Hoadly, Rev. L. Ives,</i>	Worcester,	Ladies' Association.
<i>Holmes, Rev. Sylvester,</i>	New Bedford,	Ladies.
<i>Homer, Rev. Jonathan, D.D.</i>	Newton,	Avails of miss. field.
<i>*Hull, Rev. A. B.</i>	Worcester,	Mon. con. in 1st chh.
<i>Hunn, Rev. David L.,</i>	Sandwich,	Gent. and Lad. Asso.
<i>Jarvis, Rev. Samuel, D. D.</i>	{ Boston, (now in } Europe,)	{ Members of St. Paul's } Church.
<i>Jenkins, Joseph W.,</i>	Boston,	
<i>Jenks, Rev. William, D. D.</i>	Boston,	Pliny Cutler.
<i>Kilbourn, Jonathan,</i>	Sandisfield,	
<i>*McLeod, Norman,</i>	Boston,	
<i>Mann, Rev. Cyrus,</i>	Westminster,	Ladies' Association.
<i>Milton, Rev. Charles W.,</i>	Newburyport,	Ladies' Association.
<i>Oliphant, Rev. David,</i>	Beverly,	Lad. of 3d Cong. Soc.
<i>*Osgood, Rev. David, D. D.</i>	Medford,	
<i>Osgood, Rev. Samuel,</i>	Springfield,	Fem. Char. Read. So.
<i>Perkins, Rev. George,</i>	Ashburnham,	Lad. and Gent. Asso.
<i>Perkins, Rev. Nathan,</i>	Amherst,	Lad. Asso. 2d par.
<i>Perry, Rev. Gardner B.,</i>	Bradford,	Ladies' Association.
<i>Phelps, Rev. Eliakim,</i>	Brookfield,	Ladies' Association.
<i>Pond, Rev. Enoch,</i>	Ward,	Female Society.
<i>Proctor, John C.,</i>	Boston,	
<i>Putnam, Rev. Rufus A.,</i>	Fitchburg,	Ladies' Association.
<i>Rand, Rev. Asa,</i>	Boston,	Mon. con. in Gorham, Maine.
<i>Robinson, Edward,</i>	Andover, (now in Europe,)	

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
<i>Sanderson, Thomas,</i>	Whateley,	
<i>Sears, Rev. Reuben,</i>	Chelmsford,	Lad. Asso. of Chelmsford and Dracut.
<i>Sheldon, Rev. Luther,</i>	Easton,	Gen. Shepherd Leach.
<i>Shepard, Rev. Samuel, D. D.</i>	Lenox,	J. W. Robbins, Esq.
<i>Shepard, Rev. Thomas,</i>	Ashfield,	Monthly Concert.
<i>Smith, Erastus,</i>	Hadley,	
<i>Sprague, Rev. William B.,</i>	W. Springfield,	Monthly Concert.
<i>Starkweather, Charles,</i>	Northampton,	
<i>Storrs, Rev. Richard S.</i>	Braintree,	Nathaniel Willis, Boston.
<i>Stuart, Rev. Moses,</i>	Theol. Sem. Andover,	A Friend,
<i>Thomas, Rev. Daniel,</i>	Abington,	Ladies' Association.
<i>Tucker, Rev. Mark,</i>	Northampton,	Monthly Concert.
<i>Vaill, Rev. Joseph,</i>	Brimfield,	Miss Lucy Bishop, deceased.
<i>Ware, Rev. Samuel,</i>	Ware,	Av. of miss. field.
<i>Warner, Rev. Aaron,</i>	Medford,	Ladies' Association.
<i>Williams, Rev. Samuel P.,</i>	Newburyport,	Ladies' Association.
<i>Williams, Rev. Solomon,</i>	Northampton,	Avails of miss. field.
<i>Wisner, Rev. Benjamin B.,</i>	Boston,	S. T. Armstrong.
<i>Woodbridge, Jahleel,</i>	South Hadley,	
<i>Woodbridge, Rev. John, D. D.</i>	Hadley,	N. Coolidge.

RHODE ISLAND.

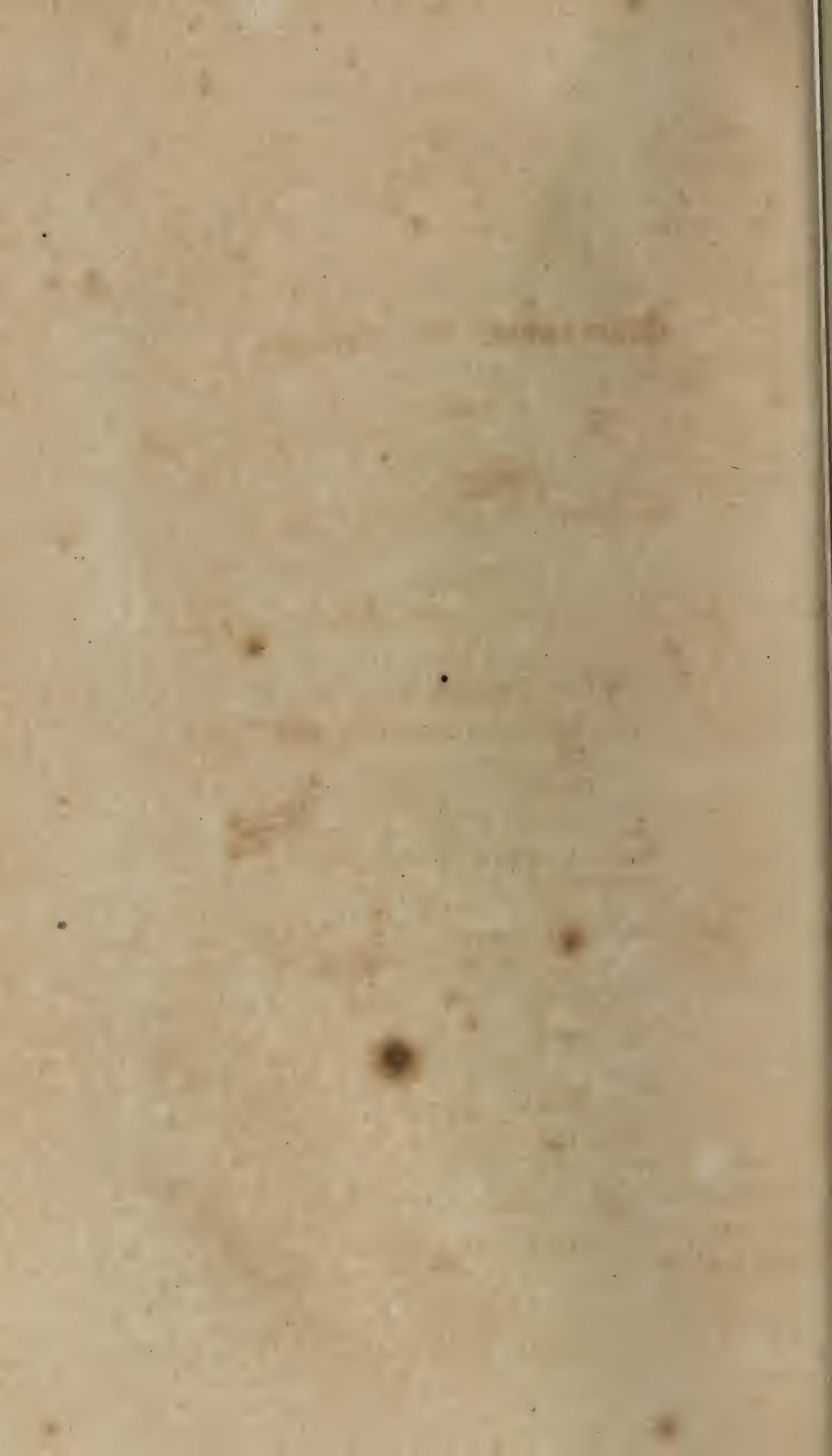
<i>Griswold, Rt. Rev. Alexander V., D. D. Bishop of the Eastern Diocess,</i>	} Bristol,	Members of St. Paul's Church, Boston, Mass.

CONNECTICUT.

<i>Allen, Rev. Jacob,</i>	Glastenbury,	Monthly Concert,
<i>Atwater, Caleb,</i>	Wallingford,	
<i>Bonney, Rev. William,</i>	New Canaan,	Fem. Benev. Society,
<i>Brace, Rev. Joab,</i>	Wethersfield,	Various contributions.
<i>Brinsmade, Rev. Horatio N.</i>	New Hartford,	Members of Eccl. So.
<i>Burge, Rev. Caleb,</i>	Glastenbury,	Ladies' Association.
<i>Burt, Rev. Enoch,</i>	Manchester,	Ladies' Association.
<i>Dwight, Rev. Sereno E.</i>	New Haven,	Ladies of Park street Church, Boston, Mass.
<i>Fitch, Rev. Eleazer T.</i>	Yale College,	Society of Inquiry.
<i>Fowler, Rev. Orrin,</i>	Plainfield,	Bible and Miss. Soc.
<i>Harvey, Rev. Joseph,</i>	East Haddam,	A Friend.

<i>Names.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
<i>Hovey, Rev. Aaron,</i>	Pettipaug,	Gent. and Lad. Associations.
<i>Hyde, Rev. Lavius,</i>	Bolton,	Gent. and Lad. Associations.
<i>Linsley, Rev. Joel H.,</i>	Hartford,	Monthly Concert.
<i>Lockwood, Rev. William,</i>	Glastenbury,	Ladies' Association.
<i>Mitchel, Rev. Alfred,</i>	Chelsea,	Ladies' Association.
<i>Nettleton, Rev. Asahel,</i>		
<i>Punderson, Rev. Thomas,</i>	Huntington.	
<i>*Robinson, Rev. William,</i>	Southington.	
<i>Robinson, George,</i>	New Haven.	
<i>Robinson, Charles,</i>	Southington.	
<i>Scranton, Rev. Erastus,</i>	North Milford,	Gent. Association.
<i>Starr, Rev. Peter,</i>	Warren,	Young Men's For. Miss. Soc.
<i>Tallmadge, Benjamin,</i>	Litchfield,	
<i>Tenney, Rev. Caleb J.,</i>	Wethersfield,	Lad. For. Miss. So.
<i>Torrey, Rev. Reuben,</i>	Ashford.	A gentleman.
	NEW YORK.	
<i>Aikin, Rev. Samuel C.</i>	Utica,	Ladies' Association.
<i>Allen, Moses,</i>	New-York,	
<i>Ambler, Rev. James B.</i>	Cherry Valley,	Female Benev. Soc.
<i>Beatty, William,</i>	Salem,	
<i>Blain, Rev. William,</i>	Middletown,	Lad. Benev. Society.
<i>Cooke, Thomas B.,</i>	Catskill,	
<i>Cushman, Rev. Ralph,</i>	Manlius,	Monthly Concert.
<i>Day, Orrin</i>	Catskill,	
<i>Eddy, Rev. Ansel D.</i>	Canandaigua,	Ladies.
<i>Frost, Rev. John,</i>	Whitesborough,	Lad. Miss. Society.
<i>Hallock, Gerard,</i>	New-York,	
<i>*Hubbard, David G.</i>	New-York,	
<i>Penny, Rev. Joseph,</i>	Rochester,	A Friend.
<i>Phelps, Anson G.</i>	New-York,	
<i>Proudfit, Rev. John A.,</i>	Schenectady,	Rev. Dr. Proudfit of Salem.
<i>Reed, Eliakim,</i>	Greenville,	

<i>Names.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
<i>Tappan, Arthur,</i>	New-York,	
<i>*Van Rensselaer, Philip S.,</i>	Albany,	
<i>Van Rensselaer, Stephen, jun.</i>	Albany,	Hon. S. Van Rensselaer.
<i>Williams, William,</i>	Utica,	
	NEW JERSEY.	
<i>Wallace, William,</i>	Newark.	
	PENNSYLVANIA.	
<i>Allen, Solomon,</i>	Philadelphia,	
<i>Kirkpatrick, William,</i>	Lancaster.	
	VIRGINIA.	
<i>Burr, David I.,</i>	Richmond,	
<i>Hoff, Lewis,</i>	Winchester.	
	SOUTH CAROLINA.	
<i>Hall, D. W.</i>	Charleston,	
<i>*Mongin, David J.,</i>	Dawfuskie Island.	
	GEORGIA.	
<i>Coe, George W.</i>	Savannah.	
	MISSISSIPPI.	
<i>Fisk, Alvarez,</i>	Natches.	
	ALABAMA.	
<i>Allan, Rev. J.</i>	Huntsville.	
	ARKANSAS.	
<i>Hitchcock, Jacob,</i>	Dwight.	
	FOREIGN COUNTRIES.	
<i>Campagne, Baron de,</i>	Pfefficon, Switzerland.	
<i>Donhoff, Count,</i>	Hohendorf, S. Prussia.	
<i>Gordon, Captain,</i>	Ramnad, India.	
<i>Hall, Rev. Robert,</i>	Leicester, Eng.	S. T. Armstrong, of Boston, Mass.
<i>Lafayette, General,</i>	France,	Ladies in Boston, Mass.



Officers of the Board.

President.

Hon. JOHN COTTON SMITH, LL. D.

Vice President.

Hon. STEPHEN VAN RENSSELAER, LL. D.

Recording Secretary.

Rev. CALVIN CHAPIN, D. D.

Prudential Committee.

Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
JEREMIAH EVARTS, Esq.
Hon. SAMUEL HUBBARD, and
Rev. WARREN FAY.

Corresponding Secretary.

JEREMIAH EVARTS, Esq.

Assistant Secretary.

Rev. RUFUS ANDERSON.

Treasurer.

HENRY HILL, Esq.

Auditor.

CHESTER ADAMS, Esq.

All communications, relating to the General Concerns of the Board,
 may be addressed to
JEREMIAH EVARTS, Esq. Corresponding Secretary,
Missionary Rooms, Stone Church, Hanover-street,
Boston, Mass.

All letters relating to the Pecuniary Concerns of the Board, may be
 addressed to
HENRY HILL, Esq. Treasurer,
Missionary Rooms, Stone Church, Hanover-street,
Boston, Mass.

☞ The Rooms are open daily during the hours of business.

The extended and extending operations of the Board will always
 render Agents necessary, for the purpose of forming and visiting Aux-
 iliaries and Associations, and personally addressing, in public and in
 private, the friends of missions in the various parts of the country.
 The Rev. GEORGE COWLES has been appointed *Permanent*
Agent; and with him will be associated, from time to time, such
 other ordained or licensed Preachers, as circumstances require, or
 permit.

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.

Horace Janes, Esq. St. Albans,	}	Vermont.
Mr. E. Brewster, Middlebury,		
Mr. D. S. Whitney, Northampton,	}	Massachusetts.
James W. Robbins, Esq. Lenox,		
James R. Woodbridge, Esq. Hartford,	}	Connecticut.
Timothy Dwight, Esq. New Haven,		
Mr. John P. Haven, city of New York,	}	New York.
Dea. Abijah Thomas, Utica,		
Rev. Ansel D. Eddy, Canandaigua,		
Mr. Josiah Bissel, Jr. Rochester,		
Mr. Peter J. H. Myers, Whitehall,		
Mr. Jedidiah Tracy, Troy,		
Nathaniel Davis, Esq. Albany,	}	Ohio.
Mr. William Slocomb, Marietta,		
Peter Patterson, Esq. Chillicothe.	}	Tennessee.
Mr. Thomas J. Hall, near Nashville,		
Mr. Joseph Tyler, Charleston,	}	South Carolina.
Mr. George W. Coe, Savannah,		
Messrs. Brewster and Prescott, Augusta.	}	Georgia.
Mr. George Raser, Mobile.		
Mr. George Green, New Orleans.		

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 re-
 commended:—either to deposit the money in the United States Bank, any of its Branches, the
 Mechanics' and Farmers' Bank at Albany, or the Hartford Bank, to the credit of HENRY
 HILL; or, in the second place, to obtain a draft from some bank, or responsible individual, pay-
 able to the order of HENRY HILL. When money is deposited, the Treasurer should be im-
 mediately 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.

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

THE Seventeenth Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Middletown, Con. Sept. 14, and 15, 1826. Present,

Hon. JOHN HOOKER,
Hon. STEPHEN VAN RENSSELAER, LL. D.
Rev. SAMUEL AUSTIN, D. D.
Hon. JOHN C. SMITH, LL. D.
Rev. DAVID PORTER, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. JAMES RICHARDS, D. D.
Rev. EDWARD D. GRIFFIN, D. D.
Rev. JEREMIAH DAY, D. D. LL. D.
Rev. HENRY DAVIS, D. D.
Rev. JOSHUA BATES, D. D.
JEREMIAH EVARTS, Esq.
Rev. HEMAN HUMPHREY, D. D.
Rev. GARDINER SPRING, D. D.
EDWARD A. NEWTON, Esq.
Rev. WARREN FAY,
ELEAZAR LORD, Esq.

The following Honorary Members were present: viz. Hon. THOMAS B. COOKE, ORRIN DAY, Esq., Rev. ERASTUS SCRANTON, ANSON G. PHELPS, Esq., Rev. THOMAS PUNDERSON, Rev. JACOB ALLEN, Rev. JOAB BRACE, and Rev. ENOCH BURT.

The Vice President of the Board, the Hon. JOHN COTTON SMITH, took the chair.

The meeting was opened with prayer by the Rev. Dr. PROUDFIT; and, on the succeeding day, by the Rev. Dr. DAVIS.

The minutes of the last annual meeting were read.

A letter from the Rev. Dr. LYMAN was communicated, in which he resigned the office of President of the Board, (being prevented by feeble health from attending,) and expressed his affectionate regard to the members, and to the cause which they are laboring to promote:

Whereupon it was

Resolved, That the resignation of the Rev. Dr. LYMAN be accepted; that his letter be entered upon the minutes; and that the thanks of the Board be presented to him, for his prompt and uniform attendance at the annual meetings, and for his faithful and useful services as presiding officer.

The Treasurer's accounts, as examined and certified by the Auditor, were exhibited and accepted. The Receipts and Expenditures, during the past year, were as follows:

Receipts.

Donations.	\$57,645 75
Legacies,	2,075 36
Income of Permanent Fund,	\$2,299 12
Deduct interest paid on money borrowed,	403 98—1,895 14
	<hr/>
	\$61,616 25

Expenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were,	\$48,268 39
Debts of the United Foreign Missionary Society, which have been assumed and paid by the Board,*	10,744 55
	<hr/>
Carried forward,	\$59,012 94

* All the property belonging to the United Foreign Missionary Society will be transferred, and is considered as at the disposal of the Board. The value of this property cannot now be stated; and perhaps it would be difficult to make an exact estimate. There can be no doubt,

	Brought forward,	\$59,012 94
Appropriated to meet apprehended losses on stock in the Eagle Bank, New Haven,*		2,000 00
		<hr/>
		\$61,012 94
Balance due from the Board, Aug. 31, 1825,		28 00
		<hr/>
Amount of payments from the Treasury,		61,040 94
Balance on hand carried to the credit of the Board in new account, Sept. 1, 1826,		575 31
		<hr/>
		\$61,616 25

The following additions to various permanent funds, of which the interest only can be expended, have been made within the year past; viz.

To the Permanent Fund for the general objects of the Board, . . .	\$1,365 00
To the Permanent Fund for Corresponding Secretary, viz.	
From individuals,	\$152 40
For profits of the Missionary Herald, received during the year, 1,829 26	
For profits of the Panoplist,	17 85
Interest, in part, on this fund,	325 05—2,384 56
To the Permanent Fund for Treasurer, viz.	
From individuals,	367 92
Interest on this fund,	58 20—426 12
	<hr/>
	\$1,175 68

Donations specifically appropriated to the Mission College in Ceylon have also been received, amounting to	636 05
For the printing establishment for Western Asia,	923 92
	<hr/>
	\$1,609 97

The payments on account of the expenses for the printing establishment for Western Asia, within the year past, have amounted to, \$551 23

The report of the Prudential Committee was presented. The reading of principal parts of this document commenced in the forenoon and was resumed and concluded in the afternoon; when it was ordered to be printed, under the direction of the same Committee.

however, that it cost a much larger sum than the amount of the debts as above stated. This property consists in buildings, improvements on land, live stock, farming utensils, household furniture, books, mechanical tools, machinery of mills, &c. at missionary stations; and in two small farms, attached to the missions in the State of New York.

* Four thousand dollars of the Permanent Fund were invested in the Eagle Bank more than seven years ago; and during the whole time antecedent to the failure of the Bank, the investment was considered advantageous and safe, by the most competent judges. How great the loss will be, cannot now be ascertained. It was thought best, however, to make an appropriation to the Permanent Fund of half the sum at hazard; and when the exact loss shall be known, it will doubtless be replaced from the general resources of the Board.

A letter from the Rev. Dr. Woods, Professor in the Theological Seminary at Andover, was communicated, expressing his regret that necessity prevented his attendance.

The Rev. CHARLES A. BOARDMAN, appeared as Commissioner from the Agents of the Foreign Mission School, and was invited to sit as an Honorary Member of the Board.

Resolved, That the Prudential Committee be authorized to ascertain the amount of property belonging to the United Foreign Missionary Society, adopt measures for an immediate transfer of such property to this Board, and publish an acknowledgment of the same.

The officers of the Board for the year ensuing, were elected partly on Thursday, and partly on Friday.

They are as follows:

HON. JOHN COTTON SMITH, LL. D. *President*.

HON. STEPHEN VAN RENSSELAER, LL. D. *Vice President*.

REV. CALVIN CHAPIN, D. D. *Recording Secretary*.

HON. WILLIAM REED,

REV. LEONARD WOODS, D. D.

JEREMIAH EVARTS, Esq.

HON. SAMUEL HUBBARD, and

REV. WARREN FAY,

} *Prudential Committee.*

JEREMIAH EVARTS, Esq. *Corresponding Secretary*.

REV. RUFUS ANDERSON, *Assistant Secretary*.

HENRY HILL, Esq. *Treasurer*; and

CHESTER ADAMS, Esq. *Auditor*.

On Thursday evening, the annual sermon was delivered by the Rev. Dr. GRIFFIN, in the Congregational church, from Matt. xxviii, 18, 19, 20.

On Friday morning, the thanks of the Board were presented to the preacher, and a copy of the sermon was requested for publication.

A letter from the Hon. CHARLES MARSH was communicated, expressing his regret at being unexpectedly detained from the present meeting.

The Rev. LYMAN BEECHER, D. D. was chosen preacher for the next annual meeting, and the Rev. JOHN H. RICE, D. D. was chosen to preach in case of his failure.

The Hon. JOHN HOOKER, Gen. VAN RENSSELAER and the Rev. Dr. DAY, were appointed a Committee to consider and report what compensation ought to be allowed the officers of the Board, the ensuing year.

On the report of this Committee, the same resolutions were passed, as are inserted in the published minutes of the last annual meeting; with the addition, that the same compensations and provisions be continued until the further order of the Board.

The contemplated union between this Board and the United Foreign Missionary Society having been consummated, within a few months past, it was judged expedient to make a large addition to the members of the Board. The following gentlemen were elected by ballot: viz.

- REV. EDWARD PAYSON, D. D. of Portland, Me.
 Hon. LEWIS STRONG, Northampton,
 Rev. JOHN CODMAN, D. D. Dorchester,
 Rev. JUSTIN EDWARDS, Andover, Mass.
 Col. RICHARD VARICK,
 Rev. JAMES MILNOR, D. D.
 Rev. THOMAS H. MCAULEY, D. D. LL. D.
 Rev. WILLIAM McMURRAY, D. D. and
 JOHN NITCHE, Esq. of the city of New York;
 Hon. NATHANIEL W. HOWELL, Canandaigua,
 Rev. NATHAN S. S. BEMAN, Troy,
 Rev. JOHN LUDLOW, Albany,
 Rev. THOMAS DE WITT, Hopewell, Dutchess co. N. Y.
 THEODORE FRELINGHUYSEN, Esq. Newark;
 Rev. ARCHIBALD ALEXANDER, D. D. Professor in the Theo-
 logical Seminary, Princeton, N. J.
 THOMAS BRADFORD, Esq. Philadelphia,
 Dr. SAMUEL AGNEW, Harrisburgh,
 Rev. WILLIAM NEIL, D. D. President of Dickinson Col-
 lege, Carlisle, Penn.
 JOSEPH NOURSE, Esq. Register of the Treasury, city of
 Washington;
 WILLIAM MAXWELL, Esq. Norfolk,
 Gen. J. H. COCKE, Buckingham county, Virginia;
 Rev. BENJAMIN M. PALMER, D. D. Charleston, S. C.
 Dr. JOHN CUMMING, Savannah,

REV. MOSES WADDEL, D. D. President of the University,
Athens, Georgia,
REV. CHARLES COFFIN, D. D. President of Greenville Col-
lege, Tennessee;
REV. GIDEON BLACKBURN, D. D. Louisville, Kentucky; and
REV. ROBERT G. WILSON, D. D. President of the College
at Athens, Ohio.

Resolved, That any Minister of the Gospel, who has been constituted a Life Member of the United Foreign Missionary Society by the payment of \$30, may become an Honorary Member of this Board by an additional payment, at any one time, of \$20; and that any Layman who has been constituted a Life Member of said Society by the payment of \$30 may become an Honorary Member of this Board, by an additional payment, at any one time, of \$70.

On Friday at 3 o'clock P. M. the Board met at the Congregational church, where a numerous assembly had convened. Parts of the Report were read by the Corresponding Secretary, who gave a brief view of several missions, the time not admitting of any thing more. An address of considerable length was then made by the Rev. CHARLES S. STEWART, a missionary just arrived from the Sandwich Islands, which was followed by a short address by Mr. NEWTON, a member of the Board.

After returning to the former place of meeting, the following resolutions were adopted; viz.

