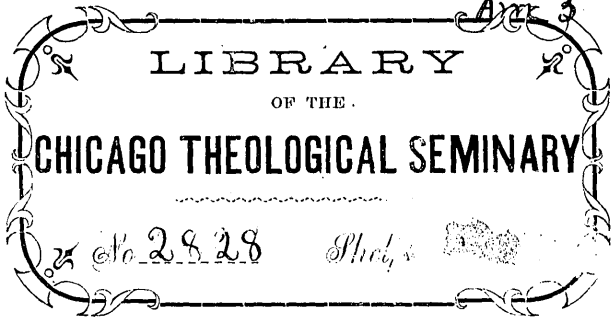


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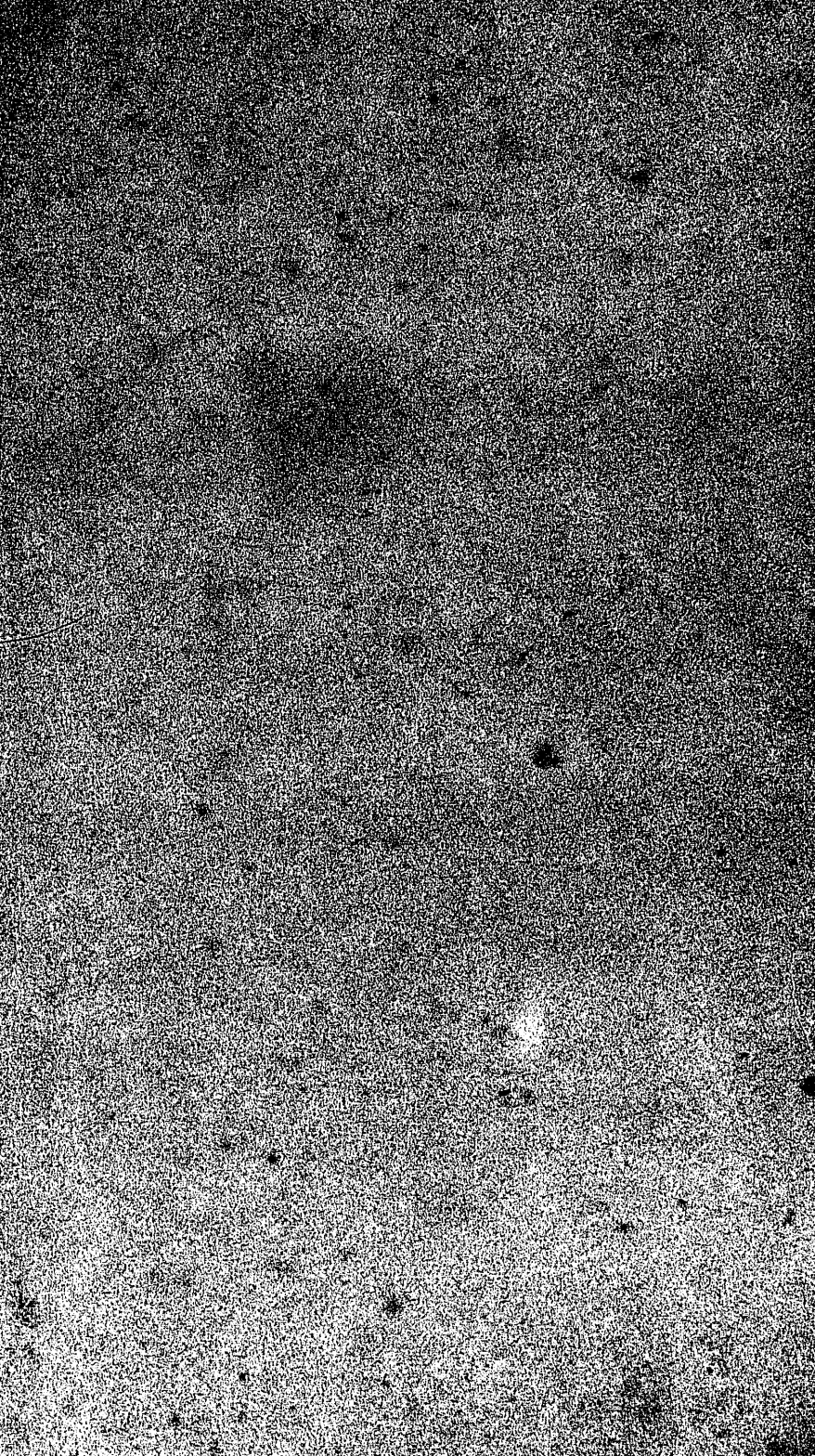
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HISTORY

OF

AMERICAN MISSIONS

TO THE HEATHEN,

FROM THEIR COMMENCEMENT

TO THE PRESENT TIME.

*John Howland*

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WORCESTER:  
PUBLISHED BY SPOONER & HOWLAND,  
1840.

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## ADVERTISEMENT.

The want of a complete History of American Missions has been for some time extensively felt and generally acknowledged. The principal facts connected with their operations were indeed before the public; but were scattered through many volumes, such as the periodicals of the several societies, memoirs of individual missionaries, and accounts of single missions. Probably no private or public library contained all the printed works necessary to a full examination of the subject. It is the object of this work, to bring the substance of all these publications within the compass of one volume of convenient size and moderate expense; supplying their deficiencies, reconciling their discrepancies, and correcting their errors by reference to the original documents of the several missionary societies. For this purpose, several authors were engaged, each having the confidence of the Board whose history he was to prepare, and favored with access to its archives. The time expended on this work amounts to more than two entire years. The result of their labors is here submitted to the friends of missions and of general information, in the full belief that it will meet all reasonable expectations.

In providing maps and illustrations, though ornament has not been disregarded, the leading object has been utility. A considerable portion of them are from drawings made for the several Boards, and never before published. The maps of Southern Africa, the Western Coast of Borneo, the vicinity of Bangkok, of the several Sandwich Islands, the Indian territory west of the Mississippi, and several others, are believed to be more full and accurate than any before published.

The circumstances under which this work has been published, have made it impossible for the several authors to revise the proofs. Especial care has been used to supply this deficiency by repeated revisions, and it is believed that a good degree of accuracy has been attained. The most important errors are noted in the lists on pages 346 and 347.

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# HISTORY

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR FOREIGN MISSIONS.

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COMPILED CHIEFLY FROM THE PUBLISHED AND UNPUBLISHED DOCUMENTS  
OF THE BOARD,

BY JOSEPH TRACY.

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## PREFACE.

FOR the materials of this History, the author is indebted, most especially, to the kindness of the Prudential Committee of the Board, who have granted him free access to their numerous and valuable unpublished documents. Besides these, the principal sources of information have been, the thirty Annual Reports of the Board; thirty-five volumes of the Panoplist and Missionary Herald; Du Halde's China; Barrow's Travels in China; Medhurst's China; Abeel's Residence in China; Gutzlaff's Voyages and History of China; Crawford's Indian Archipelago; Raffles' History of Java; Malcom's Travels; Georgii Alphabetum Tibetanum; Osborn's Doctrinal Errors of the Apostolic and Early Fathers; Heeren's Researches; Tod's Annals and Antiquities of Rajasthan; Maurice's Ancient India; Ward's View of the Hindoos; Malcom's Central India; Duff's History of the Mahrattas; Memoirs of William Carey; of Buchanan; of Swartz; Read's Christian Brahmun; Ramsey's Missionary Journal; Memoirs of Mrs. Judson; of Gordon Hall; of Harriet Newell; Knox's, Percival's and Cordiner's Accounts of Ceylon; Upham's Sacred and Historical Books of Ceylon; Malcom's History of Persia; Smith and Dwight's Researches in Armenia; Memoirs of Levi Parsons; of Pliny Fisk; Anderson's Peloponnesus and Greek Islands; Voyage of Tyerman and Bennett; Ellis' Polynesian Researches; Stewart's Sandwich Islands; Dibble's History of the Sandwich Islands; Williams' Missionary Enterprises in the South Seas; Loskeil's History of the Moravian Missions among the American Indians; Memoirs of David Brainerd; of Catherine Brown; Parker's Exploring Tour beyond the Rocky Mountains; Smith and Choules' History of Missions; Brown's History of Missions; Humphrey's History of the Society for Propagating the Gospel in Foreign Parts; Life of Eliot, (Wilson's and Sparks'); Life of Wheelock; Stone's Life of Brant; Holmes' American Annals; Massachusetts and Hazard's Historical Collections; Drake's Book of the Indians; Morse's Report on Indian Affairs; Mather's Magnalia; Morton's New England Memorial; Memoirs of Samuel J. Mills; the Christian Observer, Missionary Register, and other periodicals and newspapers published within the



last thirty years. Some facts have also been learned from the recollections of individuals, and from private journals, and letters of missionaries.