Resolved, That the Prudential Committee be requested to cause their annual Report to be printed, in season to be distributed to the members at the annual meeting.

Whereas it appears to this Board, that obstacles exist to the establishment of a Mission College in Ceylon, which cannot at present be removed;

Resolved, That the Prudential Committee be authorized to suspend their exertions for this contemplated institution, while they endeavor to render the Central School at Batticotta, as extensively useful to the natives as possible.

The Rev. Mr. BOARDMAN, in behalf of the Foreign Mission School, submitted a proposition, relative to that institution, which led to the following result: viz.

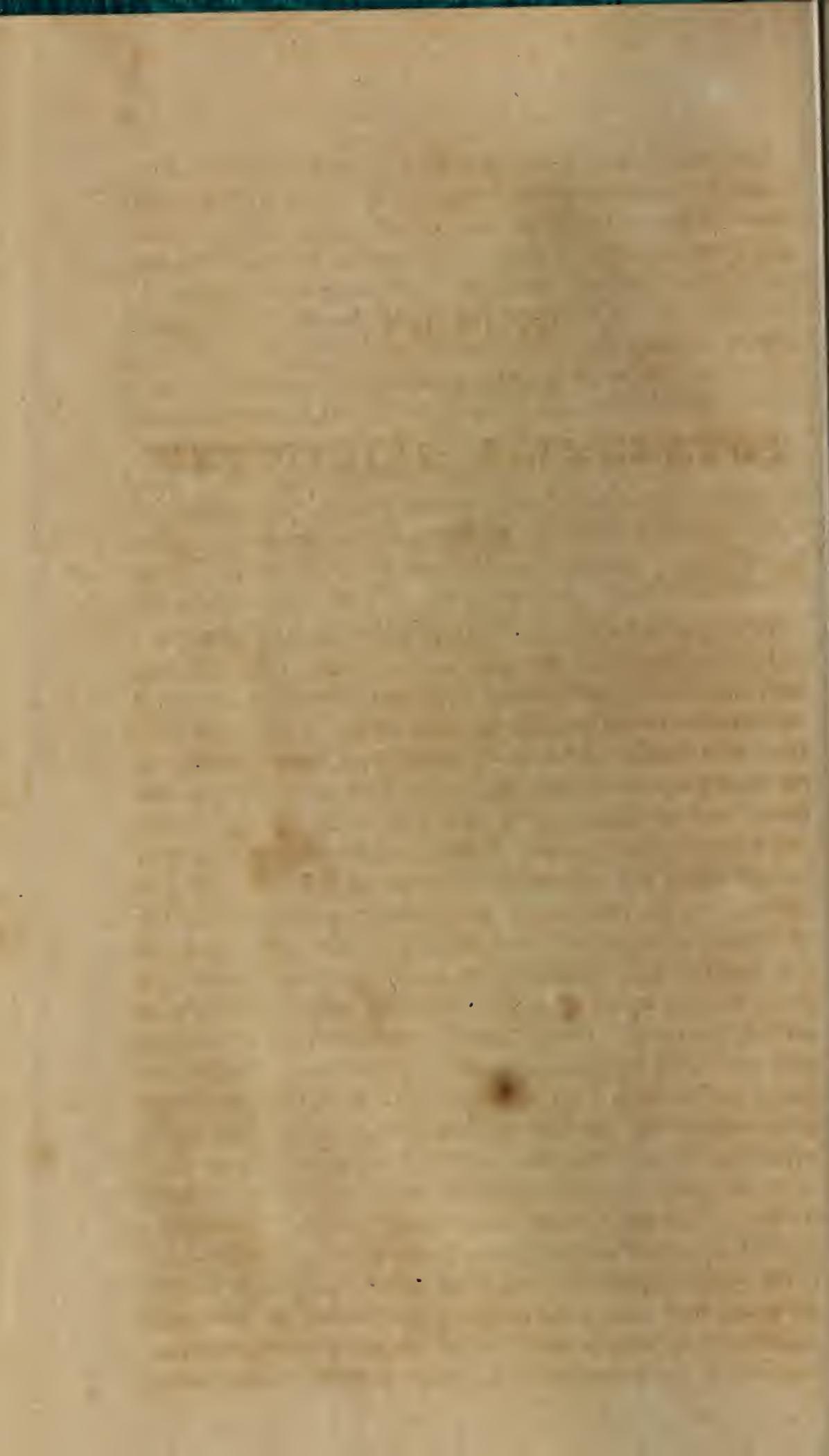
Whereas a representation has been made to this Board, that the agents of the school hope it may be still rendered useful to the cause of missions: Therefore

Resolved, That the Prudential Committee be authorized to permit, for the present, gentlemen in the vicinity to use the property connected with the establishment, for this purpose, if said Committee should consider the measure to be expedient.

The thanks of the Board were voted for the convenient accommodation afforded them, at the lecture-room, for their meeting;—to the choir of singers for their attendance and appropriate services, in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced by the members, during the session.

Resolved, That the next annual meeting of the Board be held in the city of New York, on the second Wednesday of October 1827, at 10 o'clock, A. M.

The meeting was closed with prayer by the Rev. Dr. PORTER.



REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT,

AT none of our previous meetings, have the reasons for mutual congratulation, or the excitements to united thanksgiving, been more numerous or more delightful. Whether we direct our attention to the manifest increase of divine light, in the regions of darkness, where our missions have been planted;—to the rapid progress of education, under the fostering care of this Board, and of numerous kindred institutions;—to the power, which truth is now exerting, wherever it is brought to bear upon the prejudices, the superstitions, and the idolatries of many generations;—to the remarkable exhibitions of mercy in the revivals of religion, especially in our colleges and schools, by which the past year has been greatly distinguished;—to the earnest thus given, that the supply of faithful ministers and missionaries shall not fail, and the proof thus furnished, that the Lord of missions, ever mindful of his promise, is operating, according to his established plan, by means and instruments provided in due season and proper order;—to the field for evangelical labor, opening and expanding, in many directions, as far as our vision can extend;—to the simultaneous movement of the great religious charities of the day, all informed by the same living principle, and advancing with equal and unfaltering step in the same upward course;—to the general conviction, which has taken possession of reflecting minds, that some great change in the intellectual and moral condition of our race is near;—to the increased facilities for concentrated and powerful action, afforded by the late happy union

of this Board with a sister institution;—or to the ‘earnest expectation of the heathen world,’ more apparent than at any former period, that the ‘creation’ is to be delivered from the burden of guilt and woe, under which it has ‘groaned and travailed in pain till now:’—in short, whether we look at the universal aspect of things, or at any one prominent and peculiar feature of the times in which we live, we are prompted to exclaim, Blessed are the eyes, which behold these animating scenes, and blessed are the hands, which are permitted to lay hold of these beneficent agencies.

Amid these cheering prospects, however, we are reminded, that our labors on earth will soon be brought to a close. One of our associates, who was greatly distinguished by his devotion to public objects, has lately been removed by death. No part of the character of our departed friend was more strongly marked, than that which was formed by the interest he felt in the progress of human improvement,—in the advance of truly enlarged and liberal views,—in the prevalence of evangelical principles,—and especially in the communication of divine truth to the heathen world. A very large portion of his active and laborious life was employed in originating and conducting religious and charitable institutions. Always present at the annual meetings of this Board, during a period of fifteen years,—a member of the Prudential Committee for six years in succession,—and ever feeling a lively concern in the missions, and the various operations connected with them, he was prepared to sympathize with his younger brethren in the field of labor, and to rejoice in their success. So habitually was his mind occupied with these things, and so easily and naturally did it recur to them from other cares and duties, as to leave a strong impression, that his happiness was identified with the prosperity of Zion. As strength failed, and eternity drew near, a composed and quiet spirit, a steadfast faith, and a peaceful end were graciously afforded.

It is a pleasing thought, that when the happy results of present exertions shall be apparent, the name of MORSE will often be recalled to the memory, as of an early and conspicuous laborer in prosecuting those benevolent designs, which will be the glory of this age, and to which the eyes of posterity will be directed with grateful affection.

For reasons assigned in the last Report, the account of the proceedings now described will be compressed within as narrow limits, as shall be consistent with a fair and intelligible continuation of the history of each mission, and of the designs and operations of the Board generally.

MISSION AT BOMBAY.

Our Heavenly Father has again seen fit to try the faith and patience of his servants here, by sickness in their families, the loss of children, and a diminution of their small remaining band.

In the summer of last year, the two little sons of Mr. Hall, his only surviving children, being much out of health, a skilful physician gave it as his opinion, that there was no hope of prolonging the life of the eldest, then four years of age, except by a voyage and a change of climate. A Salem vessel arriving in port, the opportunity was deemed so favorable, that Mrs. Hall and her two children embarked for America, with the hope that the health of the children might be restored, and the desire that they might be left in this country for their education. The effect of the early part of the voyage was encouraging; but, toward the close of it, the child, whose restoration had been the principal object, was removed by a sudden fever. The afflicted mother and her surviving child arrived in November, after a short passage, having experienced much kindness from Capt. Millet, with whom she sailed, and to whom the Committee feel under particular obligations.

Mrs. Hall desires to return to the scene of her labors, whenever a favorable opportunity may be presented; and it is hoped she may sail, with missionaries intended for that field, in the course of a few weeks.

The Committee must here mention a painful bereavement, which the mission has suffered in the death of Mr. Frost. After an illness of several months, from which he had partially recovered, and when he was beginning to resume his labors, he was seized with a bleeding of the lungs, which was followed by a rapid consumption. Being fully aware of his approaching dissolution, he was enabled to exhort his brethren in a most interesting manner; and, while he expressed a strong attachment to

the work in which he had been engaged, he had faith to leave it cheerfully in the hands of God. Thus, in less than a year and a half from the time of his arrival on heathen ground, and before he was able to discharge all the duties of a missionary, he was summoned away from his cares and labors. His death took place on the 18th of October.

Since this event, the individuals belonging to the American mission, in the native town of Bombay, are

The Rev. Gordon Hall, *Missionary*.

Mrs. Hall, (now in America.)

Mr. James Garrett, *Printer and Teacher*.

Mrs. Garrett.

Mrs. Nichols.

Mrs. Frost.

Though particular details of missionary labor are not given, (probably because they are so much in the ordinary course of service,) yet there is reason to think that Mr. Hall has preached the Gospel to the heathen, without any abatement of earnestness and zeal. He has even felt it his duty to deliberate, whether he ought not to suspend his attention to the translation of the Scriptures, that he may preach Christ crucified more constantly and extensively. In a letter to a clerical friend in this country, dated Jan. 8, 1826, he says: "That the truth of God is affecting the minds of the people to a considerable extent, I think there can be no doubt; and I trust that, by and by, righteousness and salvation will spring up, amidst this widely prevailing sin and death. I never felt more encouragement in my work. Do all you can to stir up your church to pray, that God's precious truth may triumph here. All things, unless it be our own sluggish unbelieving hearts, seem ready for an abundant harvest."

No communications to the Corresponding Secretary, of a later date than October, have been received. But a letter from Calcutta mentions the interesting fact, that a native, who had been a Roman Catholic, was admitted to the mission church of Bombay; and it was hoped that a work of grace had commenced in the hearts of some others. Three natives, two of whom were brahmins, visited Bombay early in November, at the instance of the Rev. Mr. Taylor, a missionary at Belgaum, nearly east of Goa. They desired publicly to renounce the religion of their

fathers, and to receive Christian baptism; and the object of their journey was to obtain the advice of the American missionaries, in regard to their being proper subjects of baptism. Their profession of faith in Christ was highly satisfactory; and they were baptized in the mission chapel, on the first Sabbath in November. There is great reason to hope, that these events are the commencement of a new era, at this populous station; and that the hearts of the missionaries will be warmed and animated, as numerous transactions of the same kind shall be witnessed hereafter.

The Report of last year brought down an account of the operations of the *Mission Press* to the close of 1823. From a document since received it appears, that during the succeeding year, the following books were printed: viz.

Genesis, 135 pages 8vo.	copies, 3,000
Extra copies of the first 40 pages,	1,000
Astronomical and geographical tract, 64 pages, 8vo.	1,500
Small catechism, second edition, 16 pages, 8vo.	5,000
Acts of the Apostles, second edition, 88 pages, 8vo.	4,000
	14,500

The expense of these books was about \$1,350. Some small circulars for the mission, and Reports from several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history, (10,000 copies,) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The new Testament was printed in order, as far as Philipians, the small epistles having also been published.

A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long.

In March of last year a fact came to the knowledge of Mr. Hall, which illustrated the manner in which good might be done

by books, even after they seem to have been discarded or neglected as of no value. A British officer found among some rubbish a copy of Mark and Luke, which had been distributed in the interior. He delivered them to a native, who lent them to the regimental pundit, then lying ill of a fever. Some time afterwards, it was ascertained, that the perusal of these portions of divine revelation convinced the man of the delusions in which he lived, compelled him to renounce the worship of his heathen deities, and led him to embrace the religion of Christ. "Our hopes," adds Mr. Hall, "are often revived by reflecting, that we have distributed more than 100,000 Christian books." The Committee would add, that as it is known that many of these books were received with great eagerness, they may have been read with great seriousness and attention. Many others, though not producing a decisive and permanent effect, may have tended to weaken the bands of superstition, or have given another jar to the almost crumbling walls of ancient idolatry.

It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the lists of the teachers 1,750. Of these pupils, 75 were girls, and 133 were Jewish children. During the preceding year, 1,000 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good school education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons.

The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of public opinion.

Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more laborers can be furnished.

Michael Sargon, the converted Jew, visited Bombay in the early part of last year, to ascertain what could be done for the education of Jewish children there. He conferred with the missionaries respecting the matter; but no measures appear to have been taken in consequence of his visit. He is in the employment of the Madras Auxiliary Jews' Society.

A Society has been formed at Bombay, under the auspices of the Governor and other distinguished individuals, denominated the Bombay Native School Book and School Society, the object of which is to promote the education of Hindoo children, by furnishing the best school-books, and patronizing schools. Large premiums are offered for the best books of different kinds; and measures are taken to bring the best talents into operation. Through the kindness of this Society, and the favor of Government, the American missionaries have received a partial supply of a valuable Mahratta school-book, for which they express a grateful acknowledgment.

A boarding school for the children of Europeans, the avails of which are applied to the support of the mission, was commenced on the 1st of January 1825. Mr. Frost was the principal and Mr. Garrett the instructor. The income of this establishment was sufficient at first to support one family; and, if other laborers could be sent, so that the missionaries now on the spot need not be taken from their more appropriate spheres of action, it might contribute essentially to the resources of the mission, and hasten the progress of truth. It was not the intention of Mr. Frost to lose sight of the great work of preaching, by taking a part in the subordinate work of education. On the contrary, while he was learning the language of the country, he considered his having children under his superintendence, as affording favorable opportunities of communicating an early knowledge of the Gospel to those, who may hereafter have the power of greatly promoting its success among their countrymen. It is to be feared, that his death has obliged his brethren to suspend this undertaking, till they are aided from America.

The visitations of Divine Providence in the various sicknesses and bereavements, which the different families experienced, may

also have made it necessary to dismiss a part of the children, who were maintained and taught by the mission, and some of whom had received names, at the instance of benefactors in this country.

There is more and more evidence annually, that the effects of the school system is felt on this side of India; and we may confidently expect, that the great results, which have lately been witnessed at Madras and the neighborhood, and in Bengal, will before long be apparent at Bombay.

In November 1824, Mr. Hall took a journey of a few days into the interior east of Bombay, ascending the ridges of hills, or mountains, which are called *the Ghauts*. He had special reference to ascertaining whether this hilly tract would offer, as had been represented, a healthful resort, for change of air, and relief to the constitution in a debilitating climate. There was reason to think, that, in many cases, a removal hither would be preferable to a voyage. The population is sparse; yet Mr. Hall addressed the inhabitants in many instances, with reference to their character as sinners, and the deliverance which the Gospel offers. They were ready to hear, and received tracts with pleasure. It was peculiarly gratifying to find, that the books issued by the missionaries were well understood by the people in this secluded spot.

On finding a temple used as a lodging place for European travellers, Mr. Hall takes occasion to mention "the very extensive profanation, which the Hindoo temples and rites must have sustained from the overbearing hand of the conqueror." This will doubtless prove to have been one of the causes which have had some influence in preparing for the overthrow of idolatry. Among the facts, which indicate the same general tendency, it appears that children in the schools now sing Christian hymns, without exciting in their parents any of those superstitious fears, which were common when the operations of the mission first attracted notice.

The missionaries have very judiciously entered upon the practice of printing a brief report of the state of the mission annually, not only for the information of their patrons and friends at Bombay, but to save themselves the trouble of repeating the same things in the letters, which they write to missionaries at different and remote stations.

They have also formed a compact, between themselves and such of the stated worshippers at the mission chapel as choose to sign it, by which the worshipper engages to become a member of the congregation, at the time of subscribing,—to attend public worship on the Sabbath,—to regard the missionaries as his spiritual guides,—to submit to their admonitions, reproofs, warnings, and counsels,—and to discharge kind offices to other members of the congregation as the dictates of humanity, and the injunctions of the Scriptures require. The missionaries engage, that they will teach the congregation the whole Gospel of our blessed Saviour, as far as God shall enable them;—that, as servants of Christ, they will minister to the congregation in seasons of affliction;—that they will attend marriages and funerals without fee or reward; and that they will regard the members of the congregation with affection, and seek their temporal and eternal welfare. This measure deserves the serious consideration of all missionaries in similar circumstances. Its tendency seems desirable, as affording a permanency to religious institutions, and as making the members of the congregation feel that responsibility to each other, which must lie at the bottom of all hearty co-operation.

STATION OF MAHIM.

Rev. Allen Graves, *Missionary*.

Mrs. Graves.

No particular account of this station has been received within the year past. It is known generally, that Mr. Graves is diligently and laboriously occupied in the various duties of his calling, and especially in preaching the Gospel.

It appears from a private journal of Mrs. Graves, that several promising children are taken care of, in the family, and that two boys are studying Greek, with a view to their usefulness in connexion with the mission. One of them, who has received the name of Jonas Coe, can read English well, and very readily translate it into Mahratta. On reading over almost any chapter of the Old or New Testament, he can relate the substance of it.

The brahmin, whom Mr. Graves employed as a teacher, very freely said, that the people generally entertain an opinion that the Christian religion will prevail, and swallow up all other religions. They perfectly understand the object in view, when

schools are established; and acknowledge the effect to be the undermining of the Hindoo system.

Soon after the death of Mr. Nichols, it was thought best that his widow should remove to Bombay, where she aids the mission by attending to such duties, as fall within her sphere of action. Of course, Tannah is not now numbered among missionary stations.

The missionaries visit the interior without impediment; and would find many inducements to spend a considerable part of their time in tours for preaching and distributing tracts, if they could leave the seat of their operations without injury. This they cannot do, while their number remains so small, and so disproportionate to the demands for labor.

With the design of promoting harmony and mutual confidence, the missionaries at Bombay have proposed to their brethren in Ceylon the adoption of a common symbol of faith, and have selected the Westminster Confession, as expressing, with a few modifications, which they have specified, their own views of scriptural truth.

In a joint letter of the missionaries, written about a year ago, they draw the following lively and forcible comparison, between the mission, as it was ten years before, and its condition at the date of the letter:

“Then there was no school to catechise; no school-room, in which to give lectures on the theme of salvation; no chapel to preach in from morning to night; no portions of God’s word to circulate; no Christian tracts to distribute. Now we see a house built for God, and hear his word daily sounded in it. There are thirty-five school-rooms to be used, had we the laborers, as so many meeting-houses; thirty-five schools, containing 2,000 children, calling for evangelical instruction; and five times as many districts, calling for additional schools. There are the means, had we more help, of printing and distributing annually 100,000 tracts, and portions of the Bible; and half a million of souls, to whom we might have familiar access for preaching the Gospel, while the field for pushing onward all these operations is opening wider and wider before us every day. Things being thus, is it extravagant to say, that a missionary here now, with so many facilities for action, can, in the same period, employ five or ten times as many of the appointed means of salvation among these natives, as could

possibly have been used by a missionary arriving here ten years ago? and, of course, is not the weight of argument for sending more, many more, hither now, in the same proportion greater, than that in favor of sending any here at first?"

The prospect of a great and speedy effect, from the personal labors of a missionary, is, indeed, immensely greater now than it was at the first establishment of the mission; and this affords an irresistible argument to candidates for missionary employment, who want an ample field already whitening to the harvest, and to the patrons of missions, who rejoice in the opportunity of bringing one nation and tribe after another within the sound of the Gospel. Let it be remembered, that, as the first missionaries have been the instruments of preparing this enlarged sphere of operations, so their coadjutors, who shall now be sent to their encouragement, will have a share in opening a still more extensive field for succeeding laborers. It is this progressive character of the missionary work, which should comfort the friends of God, in the incipient stages, when no results are seen, except by the eye of faith; and which should enable them to contemplate the salvation of unnumbered millions, down the lapse of ages, as the almost certain effect of every mission, established and sustained in a populous heathen country.

The Committee are distressed that they have not yet been able to send help to these bereaved and suffering brethren. But, since the embarkation of Mr. Frost, no missionary has offered his services, who could have been sent to that field.

The Rev. Cyrus Stone and the Rev. Jeremiah Stow, who were alluded to in the last Report, p. 98, as then finishing their theological course at Andover, were soon after accepted by the Committee as missionaries. Both attended medical lectures at Dartmouth college, after which Mr. Stow travelled and preached as an agent of the New Hampshire Bible Society; and Mr. Stone attended a second course of medical lectures in Boston. Both were ordained to the great work, which they had chosen, and for which they were deemed qualified, at Springfield, Mass. on the 10th of May last. Since that time, Mr. Stow has felt compelled to relinquish the long cherished design of preaching Christ to the heathen in Asia. His health has failed under such circumstances, as would render it inexpedient for him to contemplate a residence in a tropical climate. The Committee hope to supply

his place, and to see this first mission of the Board invigorated anew, and extending its beneficent influence far into the populous regions of the neighboring continent.

A few days since, and after this part of the Report was completed, the sad intelligence was received, that Mr. Hall, one of the first missionaries accepted by the Board,—one of the two by whom the first mission was established in the face of powerful opposition,—and the only early member of that mission remaining on the field, was removed from the scene of his earthly labors.

He had just completed the revision of the New Testament, (it being the habit of the missionaries to revise separately and together, what each had translated,) and took the opportunity to travel on the continent in order to preach the Gospel. The cholera was prevailing, both at Bombay, and in the interior; and, on the 20th of March, this devoted missionary was seized with that terrible disease, which proved fatal in eight or nine hours. It appeared, by the report of two youths who accompanied him, that he was composed in his mind, and that he several times prayed, and ascribed glory to God. We trust his prayers were heard; and that his soul, disenthralled from sin, now unites with the redeemed in higher ascriptions of praise to Him that sitteth upon the throne, and to the Lamb.

Mr. Hall was a man of great force of mind, decision of character, singleness of purpose, and devotedness to his chosen and beloved employment. He could emphatically say, *Wo is me, if I preach not the Gospel to the heathen.* One of the last efforts of his powerful mind was an appeal to American Christians, in behalf of the 12,000,000 of people, who speak the Mahratta language, on whom the Bombay mission might be brought to bear, if it were supported with all that liberality and energy, which the nature of the case demands. Nearly the whole of this document will appear in the *Missionary Herald* for October.

MISSION IN CEYLON.

The happy effects of the revival of religion, with which this mission was favored in the beginning of the year 1824, were very manifest down to the last dates; viz. February of the present year. Forty-one native converts were admitted to the church

on the 20th of January 1825; eight in the following July; and seven in the course of last January; making fifty-six in the whole. The number of native converts previously admitted is thirty-three, beside one of Dutch descent. The cases of church discipline have been few; and the character of the converts, generally, is in a high degree encouraging. Exposed as they are to numerous temptations from their idolatrous relatives, and young as they are in the school of Christ, they certainly are objects of great solicitude, and should be remembered in the intercessions of their brethren in more favored circumstances, who do not forget, that it was predicted of the kind and compassionate Shepherd, that 'he should carry the lambs in his bosom and gently lead the weaklings of the flock.'

STATION OF TILLIPALLY.

Commenced in 1816.

Nine miles N. by E. from Jaffnapatam.

Rev. Henry Woodward, *Missionary*.

Nicholas Permunder, *Native Preacher*.

M. Tumban, *Teacher of English*.

Jordan Lodge, *Native Assistant*.

Charles Hodge, *Native Superintendent of Schools*.

During the last year, a change was made in the system of Charity Boarding Schools, in consequence of which the boys at Panditeripo and Manepy were removed to Tillipally. This change has been mentioned in several communications; but the letter assigning the reasons for it, has not yet come to hand. Probably, one of these reasons was, that such an arrangement would leave some of the missionaries to the free prosecution of the work of preaching the Gospel, while the education of the youths, selected for that purpose, could be directed by the rest. There are now three boarding-schools, and not five as heretofore; to wit, the Central School at Batticotta, the preparatory school at Tillipally, and the school for girls, last year at Oodoo-ville, now at Manepy.

In February of the present year, a class of eighteen boys was formed in the Tillipally school, (comprising those, who had made the greatest proficiency, and exhibited the best talents,) with a

view to their removal to the higher school at Batticotta. On occasion of this removal, thirty boys were received into the Tillipally school, out of seventy applicants, who were examined for admission. At a previous examination, a few months before, there were 102 applicants. "How different this," say the missionaries, "from the time when, with all our persuasion, and even with the promise of rewards, we were unable to prevail upon a single child to live upon our premises." The number of boys, after the admission here referred to, was 120; all of whom were supposed to be highly capable of improvement, and fair candidates for advancement, at some future time, to the Central School, or Mission College.