To bring the transactions of the Board and of so many missions, so distant and distinct from each other, into one connected history, is no easy task; nor is it easy to decide what arrangement of the matter would be most favorable to its accomplishment. On the whole, it has been thought best to adopt the form of annals. By giving the events of each year in one chapter, the gradual increase of the resources, operations and influence of the Board are better exhibited, and the chronological order of events is more readily seen and remembered. In the history of each year after 1812, the account of the annual meeting and domestic operations of the Board is placed first; then that of the Bombay or Mahratta mission; then that of the mission to Ceylon; and afterwards of the other missions, always in the same order. By this arrangement, the account of any mission for any year is easily found; and those who choose, may read the history of each mission continuously, from beginning to end.

Names, dates and numbers have been given with as much particularity as seemed consistent with the design of making a readable work. Whatever of these is found wanting in the body of the history, will, it is hoped, be supplied by the tables in the Appendix; where, also, some important documents will be found, which could not be conveniently introduced into the body of the work.

It is obvious that a work of this size cannot narrate all the interesting events that have occurred in the operations of the Board and its missions. The most that can be done, is to give such a selection as shall best show the general character and results of each mission, and of the whole system. This part of the work has been attended with considerable difficulties, some of which are, from their nature, insurmountable. It is not always possible to know what have been the results of any particular measure; or what, of the events that occur in the vicinity of a mission, are produced by its influence. Many of the transactions, too, are of such recent date, that their most important influence is yet to be exerted, and can be known only in future years.—For similar reasons, due prominence may not always have been given to the labors of each missionary.

The account of missions previous to the formation of the American Board, embracing a period of 190 years, could be only a brief summary of the principal enterprises and their more important results. It has cost an unexpected amount of labor. The subject needs and deserves such attention as it has not yet received.

Several of the maps are struck from cerographic plates, prepared by Mr. Morse, the inventor of cerography. Those of the several islands of the Sandwich group are copied from a map of the Sandwich Islands, drawn, engraved and printed at Lahainaluna, by natives who have been educated under the care of the American Mission. Several others have been prepared expressly for this work, from manuscript and printed maps furnished by missionaries, and never before published in this country.

It may be proper to state, that neither the Board, nor any of its officers, are responsible for the character or contents of this work. At the request of the author, the Prudential Committee have granted important facilities for preparing it. For the use made of them, the author alone is responsible. If they have been so used as to promote the great and good object for which the Board exists, he will not have labored in vain.

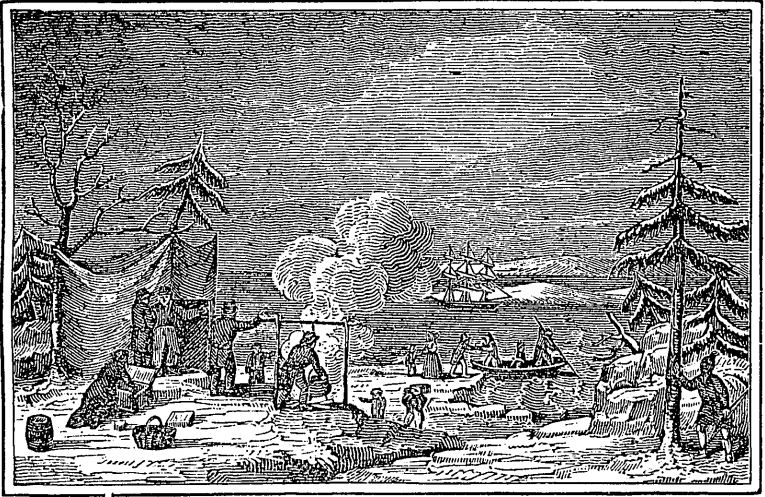
BOSTON, Nov. 1, 1839.

## CHAPTER I.

### *Introduction. Protestant Missions previous to the formation of the American Board.*

First settlement of New England. Eliot. Mayhew. Influence of New England example in Europe. Societies formed. Praying Indians in New England. Parkes, Horton, Sergeant, Edwards. The Moravians. Brainerd, Samson Occum, Wheelock, Kirkland. Societies formed about the beginning of the Nineteenth Century. Reflections.

The first settlement of New England was a missionary enterprise. The "Pilgrims" had escaped from persecution by retiring to Holland. They left Holland and came to this continent, for the sake of preserving their rights as Englishmen by settling under English jurisdiction; of preserving their descendants from the contagion of false doctrines and corrupt examples; and above all, of extending the Redeemer's Kingdom in lands where Christ had not been named. Such is their own account of their own motives. The royal charter of the Plymouth Company mentions the depopulation of the country by pestilence and war, and its freedom from the claims of any Christian power; and then goes on to say: "In contemplation and serious consideration whereof, we have thought it fit, according to our kingly duty, so much as in us lieth, to second and follow God's sacred will, rendering reverend thanks to his Divine Majesty for his gracious favor in laying open and revealing the same unto us before any other Christian prince or state; by which means, without offence, and as we trust to his glory, we may with boldness go on to the settling of so hopeful a work, which tendeth to the reducing and conversion of such savages as remain wandering in desolation and distress, to civil society and Christian religion." And in this, the charter professes to favor the "worthy disposition" of the petitioners to whom it was granted. It was natural, therefore, for John Robinson, the pastor of that part of the church which remained at Leyden, to exclaim, in his letter to the governor of the colony, "O that you had converted some, before you killed any." But efforts for the conversion of the natives were not delayed. As early as December, 1621, Elder Robert Cushman informed his friends in England that many of the Indians, especially of their youth, were found to be of a very tractable disposition, both to religion and humanity; that if the colonists had means, they would bring up hundreds of their children, both to labor and learning; and that young men in England, who desired "to further the gospel among those poor heathen," would do well to come over and spend their estates, their time and their labors in that good work. It was indeed impossible, during a few of the first years of their contest with hardships and privations, to make such public and systematic efforts for the conversion of the Indians as were desirable; but individuals, both ministers and laymen, appear to have seized such opportunities as they could command, to make known and recommend the gospel to their heathen neighbors; and in this way, much was done towards diffusing a knowledge of Christianity, and producing an impression in its favor. A few of the natives even gave satisfactory evidence, living and dying, of real conversion to God. In 1636, the government of the Plymouth colony enacted laws to provide for the preaching of the gospel among the Indians, and with the concurrence of the principal chiefs, for constituting courts to punish mis-



Landing of the Pilgrims.

demeanors; measures which would not have been adopted, had not the influence of Christianity been already very considerable.

The Massachusetts colony was established with similar designs. Its charter declares that "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, in our royal intention and the adventurers' free profession is the principal end of the plantation." The seal of the colony had as its device, the figure of an Indian, with a label at his mouth, on which was inscribed the "Macedonian cry," "Come over and help us." And here also, as at Plymouth from the beginning of the settlement, occasional labors diffused some knowledge of Christianity, and were followed by some instances of conversion.

When the colonies had been successfully commenced, multitudes joined them for the sake of enjoying religious liberty: so that this was the leading object with a large majority, probably, of those who came over during the first twenty or thirty years, and is so spoken of in some of the public documents of that period; though the missionary designs of the colonies were never disavowed, and seldom forgotten. The appeals to sympathy made by various sects, professing to be deprived of some part of the religious liberty for which our fathers braved the ocean and the wilderness; the important influence which the settlement of New England has exerted on the cause of religious and of civil liberty throughout the world; the intense concentration of feeling concerning liberty produced by the struggle for independence; the fact that worldly-minded statesmen and orators love to write and speak of the spirit of liberty more than of the spirit of Christ; all these and many other causes have led later writers to represent the desire of religious liberty as the principal motive which led to the first settlement of New England, and to forget that which, at the first, was really predominant in the minds of the Pilgrims. But justice to the memory of those Pilgrims, and to the cause of missions, requires that the truth should be restored to its place.

These Pilgrims were the pioneers of the Protestant world, in their attempts to convert the heathen of foreign lands. The Swedes, indeed, in

the preceding century, made some efforts for the conversion of the remaining heathen within their own borders. The French Huguenots, too, under the patronage of the celebrated Admiral Coligny, attempted a colony in Brazil; and at the request of Villagagnon, the leader of the colony, pastors were sent from Genoa in 1556. But Villagagnon returned to the church of Rome, and put three of the Genevan teachers to death; controversies among themselves drove their best men back to Europe; and finally, the Portuguese massacred the remainder, and thus became undisputed masters of Brazil. Whether this ought to be considered as a missionary colony, or only as an intended refuge for persecuted Huguenots, it is not easy to determine.

But concerning the Plymouth and Massachusetts colonies, there can be no doubt. They were missionary colonies. They were self-supporting missions, of the only kind that can succeed. And they were composed of men who possessed the qualities indispensable for such an undertaking. They went on their own responsibility, and at their own expense; determined by the help of God, in whom they trusted, to make themselves a home, to live and die and leave their posterity, in the land of the heathen whose salvation they sought.