This station, and the mission at large, suffered an afflicting bereavement in the death of Mrs. Woodward, which took place on the 24th of November last. She had been in feeble health for some time previously; and much concern had been felt, lest she should not recover; but her departure was more sudden than had been expected. She was well aware of her situation, and conversed freely respecting it. Several months before the closing scene, during an illness from which she partially recovered, her views of eternal things were very animating, and she had a desire to depart.

Here died, also, Samuel Judson, a youth who belonged to the boarding school, and who had been admitted to the church eight months before his death. Dr. Scudder says concerning him, that "he adorned his profession, and walked in one steady step the road, which leads to eternal life." He was the first member of the church, among the native converts, whom God saw fit to remove from communion with the saints on earth. He has since been followed by four others, one candidate for admission, and one serious inquirer, all in rapid succession.

STATION OF BATTICOTTA.

1817.

Seven miles N. W. of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary.*

Mrs. Meigs.

Rev. Daniel Poor, *Missionary, and Principal of the Central School.*

Mrs. Poor.

Gabriel Tissera, *Native Preacher, and Teacher in the Central School.*

Timothy Dwight, *Native Assistant Teacher in the Central School.*

Ebenezer Porter, *Native Assistant.*

In the last joint letter the missionaries say: "Our Central School was never more encouraging than at present. A few days since, a class of 18 boys from the Tillipally school entered. Most of them are young boys of superior talents. The number now in the school is *fifty-three*, of whom *twenty-two* are members of our church." The date of this letter is Feb. 21st of the present year. The list of teachers, as stated above, is taken from a document just received, though it was prepared Jan. 1, 1825. A subsequent notice would lead to the conclusion, that Samuel Worcester was also employed as a Native Assistant Teacher.

Some change has been made in the classes, and in the order and manner of teaching; but the general course of instruction is the same, as that which was described in the last Report. Pupils had been dismissed from the seminary for various causes; and several of them were in the service of the mission as teachers and superintendents of schools. One was employed by the Wesleyan missionaries.

As Mr. Winslow was about to visit continental India for the benefit of Mrs. Winslow's health, it was thought by himself and his brethren, that he would do well to present the subject of the Mission College to the consideration of the friends of learning and religion at Madras and Calcutta, in the hope of obtaining patronage. During his stay in the latter city, he had opportunities of accomplishing this design. From the Hon. J. H. Harington, a member of the Supreme Council, Sir Charles Grey, Chief Justice, and other distinguished individuals, he received a decided expression of their approbation of the plan, accompanied by pecuniary donations. The Bishop of Calcutta cheerfully gave a recommendation of the object, and declared his intention of bestowing upon it some part of the income, or perquisites, which he might hereafter derive from Ceylon. He repeatedly expressed a very favorable opinion of the American missionaries in Ceylon, and was highly gratified at their success. A few months afterwards, this kind and benevolent prelate, who from his station and

his character seemed likely to exert a most benign influence on the whole of British India, was suddenly removed by death from his evangelical labors, and all his plans of usefulness. He bore a decided testimony, from his own observation, to the efficacy of missionary exertions, and was a liberal supporter of the great public charities of the day. Notwithstanding the numerous calls for local objects, and the pressing claims of Bengal upon the Europeans resident at Calcutta, Mr. Winslow collected more than \$1,700 there, toward the foundation of the infant seminary, beside obtaining the sanction of several persons, who may be justly ranked among the most able and intelligent men of the eastern world. In the list of subscribers, beside the names already mentioned, are those of judges, eminent merchants, and missionaries of different denominations.* There had previously been received in Ceylon, from Sir Hardinge Gifford, Chief Justice, Sir Richard Ottley, Associate Judge, the Archdeacon of Colombo, and other gentlemen, subscriptions amounting to about \$800, and from gentlemen at Madras about \$300. This patronage from gentlemen of distinction, in different parts of India, is peculiarly valuable, as it speaks a language which cannot be misunderstood, not only in regard to the importance of the missionary cause, but in regard to the character of our brethren in that field, and the wisdom of their plans.

The missionaries are confirmed in the high opinion, which they originally entertained, of the advantages to be confidently anticipated from such a seminary, as they had proposed. The experience of every year harmonizes with that of preceding years, and with deductions from what was previously known. It may, therefore, be taken as a safe rule in the management of missions, that schools of a more elevated character, in which native youths can receive a liberal education, are to be established, as soon as practicable, by evangelical laborers in every populous heathen country.

That the Central School at Batticotta is now accomplishing much, and that its usefulness may be gradually and greatly increased, seems placed beyond a doubt. But there are difficulties in the way of its taking the name of a college, and of its possessing a competent number of professors and teachers, which the

* See Appendix A.

Committee are under the necessity of stating. In the course of the last month it was ascertained, that the British government would not permit any increase of the number of American missionaries in Ceylon. Consequently, all the instruction there given must be communicated by those, who are on the spot, and by others raised up for the purpose through their instrumentality, until the decision of the government on this subject shall have been revoked, or modified. As true liberality among governments and people is advancing, a favorable change may be considered as quite probable. The residence of the missionaries now laboring there is officially confirmed, and their character is treated with respect and mentioned with commendation. The reasons assigned for not admitting other missionaries and teachers from this country, and for not sanctioning the establishment of a college, are briefly these: viz. That the British public will supply teachers for the inhabitants of Ceylon; and that, if a higher seminary is instituted, it should be under the direction of instructors from Great Britain. In this connexion it should be added, that a college has been proposed by the colonial authorities, and is now under the consideration of the government at home.

The Committee would not here enter upon an argument on this subject. It is proper, however, to observe, that in Ceylon and in continental India, there are millions of our fellow creatures, who will never hear the Gospel, merely because the number of preachers is so small; and many other millions, who will not hear its glad sound for years to come. Our Saviour sent forth his Apostles to preach the Gospel to the whole human family, without any reference to the permission of governments. Wherever man was in need of salvation, there the terms of salvation were to be proclaimed. While preachers were not to intermeddle with political institutions as such, the right of either government or people to interdict the entrance or progress of divine truth is by no means recognized. It is true, indeed, that the heralds of the cross must sometimes yield to necessity; and, in the selection of fields of labor, they may lawfully choose with reference to existing impediments; but neither they, nor the directors of missions, must concede the right of preaching Christ to all, who stand in need of pardon through his blood.

Some donations have been made to the contemplated Mission College in Ceylon, by liberal individuals, in different parts of this

country. The amount already received, and a much larger amount, may advantageously be applied to the Central School in its present state, and in prospect of the improvements of which it is plainly susceptible; and the Committee cannot doubt, that such an application will give general satisfaction to those who have patronized the object. But if, in any instance, this should not be the case, monies now in the hands of the Treasurer for this purpose will be held a reasonable time, subject to the disposal of the contributors respectively; and, where no directions shall have been given, the whole will be applied in conformity to the original design; that is, for the more thorough education of the most promising young men now or hereafter at the Central School.

STATION OF OODOOVILLE.

1820.

Five miles and a half N. of Jaffnapatam.

Rev. Miron Winslow, *Missionary*.

Mrs. Winslow.

Aaseervaatham, *Native Assistant*.

Solomon, *Native Superintendent of Schools*.

It has been mentioned, that Mr. Winslow took a voyage with his wife for the recovery of her health. They left their station on the 8th of October; reached Madras in five days; spent about three weeks there, experiencing the kind hospitality of the Wesleyan missionaries, and the grateful society of other missionaries; arrived at Calcutta Nov. 27th; resided there nearly three months; reached Madras, on their return, the first of April; and wrote from that place a few days afterwards. The health of Mrs. Winslow was greatly improved by the cool air of Calcutta, which was enjoyed during a part of the winter months. She and her husband were afflicted by the death of a child left in the family of Mr. Spaulding during their absence. Mr. Winslow became extensively acquainted with the various evangelical exertions at Calcutta, and its neighborhood. Through the favor of God, so remarkably bestowed on the Ceylon mission, he was

able to contribute his share of missionary experience, and to encourage his fellow-laborers of different denominations.

The central-school for girls, established here the year before, was removed to Manepy, in consequence of Mr. Winslow's absence. The number of pupils last year was 31, of whom about one third are members of the church, and another third seriously attentive to the concerns of their souls. The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended, for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labor in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity.

STATION OF PANDITERIPO.

1820.

Ten miles N. N. W. of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary.*

Mrs. Scudder.

Ponumbalum,

Sandery Sagery,

Samuel Willis, *Native Assistant.*} *Native Teachers of English.*

The teachers here mentioned were attached to the Boarding School of this station, in the beginning of last year; but as the school has been removed to Tillipally, doubtless the teachers went with the pupils. From several notices in Dr. Scudder's journal, it would seem that Willis affords much assistance, and promises to be a very useful man, and will probably be a preacher of the Gospel. At the commencement of the present year, Dr. Scudder had taken two other youths, Timothy W. Coe, and

Martin Tullar, as assistants in his work; but their particular sphere of duty was not mentioned.

That terrible disease, the *cholera*, prevailed greatly around this station. More than 200 persons died in one village. It was remarkable, however, that few children of the mission schools were of the number. Dr. Scudder was not able to find that more than eight had been cut off, though the schools had contained nearly 300, including the pupils of the boarding school. In the height of the epidemic, it was necessary to suspend all the schools but two, as the children generally did not attend.

Dr. Scudder's health being much impaired, he resorted for a while in the autumn to Point Pedro, to try the effect of the sea-breeze. While absent there, the death of Mrs. Woodward took place, and there were several other instances of mortality. Few comforts are so much desired by missionaries, as to possess among them a skilful physician; and few missions have been so much favored, in this respect, as the mission in Ceylon. Yet, in the season of the greatest need, every temporal provision, and every reliance on an arm of flesh, may suddenly fail.

Dr. Scudder has preached the Gospel abundantly, though he has taken but one tour from his station. As an indication of the progress of Christian institutions, there have been, at this place, two marriages between young persons, all of whom had been educated in the boarding school; and six baptisms of children offered by their parents, members of the church residing here.

STATION OF MANEPY.

1821.

Five miles N. N. W. of Jaffnapatam.

Rev. Levi Spaulding, *Missionary*.

Mrs. Spaulding.

Veerasingum, *Superintendent of Schools*.

The central school for girls was removed hither to enjoy the benefit of Mr. Spaulding's superintendence, during the absence of Mr. Winslow; but whether it is to remain here, or to be removed back to Oodooville, has not been stated.

After adverting to the revival of religion, Mr. Spaulding says: "It has been a very happy year to me; such a year as I never

expected to see among the heathen, when I gave myself to the missionary cause. I might speak of many blessings, which I have received at the hand of my Saviour, more than I then dared to ask for; but I must say, that the privilege of seeing the glory of the Lord pass before me in a heathen land, has *filled me with comfort, and made me exceeding joyful in all my tribulations.*" Mr. Spaulding speaks, in another place, of the exemplary conduct of the communicants.

STATION OF KAITIS.

1824.

Fifteen miles N. N. W. of Jaffnapatam.

Philip,	}	<i>Catechists.</i>
Daniel G. Gautier,		

This place is the residence of two zealous and faithful native brethren, who visit the neighboring villages, and take the charge of two small schools. It is in the nature of a little evangelical colony, sent forth from the larger Christian community.

VARIOUS NOTICES.

Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, on the 25th of April, 1825. She was an excellent woman, and left the best reputation, as a helper in the missionary work. The two children of Mr. Richards are now deprived of both parents. The oldest, a fine boy nine years of age, has recently arrived in this country, and is received into the family of his paternal grandfather.

During the progress of the revival at the missionary stations, there was unusual attention to religion, in the town of Jaffna, among the descendants of the Portuguese and Dutch. Extraordinary efforts were made by the Wesleyan missionaries at that place, with whom the American missionaries are closely joined in affection, as well as with the missionaries of the Church Missionary Society. So far as the Committee have the means of judging, it would seem that all the missionaries in Ceylon, though belonging to four denominations of Christians, pursue substantially the same course of labor, and preach the same doc-

trines of salvation, in nearly the same manner, and with the same spirit of union and peace.

The mission press at Nellore had commenced the publication of tracts; and about a year ago it was in contemplation to print a monthly paper in the Tamul language. It is obvious, that an immense field is yet to be entered here for the operations of the press, in furnishing school-books, periodical papers suited to the wants and the genius of the people, portions of Scripture, and ultimately an adequate supply of Bibles.

The school-system of this mission is very interesting and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2,414 boys and 255 girls on the lists of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys and 31 girls; making the whole number of children under Christian instruction no less than 2,824. On account of the prevalence of the cholera a part of the schools were afterwards suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favorable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission.

Sir Richard Ottley, one of the judges of the highest court in the island, having repeatedly visited the missionary stations, and seen the effects of the revival of religion there, continues to bear most decided testimony to the benefits, which have already resulted from evangelical operations in that field. The missionaries say, that, when they look upon individual cases, and upon the change in the circumstances of their mission, the whole truth is by no means told. Indeed, they purposely keep back many things, lest their friends at home should form too high expectations, or make too sanguine conclusions.

MISSION AMONG THE CHEROKEES.

The additional laborers, mentioned in the last Report, p. 44, as on their way to the field of their employment, arrived there in due season, and entered upon their several duties. Mr. Luke Fernal, a blacksmith, offered his services on missionary principles, and was sent to supply the place of Mr. Dean, who had left the mission, in consequence of the ill health of his wife.

The journey from the Cherokee country to New England had so favorable an effect upon Mrs. Dean's health, that her recovery at one time seemed probable; but, in the course of the winter, her pulmonary complaint became evidently incurable, and she sunk under it, on the 21st of May. She was a woman of uncommon excellence, and has left behind her few possessed of greater self-denial, patience, and devotedness.

After the death of his wife, Mr. Dean submitted the question, Whether he should return to the field of his former labor, or be released from the service of the Board? entirely to the decision of the Committee. As it was extremely doubtful whether his health would allow him to resume his appropriate work, the Committee judged it best, that he should retire from missionary service, and commended him to the confidence of his Christian brethren.

STATION OF BRAINERD.

1817.

One mile N. of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river: consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, Georgia, near the road, which runs in a N. W. direction from that city to Nashville.

As various portions of Indian territory are often spoken of, as lying within certain states of the Union, it is proper to say here, that the conventional limits of different states, whether fixed by the states themselves, or by congress, do not affect the Indian titles to the territories in question. It has always been admitted by our national authorities, as it must be by every candid man, that the tribes of Indians in North America have a perfect right

to the soil of their ancestors, now in their own occupancy, unless they or their fathers have voluntarily relinquished that right for a good consideration. When we speak, therefore, of Indian territory, as lying in the state of Tennessee, or the state of Georgia, it is not intended that the Indians there residing are subject to the laws of the whites; or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way, in which this inheritance can be alienated, is by treaties fairly and honorably made, and with the full assent of the present owners.

So far as the Indian title is rightfully extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten.

The following persons are now stationed at Brainerd; viz.

Rev. Samuel A. Worcester, *Missionary*.

Mrs. Worcester.

Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns*.

Mrs. Elsworth.

Mr. John Vail, *Farmer*.

Mrs. Vail.

Mr. Ainsworth E. Blunt, *Farmer and Mechanic*.

Mrs. Blunt.

Miss Sophia Sawyer, *Teacher*.

Mr. Luke Fernal, *Mechanic*.

Mrs. Fernal.

Mr. Worcester preaches here, and at other places, either with an interpreter, or in English, as occasion requires; but one principal part of his employment is the acquisition of the Cherokee language, with a view to translating the Scriptures, the preparation of school-books, and ultimately preaching to the natives in their own tongue. These pursuits offer a promising field of usefulness.

The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind.

Another fact, which will be apparent in the following statement, proves the same thing, though in a different manner.

It has always been extremely difficult to induce Indian children, especially those of unmixed origin, to speak the English language. They are deterred by a modesty, or bashfulness, which operates upon all men in similar circumstances; and they are prevented from acquiring the requisite practice, by an almost unconquerable propensity to speak to their schoolmates, and their countrymen, in their mother tongue. While they do this habitually, it is impossible to give them a proper knowledge of English. They may learn to read in the Bible; but they will have very obscure apprehensions of its meaning. It is a great desideratum, therefore, to change their colloquial habits in this respect, and to induce them to substitute our language for theirs, in their ordinary intercourse. This Mr. Elsworth has accomplished by the simple expedient of giving tickets of small value to those who entirely abstain from speaking in Cherokee to their schoolmates, and by expunging the credit marks of the day from against the names of those, who transgress in this particular. Necessity, as well as propriety, requires, that they should be permitted to use their native language in conversing with occasional visitors, who do not understand English. At the close of the school every day, each boy is called to say, whether he has missed in reading, spelling, or answering questions, during that day, and whether he has spoken in Cherokee. The close of the visit, above referred to, was on Monday afternoon; and a question answered by each was, Whether he had spoken in Cherokee, since the school was dismissed on Saturday at noon? Out of twen-

ty-five boys, to whom this question was proposed, twenty-one answered promptly, that they had not. The other four as promptly confessed that they had; and each mentioned the boy to whom he had spoken. Mr. Elsworth supposed their answers to be usually correct; for all the boys were guards against deception, whether intentional or not. So far as the distribution of rewards excited emulation, it was always the interest of those, who observed the requisition, to expose their fellows who disregarded it.

The spiritual concerns of this station have suffered, during some past years, for the want of evangelical labor. The church has been diminished by death, by removals, and by defection; especially by the apostasy of one of the young men, who were educated at Cornwall. An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grand children in the school soon after its commencement, and who had evinced the power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catharine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruits of this mission.

Mr. Fernal has entered upon his labors with great alacrity, encouraged by the fact, that the blacksmith's shop has greatly aided the people of the neighborhood in their prosecution of husbandry. For a year or two after the mission was established at Brainerd, not a bushel of corn could be purchased of the natives around, whereas now many hundreds of bushels are pressed upon the mission, in payment for implements of agriculture.

The education of females, more than any other means of human appointment, aids in the advancement of civilization. With a view to this object, the school of girls, taught by Miss Sawyer, is peculiarly important. The improvement of the pupils is noticeable, not only in their studies and their industry, but in that propriety of conduct, and delicacy of feeling, which Christian instruction alone can give.

STATION OF CARMEL.

1820.

In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahoochee river, (which is the S. E. boundary of the Cherokee country,) and 62 miles from Brainerd.

Rev. Daniel S. Butrick, *Missionary.*

Mr. Isaac Proctor, *Teacher.*

Mrs. Proctor.

Mr. Henry Parker, *Farmer.*

Mrs. Parker.

Mr. Josiah Hemingway, *Farmer.*

The residents at this station are entirely changed, within six months past.

The ill health of Mrs. Hall was such as to render her constantly exposed to anxieties, which could not be prevented, and which would take Mr. Hall from his proper employment. It seemed expedient, therefore, that he should retire with his family from the service of the Board. He has the consolation of reflecting, however, that God has seen fit to honor his labors, in a somewhat remarkable manner. The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety. The ordained missionaries have occasionally preached here; but the greatest attention to religion has existed, when Mr. Hall was alone, laboring as a schoolmaster and catechist.

Mr. Manwaring was quite young when he joined the mission, and seems not to have fully counted the cost. He became dissatisfied and unhappy, and, after laboring a year, withdrew from the mission.

Mr. Butrick resides at this place but a small part of the time, as he is much employed in visiting other stations, and in missionary labors at Cherokee villages.

The school consisted of about 25 pupils last autumn. During the winter and spring, it was interrupted by the ill health and removal of Mr. Hall and his family. Since Mr. Proctor's arrival, which was in the latter part of March, it has been attended with

very encouraging auspices, and now consists of 30 regular scholars, only three or four of whom board with the mission family. The rest live at home with their parents or friends.

The little farm, which is attached to the school, affords so much aid to the family, that the expense of the station to the Board will probably be very small.

STATION OF CREEKPATH.

1820.

In the chartered limits of Alabama, four miles south of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and forty miles E. S. E. from Huntsville.

Rev. William Potter, *Missionary*.

Mrs. Potter.

Mr. Fenner Bosworth, *Farmer*.

Mrs. Bosworth.

Miss Erminia Nash.

As it was necessary to supply a vacancy at Haweis, Dr. Butler and his family removed thither in April last. He had previously taught the school, which he left in a good state. Mr. Potter was compelled to take the charge of the school, till a teacher can be sent to relieve him.

There are several favorable indications here. One man, who formerly had considerable influence with his people, has been opposed to the whole plan of instruction and civilization from the beginning till lately. During the winter past he changed his opinion, and has since placed two of his children in the school.

One person has lately been added to the church, and the members are generally very exemplary. The people have regularly attended public worship during the last summer; and they seem anxious to receive spiritual instruction.

In the school are 20 children, who read in the Bible, and 14 who are studying geography.

STATION OF HIGHTOWER.

1823.

In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S. S. W. of Carmel.

Miss Elizabeth Proctor, *Teacher*.

On Mr. Hall's leaving Carmel, it was very important that his place should be immediately supplied; and the only practicable mode of supply was, that Mr. Proctor should remove thither. It is intended that a missionary shall be sent to Hightower, as soon as a suitable person shall offer. In the mean time, as Miss Proctor was well acquainted with the people, and they were gratified to have her teach the school, she consented to engage in that employment. She boards in the family of Mr. Thompson, a pious mechanic, who settled there from regard to the missionary cause, and with the formal permission of the people.

On the whole, the prospects of this station are improving; and, if a laborious and faithful preacher can be placed here, very favorable results may be confidently expected.

One of the members of the church is so much interested in giving his children a good education, that he makes special provision for boarding them himself, by forming a temporary family at the station, which is seven miles from his house. Thus he enables five of them to attend school constantly.

STATION OF WILLSTOWN.

1823.

In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river.

Rev. Ard Hoyt, *Missionary*.

Mrs. Hoyt.

Rev. William Chamberlain, *Missionary*.

Mrs. Chamberlain.

Mr. Sylvester Ellis, *Teacher*.

Mrs. Ellis.

John Huss, *Native Assistant*.

The influence of this station has been felt, in a great reformation of morals among the people, who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages, for the purpose of drinking, are unknown.

The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen

Cherokees, and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety.

The man, who is now employed part of the time as a native teacher, and who received the name of John Huss at his baptism, stands high as a consistent Christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the Gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbors. His zeal and public spirit, in the work of enlightening his people, are worthy of high commendation.

The school at this place, though small, is becoming more regular. Nine children board in the mission family. Mr. Ellis has been able to teach during the summer past.

The labors at this station are impeded by ill health, under which several members of the family have suffered much.

STATION OF HAWEIS.

1823.

Within the chartered limits of Georgia, about 50 miles S. of Brainerd.

Dr. Elizur Butler, *Physician and Catechist.*

Mrs. Butler.

The health of Mr. Elsworth having failed to such a degree, that he could not bear the confinement of a school, nor the active labor which is necessary on a farm, he seriously feared that he should become a burden to the mission. In this state of mind, he referred it entirely to the Committee to decide, whether he should remain and do all he should be able, or be released from the service. As there appeared much ground for his apprehensions, and a considerable probability that, from the greater variety of employment in the northern states, his health might

be much improved, if not entirely restored, it was thought expedient, that he should leave an employment to which he had devoted his life, and in which he had expended his property without expecting any return. Considering all the circumstances of the case;—that he had been employed four years in the mission, and was now returning to his former residence, with impaired health, and in destitute circumstances;—he wished the Committee to determine, whether it were not suitable, that he should receive a compensation for the property, which he had applied to the use of the mission, after such deductions and abatements were made, as the Committee should think reasonable? The subject was deliberately examined, and an equitable allowance was made, which Mr. Elsworth has declared to be satisfactory.

The removal took place in April, and Dr. Butler commenced his residence at Haweis immediately afterwards. The aspect of things is more encouraging here, than perhaps at almost any previous time.

On the first Sabbath of July, and the day preceding and the day following, a meeting was held for the purpose of organizing a church. Owing to some mistake about preparatory measures, the business was not accomplished. The meeting, however, was very interesting. The missionaries preached by interpreters. Huss, Mills, and others, made addresses, and offered prayers in their own language. One hundred and fifty adult Cherokees were present on the Sabbath; a large proportion of whom had probably never before enjoyed so good an opportunity to hear the Gospel.

STATION OF CANDY'S CREEK.

1824.

Within the chartered limits of Tennessee, 25 miles N. E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee.

Mr. William Holland, *Teacher*.

Mrs. Holland.

A religious attention, or a time of serious and anxious inquiry, was enjoyed by the people of this neighborhood during the last

year. In the autumn, a church was formed, and seven converted natives were admitted into it. Some of the cases were quite remarkable.

The school has already been the means of communicating divine truth to a very desirable extent. Twenty-four young persons, including a number of young men, who had received some previous instruction, read in the Testament. Several of them are hopefully pious, and others serious and inquiring. Mr. Holland has great encouragement to constant and persevering activity in the work to which he is called.

MISCELLANEOUS NOTICES.

Mr. David Steiner, one of the Cherokee young men, who were educated at Cornwall, has been employed the year past as an interpreter; and, in this character, has resided at different stations, and accompanied the missionaries in their preaching tours. Since the early part of June, he has been employed principally with Mr. Worcester, in furnishing all the aid in his power toward the acquisition and writing of the Cherokee language. This is found to be a very complicated and difficult task; but a task, which Mr. Worcester thinks capable of being accomplished, and well worthy of the necessary labor.

The knowledge of Guess's alphabet is still increasing. There are considerable numbers of adults, who have never learned the English letters, and probably never will learn them, who could immediately read the New Testament if it were written, or printed, in this character of their own. After a public meeting at Willstown, when the Corresponding Secretary was present on the 23rd of March last, Huss was seen reading to three Cherokee men, from a copy which he had made of a part of John's Gospel, as translated by Mr. David Brown. They were asked in succession, whether they could read themselves; and each answered in the affirmative. Indeed, the ability to read is not uncommon; and a curious indication of the knowledge of letters is found in the fact, that very often, in the wilderness, Cherokee characters are seen inscribed upon trees, in places whence the bark has been hewn away for that purpose.

Mr. Brown has visited his parents in the Arkansas country within the past year. He returned by the way of New Or-

leans, where he made addresses to large audiences. It is probable he will be employed in the service of the Board.

The progress of civilization evidently continues. Trial by jury has been commenced, and is conducted with great solemnity.

The national council has appropriated money for the establishment of a printing press, with English and Cherokee types, and for laying the foundation of a public school. Mr. Elias Boudinot visited the northern states last spring, having previously spent some time in Charleston, S. C. He applied for aid to these public objects, and received encouraging patronage, in several of our cities. The sums thus obtained will be abundantly sufficient to carry forward the printing department with spirit, as soon as the preparations can be made, and translations furnished.

The experience of another year enables the Committee to say, that the transforming efficacy of the Christian religion, both upon individuals and upon neighborhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruit. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large proportion of them yield to its pernicious influence.

MISSION AMONG THE CHOCTAWS.

No change has taken place, within the year past, in the number of laborers among this people, except that Dr. Pride and his family have retired from the mission, and removed to Pennsylvania. The reasons for this measure were similar to those, which have been stated in the case of Mr. Elsworth. The consent of the Committee was cheerfully given.

STATION OF ELLIOT.

1818.

Within the chartered limits of Mississippi, on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river.

Mr. John Smith, *Farmer, and Superintendent of Secular Concerns.*

Mrs. Smith.

Mr. Joel Wood, *Teacher.*

Mrs. Wood.

Mr. Zechariah Howes, *Farmer.*

Mrs. Howes.

The school has been continued as usual. The number of pupils has been about 20.

The religious instruction given in the neighborhood; on the Sabbath, and at other times, is received with more interest than in some preceding years.

At this station the farming business is conducted with great skill, and to the great advantage of the mission. Last year the natives suffered much by the drought, and many of them were brought to the borders of famine. But the corn of the missionaries, having been planted earlier, yielded an abundant crop. This enabled them to preserve from extreme suffering a considerable number of families, which was done by lending corn to be repaid the present autumn.

Mr. Howes and Miss Hutchinson were married last November.

Elliot is the only station, either among the Cherokees or Choctaws, which was not visited by the Corresponding Secretary in the course of his tour last spring. He had intended to visit this place also; but delays had been experienced, in consequence of violent rains, which rendered it impracticable, without too great a detention.

STATION OF MAYHEW.

1820.

Ninety miles E. of Elliot, and about 25 miles W. of the line, which separates Mississippi from Alabama, and near Ooktibbeha creek, one of the western branches of the Tombeckbee.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission.*

Mrs. Kingsbury.

Mr. Calvin Cushman, *Farmer.*

Mrs. Cushman.

Mr. William Hooper, *Teacher*.

Miss Anna Burnham, *Teacher*.

The schools at this station have been rapidly improving, for the last two years. The most forward boys and girls have acquired much useful information, which they have at command. Though the health of Miss Burnham is delicate, she has been able to pay unremitted attention to the school under her care, and feels abundantly rewarded for her labors in the progress of her pupils.

At an examination on the 11th and 12th of April, both schools appeared to great advantage. It is very rare indeed, that so accurate and minute a knowledge of geography is obtained in our academies and higher seminaries, as was displayed by several of the oldest boys in Mr. Hooper's school.*

The children read their native language with great fluency, as it is written by Mr. Byington, in the Choctaw Spelling Book, which was prepared for publication principally by him, and which has been used in most of the schools.

The secular affairs of this station are improved, and the expense is diminished; but the missionaries lament the want of those spiritual influences, without which all preparatory measures will come short of accomplishing the desired object.

STATION OF BETHEL.

1821.

On the Natchez road, about 60 miles S. W. of Mayhew, and nearly the same distance S. S. E. of Elliot.

Mr. Stephen B. Macomber, *Teacher*.

Mrs. Macomber.

Miss Philena Thatcher, *Teacher*.

Mr. Adin C. Gibbs, *Teacher*.

Mrs. Macomber has been in a low state of health during the past year, and several times has appeared near dying. The attention of Mr. Macomber has therefore been taken from the school, and his place has been supplied by Mr. Gibbs; who, it will be remembered, is himself one of the aborigines of our country. He received his education at Cornwall. The school is respectable.

* See Appendix B.

STATION OF EMMAUS.

1822.

Situated about 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country.

Mr. Moses Jewell, *Assistant Missionary.*

Mrs. Jewell.

Mr. David Gage, *Teacher.*

Mrs. Gage.

This school has suffered from having the children removed for insufficient reasons, owing to the caprice of the parents. There is a difficulty, too, in teaching the boys to speak English, as there is no good interpreter at the station. This difficulty is diminishing, however, and will be in a great measure prevented, when a sufficient number of school-books in the Choctaw language shall have been prepared. The use of such books will soon enable the teacher and the scholars to communicate their thoughts to each other on common subjects; and will thus greatly facilitate the imparting and the acquisition of knowledge.

SCHOOL AT MR. JUZON'S.

1823.

About 85 miles S. S. E. from Mayhew on the old Mobile road.

There was a vacation in the school, when the Corresponding Secretary passed this place in April last. No teacher could be procured, and there was an urgent necessity of some suitable young man being sent from the north. Whether Mr. Kingsbury has been able to obtain the services of some single man, from the neighboring white settlements, as was hoped, the committee are not able to state.

The school here is well worthy of patronage. It was gratifying to see what acquisitions had been made by several of the scholars, particularly with reference to religious truth.

STATION OF GOSHEN.

1824.

About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the military road.

Rev. Alfred Wright, *Missionary*.

Mrs. Wright.

Mr. Elijah Bardwell, *Teacher*.

Mrs. Bardwell.

Mr. Ebenezer Bliss, *Farmer*.

Miss Eliza Buer.

The school here, as in other places, has suffered from the instability of the people. They are perhaps more ignorant, and less capable of setting a proper value on education, than at most other places. Neither parents, nor children, know any thing about restraint; and for a slight cause, or without any cause at all, children, on whom much care and pains had been expended, are suddenly removed from the mission family. These things are discouraging to missionaries; but kindness and perseverance will at last prevail.

Mr. Wright continues to prosecute the study of the Choctaw language with strong hopes of making it the vehicle of evangelical instruction to many, who would never otherwise hear the Gospel. The knowledge he has already gained is of essential service to him, as a spiritual teacher of the natives.

As this station is near the white settlements, Mr. Wright is often urged to visit them, and preach to the people. His labors of this kind, and those of his brethren, are acceptable and useful.

STATION OF AI-IK-HUN-NUH.

1824.

Near the Natchez road, about 35 miles W. of Mayhew, and 60 E. S. E. of Elliot.

Rev. Cyrus Byington, *Missionary*.

Mr. David Wright, *Teacher*.

Mrs. Wright.

Mrs. Sarah C. Moseley.

In the course of last autumn, Mr. Wright went to Cincinnati, Ohio, for the purpose of getting a Choctaw spelling book printed, which Mr. Byington had been sometime preparing. After his return, this book was introduced into the school; and it was found that the children learned to read their own language with remarkable facility. The school consisted of 21 pupils, on the last of June. None of them board in the Mission family.

A Sabbath school is taught here, containing from 30 to 35 learners, including 17 adults. Seven adults have commenced reading the Choctaw translations; and more than 20 persons in this neighborhood, are able to read the Scriptures, so far as passages are presented to them, in their own tongue.

Mr. Byington preaches to the people here stately, and at other places occasionally, and converses familiarly with such as wish to inquire respecting religion. He is gratefully impressed with respect to the advantages, which he derives from holding intercourse with them in their native language. When addressed in this way, they are much more free in the communication of their feelings, than when obliged to speak through an interpreter.

Mr. Byington and Mr. Wright have it in charge to prepare school-books, and increase the number of translations, so as to furnish employment for the minds of the more inquisitive, and lead them forward in the course of improvement.

Mrs. Moseley has resided here only a part of the time; but has staid in other mission families, where circumstances rendered her services particularly desired.

Capt. David Folsom, well-known as an enlightened friend to the best interests of his people, has removed from this neighborhood; and his removal cannot be otherwise than a loss to the settlement. It is hoped, however, that the good influence, which he may exert in another sphere, will be extensively felt. This man has for many years been deeply intent on seeking the improvement of the Choctaws; and much will he rejoice, should the means now in operation produce the great moral renovation, which is so much needed.

STATION OF HACHAH.

1824.

About 50 miles N. W. of Goshen, and a mile E. of Pearl river.

Mr. Anson Gleason, *Teacher*.

This school has been much improved within the year past. The children discover uncommon interest and alacrity in their studies; especially since they have begun to read in their own language.

STATION ON THE BOKE-E-TUN-NUH.

1825.

A few miles from Emmaus.

Mr. Loring S. Williams, *Assistant Missionary*.

Mrs. Williams.

As Mr. Williams has ever greatly desired to acquire the Choctaw language, with a view to bring the knowledge of the Gospel home to the minds of the adult population, he has retired to a secluded spot, in the neighborhood of a small settlement of natives, where he may hope to be useful to a few individuals, while aiming at more extensive usefulness hereafter.

Mr. Dyer has the same object in view, and has spent his time lately at different stations, as opportunities of accomplishing his design are afforded.

The occupation of the buildings at Bethany has not been resumed by the mission. The boasting preacher, mentioned in the last report, by whose interference the establishment was broken up, found himself utterly unable to fulfil any of his promises, and was driven away by the exasperated people.

GENERAL NOTICES.

It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders.

Something has been wanted to give an impulse to the untutored mind, and to inspire the hope of attainment. To take children from the forest and put them upon learning to read a strange language, as the first exercise of their intellectual faculties, is a greater trial of constancy than most people are aware of. From what is now taking place in the Cherokee and Choctaw nations, it is evident that the readiest way to teach an Indian child the English language is to make him able to read and write his own. In this way, he is brought to feel the pleasure, attendant upon the acquisition of knowledge. He sees that learning is not a mere burden imposed upon the memory; but that every step, in the

process of gaining it, has a meaning, and is not without its use. The adult, also, apprehends the nature and benefits of alphabetical writing, when he visits a school, and observes with what ease the pupils read off words and phrases, which he has known from his infancy, but which he never conceived it possible to place before the eye upon paper. The idea of his people becoming enlightened then first appears practicable, and he is willing to lend his aid to the work. This has been the case with not a small proportion of those, who have had the means of seeing the operation of this system.

It would seem desirable, therefore, that in every separate community, in which a language hitherto unwritten is the medium of thought, the missionary should prepare himself to make use of that medium, and to introduce into it some of the elements of knowledge. Experience is forcing this conviction upon the minds of many, who had been accustomed to think that the languages of the aborigines must be, in every case, neglected by the missionary, and, as soon as possible, abandoned by the natives.

The Choctaw academy, which derives its support from the appropriation of one of the annuities, and which was intended to be placed within the limits of the Choctaw territory, has been established at Great Crossings, Kentucky, under the care of the Baptist Board of Foreign Missions. The number of scholars is between 25 and 30, a large proportion of whom were taken from the mission schools of this Board.

An additional number of schoolmasters is urgently needed for the establishment of new schools in several places, where they could be maintained, at a small expense to the mission. For the supply of this necessity, the Committee must look to the young men, who have consecrated all their powers to the service of Christ, and who are inquiring for some field in which they may signalize their attachment to his cause. Such a field is here open before them.

MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

The materials for preparing an account of this mission are not so copious as could be desired. The Corresponding Secretary was not able, in his south western tour of last spring, to cross

the Mississippi, and visit Dwight, Union, and Harmony, as was at one time contemplated.

Dr. Weed, who set out for this mission in the spring of last year, arrived safely with his family during the heat of summer. The exposure brought on an illness, which threatened serious consequences; but from which all were happily relieved within a moderate period.

STATION OF DWIGHT.

1820.

Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant.

Rev. Alfred Finney, *Missionary*.

Mrs. Finney.

Rev. Cephas Washburn, *Missionary*.

Mrs. Washburn.

Dr. George L. Weed, *Physician and Teacher*.

Mrs. Weed.

Mr. Jacob Hitchcock, *Steward*.

Mrs. Hitchcock.

Mr. James Orr, *Farmer*.

Mrs. Orr.

Mr. Samuel Wisner, *Mechanic*.

Mrs. Wisner.

Mr. Asa Hitchcock, *Mechanic*.

Mrs. Hitchcock.

Miss Ellen Stetson,

Miss Cynthia Thrall,

} *Teachers.*

On the application of Mr. Finney, for permission to commence a new establishment on Spadre creek, the Committee approved of the measure; and probably it was carried into execution some months ago.

Dr. Weed immediately entered upon the business of teaching the boy's school, in which employment he appears to be successful. Miss Thrall has also relieved Miss Stetson of a part of the burden, which had previously rested upon her.

Mr. John Brown, the father of Catharine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers.

MISSION AT THE SANDWICH ISLANDS.

The latest date from this interesting mission is Dec. 8, 1825. Down to that period, the blessing of God, which had rested upon the exertions made by his servants here, was very remarkable. Perhaps no mission, since the first promulgation of Christianity, has advanced in so regular a manner, or witnessed so many tokens of the divine favor, as the one now brought under review. There have been inconveniences and privations, indeed, arising from fatigue, sickness, the opposition of unreasonable men, and other causes. All these are not only to be expected; but, in the present state of things, they are inevitable. On the other hand, the constant and increasing patronage of the chiefs; the willingness of all classes to hear the Gospel; their readiness to admit its divine origin; their eager acquisition of letters; the anxious inquiry of many, in regard to their own salvation; and the hopeful conversion of several persons of the greatest influence, both with their own people, and with foreigners;—present a series of facts, which are calculated, in a high degree, to call forth the admiration and gratitude of every pious mind.

STATION OF HONORURU, IN THE ISLAND OF OAHU.

1820.

Rev. Hiram Bingham, *Missionary*.

Mrs. Bingham.

Mr. Elisha Loomis, *Printer*.

Mrs. Loomis.

Abraham Blatchely, M. D. *Physician.*

Mrs. Blatchely.

Mr. Levi Chamberlain, *Superintendent of Secular Concerns.*

The regular advance of the restraining and purifying influence of religion at this place, is unquestionable. From the first landing of the missionaries, in April, 1820, down to the dates of the last intelligence, the progress has been less interrupted, and more rapid, than the most sanguine friends of the mission dared to hope. When it is considered how entirely the feelings and practices of heathens are at variance with the spirit and requirements of the Gospel, and what violent and deadly hostility has been manifested toward the missionaries, and their efforts, by several white men, who had long resided at the islands, and were familiarly acquainted with the chiefs and people, we may well be astonished at the triumphs already gained, and the prospects now opening before our eyes.

The increasing attention to religious instruction will be apparent from a consideration of the following facts.

On the 7th of January 1825, a weekly prayer-meeting of native females was commenced, at their own request, and attended by those who professed to feel a deep interest in the Gospel, and an earnest desire that their souls might be saved. Fifteen were present, several of whom were thought by the missionaries to give evidence of piety. A chief woman, whose name is Piia, took a leading part in the meeting, read one of the hymns, made one of the prayers, and fully expressed her views as to the necessity of a change of character, and of a general reformation. Mrs. Bingham was present. The next week, at the return of the same meeting, others prayed with great seriousness and propriety.

Kaahumanu, the chief woman who has long had great influence at the islands, is an elder sister of Piia. She was absent at Tauai till the 8th of February; but, on her return, she entered into the measures for religious improvement with great earnestness and vigor. She expressed her grateful sense of the divine protection, and gave public thanks to Jehovah. She had previously written to the chiefs, declaring her determination to visit all the islands, with a view to recommend religion, and encourage schools. At the prayer-meeting on the 11th, she gave such an account of her past and present feelings, as led the wives of the missionaries, who were present, to think very favorably of her

Christian character. It was deeply interesting to see this haughty queen, in the attitude of devotion, confessing her sins, and leading the females of different ranks in prayer to the King of Heaven.

On the 18th of February, a weekly prayer-meeting for men was begun. Karaimoku, the chief who occupies the place of regent, and has for twenty or thirty years possessed great authority and power, was present. He and several others gave an account of their views and feelings, which, in the judgment of the missionaries, indicated that a work of grace was commenced.

Meetings for inquiry were held as among ourselves. At one of these, on the 11th of May, thirty persons expressed a desire to receive Christian baptism; and, by the close of that month, *one hundred and thirty three* wished their names to be enrolled, as an expression of their desire to be fully taught the word of God, and of their determination to obey it, as far as they should understand it. Of this number were several of the highest chiefs. Such was the state of feeling among the serious hearers, that the most searching discourses, and the most alarming truths, were deemed suitable to their case.

On the first Sabbath in June, *ten* persons were propounded for admission to the church, including the three whose names have been mentioned; and, on the first Sabbath in December, they were admitted, with the exception of two; one of whom was expected to belong to the church of another station. The cause, why the other was not admitted, has not been communicated.

The house of public worship being too small for the multitude of hearers, the chiefs and people entered upon the erection of another with great spirit. Mr. Stewart counted 2,200 of the people, in one procession, bringing on their shoulders from the mountains the materials for building. Before the close of the year, this work was so far accomplished, that the house was opened for the worship of God. It was supposed capable of containing 4,000 individuals, and has been filled to overflowing.

The missionaries did not confine their labors to Honoruru. In one passage of the journal it is mentioned, that *sixteen* religious meetings were held on one Sabbath; and, the next Sabbath, religious instruction was given, at different places on the coast, along an extent of twelve miles. Various short excursions were also made into the interior.

The attention to reading and writing was very great. In the course of the winter of 1825, Messrs. Bingham and Stewart proposed to the chiefs to open a school for their separate instruction, to be attended either three times a week, or six times, as they should choose. They readily accepted the offer, and chose to attend six times a week. Ten chiefs immediately entered, and were taught reading, writing, singing, and composition. Probably all of them had received some previous instruction. Four compositions were presented almost immediately, which evinced seriousness of thought, and a capacity for using figurative language with ease and effect.

In July, an examination of the schools at this station was held. More than 600 pupils were present. About eighty pieces of composition were exhibited. The general improvement was gratifying in a high degree.

Mr. Stewart spent a large part of the last year with his brethren here. He came first for a visit of a few weeks, but afterwards the illness of Mrs. Stewart made it necessary that she should reside where she could receive most medical attendance, and enjoy the superior accommodations, which this place affords, when compared with the more recent establishments.

Dr. Blatchely had been much occupied, and very laboriously, in visiting the different islands, for the purpose of anticipating the wants, and removing the sicknesses, in the mission families. His own health had suffered; but was in a great measure restored.

Mrs. Bingham had experienced a long illness; and her valuable life had been thought in danger. In December last, her health was much better, and there was ground to hope that she would be able to enter again upon the active duties of her station.

In the printing department, 41,000 copies of an elementary sheet, containing 8 pages, had been published, and widely distributed. Several other tracts were also in a course of distribution. A new edition of the hymn book, containing 15,000 copies, of 60 pages, was in the press, and it was hoped would be ready for the anxious people by the first of March. In that case, nearly 80,000 tracts would have issued from the press in 14 months, amounting to 1,367,000 pages. Much more might have been done, in this highly important branch of missionary labor, if there had been an adequate supply of paper. There has been a disappointment, at various times, in regard to expected opportunities

of transmitting a moderate supply. Considerable quantities, however, are now on the way; and it may be hoped there will not hereafter be so painful a scarcity of this necessary article. A new press has recently been procured, which will probably be set up at Kairua, where it is much needed to enlighten the large and populous island of Hawaii.

Mr. Loomis has under his care five or six young natives, who are learning the art of printing. They board and clothe themselves; but are encouraged by the prospect of having a compensation for their labor, as soon as they have made tolerable proficiency. The printing establishment is becoming a source of comfort and advantage to the mission; as multitudes of the natives are desirous of purchasing tracts with various articles of food, which must otherwise be obtained with money. The tendency of this course of proceeding is good in various respects. It teaches the natives industry. It induces them to set a value upon books; and it naturally and easily commences the habit of providing for their teachers.

In this brief sketch, mention has been made of the characters of several distinguished individuals. It may be proper to add, that those chiefs, who have been admitted to the church, gave a full account of their religious experience, when they were proposed for admission. The change in Karaimoku was remarkable. He had formerly been addicted to the intemperate use of ardent spirits; but from the time of his first serious attention being fixed upon religion, his abstinence from strong drink had been entire. He had formerly been engrossed with business and the cares of government; but lately he has been anxious to know what God commands him to do, and for this purpose to obtain passages of Scripture in his own language, which he requests the missionaries, when they visit him, to write in a blank book consecrated to that use. On his return from Tauai, after an absence of several months, in a critical posture of affairs, he requested public thanks to be given, and prayers to be offered, that God would pardon the sins of the chiefs and people, and enlighten and save them. When Lord Byron and his officers were introduced to the young king, Karaimoku proposed, as soon as the first ceremonies were over, to unite in a prayer suited to the occasion. He had conscientiously refrained from launching a vessel on the Sabbath, though urgently pressed to do so by foreigners, when he was far re-

moved from the presence of the missionaries, and the tide was favorable, and he greatly desired to return to Honoruru as soon as possible. In a letter which he wrote to the Corresponding Secretary, there are evident traces of a serious mind, and of some just evangelical views. He kindly assisted the missionaries in acquiring the language of the islands; and his visits were very agreeable, as it was manifest that he was making progress in a knowledge of divine things, and in habits of reflection on important subjects.

The seriousness of so many chiefs, and the religious inquiries of so many of the common people, might be expected to have some effect upon the external morality of the place. Such is the fact, to a very considerable extent. Gambling, which was deplorably common, is discountenanced; and cards are rarely seen, except in the possession of the most degraded and vicious of the people. The practice of females visiting ships, for the purpose of prostitution, has been forbidden by law, and is in a great measure prevented. It has become disgraceful in the estimation of the natives generally.

And here the Committee are impelled by a sense of duty to speak of conduct on the part of seamen from this country, (and with the connivance of some captains too,) which is of the most scandalous and outrageous character. Rightly judging, that these laws for the suppression of gross immorality would never have been made, except as a consequence of missionary exertions. successive gangs of these abandoned men attempted to intimidate the missionaries by riotous proceedings, and by threats of personal violence. Had it not been for the protection afforded by the armed force of the natives, it is by no means improbable, that the houses of our brethren would have been demolished or burned, and that some of their lives would have been sacrificed, in attestation of their fidelity to the cause of their Lord.

While grateful mention has been made of kindnesses received from many masters of vessels, who, by their generosity and respectful deportment, have aided the great work, which is advancing, there are others, who have thrown many obstacles in the way, by propagating the vilest slanders, by attempting to prejudice the minds of the chiefs, and by following up the most corrupt principles with the basest examples. The captain of the ship America was so much offended by the operation of the laws

in favor of public morality, that he would not permit the missionaries to send letters to their patrons and friends by his ship, though other resident foreigners were allowed the privilege.

STATION OF WAIMEA, IN THE ISLAND OF TAUAI.

1820.

Mr. Samuel Whitney, *Licensed Preacher.*

Mrs. Whitney.

Mr. Samuel Ruggles, *Teacher and Catechist.*

Mrs. Ruggles.

From the time of Mr. Whitney's return to this field of labor, in the fall of 1824, the concerns of the mission appear to have been prosperous. Kaikioeva, the governor, immediately built a church, ninety feet long and thirty broad, which accommodates the people, and is the best building ever erected in that island. He earnestly pressed upon all the subordinate chiefs the duty of receiving the Christian religion, and of promoting the establishment of schools in every district. This chief was himself deeply serious, and had been for a long time; and there were many others inquiring the way of salvation.

Mr. Ruggles, having spent a year and a half at Waiakea, as a fellow-laborer with Mr. Goodrich, returned to Waimea in the summer of 1825.

Particular accounts of the schools and evangelical exertions, since this accession of strength, have not been received.

Mrs. Whitney has been dangerously ill of the dropsy; but the medical aid afforded by Dr. Blatchely was the means of alleviating the symptoms.

STATION OF LAHAINA, IN THE ISLAND OF MAUI.

1823.

Rev. William Richards, *Missionary.*

Mrs. Richards.

Rev. Charles Samuel Stewart, *Missionary.*

Mrs. Stewart.

Betsey Stockton, *Domestic Assistant.*

Stephen Pupuhi, *Native Assistant.*

During the year past, this station has experienced a great loss in the removal of Mr. Stewart, first to Honoruru for a temporary object, and afterwards to America, as a consequence of Mrs. Stewart's illness. She was oppressed with a feeling of extreme debility, in the spring of last year. On the arrival of the Blonde frigate, she was invited by Lord Byron to take an excursion to another island, whither his ship was going, in hope that a short voyage, and a change of situation, might prove serviceable. Accordingly, Mr. Stewart and his wife, Mr. Goodrich, and some of the native chiefs, were favored with a passage. No permanent benefit, however, appeared to result from the voyage, in regard to the health of Mrs. Stewart. She continued to linger and decline till October, when a very favorable opportunity for her return to America, by the way of England, was afforded by Captain Dale, of the English whale-ship Fawn, who offered a gratuitous passage to London. The surgeon of this ship, as well as the surgeon of the Blonde, and Dr. Blatchely of the mission, thought a removal to a colder climate held out the only hope of recovery. In these afflicting circumstances, Mr. Stewart asked the deliberate opinion of his brethren, in regard to the course he ought to take; whether to avail himself of this opportunity, or wait for further indications of Providence. There appeared to be but one opinion on the subject; and with the decided approbation of his brethren, and their cordial recommendation to his patrons and the churches generally, Mr. Stewart, his wife, and two small children, with Betsey Stockton, embarked for London, on the 15th of that month. It was with deep regret that he left these fields white for the harvest. He describes his sensations as being more painful, than when he first left his native shores, never expecting to see them again.