In 1646, the legislature of Massachusetts passed an act for the propagation of the gospel among the Indians; and in the same year the celebrated John Eliot began his labors at Nonantum, now a part of Newton. He had commenced the study of the native language in 1641. He had now become able to converse and preach in it; and had conversed with the natives from various places in the vicinity, and knew how they were affected towards the gospel. He now established regular preaching among them on the Sabbath; the neighboring ministers agreeing to supply his pulpit in his absence. On the 28th of October, he and three others went to Nonantum, where an assembly of Indians met him by invitation. After prayer, he addressed them in a sermon an hour and a quarter long, in which he stated the leading doctrines of Christianity, and applied them to the condition of his hearers. He then asked them whether they understood his discourse, and they replied that they understood all. A fortnight afterwards, he met a still larger assembly at the same place. After spending a short time in instructing the children, he addressed them for about one hour on the nature of God, the plan of salvation through Christ, the necessity of faith, and the awful consequences of neglecting the gospel. The whole assembly appeared serious and attentive; and after the sermon, an aged Indian rose up, and with tears inquired whether it was not too late for such an old man as he, who was now near death, to repent and seek after God. In conclusion, the Indians said they thanked God for the visit, and for the wonderful things they had heard. At his third visit, the assembly was less numerous; for the *powows*, the priests, or more properly, conjurers, had forbidden the people to attend. But those present were serious, and seemed much affected by the discourse. A few days afterwards, several Indians came and requested to be admitted into English families and taught the Christian religion; and at the next meeting, all present offered their children for instruction. A settlement of "praying Indians" was soon formed at Nonantum; but in 1651 it was removed to Natick, where a church was organized in 1661, and the community flourished for a considerable time. The labors of Eliot were not confined to this settlement. He travelled extensively among the Indians, from Cape Cod to Worcester County. He visited Martha's Vineyard; and once preached the gospel to the famous King Philip of Pokanoket, who rejected it with disdain. He translated the Bible and other Christian books into the language of the Indians. Of his

Bible, 1500 copies were published in 1663, and 2000 in 1685. They were printed at Cambridge, and were the only Bibles printed in America till a much later period. Eliot died in 1690, aged 85. He was ready to depart, and "Welcome joy" was one of his last expressions. He has ever since been called "the apostle of the Indians."

But Eliot was not the first who preached to the Indians of New England. Thomas Mayhew began his labors at Martha's Vineyard in 1643. After laboring successfully for three years, he sailed for England, to solicit aid. The ship was lost in the voyage. His father, Thomas Mayhew, who was the proprietor and governor of the island, though about 70 years of age, then engaged in the work, and continued his labors till 1681, when he died at the age of 93. His grandson succeeded; and for five generations, till the death of Zechariah Mayhew in 1803, aged 87, that family supplied pastors to the Indians of Martha's Vineyard. Nantucket was included in the scene of their labors.



View of the Indian Meeting-house at Marshpee.

In Plymouth colony, an Indian congregation was early gathered at Marshpee, of which the Rev. Richard Bourn was pastor. And among those who labored in this work during Eliot's life, the names of Treat, Tupper and Cotton in Plymouth; Gookin, Thatcher and Rawson in Massachusetts; and Fitch and Pierson in Connecticut, are mentioned with distinguished honor. As the result of these efforts, there were in 1675, fourteen settlements of "praying Indians," and 24 regular congregations. In six of these, churches had been organized. One was at Natick, one at Grafton, one at Marshpee, two on Martha's Vineyard, and one on Nantucket. The population of the 14 towns was 3600; and there were 24 Indian preachers.

These Indians were instructed, not only in religion, but also in the arts of civilized life. The men became farmers. They ploughed and sowed and gathered in their harvests. The women learned to spin and weave, to sew and knit, and to perform the various duties of housewifery. Magistrates were appointed to administer justice, and to sustain good morals. The children were gathered into schools, and many of the teachers were educated Indians. They showed, as American Indians have always showed, an uncommon degree both of readiness and ability to throw off their barbarous habits and become civilized men.