For a time, Mrs. Stewart appeared not likely to survive the voyage; but on her arrival in London, after a passage of nearly six months, she had gained much; and, on reaching New-York in August, her health was so much improved, that there is a prospect of a perfect restoration.

In England, Mr. Stewart was welcomed by Mr. Ellis with great cordiality; and was by him introduced to the Directors of the London Missionary Society, who kindly reciprocated the attentions which Mr. Ellis received in America. During his stay in London, the greater part of his expenses was defrayed

by that Society. He had various opportunities of stating in public the interesting facts, which have recently taken place at the Sandwich Islands, and thus of promoting missionary exertions. It may be hoped, that, by visiting different parts of our own country, and describing the wretchedness of heathens, as witnessed by himself, and the salutary influences of the Gospel already manifest, the inconveniences felt by his removal will be, in a great measure at least, counterbalanced. Indeed, the mere recital of what the eyes of himself and his brethren have seen, is sufficient to call forth from the true friends of Christ, greater efforts, than have yet been made, and might well excite one general and powerful movement for the rescue of these ignorant and depraved pagans from the dominion of sin.

The encouragement to the missionaries at this station became very great, during the summer of last year. In order to estimate them justly, it may be proper to refer to the state of things in the early part of 1824, as disclosed by letters long on their way, which came to hand but a few months ago.

At that time, though a single mission family was considered safe in the protection of the chiefs, yet it was very evident, that the individual, to whom the government of the place was confided in the absence of the higher authorities, cared little for the feelings or wishes of a solitary foreigner and his wife, even though acknowledged to be teachers of good things. And, as to the common people, they always looked with an anxious and covetous eye upon the property of the mission. Small articles were liable to be stolen whenever exposed. Attempts to rob, in the night, with violence, on a large scale, were repeatedly made; and, in one of these instances, property to the amount of fifty dollars was taken. In case of any public commotion, a scene of general robbery and destruction of property would have been witnessed. A plot was once deliberately formed to set Mr. Richards's house on fire, that the articles of furniture and clothing most desired by the natives might be seized in the confusion. This plot was formed by a bad boy, who had been discharged from the mission family as a consequence of his misconduct. Though no special malice was felt towards the missionaries, yet it was not supposed the natives generally would have considered the taking of their lives by violence any great evil, compared with the gain which would accrue to those who might share in the consequent plunder.

Like other savages, these people pay no regard to the value of time, nor to punctuality in their engagements. They think it a small matter for the missionaries to work for them, and to bear patiently with all their delays, and all their caprices. It was all along a common topic of complaint against innovation upon heathenish practices, that several chiefs had died in consequence of this new religion being introduced. The notion seemed the more plausible to these dark and superstitious minds, as out of the thirty most distinguished chiefs, ten died in the course of two years. There is a general belief, also, in the *pule ana-ana*, or the faculty, which certain individuals among the natives have, by which they are enabled to pray any person to death.

Even so late as in January 1825, the joint letter of Messrs. Richards and Stewart mentions several disheartening circumstances, such as the renewal of the *hura-hura*, or native dance, the diminished state of the schools, frequent theft, the heedlessness of the local authorities as to preventing or punishing it, the influence of idle dreams, the circulation of injurious rumors, and the continued belief in the *death-prayer*.

On Sabbath, the 6th of February, 1825, soon after Mr. Stewart and his family left Lahaina, Mr. Richards, though quite ill, and hardly able to leave his bed, held a religious meeting, and discoursed from the words; "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." In the journal of that day, he observes, that he had never seen the people so sensibly affected by any text of Scripture; and that he had rarely, if ever, seen so much evidence that the Holy Spirit was operating on their minds. Mrs. Richards was sick at the same time; but they were both cheered with the hope of an increasing seriousness among the people.

About ten days afterwards, a chief woman, of stable character, and much influence, came from Honoruru, full of zeal in behalf of Christianity. At her urgent intreaty, a female prayer meeting was commenced on the 18th, to be held weekly. Ten individuals were selected to attend, and among them was the young princess *Nahienaena*. Great encouragement was taken from this event. A few days afterwards, an individual came to inquire respecting salvation; and very soon these inquiries became frequent, till the whole time of Mr. Richards might have been occupied in solving them. Through the months of March, April,

and May, the attention to religion was increasing. Three distinct weekly prayer-meetings were established. About the middle of April, there were not less than *fifty* houses, at which morning and evening prayers were offered, and, soon after, *thirty one praying females* were enumerated in the train of *Nahienaena*. The inquiries of the people were natural; and clearly indicated, that they were deeply convinced of the evil of sin, and truly desirous of deliverance from it. At one of the female prayer-meetings, when Mrs. Richards was present, more than half the assembly were bathed in tears.

A new and larger house of worship was erected, as the former one could not accommodate the number of worshippers. It was opened and dedicated July 10th, on which day two individuals, who had for many months given evidence of piety, were admitted to the church, after having stood propounded from the first Sabbath in April. These are the first-fruits of the mission at Lahaina, actually presented before the Lord, in the solemn ordinance of the Supper.

In August, the same happy state of things continued. There were, at that time, 19 schools in Lahaina, containing 380 learners, and schools in other districts containing 800. Instruction was desired from every quarter; and a teacher was sent to *Ranai*, with instructions to establish schools and appoint other teachers, to be under his superintendence. There was a prospect of speedily sending books and teachers to *Morokai*, where the people are very anxious to receive them. These islands are near Lahaina. So great was the inclination to attend public worship, that six churches were building at the same time, in the single island of *Mawi*.

Stephen Pupuhi, (Popohe,) formerly educated at Cornwall, resides at Waikapu, where he has the care of about one hundred scholars. This place is about 25 miles from Lahaina, and the people frequently travel that distance to learn the way of the Lord more perfectly. Stephen conducts public worship on the Sabbath, and is thought to be very useful. He has the favor of the people so much, that he receives his principal support from them.

Mr. Richards describes his employment as being delightful beyond anticipation, as he was continually called to guide inquiring souls to heaven. Though alone, without any beloved brother to

share in his labors, and rejoice with him in the progress of truth; he was continually cheered and comforted by what was passing before his eyes. Previously to the season of special awakening, he had been in the habit of preaching on Wednesday, holding a catechetical lecture on Friday, and spending sometime every day in conversation with the chiefs. He had also begun the translation of Matthew, in which he proceeded with much caution. This exercise he found very useful in giving him a more extensive knowledge of the language. The course which he pursued was this: in the morning he took Knapp's Testament, Schleusner's Lexicon, and a few other helps, and strictly examined the passage which he designed to translate. In the afternoon *Maro*, his teacher, and *Taua*, the Tahitian, were accustomed to furnish their aid. Mr. Richards gave the passage to *Maro*, as well as he was able, in the Sandwich Island language. *Taua* did the same thing from the Tahitian translation. Then *Maro* returned it to Mr. Richards in pure Hawaiian. This was written down for further inquiry, and to be read to the chiefs and people, with a view to ascertain how they understood it. When a new word was introduced, it was inserted also in a vocabulary. In this manner, the Gospel of Matthew had been completed. The same Gospel had also been translated by Mr. Bingham; and doubtless the two versions would be compared, so that the copy published might be as correct as possible.

It was not to be supposed, that the god of this world would suffer his empire to be disturbed without resistance. In the course of the year past, there have been instances of opposition, which discover a malignity somewhat unusual.

On the 10th of April, 1825, the ship *Offley*, Capt. Stavers, touched at Lahaina, with letters for Karaimoku, containing intelligence of the queen's death in London. Vague reports of this event, and of the king's death, had previously reached the islands. One of the chiefs went on board to receive the letters, but the captain would not deliver them, lest they should fall into the hands of the missionaries. The chief inquired, what would be the harm, if they should. The captain replied: "The missionaries are bad men. They have come here to deceive you. They have come here to get your land away. If you learn the *pulapala*, (i. e. if you attend to instruction,) you will die." On being asked why learning did not kill Englishmen, the

captain answered, that it was very good for white men, but it killed black men; and added, "By and by you will see it to be so. The king of England is very angry with these missionaries, and there is now a ship of war near by, coming to drive them away. In a few weeks they will all be driven from the islands." This was spoken with an air of great earnestness.

Though the people were not so ignorant, as to be much afraid of dying because they had learned to read; yet the solemn and repeated asseveration of the captain, that the missionaries would be driven from the islands by a British vessel of war, created not a few painful apprehensions, in the minds of those natives, who had begun to attend in earnest to instruction. Mr. Richards assured them that nothing was to be feared on this score; but several would not be contented, till he yielded to their earnest and importunate request, that, in case he should be driven away, they might accompany him.

It should be said to the credit of the other captains in port, that they all attended public worship, while Capt. Stavers staid away. They even avoided his society.

In the early part of October, when Mr. Richards and his wife were sustaining the labors of the station alone, the whale-ship Daniel, Capt. Buckle, from London, touched at Lahaina. An order of the chiefs had been previously issued, forbidding females to visit ships as heretofore. Threats were used toward Mr. Richards to induce him to consent that the law should be repealed, by saying that prostitution was not wrong; or perhaps it would have been sufficient, if he had told the chiefs that it was a necessary evil. He would do neither. The men became exasperated, and, with the connivance and permission of the captain, landed to the number of forty, under the black flag, to indicate that they would accomplish their object, or murder Mr. Richards and his wife. They presented themselves before the mission house armed with knives, and demanded with oaths and menaces and execrations, that Mr. Richards should not resist their purpose. For some time this devoted and truly heroic couple expected instant death; and, in these circumstances, repeatedly declared that, though their lives might easily be taken, their consent to the perpetration of wickedness should never be given. The chiefs at first sent a guard of natives with clubs; but any number

of these would be no defence against forty British sailors armed with knives. The onset became more threatening, till at last one of the assailants stabbed at a native, who evaded the blow. A more serious alarm was then given. The chiefs saw, that mild measures would answer no longer, and immediately called out two hundred men, armed with guns and bayonets and spears. The mob was compelled to retire, and quiet was restored. All this took place in the evening; and at midnight Mr. Stewart landed from Honoruru, on a hasty visit to his beloved brother and sister. What was his surprise to find their humble mansion surrounded by a large military guard; and to learn that this guard was furnished by chiefs lately heathens, in defence of a missionary against outlaws from a Christian land.

When the same ship arrived at Honoruru, the crew led, and American sailors followed, in similar disturbances there.

In looking upon such conduct we are prone to feel indignation; but compassion should predominate,—sincere compassion for the unhappy and guilty men, who, not content with remaining the slaves of sin themselves, labor hard to increase the wickedness and the misery of depraved and ignorant pagans, to shut out all light from their minds, and to keep them in a state of hopeless debasement, far from the offers of salvation.

Grateful mention is made, in the correspondence of this station, of numerous kind and friendly attentions from capt. Folger of the *Cyrus*, capt. Paddock, of the *Hydaspe*, capt. Clark of the *John Palmer*, capt. Pease of the *Martha*, and capt. Joy of the *John Adams*.

On taking leave of this interesting station, for the present, it may be well to mention, that the population of the village of Lahaina was estimated at 2,500, when the mission was first established, and that it increased to 4,000 during the residence of the chiefs there. It is obvious, that Mr. Richards greatly needs an associate, during the absence of Mr. Stewart; and should the health of Mrs. Stewart prevent her husband's return, the Committee will feel peculiarly bound to send forth another fellow-laborer.

STATION OF KAIRUA, ON THE WESTERN SIDE OF HAWAII.

Recommenced, 1824.

Rev. Asa Thurston, *Missionary*.

Mrs. Thurston.

Rev. Artemas Bishop, *Missionary*.

Mrs. Bishop.

The joint letter of Messrs. Thurston and Bishop, dated Feb. 17, 1825, represents the state of the schools as very encouraging. Nearly forty were supposed to be in successful operation upon this island. More were urgently demanded. The petitions for books were constantly repeated; and many were desirous to know, when they might hope to possess the word of God in their own language. There was much need of a printing press, under the most vigorous management, for the supply of this island with school-books, and portions of the Scriptures.

It did not appear, however, that the natives within the immediate influence of this station, had any just views of the evil of sin, or any proper desire for the salvation of the Gospel. The general apathy and indifference, with which divine truth was regarded, and the attachment of the people to their old customs, even such as were forbidden by law, added to the increasing enmity of the carnal mind as the claims of Jehovah were pressed upon the conscience;—all these things presented formidable discouragements.

The houses of the missionaries, which were completed about this time, afforded them comfortable habitations. The expense of the whole, including that of a stone wall around the premises, was about 500 dollars; and it was thought the buildings would last seven or eight years.

It was in contemplation to begin the translation of the Scriptures speedily, as had been done at the leeward stations of Lahaina and Honoruru.

A subsequent letter from Mr. Bishop, written while he was absent, brought down intelligence from the station to the early part of May. No religious influence appeared then to be felt; though the kindness of Providence was in many things apparent.

An unusual drought had existed for nine months, so that vegetation was scorched, and the whole country was overrun by fire. The famishing people, after their ordinary food was exhausted, betook themselves to fern roots for a subsistence; and, when these failed, were obliged to disperse into different parts of the island. Foreign articles became exorbitantly dear. The supply of fresh water and vegetables for the missionaries was very precarious. The muddy water brought from stagnant pools a distance of 15 miles on the shoulders of men, could not be used till it was purified.

John Honorii, (Honooree,) was married to a young female, who had been some time in the schools. While she lived in Mr. Bishop's family, she made rapid progress in her studies, and gave pleasing evidence of being actuated by Christian principles. The ceremony was performed in the chapel, in the presence of a large congregation, and after a sermon suited to the occasion.

Beside the calamity of drought, the monopoly of the chiefs was such as to discourage industry, and prevent the raising of the common articles of food in abundance, which would be the case, if property were secure in the hands of the common people. With a soil and climate not inferior to any in the world, large tracts of rich land lie waste, while multitudes spend their time in idleness. The prevalence of religion would speedily remedy these evils.

In October last, Mr. Bishop wrote again; and though he trusted to the joint letter, (which has not been received,) for the transmission of the full account of the station, yet he mentions the principal facts, which he justly supposed would excite emotions of gratitude and praise in the hearts of all friends of the heathen.

Soon after his return from Oahu, about the first of July, the Spirit of the Lord appeared evidently operating upon the minds of the people. Among the favorable indications, were an unusual attention to preaching, (both in respect to the numbers present and the earnestness visible,) and the establishment of several weekly prayer-meetings. The church was crowded to excess, while many attempted to hear at the doors and windows. The wife of the governor, and an aged chief woman, formerly the wife of Taraiopu, (Terreoboo,) who was king of the Islands, in the time of capt. Cook, have resolved to become followers of the Lord Jesus. The same is true of a large proportion of the less

distinguished chiefs, of both sexes. From the commencement of this religious excitement, the houses of the missionaries were daily frequented by inquirers, who anxiously desired instruction in the principles of Christianity. Some, who professed to seek after the Lord, have turned back to the pleasures of the world; but the greater part had persevered for three months, when the last intelligence was communicated. In this season of concern, Honorii had been exceedingly useful in visiting from house to house, and praying with the people; and his loss was severely felt by them, when he removed to assist Mr. Goodrich at Byron's Bay.

The schools along the coast are so many radiating points of Christian knowledge. The books are all of a religious nature; and those natives, who learn to read, are very apt to communicate all they know to others. Some have come from the interior, who had neither heard preaching nor learned the alphabet, who were yet able to repeat whole hymns by heart.

In August, both Mr. Bishop and his wife were very ill, and in much danger. They received from Mr. and Mrs. Thurston the kindest, most unremitted, and most laborious attentions, without which their lives, in all probability, could not have been preserved.

Though strong hopes are entertained that a considerable number of the chiefs and people have become truly pious, it is thought best that great caution should be used in receiving them as members of the church. Indeed, our brethren need great wisdom, and constant divine teaching, that they may discern the path of duty in these interesting circumstances.

STATION OF WAIAKEA, (NOW BYRON'S BAY,) ON THE NORTH-EASTERN
SIDE OF HAWAII.

1824.

Mr. Joseph Goodrich, *Licensed Preacher.*

Mrs. Goodrich.

John Honorii, *Native Assistant.*

In January of last year, Mr. Chamberlain visited this station to attend the supplies which were sent from Oahu, and to comfort his brethren. Much solicitude had been felt respecting them,

lest they should have suffered for want of the necessaries of life. But it was found that they had, in four instances, been kindly provided for, when their supplies were nearly exhausted.

Much good had resulted to the station, in consequence of visits of Hopu and Honorii, and especially of Kapiolani, a chief woman from Kaavaroa, who felt most deeply for the degraded condition of the people, and whose heart seemed to be under the beneficent power of Christianity. During a stay of ten or twelve days, she exerted such an influence that the school was greatly increased, the Sabbath was more observed, and public worship better attended.

On the 6th of January, for the first time, the inquiry was heard at this place, What must we do to be saved? It was made by three learners in the school, who were able to read the hymns, and who came to Mr. Ruggles for the single purpose of conversing upon religion. Their first request was to be informed, *what they must do to inherit eternal life?* They asked, also, whether it was good to pray, and how often? whether in their families, or in secret, or both? They said their hearts were full of sin.

In June, Lord Byron visited this station, and spent a month here, while his frigate was repairing. The harbor was accurately surveyed by the scientific men on board; and from that circumstance the place is now called Byron's Bay. Mr. Goodrich makes grateful mention of the kindness toward the mission, which was shown by this nobleman. Kaahumanu came in the frigate, and exerted the best influence.

On the departure of Mr. Ruggles in July, that he might assist Mr. Whitney by resuming his former station on Tauai, Mr. Goodrich and his wife determined, with the favor of God, to maintain the station alone. It had been doubted, whether this course were prudent and practicable; but appearances were encouraging. They remained, therefore, and were soon afterwards joined by Honorii, whose services were much needed.

In November, the attention to public worship had increased so much, that the church would not contain half the people who wished to hear; and a new house was begun for the purpose of accommodating the augmented numbers. Schools were rising, in all the eastern part of the island. Not one twentieth part of those, who applied for books, could be furnished with them. The

great desire of Mr. Goodrich was, to enjoy the aid of a brother missionary in gathering the expected harvest.

STATION OF KAAVAROA, SIXTEEN MILES SOUTH OF KAIRUA.

1824.

Rev. James Ely, *Licensed Preacher.*

Mrs. Ely.

Thomas Hopu, *Native Assistant.*

The pleasing indications mentioned in the last Report have continued and been multiplied at this station. As early as February of last year, it was mentioned by Messrs. Thurston and Bishop, that a degree of order and attention to religion were apparent here, which they had not witnessed elsewhere. The school under Hopu and Delia embraced all the children in the village, beside many adults. There were several serious inquirers.

By the first of May, Mr. Ely had reason to hope, that the divine word had taken effect in the hearts of many. Family worship had been universally established in the village. A meeting for religious inquiry was held once a week, and a respectable number were present. On Monday, the learners in the school were questioned, on the preaching of the Sabbath; when it was evident that they were attentive hearers. The Sabbath school was flourishing. A weekly prayer-meeting was held by females on Friday, the influence of which was so great as to abolish the practice of women visiting ships on an infamous errand.

Mr. Ely, who had been licensed as a preacher before leaving this country, was ordained as an evangelist and missionary, at Honoruru, on the 4th of June. The introductory prayer was offered by Mr. Bishop; the sermon was preached by Mr. Bingham in Hawaiian, from Matt. xxviii, 19, 20; the consecrating prayer was made by Mr. Stewart; the charge delivered by Mr. Bingham; the right hand of fellowship presented by Mr. Bishop; and the concluding prayer offered by Mr. Ely.

The last intelligence from this place is contained in a letter from Mr. Ely, dated Oct. 13, 1825. The good work was still advancing. One of the most remarkable changes, as to externals at least, which can be pointed out in the whole history of mis-

sions, has been witnessed here. Only twenty months before, all the people were ignorant pagans, averse to the truth when it was presented, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest debasement. But, at the date last mentioned, the apparent change was universal. Not a female was known to visit the ships; no person was intoxicated; there were no family quarrels; family prayers were uniformly attended; and kind offices were every where rendered. Individuals came from distant villages to inquire after the new way; and begged with tears that some one might go over and teach them. When the inhabitants of Kaavaroa go into remote villages, the people eagerly lead them into houses, and inquire respecting this great salvation, the fame of which is noised abroad.

A man who was formerly the high priest of Tamehameha, became an interesting inquirer. Two of his children gave evidence of piety.

Kapiolani, whose name has already been mentioned, was propounded early in October for admission to the church the next month.

A missionary society has been formed here to aid in supporting Mr. Ely. In a few days, the people contributed to the amount of \$50, in clothing and provisions. This, considering their poverty, was thought to be liberal. They say they love God; and they wish to aid the missionary, whom God has sent among them to preach the Gospel of Christ.

The health of Mr. Ely was feeble a part of the time; but appears to have been improved, as no mention is made of it, in his last letter.

GENERAL REMARKS.

In March of last year, intelligence was received at the islands, that the king and queen had died in London the summer before. The various preparations, which had been made for the reception of the knowledge of these afflicting events, should be gratefully remembered. The greatest of them all was the seriousness of the chiefs, which disposed them to conduct their affairs with moderation, solemnity, and prayer to God for his guidance and blessing. It had been the custom, from time immemorial, on the

death of any great chief, especially of the king, for the people to give themselves up to universal licentiousness;—to the indiscriminate prostitution of females;—to theft and robbery;—to revenge and murder. All these crimes were accompanied by cries and tears, by general wailings, and terrific howlings, by some real grief, and much ostentatious display, by tearing the hair, beating the breast, knocking out the teeth, and other self-inflicted tortures and mutilations. The first stand against these heathenish practices, was made by Keopuolani, the first native convert, herself a chief woman of the highest distinction, who, in expectation of her own death, strictly charged her children and attendants to have her funeral conducted upon Christian principles. The same was the case at the death of Taumuarii. And now, when the king and queen had died abroad, every precaution was taken by the chiefs to prevent the former excesses, which might be expected on the news becoming public, and especially on the arrival of the bodies for interment. Special messengers were sent to all the most populous places to moderate the feelings of the people, and to collect the principal chiefs for a general consultation. The success of these measures was surprising, and ought to stimulate all the friends of reformation to similar efforts in similar circumstances.

The frigate *Blonde*, under the command of Lord Byron, touched at Lahaina, on the 5th of May. Boki, and his wife Tuini, the principal attendants of the late king, landed in the first boat, and were received with great emotion. The scene was certainly very affecting in itself and in its circumstances, and a spectator must have had a marble heart not to have been moved. After the first transports of passion were over, Mr Richards suggested that it would be well to offer a prayer. On this suggestion being communicated to Boki, he instantly said, "Where shall we pray?" These were the first words spoken by himself, or any of his company, after they stood again on the land of their fathers. Mr. Richards proposed, that they should remove a short distance, with a view to break up the general wailing. When the preparations were made, Boki turned to Mr. Richards and said: "All is now ready. It is highly proper for us to pray, and to praise Jehovah." The wailing soon ceased, and no further disorders appear to have prevailed.

The next day, Mr. Richards had an agreeable interview with Lord Byron, who, on this occasion, and during his stay of more than two months at the islands, exhibited a very pleasing affability, and a strict sense of propriety. He inquired very particularly respecting the mission, and appeared uniformly to be a sincere friend to the moral and religious improvement of the natives.

On the 7th of May, the *Blonde* arrived at Honoruru, and Lord Byron with his officers was formally introduced to the young king Kauikeouli, the young princess, and all the principal chiefs. Presents from the king of England were delivered; and good wishes were expressed and reciprocated. After the first ceremonies were over, Karaimoku proposed to Lord Byron that prayers should be offered, on account of this interesting meeting, which was cheerfully assented to. One of the missionaries was therefore called upon, who offered a prayer, partly in English and partly in Hawaiian, that all might join in the thanksgivings, and supplications, and ascriptions of praise to the living God.

A special council of the chiefs was held on the 6th of June, for establishing the government and fixing the succession. Lord Byron, Mr. Charlton, (the British consul,) Mr. Bloxam, (the chaplain of the *Blonde*,) and the missionaries, were present. The chiefs expressed their determination to support Kauikeouli's right to succeed his brother, and their wish that he might have a Christian education. They appealed to Lord Byron, for his opinion respecting the usefulness of the American mission. The missionaries expressly disclaimed the intention or wish of interfering in any political or commercial affairs; and Lord Byron distinctly approved of the mission, so long as conducted on the principles then avowed. The council was closed with prayer.

The same evening, the chiefs with Lord Byron attended the monthly concert of prayer. After a suitable address, this question was distinctly put to the chiefs; "Do you desire your king to become a disciple of Christ, and to pray that God will take him under the divine protection, and fit him for the service of his Maker?" Karaimoku, in behalf of the nation, replied; "This is our desire." The young king was then presented before the pulpit, and a special prayer was made for him.

It was the decision of the council that he should remain under the instruction of the missionaries for the present, and should not be expected to take any great share in the government, till his

mind shall have become more mature. Lord Byron left in writing his friendly advice, in regard to the public concerns of the chiefs and people.

When Boki was in London, he had an interview with the king of England, and treasured up all that was said on this occasion. At proper times after his return, he formally and publicly declared the substance of the conversation. The king told him to return to the islands, and to seek instruction for himself and the people; adding, "If you wish to have me for your friend, you and your people must all read and write. If you do not attend to instruction, I shall not be your friend." Boki inquired if preachers were good men? The king replied; "Yes; and they are men to make others good. I always have some of them by me; for chiefs are not wise like them. We in England were once like the people in your islands; but this kind of teachers came, and taught our fathers; and now you see what we are." In the course of the same conversation, the king expressed himself as follows, speaking to Boki; "You and your people must take good heed to the missionaries; for they were sent to enlighten you and do you good. They came not for secular purposes, but by a divine command, to teach you the word of God. The people would therefore all do well to attend to instruction, and to forsake stealing, drunkenness, war, and every thing evil, and to live in peace." Whenever Boki reported this conversation, he added his own solemn conviction of its truth and importance. Every considerate reader will feel thankful, that, in the kind Providence of God, the head of the British government should have been led to express himself in a manner so becoming the ruler of a great, powerful, and enlightened Christian nation;—a nation, which exerts a greater influence upon the affairs of mankind, than is exerted by any other government or people in the world.

The native assistants, who were educated at Cornwall, and whose names have already been mentioned, have persevered in their work with commendable diligence; but others, who enjoyed the same advantages, have fallen into errors, and brought upon themselves the censure of their brethren. In some cases, there seem to be evidences of penitence, and it is hoped that Christian faithfulness will produce the most salutary effects.

The schooner, which was mentioned in the last Report, as having been constructed for the use of this mission, sailed from

Boston about the middle of January, and was obliged to touch at Rio Janeiro for repairs, having experienced severe gales, and being in a leaky condition. She sailed from the place last mentioned on the 11th of April; and, if Providence has favored the enterprise, the missionaries are now enjoying the accommodation thus furnished. The expense has been much greater than was estimated.

On the whole, the success of this mission is already such, as to call forth expressions of gratitude and praise to our Almighty Redeemer; and, should there be seasons of violent opposition and disappointment hereafter, we may rest assured, that our covenant-keeping God will bring forth judgment unto victory.

PALESTINE MISSION.

The events of the year past do not by any means serve to diminish the importance of continued and persevering evangelical exertions, in the countries around the Mediterranean. All that is learned of the ignorance, superstition, and wickedness of these regions of the old world, should stimulate Christians in our own favored land to increasing zeal in the dissemination of those great and salutary truths, by which only can the erring and guilty children of men be reclaimed from their wanderings, and brought into a happy society on earth, as preparatory to the blessedness of heaven. Access to several important places has already been gained; and if the advantages thus afforded be well secured, it is not according to the usual course of God's government of this world, that ulterior measures should be prevented or defeated.

STATION OF MALTA.

1822.

Rev. Daniel Temple, *Missionary*.

Mrs. Temple.

Rev. Eli Smith, *Missionary*.

Though Messrs. Fisk and Parsons touched at this place in December 1819, yet no American missionary commenced a permanent residence here, till the arrival of Mr. Temple, in February 1822.

The Committee had long wished to send efficient aid to this important station. In the course of last spring, Mr. Eli Smith,

of the Senior Class in the Theological Seminary at Andover, offered his services, with a special view to being employed in conducting the mission press at Malta, while he will not neglect any opportunities of usefulness in other departments of missionary service. He was ordained to the work of an evangelist at Springfield, on the 10th of May, and sailed from Boston on the 23rd. He is probably now engaged with Mr. Temple, in the regular labors to which they are both devoted.

A printer has been for some time engaged, who, it is hoped, will embark in a few weeks; so that we may expect a great impulse will be given to the preparation, publication, and distribution of books and tracts.

The Spelling Book, mentioned in the last Report, as printed at the American press for Mr. Wilson, of the London Missionary Society, contained 270 pages. A thousand copies were printed. It proved a very useful book for distribution. The same number of copies of the Pilgrim's Progress was printed also.

From a list of publications received from Mr. Temple last fall, it would seem that the following tracts had been published subsequently to those specified in the last Report, and before the transmission of the list now referred to: viz.

In the Romaic, or Modern Greek.

<i>Tracts.</i>	<i>Pages.</i>	<i>Copies.</i>
Dialogue on Regeneration, - - - - -	23	1000
Life of William Kelly, 2nd ed. - - - - -	34	1000
Life of Abraham. - - - - -	40	1000
On Redemption, 2nd ed. - - - - -	54	1000
The Swearer's Prayer, - - - - -	7	1000
Life of John the Baptist, 2nd ed. - - - - -	16	1000
Advice to Children, - - - - -	4	1000
Vivian's Dialogues, - - - - -	48	1000
Interpreter's House, from Bunyan, - - - - -	27	1000
The Two Old Men, by Mr. Mahlon, - - - - -	27	1000
The Woman of Valais, by do. - - - - -	24	1000
The Wood-cutter, by do. - - - - -	24	1000
The Danger of Delay, - - - - -	26	1000
The Guilt of neglecting the Saviour, - - - - -	20	1000
Serious Thoughts on Eternity, 3rd ed. - - - - -	16	2000
The Progress of Sin, 2nd ed. - - - - -	14	2000
Newton's Three Letters, Grace in the blade, &c. - - - - -	40	2000

<i>Tracts.</i>	<i>Pages.</i>	<i>Copies.</i>
Life of the Earl of Rochester, - - -	16	1000
Payson's Bible above all price, - - -	42	2000
The Sum of the Whole Bible, - - -	16	1000
Scott's Force of Truth, - - -	164	1000
Child's First Book, - - -	72	1500

In the Italian Language.

Scott's Force of Truth, - - -	116	1000
Life of John the Baptist, - - -	12	1000
The Novelty of Popery, - - -	30	2000
The Life of Andrew Dunn, - - -	80	1000
An Address to the Jews, - - -	12	2000
Life of the Earl of Rochester, - - -	8	2000
The Sermon on the Mount, 2nd ed. - - -	12	1500
The Bible above all price, - - -	24	2000
Leslie's Short Method with the Deists, - - -	30	2000
The Woman of Valais, - - -	16	1000
The German Wood-cutter, - - -	12	1000

Scougal's *Life of God in the soul of man*, and Flavel on keeping the heart were translated into Greek and ready for the press.

Mr. Temple speaks of the need of agents for the distribution of tracts; and doubtless it will be indispensable hereafter to employ suitable persons for that special object.

In a letter dated Nov. 15, 1825, Mr. Temple repeats the strong and abiding impression upon his mind of the importance of the press. He looks forward to the immense work to be accomplished in writing and translating books for the instruction and awakening of the populous countries to be affected through this medium. Converts from the Latin and Greek churches would have nothing to read, which could enlighten and guide them, so that they would be intelligent, firm, and consistent Christians.

In the same letter, Mr. Temple observes that he had seen more to encourage him in the last preceding three months, than during his whole previous residence there.

Under date of January 21, 1826, Mr. Temple mentions the fact, that five Roman Catholics in Malta had recently become Protestants; and although he does not suppose this proves them to be pious, yet it is a great thing to be released from the shackles of superstition. He is more and more convinced, that it is the duty

of missionaries to unveil and expose the abominations of Popery. The same conviction is deeply impressed upon the minds of American missionaries in other parts of the world. The influence of the Romish church is substantially the same now as it was in the time of the Reformation; and a course must be pursued similar to that which was pursued by the Reformers, or the followers of Christ, of every denomination, will never have adequate views of the enormity of the evil.

Mr. Temple preached in Italian, for the first time, in January last.

Two German missionaries, from the Seminary at Basle, arrived at Malta last winter, and three more were expected soon. Of the five, three were married and two unmarried. Three were going to the Levant, and two to Abyssinia. Mr. Jowett inquires, if, among our young men in America, so many of whom are not afraid of forest or of flood, some will not be provoked to a holy emulation by the zeal and enterprise of these young Germans.

STATION OF BEYROOT.

1823.

Rev. William Goodell, *Missionary*.

Mrs. Goodell.

Rev. Isaac Bird, *Missionary*.

Mrs. Bird.

The last intelligence received from this station is dated Nov. 30, 1825, with the exception of a brief note, more than two months later, announcing the death of Dr. Dalton.

When the Report for last year was delivered, nothing had been heard from Messrs. Fisk and King, since they set out for Jerusalem, in the winter preceding. They returned to Beyroot in May, 1825, and remained there through the summer.

The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future laborers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical

influence are discovered, and higher qualifications for intercourse with all classes of people are sought.

The school, which was established in 1824, increased so as to contain between 80 and 90 pupils by the middle of 1825. All of them were Arabs; and all but two were boys. Though the Arabs do not show that quickness of parts, by which the Greeks are distinguished, yet some of them make very good progress in their studies. The Scriptures are read in the school, and the Lord's Prayer, the Ten Commandments, and other interesting passages are committed to memory.

The School, in which Mr. Bird taught Italian, has increased in importance. About 30 boys, from eight to twenty years of age, have attended. This school has the advantage of producing a greater degree of friendship between the missionaries and the scholars, than the other, and of giving a more ready access to families.

A person was employed to visit the mountains, for the purpose of collecting schools; and he reported that he had formed two schools, which Messrs. Goodell and Bird intended to visit, when a favorable opportunity should be presented.

In their own families, the missionaries have the privilege of reading and expounding the Scriptures daily, in the presence of a greater or less number of individuals, to whom they speak freely of the things pertaining to the kingdom of God.

The Armenian archbishop and bishop, who had become so much interested in Christianity as set before them in its simplicity, wrote to the members of their church in various parts, exposing the errors, into which nominal Christians had fallen; and the hope was entertained, that Providence would make these two men reformers of the age.

Peter Giarve, the Syrian archbishop, who visited London a few years ago, has since been appointed Patriarch. One of his first acts, after being elevated to his new ecclesiastical dignity, was the issuing a manifesto against all those men, who were employed in distributing the Scriptures. This document disclaimed all participation in circulating the Bible, and warned the flock against receiving that sacred book, even if the edition were perfect, and such as the Pope himself approved. The reply of the missionaries, which they contemplated sending by another opportunity, has not been received.

The English missionaries, Dr. Dalton and Mr. Lewis, spent the early part of the summer of last year at Beyroot, and had many seasons of intercourse and communion with the American missionaries. On the last of June, Mr. Lewis sailed for England; and, soon after, Dr. Dalton retired into the country.

Mr. King, whose stipulated time of service was just expiring, took an affectionate leave of his brethren on the 26th of September, and set out for Smyrna by land.

In the following month, the Palestine mission experienced a severe and affecting bereavement, in the death of Mr. Fisk. He was seized with a slow fever on the 11th, which became alarming on the 20th, and terminated his life on Sabbath morning, the 23d. He received all the kind attentions, which it was possible for his brethren to render. They greatly desired the aid of an experienced physician, but it is by no means probable that human skill could have availed. On the case being described to Dr. Dalton, he said, that if he had been present, he should probably have done nothing more than was done. This gentleman was a skilful physician, intimately acquainted with Mr. Fisk, and strongly attached to him. Only three months afterwards, he also was called away from his missionary labors by a fever.

The character and attainments of Mr. Fisk were such, as to attract the respect and confidence of men, to a very extraordinary degree. In his early youth he became hopefully pious, and desired a liberal education that he might the more directly and efficiently promote the cause of his Saviour. While obtaining this education, he exerted a very considerable influence on those around him. In college, and in various places which he visited during the vacations, he did much to excite attention to religion, and often, and it is believed successfully, directed inquiring souls to the Lamb of God, which taketh away the sins of the world. The subject of missions to the heathen attracted his attention soon after he commenced a religious life; and, for a considerable time before his theological studies were finished, he held himself devoted to this sacred cause. For a year before he embarked on missionary service, he was employed as an agent to collect funds, and excite an interest in missionary concerns. In this capacity he visited the southern states, where he was uniformly received with respect, and where he left a deep impression of the dignity and importance of the work in which he was engaged;

—an impression, which remains fresh and vivid to this day. During the six years of his missionary life, he was indefatigable as a Christian traveller, and as a preacher of the Gospel in four languages beside his native tongue. He saw and conversed with men of different nations, of various habits, and diversified acquirements, from the accomplished merchant and the scientific traveller, to the prowling Arab, the ferocious Turk, and the ignorant devotee of superstition, under the name of a Christian. Individuals of all these classes, as they became acquainted with him, felt and acknowledged that he was a man of distinguished worth, whose conduct adorned his profession, and whose influence must be perceived by its salutary effects on any community, in which he should reside. In private conversation he accomplished much; and the last weeks of his life were rendered happy by his learning, that some labors of this kind, performed two or three years before, had been materially instrumental in converting souls to God.

On his death bed, though he humbled himself on account of his deficient faith and zeal, and wept on account of his sins, he deliberately declared, that for seventeen years he had found Christ a faithful Master, and his service pleasant. In anticipation of the closing scene, he dictated a short farewell letter to his father, to Mr. King, and to Mr. Temple;—precious memorials of his filial piety, and of his Christian affection. No missionary in the service of the Board had a more extensive personal acquaintance, than Mr. Fisk; and none has been more universally loved and honored. But the good opinion of his fellow men, and even of his fellow servants in Christ, was of small importance to him, in comparison with the approbation of his God.

Although this bereavement seems greatly to be lamented, and the loss seems irreparable, yet there are many circumstances attending it, which call for gratitude and praise. Mr. Fisk died in the house of his brethren, and bore his last testimony, in their hearing, to the excellency of their work. He had been preparing an Arabic and English dictionary, in which, just before his illness, he inserted the last Arabic word he had learned. This work, now left to others, he intended to revise and publish during the present year; or as soon as a suitable printing apparatus could be obtained. Much of the knowledge, which he gained with

great labor, in regard to other things beside languages, is in such a state as to be available to survivors.

The Committee fondly hoped, that Mr. Fisk might have visited his native land, renewed and extended his personal acquaintance, exerted a great influence in favor of missions, and returned to the field of his labors encouraged, invigorated, and furnished with new means of usefulness. This plan was communicated to him; and permission was given for him to leave Asia, stop at Malta, and return to America, whenever he thought he could do so without detriment to the cause; and in the expectation that he might avail himself of this permission by the present time. He took the matter into solemn consideration; and determined that he could not leave his post, till a reinforcement should enable the mission to provide for his absence. The Lord has seen fit to disappoint a long cherished design; but we submit without a murmur to his decision, knowing that his dealings with his church are the result of infinite power and knowledge, under the control of infinite love.

STATION OF JERUSALEM.

Although the Holy City is now considered as the seat of regular missionary influence, and is therefore ranked among the stations of the Board, yet no Protestant missionary has constantly resided there. Mr. Parsons first visited the place in the winter of 1821, as the first Protestant, who designed to make it the scene of his future and continued efforts for the salvation of men. The illness and death of Mr. Parsons, in the subsequent winter, prevented a repetition of his visit. In the spring of 1823, Messrs. Fisk and King commenced their missionary labors here. The year afterwards, Messrs. Fisk and Bird renewed the work, Mr. King making but a short visit; and from March to May of last year, Messrs. Fisk and King were again on this interesting ground.

The particulars of their recent labors, anxieties, perplexities, and sufferings, cannot be stated on this occasion; for the journal transmitted by Mr. Fisk has never been received, and is doubtless lost. It appears from various sources, however, that it was a time of war, oppression, and cruelty at Jerusalem, and in the neighborhood; and the journal is described by Mr. Bird, as being full of melancholy interest.

While Messrs. Fisk and King, with Dr. Dalton, Mr. Lewis and others, were returning from Jerusalem, they were attacked, on the plains of Esdraelon, by thirty or forty Arabs, sword in hand. A severe blow with a club was aimed at the head of Mr. Fisk. It grazed his turban, and fell upon his shoulder. Mr. King and Dr. Dalton were in imminent danger from the sabres of their assailants; and they were both remarkably preserved. The affray terminated, on its being understood that the missionaries were in some way under consular protection. The occasion of this attack was the forcible detention of two Arabs, by some of the travellers, on the suspicion of their having stolen a trunk from one of the party.

It was the intention of Mr. Fisk to revisit Jerusalem, in the course of last winter. As he was called away from all his plans of serving the church, and as neither of his associates could leave the station, which they jointly occupied, there was no representative of American Christians to stand upon mount Calvary, or mount Olivet, and testify to pilgrims of many nations the efficacy of Christ's atoning blood.

The journey of Mr. King from Beyroot to Smyrna was long and tedious, occupying no less than 89 days. On the morning after his arrival, he learned that the Sardinian vessel, in which he had sent his baggage, fell into the possession of piratical Greeks. His clothing was all taken of course. A part of his books and manuscripts was destroyed, and the rest thrown about the deck as of no value. What remained when the vessel put into Rhodes, was preserved by the Sardinian consul, and Mr. King was in hopes of recovering most of his papers. As late as the 3d of April, however, nothing had been received. Capt. Hamilton, of the British ship of war *Cambrian*, interposed his good offices to obtain the papers, and there was hope of success. Among the manuscripts were Mr King's journal of his last visit to Jerusalem, and most of the other journals, which he had kept during his stay in the east.

While waiting at Smyrna for the articles detained, Mr. King applied himself to the acquisition of Modern Greek, and was soon able to speak it with some fluency. He spent most of his time with the Greeks, reading the Scriptures, and conversing on the great truths contained in them. He felt so much interest in this service, that he was desirous of protracting his stay some months longer. The probability was, that he would leave

Smyrna for Constantinople in May; and it was his intention then to visit Greece, Italy, and France, on his way to America. With the advice of Messrs. Fisk, Goodell, and Bird, he intended to solicit funds in France for the purchase of Arabic and Armenian types for the Palestine mission.

GREEK YOUTHS.

In June last, three more young men, descendants of the ancient Greeks, arrived in Boston, for the purpose of obtaining an education under the care of this Board.

The name of the first is Gregory Perdicari. He is a native of Berea, about 22 years of age. After experiencing many vicissitudes, he learned at Tyre, that Mr. King was laboring to promote education; and he immediately desired to be taught, offering to make every return in his power by rendering personal service. He accompanied Messrs. Fisk and King to Jerusalem, and was with them at Beyroot, and travelled with Mr. King to Smyrna. After so long an acquaintance, both these missionaries strongly recommended him to the patronage of the Board, and expressed a hope that he might obtain such an education, and be favored with such influences from on high, as would enable him to become a spiritual teacher of his countrymen. He is of a respectable family, which has been reduced to poverty by Turkish oppression;—takes the Bible as his guide, and renounces the superstitions of the Greek church; is a good scholar in ancient Greek, and speaks Italian, Turkish, and Illyriac. The passage of this youth was given by capt. Allen, of the brig Romulus, who brought the other two for a moderate compensation.

The second is Nicholas Z. Prassus, from mount Olympus, about 16 years of age. His father paid for his passage, but was not able to do more. He is an interesting youth, of good moral character.

After Mr. King had concluded to send these youths, another was extremely desirous of coming. His friends wished to send him to Italy; but he said he valued his soul more than his body, and was not willing to put himself in so much danger. His name is Nicolas Vlasopolos. He is a native of Ithaca, and about 22 years old. His uncle paid for his passage, and gave a hundred dollars in advance towards his education, and will endeavor to send a hundred dollars annually while he stays in America.

Of the eight Greek youths, who had previously been taken under the patronage of the Board, two are now members of Yale college, and three of Amherst college. The other three are pursuing their studies in Amherst academy.

Of the three recently arrived, Perdicari is in Amherst academy, and the others in the academy at Monson, under the care of the Rev. Simeon Colton.

The Rev. Elnathan Gridley, and the Rev. Josiah Brewer, having been accepted as missionaries, and set apart to the work, are now ready to embark for the Mediterranean. After a short stay at Malta, they will seek a passage to Beyroot, and there commence that series of preparations, in the company of their brethren, which are indispensable to ultimate usefulness.

Mr. Gridley has attended two courses of medical lectures, and had favorable opportunities of seeing the practice of physic, both in the Massachusetts General Hospital, and in private families.

SOUTH AMERICA.

Mr. Parvin continued his various labors of preaching and instructing, as described in the last Report, till nearly the close of September, when he embarked for New York, with a view to an arrangement, which should open before him a field of more extensive usefulness.

The private school, which he taught, contained about sixty pupils, and afforded a competent support, after all expenses were deducted. A desire of obtaining a thorough education, and a disposition to read, are increasing, and there is great reason to believe they will become general. To hasten so desirable a result, judicious works on education must be published, and the press must be kept in vigorous action. There were but three printing establishments in Buenos Ayres, and there was such a demand for work of this kind, that the price of executing it continued very high. As Mr. Parvin could not expect to preach the Gospel directly to Catholics, at least for some time to come, he was deeply impressed with the importance of furnishing such periodical and other publications, as shall enlarge the mind, and prepare the way for the introduction of correct views on all subjects. He pro-

posed, therefore, to procure a printing establishment and a printer to aid in accomplishing these great purposes; and as there would be obvious advantages in having such an establishment under private direction, rather than under a Missionary Society at a distance, and for other important reasons, he suggested to the Committee the inquiry, Whether it were not better that the connexion between himself and the Board should be dissolved? The inquiry, in some of its bearings, was not new to the Committee; and, after examining the subject as thoroughly as they were able, it seemed advisable that the proposal should be acceded to. The Committee, therefore, cordially agreed with Mr. Parvin, that he might properly, and advantageously for the cause, labor hereafter at Buenos Ayres as an individual, in superintending the press and instituting schools. They granted him an honorable discharge from the service of the Board, and expressed their high opinion of his past fidelity, and their sincere wishes for his future success.

On his part, Mr. Parvin was grateful for the patronage he had received, and willing to refund all the expense, which the Board had incurred in sending him out and supporting him. This he would have been able to do from the income already derived from his school, were it not deemed preferable to expend, in procuring a printing establishment, the money which he had acquired by teaching.

These arrangements having been made, Mr. Parvin was ordained as an evangelist at Philadelphia, in January last, and embarked for Buenos Ayres soon after, with a printing apparatus, a printer, and a female teacher. He greatly desired to engage a fellow laborer in the Gospel, who should preach to English and American emigrants, and should exert a beneficent influence in that field.

The last Report left Mr. Brigham at Coquimbo, in Chili, on the 6th of May, 1825. Soon afterwards he proceeded to Lima, and thence to Guayaquil in September. He was kindly favored with a passage on board the U. S. sloop of war Peacock, capt. Jones, who is to be commended not only for his attentions to a Christian missionary, but for the religious example which he uniformly exhibited. Mr. Brigham made some small excursions into the country, and embarked for Acapulco on his way to Mexico. At this latter city he arrived on the 28th of December; spent more than

two months there; was at Vera Cruz in March, at New Orleans in April, and at New York in May. Here he had the satisfaction of stating, at the anniversary of the American Bible Society, the result of his observations in Spanish America, with respect to the circulation of the Scriptures.

After Mr. Brigham left Buenos Ayres, his object was twofold:—to obtain accurate information of the countries through which he passed, and to communicate important truth in conversation. For doing both these things he had numerous and valuable opportunities. Much of the information, which he acquired, has already appeared in the *Missionary Herald*; and more may be expected in a volume of travels, which he is now preparing, with the approbation of the Committee. As to the good to be accomplished by the conversation of an intelligent Christian traveller, admitted into the first society, and mingling freely with ecclesiastics, statesmen, merchants, and military officers, in the present circumstances of South America, there is little danger of estimating it too highly. There was no difficulty in speaking with the utmost freedom, in all companies, of the benefits to be derived from general education, free inquiry, and the circulation of the Scriptures. All the leading political men, so far as could be ascertained, are in favor of religious toleration, and the most liberal principles of government. Many intelligent individuals, priests as well as laymen, were desirous of learning all they could, respecting the government, morals, and social institutions of the North American States; and there is reason to think, that the knowledge thus gained is powerfully operative in producing those salutary changes, which will prepare the way for the direct influence of the Gospel.

Mr. Brigham had strong desires to return to some part of the countries, which he visited, and to labor there in the great work of moral renovation, which must ultimately be accomplished. As the time for preaching the Gospel to Catholics in these countries seems not to have arrived, he was deliberating as to the best preparatory measures, so far as his exertions should be concerned. At this juncture, the employment of Secretary for Domestic Correspondence of the American Bible Society was offered him. A weighty reason for accepting this offer was the hope he entertained of aiding in the circulation of the Bible through vast regions, whose need of it he well knew, and where it would be received with avidity. In contemplating this subject, the Committee saw

the importance of it, and cheerfully advised Mr. Brigham to engage in the service of a sister institution, for whose prosperity they cherish the most ardent wishes.

AFRICA.

At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance with this recommendation, the late Mr. Sessions, on his embarking for the colony of Liberia, was requested to make the proper inquiries, respecting the neighborhood of that colony, as a field for missionary labor. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence however, between Dr. Blumhardt, of Basle, Switzerland, and Mr. Ashmun, of the colony, has passed through our hands; and from this it appears, that a mission might immediately be established, in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

As a residence on the African coast is so fatal to white men, Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race, and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants.

FOREIGN MISSION SCHOOL.

1816.

*Situated in Cornwall, Con.*Rev. Amos Bassett, D. D. *Principal.*Dea. Lorrain Loomis, *Steward and Accountant.*

The Committee appointed by the Board, at the last annual meeting, "to take the whole subject of this school into consideration;—to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary," held two meetings on the subject referred to them, and ultimately reported, as the result of their deliberations,

"That the interests of the missionary cause do not require the continuance of the school; as most of the great objects, which it was designed to accomplish, can now be more easily and effectually attained by other means."

The Committee therefore recommended that the school be discontinued, "at such time, and in such manner, as the Prudential Committee shall think advisable."

At the earliest opportunity, after the reception of this report and recommendation, the Prudential Committee entered upon the consideration of the subject, and came to the conclusion,

"That the Providence of God appears to indicate, that the continuance of the Foreign Mission School in Cornwall is not expedient."