Animating accounts of these labors and conversions were written from time to time, and published in England. They excited intense interest. Liberal contributions were made for defraying the expense of these labors

of love. With the sanction of Parliament, collections were taken up in the churches. In 1649, "The Society for Propagating the Gospel in New England" was incorporated. With the funds raised for that purpose, lands were purchased, yielding an income of more than £500 a year, which appears to have been faithfully expended in printing Eliot's translation of the Bible, paying the salaries of Eliot, Mayhew, Bourn and other missionaries, and of several white and Indian school-masters, and in meeting divers other expenses incurred in the prosecution of the work. On the restoration of Charles the Second, the corporation was esteemed dead in law; and Col. Bedingfield, a Roman Catholic, who had sold the Society an estate worth £322 a year, repossessed himself of the land, and refused to repay the money he had received for it; but in 1661 a new charter was granted, and the estate was restored to the Society. The celebrated Robert Boyle was among the most zealous and influential of those who procured the new charter, and was made "governor" of the Society, which office he held for thirty years. In this second charter, it was called "The Society for Propagating the Gospel among the heathen nations of New England and the parts adjacent in America." Richard Baxter was its earnest and efficient friend. Nor was this all. Cotton Mather was informed by a letter from Dr. Luesden, that the example of New England had awakened the Dutch to attempt the conversion of the heathen in Ceylon, and their other East India possessions, and that multitudes there had been converted to Christianity.\* And in 1698, some zealous members of the Church of England, moved, Bishop Burnet says, by the example of the Dissenters, whose evangelical labors they admired, formed the "Society for Promoting Christian Knowledge," which is so well known for its labors in various parts of the world, and especially for the support it afforded to Swartz and his missionary brethren in Southern India. In 1701, the English "Society for Propagating the Gospel in Foreign Parts" was instituted. Most writers confound this with the "Society for Propagating the Gospel in New England," already mentioned; but they are distinct societies, and for many years each carried on its own system of operations in New England. This was an era of missionary enterprise. In 1705, the Danes commenced a mission in Southern India, and another in Greenland in 1708. The "Society in Scotland for Propagating Christian Knowledge" was formed at Edinburgh in 1709. In 1725, Berkeley the philosopher, then Dean of Derry, and afterwards Bishop of Cloyne, published his "Schemes for Converting the Savage Americans to Christianity," by a College which he proposed to establish at Bermuda, and to which he was ready to devote his life and fortune. Having obtained some private subscriptions, and a promise from the government of a grant of land and £20,000 in money, he came to Rhode Island in 1728; but the promise of the government was never fulfilled, and having made some generous donations to Yale College and to several clergymen, he returned to Europe in 1731. In 1732, the first Moravian mission was undertaken. It was to the slaves in the West Indies. The Moravian mission to Greenland was commenced the next year. So extensively had the flame of missionary zeal already pervaded the Protestant world.— But let us return to New England.

\*The Dutch obtained possession of a part of Formosa in 1634. Soon after, Robert Junius and others labored there for the conversion of the natives with great success. The exact date of his labors is doubtful. Mather, in 1697, said it was 50 years ago. If so, he probably left Holland before the report of Eliot's labors reached that country. Still, Mather's account of Luesden's letter favors the belief, that this mission also was the result of the example of New England. In a few years, the Dutch were expelled from Formosa, and Christianity was extinguished there.

Philip of Pokanoket had resolved to exterminate the Europeans from New England;\* and for this purpose, endeavored to combine the whole force of all the Indian tribes in a simultaneous attack upon them. The war began in 1675. A warrior and statesman so sagacious as Philip could not overlook the Christian Indians. He must have done all in his power, both by persuasions and by threats, to procure their assistance; and it would have been strange if none had been found, of all the unrenowned in the Christian towns, to regard his enterprise with favor; and it was inevitable that they should be suspected. Yet there is reason to believe that very few, if any of them, entered into Philip's designs. Eliot loudly asserted their innocence, and thereby brought upon himself no little odium. They suffered from both parties. Some were put to death by Philip, for betraying his designs; some fell in battle against his followers; some were executed by the authority of the Massachusetts colony, as his accomplices; some were the victims of a partisan warfare, carried on against all Indians indiscriminately. Finally, the legislature, probably with the double view of protecting them and guarding against them, ordered them all to be gathered into five towns, which they must not leave without a white protector; and afterwards, 500 of them were removed to Deer Island, and other islands in Boston Bay. When they were released from this confinement, they found many of their towns in ruins, their fields laid waste, and their hopeful beginnings in civilization blasted. They renewed their attempts, but never fully recovered from the discouragement and despondency which the events of this war had brought upon them.

Still, the progress of the gospel among the Indians, though interrupted and retarded, went on. In 1685, the praying Indians in Plymouth colony were estimated at 1439. In 1696, there were 30 Indian churches in Massachusetts, some of which had Indian pastors. In 1698, the whole number of Indians in Massachusetts is said to have been 4168, and the number of "converted" Indians 3000. Probably, in this last estimate, all catechumens were reckoned as converts. A great part of those who obstinately adhered to their ancient paganism, had either perished in Philip's war, or left the country at its close, and became amalgamated with distant tribes. Others of them were destroyed by the vices, from which nothing but conversion to Christianity can save barbarians who dwell among civilized men.

In Connecticut and Rhode Island, missionary efforts were less successful. The Narragansetts were generally and decidedly opposed to the introduction of Christianity; though they permitted Roger Williams, as a personal favor, to preach among them occasionally, when he could find leisure from his numerous controversies and secular cares. When the Massachusetts colony attempted by negotiation to prevent them from joining Philip, they demanded, as one article of the treaty, that no attempts should be made for their conversion. To this, of course, the Puritans could not agree. When Mayhew requested the privilege of preaching among them, one of their sachems told him to preach to his own countrymen, and make them honest in the first place. Yet something was done. Mr. Fitch and Mr. Pierson labored industriously for the conversion of the heathen about them. The Society for propagating the Gospel in New England made donations "for the encouragement of well-deserving Indians" among the

\*It does not appear that this war was provoked by any injustice or injury received from the colonists. Philip himself never advanced such a pretence. It was, on his part, purely a matter of "state necessity,"—to prevent the growth of a community, which would soon become too strong for his people to cope with. It was the same in principle, as the wars undertaken in Europe "to preserve the balance of power."

Pequots and other tribes, and the Governor of the New Haven colony was one of the agents for distributing them. Mr. James, of Easthampton, fitted himself for the work of instructing the Indians on Long Island, and was engaged in that employment in 1660, at the expense of the same society. And, finally, before the commencement of Philip's war, there were in the vicinity of Norwich, Ct., 40 converted Indians under the care of Mr. Fitch, pastor of the church in Norwich; but Uncas, the great sachem of that region, would not suffer any of his people to be gathered into Christian towns. Subsequent labors were more successful.

In 1733, the Rev. Mr. Parks, sustained by the same society, began to preach to the Indians in Westerly and Charlestown, R. I. From the beginning, his labors seem to have been moderately successful. But in February, 1743, a number of Christian Indians from Stonington, Ct., came to visit their countrymen; and from that time the awakening seemed to be almost universal. They abandoned their dances and drunken revels, and crowded the places of worship. Within a little more than a year, more than 60 were received into the church. The whole community appears to have become nominally Christians. A few years later, the number of truly pious persons among the Narragansetts, was thought to be at least 70; of the Pequots, about 20; of the Neanticks, 6 or 7; of the Mohegans, 20 or 30; of the Montauk tribe, on the eastern end of Long Island, where the Rev. Mr. Horton had labored for several years, 15 or 16; besides a considerable number of the Stonington tribe.

Mr. Horton, who has just been mentioned, was sustained by the Society in Scotland for promoting Christian Knowledge. In 1730, that society had appointed a committee at Boston, through whom some missions had been commenced with little success. This committee continues, to the present time, to expend a part of the annual income of that society; and the mission of the American Board among the Stockbridge Indians is now in part sustained by its appropriations.—In 1741, the Society appointed a similar committee at New York, and by them Mr. Horton was stationed on Long Island. In the course of two or three years, he baptized 35 adults and 44 children. The mission was abandoned in 1753, but the church continued for many years afterwards.

In 1734, Mr. John Sergeant resigned his office as tutor in Yale College, to commence a mission among the Stockbridge Indians; or rather, among the wandering Mohegans, whom his labors ultimately collected at Stockbridge into a tribe which still bears that name. His hearers were few at first, but soon increased; and in a few months he baptized more than 50 of them. They began to collect and build their town in May, 1736. That year, they planted three times as much corn as they had ever done before. A house of worship and a school-house were erected for their accommodation at the expense of the province. In about three years he was able to preach in the Mohegan language, into which he afterwards translated nearly the whole New Testament, considerable parts of the Old, and some other religious works. Placing his chief hopes of success in the education of youth, he formed the plan of a Manual Labor Seminary, in which the pupils should contribute to their own support, the boys by agricultural labor, and the girls by housewifery. Subscriptions were solicited for that purpose in England, but they amounted only to an insufficient sum. Mr. Hollis, however, the founder of the Hollis professorship at Harvard College, provided for the education of twelve boys. Afterwards, he doubled the number, and finally, as some say, raised it to thirty-six. Land was procured, a school-house was built, and some of the boys were collected; when Mr. Sergeant was removed by death, at the age of 39, in