Suitable measures will therefore be taken to carry this decision into effect, with as little inconvenience as possible.

The Prudential Committee passed resolutions, gratefully acknowledging the assiduous and disinterested services of the gentlemen, who have composed the Board of Agents of the Foreign Mission School, and the patronage, which has been afforded to the institution by friends of missions in different parts of the country, and especially in Litchfield county.

In making known this decision, the Committee think it proper to give some of the reasons which led to it;—especially those

which rest on facts generally known, and upon principles of extensive application.

1. The design of giving a good education to young men of heathen birth and parentage, in order that they may aid in evangelizing their countrymen, can now be executed more favorably at several missionary stations, than at any place in a Christian country. A larger portion of the pupils, hitherto educated at the Foreign Mission School, have been natives of the Sandwich Islands, and of the Cherokee and Choctaw countries, than of any other parts of the heathen world. When the School was established, neither of the missions now under the care of the Board at these places, had been commenced; and the mission at the Sandwich Islands had its origin from the School. Yet now the young men of those islands can receive an education more suitable to the stations they are to occupy, and more likely to render them useful to the mission, without leaving their native shores, than they could possibly receive in the United States. And all this can be done not only without any expense to the Board, but with the prospect of their being afterwards directly employed in the service of the Board, (that is, so many of them as shall be needed,) at less than half the expense, which would be required to support the same number of young men, who had resided some years in the United States. So fully persuaded are the missionaries, that this is the preferable course, that Mr. Ellis, availing himself of their experience and his own, advised Sandwich Islanders now in this country to return home for an education; nor have the missionaries, at any time during their residence at the islands, advised young men to visit America for the purpose of being instructed.

In the Cherokee nation, several missionary schools have been established, where youths of both sexes receive a common education. At some of these, the children are boarded by the mission; at others, they live with their parents. When boarded by the mission, the expense is less than at Cornwall, beside avoiding the cost and delay of long journies.

The Cherokees have also taken measures to establish an academy for themselves.

Among the Choctaws, the state of things is not materially different. Boarding schools have been in existence several years, and many youths are now enjoying the benefits of them. There

is also a Choctaw Academy, in the state of Kentucky, easily accessible, and supported entirely by one of the annuities paid by government, and originally appropriated to the express purpose of maintaining a higher school.

Besides, there is at present no disposition, either among the Cherokees or Choctaws, to send their young men to Cornwall.

This statement shows, in the clearest manner, how proper it may be to change a course of measures, when the most material circumstances which led to that course of measures, are entirely changed.

It may be proper in the incipient stages of missions, that some young men should be sent where they can enjoy, for a season, higher advantages than can be at first offered at the missionary stations. And there may be cases, in which individuals may be taken for an education from tribes where no missions are yet established. We have numerous academies throughout New England, where a few youths, in these circumstances, might be placed, at an expense not greater than the average cost of maintaining each pupil at Cornwall. It is highly probable, that several young men from Indian tribes may be selected for this purpose, though their number would not be sufficient to authorize a separate institution for their benefit; and possibly some of them may be carried even further, and be fitted for extensive usefulness, as preachers of the Gospel, and translators of the Scriptures, by receiving a thorough academical and professional education, in some of our colleges and theological seminaries. Already several Greek youths have been put upon this course; and there seems no good reason, why a similar plan should not be adopted, with reference to select and promising young men from among the Aborigines of our country.

2. There are serious difficulties in conducting an institution, composed of young men brought from the wilderness, or from distant pagan countries, and formed into a little community by themselves, while they are more or less exposed to various influences from the surrounding population. If they are very much secluded from society, they learn little of the manners, habits, and modes of thinking and acting among the whites, and derive few of those peculiar advantages, on account of which they were brought into the bosom of a Christian community. In this case, they come in contact with few cultivated minds,

learn little of human nature, and, on leaving the institution, have no confidence in themselves, and feel as helpless as when they commenced their education. If, on the other hand, the school should be in a place of great public resort, or easily accessible, the interruptions from visitors, and the exposure to indiscriminate intercourse, would require uncommon skill and management. Not that it would be impossible to establish certain rules of intercourse, and to enforce them; but the great difficulty would lie in pursuing such a medium, as should secure some acquaintance with improved and refined Christian society, and should exclude those attentions which would dissipate the mind and prevent suitable application to study.

It is extremely difficult, also, to treat these children of the forest in such a manner, as not either to exalt them too high, or depress them too low. The most eligible plan would be, it is apprehended, to place them on an exact equality with youths of our own country. But it is questionable whether this can be done, so long as they are kept in a separate institution. They are objects of great curiosity; especially those of them, who possess good talents, and make commendable progress in their studies. If permitted to visit at all, and to see different parts of the country, they are apt to receive more marked attentions from persons of all ages and both sexes, than any of our own young men receive, or than we should think it safe and proper that any young persons should receive. At the same time, they are treated, in various respects, as though they were and must be inferior to ourselves. This results not merely from the difference of complexion, but from the hereditary feelings of our people in regard to the Indians. These different kinds of treatment, which result from inquisitive curiosity, mixed with Christian benevolence on the one hand, and from established prejudices on the other, make the young men feel as though they were *mere shows*, a feeling which is too accurate an index of their real situation. If they have not sagacity enough to see this situation, (though most of them have,) they become *spoiled children*, having neither the simplicity of their former condition, nor the stability of men.

But it is supposed, that the case will be different, if one, two, or three Indian youths are placed in a school, or a college, where all the rest of the learners are youths of our own coun-

try. After a short time, the peculiarity of their situation will have passed away with its novelty; and they will stand, as they ought to stand, on a perfect equality with their fellow students. There is scarcely any thing more important, in the preparatory measures with reference to Indian civilization, than that this feeling of equality should be cherished in the minds of those, who are to exert a prominent influence on their countrymen.

To sum up the matter in a few words: The principal use of the Foreign Mission School, from the time of its institution to the present day, has been supposed to consist in the means it afforded of aiding missions. Now it is found, that the principal missions from this country cannot avail themselves of its aid. And, with respect to other heathen tribes, various methods can be adopted, by which a suitable number of select youths may be educated, whenever there is a prospect of such a course being productive of benefit to their countrymen. The successful management of a school of youths born in pagan lands, and placed together in the midst of a civilized community, requires a peculiarly happy concurrence of circumstances, with a rare combination of talents, which can hardly be expected.

There are many things which strongly indicate, that schools, colleges, and other seminaries, should be set up as quick as possible in heathen countries, where missions are established. But Providence has not yet made great use of young men born heathens, and removed for their education to Christian countries. A large portion of those, with whom this has been attempted, have died in the progress of their education; especially of those distinguished for promising talents and hopeful piety. In Great Britain this has been remarkably the case; and there have been several instances among ourselves.*

Although these facts and reasonings leave no doubt upon the minds of the Committee, as to the proper course to be pursued,

* The Church Missionary Society in England has had several young men from Africa and Polynesia under its care, in London, for the purpose of education. Mowhee from New Zealand, and Wilhelm from Africa, gave evidence of piety; but both died before leaving Great Britain. Some others, who appeared considerate and serious for a while, returned to their people without having profited by the advantages, which they had enjoyed. Shunghee, a New Zealand chief, after a considerable residence in London, has ever since been full of ambitious projects, and has kept the natives in a state of most destructive war.

Five or six youths from New Zealand and the Sandwich Islands have died at

yet they do not furnish any occasion to regret the establishment of the school, and the continuance of it to the present time. The hopeful conversion of two or three youths from the Sandwich Islands was the occasion of forming a seminary for the education of these youths and others in similar circumstances. This seminary was an intermediate cause of the mission to the Sandwich Islands; and had it been the cause of no other good, this would be matter of joy and exultation through all future ages. But it has done good in many other ways. It was, at one period, a strong proof to the more intelligent Cherokees and Choctaws, of the benevolent feelings entertained by the whites toward the Indians. It had a powerful tendency to excite kind feelings toward the heathen generally, in the minds of many among ourselves. It gave opportunity for the display of native talent, in a high degree interesting to all friends of human improvement. It attracted the attention of many to missionary exertions, who would otherwise have remained ignorant of them. And its indirect influence has been salutary in various respects. Still, it is to be remembered, that the permanently good influence of any institution must depend ultimately upon its answering the end for which it was designed; and if, through any change of circumstances, or any failure in the experiment, this end is not answered, the fact must be seen and acknowledged, and measures must be adopted accordingly.

It is to be considered also, that the Foreign Mission School cannot be continued without an expenditure of several thousand dollars in the erection of buildings. This expense must be incurred immediately, as is thought by those, who desire the continuance of the school; and, of course, the money would be nearly lost, in case the experiment should prove unsatisfactory.

There are now seventeen pupils at the school; and should it be discontinued speedily, as is contemplated, a part of them will be returned to their friends, and a part retained among us, and placed at academics, or private schools, where they can be

Cornwall, and one very promising Cherokee youth. Others have suffered much from the climate, and have been hurried home, lest their lives should fall a sacrifice.

Some of those, who have returned, have exerted a good influence, and now seem likely to prove permanent blessings to their people; while others have most painfully disappointed the expectations of their patrons and friends.

educated at an expense not greater than the average cost of supporting them at Cornwall.

It is gratifying to add, that the behavior of the pupils, during the year past, has been orderly, and commendable, and that there is now an uncommon seriousness among them.

NEW MISSIONARIES.

The Committee do not find it necessary to refer to individuals, under this head, further than to say, that a considerable number of students in theology, now looking forward to the close of their professional education, have listened to the voice, which reaches them from every part of the heathen world; and hold themselves ready to obey the call of duty, whether it shall require them to preach the Gospel at home, or to carry the message of salvation to the ends of the earth. It may be hoped, that this will become the general feeling of those, who are preparing for the sacred ministry. The great deficiency, which is to be apprehended, is in the pecuniary means to sustain the various operations of Christian beneficence, and in the zeal, wisdom, and humble reliance upon God, which are necessary to conduct them with success.

CONSUMMATION OF THE UNION.

The union of this Board with the United Foreign Missionary Society, which was proposed at the last annual meeting, has been consummated by the sanction of the venerable ecclesiastical bodies, to which it was necessarily referred. This measure, as there is much reason to believe, will prove exceedingly auspicious in its bearings upon the missionary cause. But while the number of individuals and churches, whose contributions will flow to a common object through a common treasury, is now greatly increased, the cares and responsibilities of the Committee and the Board are multiplied in the same proportion. All the friends of the Board should feel the importance, therefore, of bearing their part of the common burden, not only by giving their property, but by earnest and continual supplications that

God would be pleased to have the concerns of the institution under his kind and gracious direction.

By the arrangement here announced, the missions, which were originated and conducted by the United Foreign Missionary Society, now come under the superintendence of this Board. The state of these missions appears in the Report of the Society, recently prepared and published. As the union was consummated but a few months ago, the correspondence between the missionaries and the Committee has been so limited, that it would be entirely impracticable to give a formal report of each station, from any original documents received. A few scattered notices would give but a very partial view, and would by no means do justice to the missionaries, or the Society by which they were employed. It is deemed the better course, therefore, to refer to the last Report of the United Foreign Missionary Society, and to rely upon the information, which may be obtained in the coming year, for the materials of a full account to be embodied in the history of this Board and its several missions.

The United Foreign Missionary Society held its ninth anniversary in May last. About seven years ago the mission to the Osage Indians was proposed; and, in the spring of 1820, the first missionaries to that tribe left the city of New York on their benevolent enterprise.

At the time, when the union now consummated was proposed, there were ten missionary stations under the care of the Society. A single missionary was employed in Hayti; and there were four stations among the Osages, two among the Senecas, near Buffalo, one at the Tuscarora village, near Lewiston, one at Mackinaw for the Indians there congregated from different tribes, and one among the Maumees, (or Miamies,) in the north-western part of Ohio. At six of the stations there were schools, that is, one school at each; and, in the whole, there were 230 pupils. The number has since increased. The number of ordained missionaries employed was seven;—the number of male assistants, twenty; and of female assistants, thirty.

Much labor, time, and property have been expended in the formation and support of these establishments. Health and life

have repeatedly been surrendered with cheerfulness in the service; nor should the sacrifice be regretted, when the object to be gained is properly considered. It should always be remembered, that he, who *converts a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins*; and that no cause can have a stronger claim upon the best affections and most strenuous exertions of men, than that which brought the Son of God from the realms of glory.

CONCLUSION.

It is frequently said, that we live in a peculiarly favored age of the world; and this declaration is assented to, sometimes with little attention to its meaning, and sometimes with a more intelligent and lively apprehension of its bearing on our duties and our destiny. But it may fairly be doubted, whether Christians generally, and even those who are accounted leaders in the church, do not greatly err, by forming too low an estimate of the moral changes which the world is experiencing, and of the moral influence which is placed at their disposal. The present times are distinguished not only by large and comprehensive plans of beneficent action, but by new and more compendious means of execution. Not only is the multitude of laborers increasing, but the power of each is augmenting; and the combined effect of the whole, must be great to an extent hitherto unparalleled. The full effect, indeed, does not yet appear; nor can it be exactly anticipated; but enough is seen to warm the heart with joyful expectation, and inspire the soul with high and exulting praises. It would seem, that if a man were permitted to choose the epoch of his short residence on earth, with a sole view to his greatest usefulness to the church of Christ, it would be difficult for him to prefer any other time to the present. In former ages, the faithful were obliged to look forward through a long succession of gloomy years, till the domination of the man of sin, and of the false prophet should be completed; but now we are able to see under the borders of that black and baleful curtain, which the god of this world has drawn over its guilty surface, and is now struggling in vain to hold to its original fastenings. The light shines not only in Goshen; but the Egyptian darkness of six thousand years begins to break

away; and glimpses of the Sun of Righteousness are beheld from many a mountain and plain never visited by his beams before;—sure presage of that effluence of light, which shall cast an air of splendor and beauty over the habitations of men, penetrate the darkest cavern to which guilt has retreated, and melt the massy bars of the dampest dungeon in which either innocence or guilt has been immured. Two or three centuries hence, and the battle will have been fought, the victory achieved, and the opportunity for gaining laurels in this warfare will have passed away. But now is the time for vigorous action, for holy enterprise, for exploits which shall become the theme of grateful recollection and lofty celebration forever. Where is the man emulous of a distinction which God will approve, and panting after a renown which shall never mock the possessor? Let him put on his armor, and gird himself for the pending controversy. Has he the faculty of speaking in public, and of pleading the cause of millions, groaning under the tyranny of sin, and exposed to its penalty? Let him fill his mouth with arguments, and pour forth from a warm heart such a flood of eloquence, as shall sweep away the defences of avarice and the objections of covert infidelity. Let him raise his voice to such a pitch of vehement expostulation, as shall awaken the half slumbering churches, and excite the friends of the Redeemer to deeds worthy of their high calling. Does he hold the pen of a ready writer? He may address himself to the reason and consciences of men,—call into action their dormant energies,—and thus generate an influence which shall extend itself beyond the powers of human calculation. Can he relate facts, and deliver a consistent testimony to the honor of his God? Then let him recount, in the social and domestic circle, the great events, which are transpiring, and the greater and more glorious ones, which are foretold. Is he called to the high office of a Christian missionary? He may immediately erect the banner of the cross upon the ruins of some of Satan's demolished fortresses. Can he teach even a little school of heathen children, in a retired glen among the mountains? He may lay the foundation for Christian institutions, that shall shed around them a healing power, and remain an expression of the divine beneficence to the end of time. No man is so highly gifted, as not to find the amplest scope for his talents, were they a thousand times greater than they are; and no man

is so feeble, as to forbid his aspiring after the honor of furnishing material aid to a cause, which needs and will receive the voluntary services of countless multitudes.

We live not only in the most favored age, but in a part of the world where peculiar advantages for benevolent exertion are presented. Far be the thought of boasting, on this sacred occasion, either of our temporal or spiritual privileges. What have we, that we have not received? What have we, that we have not forfeited by our negligence and ingratitude? Yet we are not, under the pretence of humility, to remain ignorant of the amazing power, which American Christians may now exert upon the destinies of men; nor unmindful of the account to be rendered of our distinguished opportunities. In a new and growing country, already containing great resources, and making rapid progress in the acquisition of greater;—a country, in which a singular impulse has been given to the human faculties by the great events in our political history, and by the prospect of improving his condition, which is held out to every individual;—a country maintaining a constant intercourse with all parts of the world, and exhibiting a commercial enterprise never surpassed; and, above all, a country upon which spiritual influences, in the form of revivals of religion, have descended with most benign efficacy for the last thirty years:—in such a country, with such resources and such prospects, what may not be accomplished for Christ? How shall we limit or restrain our capabilities of receiving and diffusing moral good? Though Christians in many other lands might plead their narrow sphere of action, and the barriers which enclose them on all sides; though they might dwell upon their almost universal poverty, and the oppressive burdens which they are compelled to bear;—no such pleas will avail in our case. And great will be our condemnation and great our shame, if, while we applaud magnificent plans and gigantic efforts, in relation to other subjects, we content ourselves with puny calculations and pigmy enterprises for the glory of God and the salvation of men.

We shall be the more inexcusable, as we see more living and demonstrative proof, than probably was ever seen before, that we may certainly calculate upon a good moral effect from a persevering application of good moral power. Every genuine believer in Christianity, and every other person who is willing to see things

as they are, may easily be convinced, that the circulation of the Bible, the establishment of schools in which the true religion is taught, and the faithful preaching of the Gospel, will as certainly change the moral condition and prospects of a community, as the introduction of true systems of geography and astronomy into seminaries of learning will banish the absurdities of Hindoo philosophy. Doubtless no human instrumentality is adequate to effect the conversion of a single soul; but wherever human instrumentality is cogently applied to this object, for a series of years, it is so universally attended by a higher influence, that this united effect of human labor and divine energy seems a part of the settled plan of God's administration. It is not more certain that industry tends to the accumulation of property, or that study and observation enrich the mind with knowledge, than that the preaching of the Gospel, in whatever country, is made the means of preparing souls for heaven. And to bring the matter home to the bosom of each individual, a man may just as reasonably expend his property in large sums, and in pursuance of a settled plan of action, in the expectation of being the voluntary and happy instrument of saving souls from death and bringing them to glory, as he may sow his field in expectation of a harvest, or lay the foundation of his house in hope of completing it, or send his ship to sea in hope of a return. He may as reasonably expect to succeed in the first object, as in the others; and, if his motive be right, he cannot fail of his reward. The man who sends a missionary to Africa or Asia, though his missionary should die on the passage, will have it remembered to his honor, when this world shall have passed away, that he stretched out his hand to raise his distant fellow creatures from dégradation and sin; that he made a serious effort, at a personal sacrifice, to impart to the sufferers on another continent the blessings, which he valued in his own case; and that he set an example of benevolence and public spirit, which, if followed by all who entertain similar hopes, would soon change the condition of the world, and fill it with righteousness and peace and joy in the Holy Ghost. The man, who sends forth in different languages a great number of Bibles and tracts, may, after pursuing this course for several years, come to the firm persuasion, that he has aided many souls in their escape from death, and probably conveyed the light of life to some minds, that would otherwise have remained in utter

darkness forever. It should be deeply impressed upon the heart of every Christian, especially in these days, that sinners are as truly saved, by human instrumentality, from sinking into the gulf of perdition, as the shipwrecked mariner is rescued from a watery grave by the adventurous interposition of spectators, who hasten to his relief in a life-boat. Why is it then, that any man should think himself a consistent Christian, without laboring as strenuously to exert some agency in bringing immortal souls to glory, as the most enterprising merchant, or the most laborious farmer, presses forward in the pursuit of wealth? Both these classes of objects are sought voluntarily, and both with hopes of success. But how amazing the disparity in their value; and with how much alacrity the least valuable are sought, while those which are of more intrinsic worth than the material universe, are neglected.

Great and noble as these objects are, and imperious as the claims are which have been described, there are still serious obstacles in the way of calling forth the full energies of the professed friends of God—those who have consecrated themselves and all that they possess to the service of their Lord. Among these obstacles must be mentioned the embarrassments arising from obstructed commerce and disappointed plans of acquiring or employing property. There are those, who seem to imagine, that if all their expectations of worldly prosperity are not answered, they are excused from doing any thing for the relief of sorrow and suffering; or if God has taken away part of their property, even if it be a small part, they are to be justified in applying the remainder to their own use, without any sense of responsibility to Him. But in coming to these conclusions, they err against the plainest principles of the divine law, and do great injury to their own souls. The simple question is, when distant nations call to us for the Gospel, *Are we able to send it?* Not whether we can send it with little self-denial, with a small effort, which shall not interfere with any of our favorite plans of ease and personal gratification? But can we impart the means of salvation to our fellow sinners by a great and long continued effort, by the most strenuous exertions, and by such an agonizing struggle, as a drowning man would make for the preservation of his life, or as the votary of human applause would make for the vindication of his character. Is money wanted? It must

be provided, if it is at the disposal of the church and its friends. Are laborers needed? They must be inquired for and diligently sought, and suitably furnished for the work, and sent forth to it, at the earliest moment possible.

The time and the occasion would not allow the Committee to dwell upon the too prevalent disposition to defer great personal sacrifices to some future day; and the proneness of many individuals to undervalue the importance of their own faithful exertions. Procrastination is equally the enemy of private improvement, and of public-spirited effort; and the opinion that what each man can do is of so little consequence, that it may almost as well be omitted as performed, is a palsy which, if suffered to extend itself, would soon prove fatal to the whole system of operations for the moral renovation of the world. While God is to be reverently acknowledged as the only efficient cause of good; and all means and instruments will be worthless and useless without his superintending care and his superadded blessing; and the best services of the holiest men have in them nothing, which can operate as an atonement for sin, or present a claim to the divine favor:—and while the beneficent agency of the Holy Spirit is earnestly sought for the conversion of the heathen, as the crowning act of grace, without which all the overtures of mercy would prove unavailing:—still there is much for the human mind to devise and for human hands to execute. It is not modesty;—it is not humility;—it is more like rebellion;—to refuse, under the plea of our weakness, to do what God commands us to do, and what He has shown himself determined to accomplish by the voluntary services of his sinful and erring creatures.

One consideration more must not be omitted. It is the instant and amazing urgency of the case.

When the ancient people of God, at a critical period of their history, had provoked the displeasure of Jehovah, and were falling before his wrath, the inspired Lawgiver, with the greatest possible earnestness, urged forward his consecrated brother to perform a hasty propitiatory ceremony, by the heart-thrilling exclamation—*The plague is begun*. The ceremony was performed, under circumstances indicating, that the preservation or extinction of the Hebrew race depended upon the instant application of the suggested remedy. *The plague was stayed*; and Aaron was seen in the awfully solemn employment of warding off the

divine vengeance, as, with hurried and agitated step, and his censer in his hand, he thrust himself between *the dead and the living*.

From the history of past ages, and from a rapid glance over the surface of the world lying in wickedness, we know that a moral pestilence has prevailed for six thousand years, and is still prevailing;—a pestilence, under whose fatal influence countless myriads of immortal beings are cut off from happiness and from hope. An effectual remedy is at hand; but till this very day the evil has received little check comparatively, and now, while we speak, its desolating waves roll over the nations. In the midst of this appalling calamity, faithful missionaries are seen, in many heathen lands, and, within certain limits, *the plague is stayed*—a delightful earnest, that destructions shall at length come to a perpetual end. Hail, ye heralds of the cross in the dark places of the earth! Hail, ye honored servants of the Most High, who are called to this divine employment of applying to the diseased and dying human family the grand remedy, which alone can reach the dire exigency of the case! Honored indeed ye are; and, did the counsels of God permit, Aaron might now gladly descend from the mansions of rest, to take his stand by your side, *between the dead and the living*.

And, Mr. President, cannot the members of this Board hear a voice, not less distinct and imperative than that of Moses, commanding them to hasten the application of all the means at their disposal, without the loss of a single day? As we look around this hall and our eyes fix upon one, and another, and another, and we call to mind, in regard to each individual, how many of his fellow Christians there are, whom he might inspire to this service, if he fully realized how vast are the interests depending, and how urgent is the call for immediate relief; and, as we proceed a step farther, and behold each member going from the celebration of the present anniversary, determined that he will, by God's help, call around him the zealous and the faithful,—the men of prayer, and the men of charitable deeds, and will make the greatest and best and most earnest efforts in his power to arouse every dormant energy of their souls, by presenting in all its dreadfulness the extent of the evil, and in all its surpassing interest the hope of deliverance:—how can we behold all this, without regarding ourselves, feeble and unworthy though we

are, as the ministers of Jehovah, called to this holy service, and standing, each with his censer in his hand, *between the dead and the living*. O that we might think and act under the influence of feelings like these, till the ear shall be saluted from every continent and island with the gladdening shout—*The plague is stayed*—the wrath of God is averted—the world is transformed—Christ is exalted—and his kingdom is universally established in the hearts of the children of men.

Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1826.

*Bombay Mission.**

PRINTING paper, books, types and sundry articles purchased in Boston, - - - - -	\$282 62
Draft of E. A. Newton, Esq. for advances made by him in Calcutta for the mission, - - - - -	308 86
Expenses of Mrs. Hall, - - - - -	296 22
Part of principal of a debt to Messrs. Forbes & Co. contracted by Rev. Samuel Nott, Jr. (the balance having been paid by a few individuals,) - - - - -	533 33--1,421 03

*Ceylon Mission.**

Printing press and apparatus, and sundry articles purchased in Boston, - - - - -	342 68
Draft of E. A. Newton, Esq. for advances made by him in Calcutta, - - - - -	3,278 87
Part of outfit advanced to Rev. H. Woodward, - - - - -	79 73
Expenses of James Richards, orphan child of the late Rev. James Richards, - - - - -	13 00--3,714 28

Mission among the Cherokees.

Drafts of the Missionaries on the Treasurer of the Board, and remittances made from the Treasury, - - - - -	3,907 79
Donations in money at the different stations, - - - - -	296 04
Articles purchased in Boston, - - - - -	1,550 35
Allowance to Mr. M. Hall, - - - - -	30 00
Outfit and travelling expenses of Mr. and Mrs. Fernal, - - - - -	234 96
Outfit, &c. advanced by Mr. Dean in 1821, and now refunded him, - - - - -	200 00
Expenses of Mr. and Mrs. Dean, in returning from Brainerd, and during Mrs. Dean's sickness, - - - - -	166 48
Carried forward, \$6,385 62	\$5,135 31

* The principal expenses of these missions for the past year are yet to be defrayed, as the drafts from India have not yet arrived.

	Brought forward, \$6,385 62—\$5,135 31
Outfit of Mr. F. Elsworth, advanced by him and now re- funded (after equitable deductions and abatements,)	} 462 56---*6,848 18

Mission among the Choctaws.

Drafts and remittances, - - - - -	283 27
Donations received at Mayhew and the other stations, -	129 37
Articles purchased in Boston, - - - - -	802 49
Board of an assistant missionary, - - - - -	3 50—1,218 63

Mission among the Cherokees of the Arkansas.

Drafts and remittances, - - - - -	2,783 97
Purchases in Boston, - - - - -	947 71
Balance of travelling expenses of Dr. Weed, Mrs. Weed and Miss Thrall, - - - - -	39 16—3,770 34

Indian Missions generally.

Transportation, freight, &c. of articles received at Boston, New-York, and other places, - - - - -	72 73
Expenses of the Corresponding Secretary, on a visit to Missionary Stations among the Cherokees and Choctaws, viz. Passage from Boston to Charleston, and travelling expenses to Athens, Ga. - - - - -	61 05
Travelling expenses to Carmel, - - - - -	3 09
Do. do. by Hightower, Haweis, and Wills- town to Brainerd, - - - - -	11 87
Do. in the Choctaw nation, - - - - -	2 15
Do. from Monroe, Chickasaw nation, to Philadelphia, -	76 77
Do. to Boston, - - - - -	21 71---176 64--249 37

Mission at the Sandwich Islands.

Drafts and remittances, - - - - -	3,314 89
Purchases in Boston, - - - - -	2,121 20
House frame, &c for Rev. Mr. Stewart, - - - - -	511 24
Do. do. for Rev. Mr. Richards, in part, - - - - -	300 00

Carried forward, \$6,247 33 \$17,222 33

* Of the above items there was paid

for Brainerd, - - - - -	800 02
Creek Path, - - - - -	1,812 50
Carmel, - - - - -	963 13
Hightower, - - - - -	13 88
Willstown, - - - - -	1,320 82
Haweis, - - - - -	222 39
Candy's Creek, - - - - -	444 11
General expenses, - - - - -	1,271 33

\$6,848 18

	Brought forward, \$6,247 33	\$17,222 33
Cost, outfit, &c. of the Schooner Missionary Packet, (in part,)	3,538 41	
Balance for passage of Rev. Mr. Ellis and family, from New-York to London,	- - - - -	211 20
Expenses of Rev. C. S. Stewart and family,	- - - - -	245 00--10,241 94

Palestine Mission.

Drafts and remittances,	- - - - -	6,309 74
Books, stationary and sundry purchases,	- - - - -	173 52
Outfit of Rev. Eli Smith, and passage from Boston to Malta,	420 67---	6,903 93

Mission to South America.

Drafts on the Treasurer,	- - - - -	866 15
Expenses, in part, of the Rev. T. Parvin,*	- - - - -	52 97
Books, &c.	- - - - -	77 23
Allowance to Rev. J. C. Brigham,	- - - - -	100 00--1,096 35

Expenses on account of the Missions till lately under the care of the U. F. M. Society.

Tuscarora Mission,	- - - - -	50 00
Seneca Mission,	- - - - -	122 40
Mackinaw Mission,	- - - - -	352 57
Maumee Mission,	- - - - -	60 47—535 44
Amount of debts of the United For. Miss. Society, all of which have been assumed and paid by the Board,		10,744 55

The Foreign Mission School.

Remitted from the Treasury,	- - - - -	1,818 16
Donations received at Cornwall,	- - - - -	612 55
Travelling expenses of a Committee appointed to visit the School, 22,12; freight, cartage, &c. 5,34,	- - - - -	27 46--2,458 27

Greek Youths.

Board, tuition, books, clothing, &c. of four youths at New Haven,	- - - - -	570 33
Expenses of N. Petrocokino,	- - - - -	68 45
do. of A. Paspati,	- - - - -	12 25
do. of G. Perdicari and N. Prassas,	- - - - -	28 00—679 03

Education of other Youths.

D. C. Carter, a Cherokee,	- - - - -	65 00
J. I. Abrahams, a Jew,	- - - - -	7 33—72 33

Carried forward, \$50,004 17

* Mr. Parvin expects to refund all the expenses incurred on his account.

Brought forward, \$50,004 17

Agencies.

Services of Rev. G. Cowles, 39 weeks,	-	712	00
Travelling expenses, &c,	- - - -	248	83
		<u>960</u>	83
deduct amount paid and charged last year,		115	00—845 83
Services of Mr. O. Eastman, 40 1-3 weeks,		321	14
Travelling expenses,	- -	5	05—326 19
———— of Rev. J. Brackett, 17 weeks,	-	136	00
Travelling expenses,	- - -	34	00—170 00
———— of Rev. F. E. Cannon, 31 weeks,		248	00
Travelling expenses,	- -	20	82—268 82
———— of Rev. E. Gridley, 47 weeks, (in part)			276 00
Travelling expenses of Rev. J. G. Hamner,		62	00
Allowance for his services, in part, (the greater part having been generously relinquished by him,)		22	72—81 72
Travelling expenses, &c. of deputations to attend the anniversaries of various Auxiliary Societies,			30 32
Travelling expenses of officers of the Board, to transact other important business,	- - - -		13 37—2,065 25

General Expenses.

Travelling expenses of members of the Board, in attending the annual meeting at Northampton, Sept. 1825,			240 00
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Corresponding Secretary's Department.

Salary of the Assistant Secretary, for the year ending Aug. 31, 1826,	- - - - -	600	00
Paid for transcribing,	- - - - -	55	40—655 40
The salary of the Corresponding Secretary during the past year has been paid by a few individuals.			

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending Aug. 31, 1826, (the residue having been paid by individuals;)		350	00
Clerk hire within the year,	- - - -	442	82—1,292 82

Printing, &c.

Sixteenth Annual Report, 2000 copies, including paper, folding, covers, &c.	- - - - -	390	00
Missionary Paper, No. 2, 3000 copies,	- - -	40	84
Address to the Christian Public, 2000 copies,	- - -	91	42
Mr. Worcester's Sermon,	- - - -	63	05

Carried forward, \$585 31 \$54,257 64

Brought forward, \$585 31 \$54,257 64

Dr. Bates' Sermon,	53 50
Mr. Fay's Sermon,	78 25
Circular addresses and schedules to Auxiliary Societies,	41 00
Blank Receipts, &c.	8 50
Copies of the Missionary Herald presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	2,105 83—2,372 39

Miscellaneous Charges.

Postage of letters,	371 09
Rent and taxes of Missionary Rooms and Depository in Market Street, to March 1st, 1826,	135 07
Fuel and oil,	57 26
Blank books and stationary,	70 90
Wrapping paper, twine, nails, &c.	19 29
Porterage, labor, freight, and transportation of boxes, bundles, missionary papers, &c.	21 30
Transportation of the Missionary Herald for auxiliary societies, &c.	30 20
Cartage and expenses of removing from Market Street to Hanover Street,	37 65
Periodical publications, books, and binding of books, for various stations,	165 81
Books for the Missionary Library,	21 02
Furniture for the new Missionary Rooms, viz.	
Paper case and shelves, for Corresponding Secretary's office,	57 00
Stove, pipe, &c. for do.	38 25
Paper case, book case, and shelves, for Treasurer's office,	62 00
Grate, &c. for do.	17 72
Mineral case, table, &c. for Committee Room,	40 00
Shelves in two other rooms, for pamphlets, books, &c.	45 00
Repairs and alterations in preparing rooms,	29 47
Signs, and staining rooms,	23 89
Discount on bank notes and drafts exchanged, and counterfeited notes received among donations in the course of the year, (including \$147 70 lost on notes of the Eagle Bank, and various smaller losses by the failure of other banks,)	262 81—1,505 64

Expenses of missionaries while preparing for fields of labor.

Board and expenses of the Rev. C. Stone, while attending medical lectures and preparing to embark for Bombay,	188 75
Board, &c. of five other persons, while sitting for different spheres of missionary service,	188 52—377 27

Carried forward, \$59,012 94

	Brought forward, \$59,012 94
Appropriated by the Prudential Committee, to the Permanent Fund, toward apprehended losses on stock held by the Board in the Eagle Bank, New Haven, - - -	2,000 00
	<hr/> 61,012 94
Balance for which the Board was in debt, Aug. 31, 1825, -	23 00
	<hr/> 61,040 94
Balance on hand, carried to the credit of the Board in new account, Sept. 1, 1826, - - - - -	575 31
	<hr/> \$61,616 25

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUGUST 31, 1826.

Donations received during the year, as published with exact particularity in the Missionary Herald, - - -	57,665 75
Deduct for error, occasioned by an agent's sending an account of the same sum twice, - - -	20 00—57,645 75
Legacies received within the year, as acknowledged in the Missionary Herald, - - - - -	2,075 36
Interest on Permanent Fund, &c. - - - -	2,299 12
Deduct interest on money borrowed, - - -	403 98—1,895 14
	<hr/> \$61,616 25

PERMANENT FUND.

The Permanent Fund amounted, on the 31st of August, 1825, as stated in the Report for last year, to - - -	36,159 87
Donations to this fund within the year, as published in the Missionary Herald, - - - - -	1,365 00
	<hr/> \$37,524 87

PERMANENT FUND FOR THE SUPPORT OF CORRESPONDING SECRETARY.

This Fund amounted, on the 31st of August, 1825, to	13,388 04
Received within the year, as follows:	
From individuals, as published in the Missionary Herald, ✓	152 40
For profits of the Missionary Herald, - - -	1,829 26
For profits of the Panoplist, - - - -	17 85
For interest, in part, - - - - -	385 05—2,384 56
	<hr/> \$15,772 60

PERMANENT FUND FOR SUPPORT OF TREASURER.

This fund amounted, Aug. 31, 1825, to - - - -	1,041 68
Received with the year, as follows:	
From individuals, as published in the Missionary Herald, .	367 92
For interest on this fund, - - - - -	58 20—426 12
	<hr/> \$1,467 80

FUND FOR THE PRINTING PRESS FOR WESTERN ASIA, NOW ESTABLISHED
IN MALTA.

This fund is kept entirely distinct from the general funds of the Board; and at the particular request of several donors, and in pursuance of the original plan, the names of donors, and the sums subscribed by them, are not published.

There had been received on this fund, before August 31, 1825,	-	13,747	31
Received during the year, from subscribers,	-	400	00
Received for interest,	-	523	92
			<u>923 92</u>
			\$14,671 23

Expenditures, as per statement last year,	-	4,996	47
Expended during the year,	-	551	28
			<u>5,547 75</u>
Balance ready to be expended,	-		\$9,123 48

This balance is drawing interest; and is invested in bank stock and notes, which can immediately be converted into money.

MISSION COLLEGE IN CEYLON.

There had been received for the contemplated College in Ceylon, previously to August 31, 1825,	-		\$702	12
The sums received since that time, and specifically appropriated to the same object, amount to	-		686	05
				<u>1,388 17</u>

AUXILIARY SOCIETIES.

THE following is a list of payments made, during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the *Missionary Herald*, p. 365. The year commences with September 1825, and ends with August 1826. It should be remarked, that some of these Societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

MAINE.

Cumberland County,	-	-	-	-	-	\$795 77
Lincoln County,	-	-	-	-	-	667 36
York County,	-	-	-	-	-	313 47—1,776 60

NEW HAMPSHIRE.

Hillsboro' County, South,	-	-	-	-	-	237 00
Do. North,	-	-	-	-	-	281 81
Do. West,	-	-	-	-	-	128 66
Merrimac County,	-	-	-	-	-	375 32
Rockingham County, East,	-	-	-	-	-	459 39
Do. West,	-	-	-	-	-	427 89—1,910 07

VERMONT.

Addison County,	-	-	-	-	-	512 04
Orange County,	-	-	-	-	-	9 82
Rutland County,	-	-	-	-	-	767 33
Windham County,	-	-	-	-	-	615 71
Windsor County,	-	-	-	-	-	768 07—2,672 97

MASSACHUSETTS.

Barnstable County, East,	-	-	-	-	-	129 03
Do. West,	-	-	-	-	-	357 98
Berkshire County,	-	-	-	-	-	1,485 70
Boston and Vicinity,	-	-	-	-	-	4,066 05
Brookfield Association,	-	-	-	-	-	609 46
Essex County,	-	-	-	-	-	3,031 81
Franklin County,	-	-	-	-	-	571 62
Hampden County,	-	-	-	-	-	567 11
Northampton and Vicinity,	-	-	-	-	-	1,397 02

Carried forward, \$12,215 83 \$6,359 64

APPENDIX.

A.

(See Report, p 40.)

List of Subscriptions in Calcutta, to the Mission College for Tamul Youth, in Jaffna, Ceylon.

The Hon. Sir Charles Grey, Chief Justice,	Sicca Rupees, 100
The Hon. Herbert Harrington, Member of Supreme Council,	400
The Hon. William Butterworth Bagley, Do.	100
The Hon. Sir Anthony Buller, Puisne Justice, Sup. Court,	100
Colonel Charles Mouat,	100
Colonel John McJunes,	50
Holt Mackenzie, Esq., Secretary to Government,	100
James Money, Esq. Civil Servant,	50
James Pattle, Esq. Do.	32
James Paschal Larkins, Esq. Do.	50
John Walter Sheres, Esq. Do.	50
Wigram Money, Esq. Do.	50
The Venerable Archdeacon Corrie,	32
Augustus Frederic Hamilton, Esq., Counsellor,	100
George Money, Esq. Do.	50
Aaron Crossley Seymour, Esq. Attorney,	32
Charles George Strettell, Esq. Do.	50
Jonathan Carey, Esq. Do.	50
The Rev. Drs. Carey and Marshman, and I. Marshman, Esq., Serampore,	200
The Rev. Descar and Mrs Schmid,	50
The Netherlands Missionary Society, by James R. Vos, M. D. Director,	100
Messrs. Macintosh & Co. Agents,	100
Messrs. Alexander & Co. Do.	100
Messrs. Palmer & Co. Do.	100
Messrs. Calvin & Co. Do.	100
Messrs. Ferguson & Co. Do.	100
Messrs. Cruttenden, Mackillop & Co. Do.	100
Messrs. Joseph Barretto & Co. Do.	100
Capt. William George Mackenzie,	25
Capt. George Hutchinson,	16

Carried forward. 2,587

	Brought forward, 2,587
William I. Beeby, Esq. Agent, - - - - -	32
George W. Blaikie, Esq. - - - - -	50
H. Roger Kendall, Esq., Boston, - - - - -	50
Capt. King, American ship Coral, - - - - -	20
A Friend, - - - - -	20
C. W. Brietzche, Esq. - - - - -	30
John Gordon, Esq. - - - - -	30
James U. Sheriff, Esq. - - - - -	10
Mr. David Hare, - - - - -	32
Mr. Charles Piffard, - - - - -	25
Doctor Vos, - - - - -	10
John Athonass, Esq. - - - - -	25
A Friend, - - - - -	10
George Chisholm, Esq. - - - - -	32
Henry M. Pigou, Esq. Civil Servant, Benares, - - - - -	30
Matthew Gisbourne, Esq. - - - - -	50
William Tate, Esq. Attorney, - - - - -	50
I. B. Swinhoe, Esq. Do. - - - - -	30
Mr. I. N. Vant Hart, - - - - -	32
Thomas Clark, Esq. Branch Pilot, - - - - -	20
David Jones, Esq. Do. - - - - -	25
Thomas Tomlin, Esq. - - - - -	32
Thomas De Souza, Esq. - - - - -	16
D. Thomson, Esq. - - - - -	16
Rev J. C. Proby, - - - - -	16
Mr. John Jahans, - - - - -	25
Mr. Matthew Johnston, - - - - -	10
Mr. John Teil, - - - - -	32
Mr. I. Gilbert, - - - - -	20
Mr. Thomas Wilson, - - - - -	25
Mr. Alexander Walker, - - - - -	16
Mr. John Urquhart, - - - - -	10
Mr. A. Stephen, - - - - -	25
Mr. W. Wallis, - - - - -	10
Rev. I. Stratham, - - - - -	10
Thomas Davis, Esq. - - - - -	16
W. Haynes, Esq. - - - - -	5
Mr. D. Clark, - - - - -	8
Mr. James Thompson, - - - - -	8
A Friend, - - - - -	10
Mr. R. Kerr, - - - - -	8
Mr. I. Murray, - - - - -	10
A Friend, - - - - -	25

Sicca Rupees, 3,603

In the donation of the Hon. Herbert Harrington, previously to its payment, there was received 25 sicca rupees interest, which, with the above, makes the amount to be 3,628 sicca rupees, or about 1,800 dollars.

B.

(See Report, p. 59.)

Testimonials in favor of the Mission Schools at Mayhew.

I.

Extract of a Letter from Mr. E. Birdseye, late from Cornwall, Con. to Rev. C. Kingsbury, dated Athens, Ala. June 12, 1826.

Dear Sir,—Your interesting place has often been on my mind, since I left it. Every thing exceeded my most sanguine expectations. The great improvements on the farm, the extensive and good buildings, indicated unusual industry, and much economy:

The interesting group of children—their quiet, neat, and orderly appearance, and strict attention to their studies—their songs of praise to Him from whom all their blessings flow, produced feelings in me, which I can recollect, much better than describe. Their improvement in every respect exceeded my expectations. If the greatest friends of missions were to witness it, they would say, you had done all that could have been expected. If those who are your greatest enemies were to spend a few hours there, they would at least say, no doubt, “We have greater evils to complain of.” Adieu, my dear Sir.

II.

Copy of a Letter from Col. William Ward, U. S. Agent, to Rev. Cyrus Kingsbury, dated Choctaw Nation, July 12, 1826.

Dear Sir,—At the examination of the students yesterday at the Mayhew mission station, I was not a little gratified at the improvement of the Choctaw youths, since the last year. Indeed some of the answers to the various questions asked them upon geography, were equal to any thing I have heard at the north, by pupils of the same age. It is to be observed, that they not only had a correct knowledge of the boundaries of the United States, but of those of Asia, Africa, and Europe.

The recitations of the Scriptures were no less to be approved by all those who heard them, as this part of their study has, I have no doubt, been faithfully attended to by their preceptors; and too much credit cannot be bestowed on them.

I may justly say, that Miss Burnham's mode of instructing the girls, is better calculated to make useful women of them, than any thing I have seen. I have no doubt, that, with the blessing of God, in a few years there will be some learned Choctaws of both sexes.

May the smiles of heaven be upon you, and all those engaged in this arduous work: and may it prosper through the world.

III.

From Dr. Hunt.

Columbus, Miss. July 26, 1826.

Rev. Cyrus Kingsbury,

Dear Sir,—During the last three years, I have attended several examinations of the Choctaw children under your care, at the Mayhew station; and have witnessed, with the greatest pleasure, their progress in useful knowledge. Notwithstanding the greater part of them entered school unacquainted with the English language, I have seldom witnessed greater proficiency in any of our schools in the United States.

IV.

Copy of a Letter from Stephen Cocke, Esq. Mr. Thomas Townsend, and Capt. Edward Keiven, dated Mayhew, June 27, 1826.

Rev. Cyrus Kingsbury,

Dear Sir,—We assure you, that our visit to this station has been highly gratifying to us. We have been greatly pleased at the very excellent manner in which the scholars, both male and female, have performed their examinations, and at their great improvement in learning. They certainly surpass all just expectation. It may confidently be said, that they are equalled by few of the schools among the whites, and perhaps surpassed by none. Their progress reflects much credit on the pupils, and the institution; and justly entitles the conductors of it to the gratitude, respect, and consideration of the good and wise. To the most benevolent and praiseworthy pursuits, that ever have, or perhaps ever will be, the spirit of distrust, dissatisfaction, and jealousy has, under some form, shown itself. But we are persuaded a visit to this station by the most prejudiced, would convince them that there exists little cause of complaint.

You will receive herewith a donation to the Choctaw mission, which have the goodness to appropriate as to you may seem proper.

With great respect, your friends and obedient servants.

V.

Extract of a Letter from J. L. McDonald, Esq. who is one quarter Choctaw, and was educated under the patronage of Mr. M'Kenney and Judge McLane.

Dear Sir,—Having been called by business into the nation, I have, in my route, visited the schools at Elliot, Ai-ik-hun-nuh, and Mayhew. My examinations have been brief, but satisfactory. I have been highly pleased to observe the orderly and correct deportment of the pupils, and their visible cheerfulness in the discharge of the various occupations assigned them. The affectionate displays of attachment to their teacher, and the evident improvement in letters, and in the useful branches of female education, of Miss Burnham's pupils in particular, afforded me high gratification, and indeed could not fail greatly to attract the attention, and enlist the sympathies, of every unprejudiced mind.

I should esteem it a favor, if you would give me an exposition of the state of the schools under your superintendence, the number now in operation, when established, the number of scholars in each, &c. &c. Such a document, in addition to what I have seen myself, would afford me a mass of information, both agreeable and useful. It will be useful, inasmuch as I am by birth a Choctaw, and participate occasionally in the business of the Councils. On no subject have I felt so much solicitude, as in the proper organization, and management of schools, whether in, or out of the nation.

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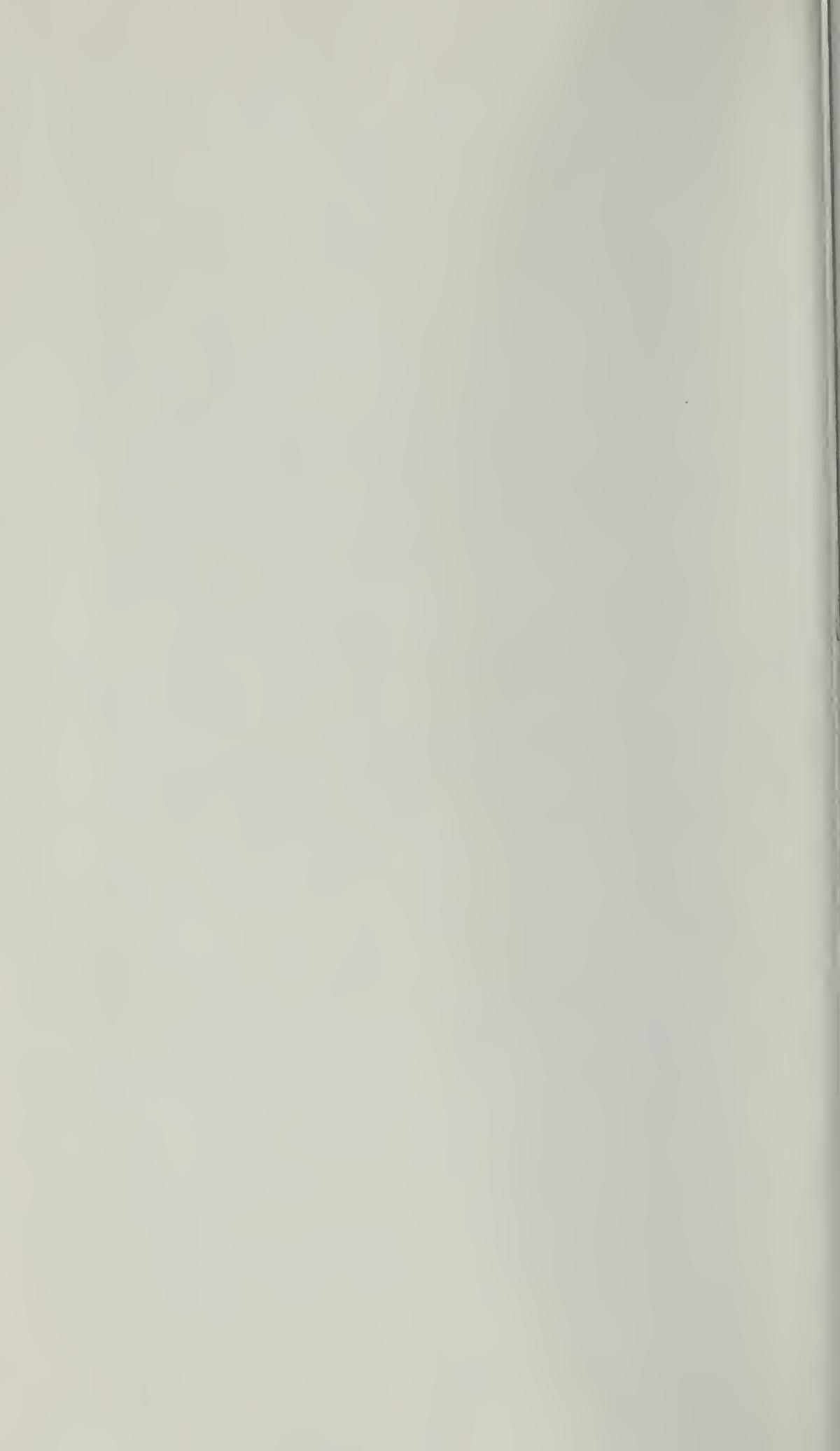
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