July, 1749. The Indians, who had learned to love him as a father and a friend, thronged around his death-bed, where he reminded them of his past instructions, and charged them to remember and practice what he had taught, that they might meet him in peace in another world. Their improvement, during his ministry, had been great. When he first came among them, they were less than 50 in number, living wretchedly and viciously in miserable wigwams, widely dispersed, and frequently changing place. He left them, 218 in number, settled in a thriving town, with twenty houses built in the English style. He had baptized 182, of whom 129 still resided there, and 42 were communicants. Besides the charity-school, there were 55 scholars in a school under Mr. Woodbridge. After his death, Mr. Woodbridge had the charge of the mission, till that great and good man, Jonathan Edwards, who had been dismissed from Northampton, was placed at its head. He labored there for six years, to the entire satisfaction of the Society, of the Indians, and of the white inhabitants; but, as will usually be the case where duties are ably and conscientiously performed by a man whose ruling passion is for some other employment, with little success. Here he wrote his treatises on the Freedom of the Will, and on Original Sin. After laboring here six years, he was elected president of the college at Princeton, N. J., but died soon after entering on the duties of his office. He was succeeded at Stockbridge by Mr. West, and he by Mr. John Sergeant, son of the founder of the mission. During the war of the revolution, many of the Stockbridge Indians served in the American army, and they lost much in respect to men, morals and wealth. After the war, a part of the tribe, and still later the remainder, removed to the central part of New York. Their next removal was to the banks of the White river, in Indiana; the next to Green Bay, in Michigan; and the next, in 1834, to their present residence, on the east side of lake Winnebago. The church, which had become extinct, was re-organized at New Stockbridge, N. Y., in 1818, with eleven members. In 1827, it came under the care of the American Board.

In 1734, the same year in which Sergeant began his labors at Stockbridge, the Moravians, or United Brethren, commenced a mission to the Creeks in Georgia; but the inhabitants being dissatisfied with their refusal to bear arms against the Spaniards, who were attempting to expel the colonists from the country, they retired to Pennsylvania. The accounts which one of them, who returned to Europe, gave of the condition of the Indians, so excited the missionary zeal of his brethren, that many offered themselves for the service, and twelve were appointed. In 1739, Christian Henry Rauch was sent to New York, to commence a mission. On his arrival, in July, 1740, he soon became acquainted with two Mohegans, whom he accompanied to Shekomelko, a place about 25 miles from the Hudson, nearly east from Kingston, and on the border of Sharon, Ct. After patiently enduring much disheartening opposition from both Indians and white men till the spring of 1742, his instructions, and especially the doctrine of the Atonement, began to take effect, and several were baptized. Among them were the two with whom he first became acquainted in New York. The gospel now made rapid progress. Indians came from other settlements, some of them 25 miles, to hear the preacher speak "of God, who became man, and loved the Indians so much, that he gave his life to save them from the devil and from the service of sin." Several Brethren now joined Rauch. They supported themselves chiefly by working with their hands for the Indians, and lived and dressed in the Indian style. They extended their labors to neighboring settlements, both of Indians and of white men, in Connecticut and in New York. Brethren from Bethle-

hem, and from Europe, and among the rest, Count Zinzendorf, visited them, and travelled and preached among their people. But they were not free from the troubles that usually attend missions to the Indians. The rum-sellers in the vicinity were alarmed at the loss of their gains, and labored industriously to seduce the Indians into intemperance and other vices. Among the whites, the Brethren were represented as in league with the French in Canada, and as furnishing the Indians with arms to murder the whites. The country was alarmed, garrisons were raised, and some white settlers forsook their plantations, and retired to less exposed regions. The Brethren were called upon to serve in the militia, and harrassed with prosecutions to enforce compliance. Finally, an act of the legislature was obtained, requiring all suspected persons to take the oath of allegiance; and another, forbidding the Brethren to instruct the Indians, or to appear among them without having first taken the oath. As they had religious scruples concerning all oaths, they retired to Bethlehem, and soon after invited their flock to follow them. The Indians were unwilling to leave their ancient homes; but white claimants seized their land, and set a watch to prevent the occasional visits of the Brethren; and at last a considerable number of them complied.

Only temporary buildings were erected for the Indians at Bethlehem. A tract of 200 acres of land was purchased about 30 miles further up the Lehigh, where a new town was commenced, which they called Gnadenhuetten, or Tents of Grace. To this place the remaining converts from New York and Connecticut gradually repaired, and the settlement increased till it contained 500 souls. More land was bought and cultivated, a sawmill was built, and the traffic in lumber with the towns down the Lehigh was commenced; but hunting continued to be an important means of support. Still, as many companies of travelling Indians must be entertained, to conciliate their favor and prepare them to receive the gospel, it was necessary to furnish a part of their provisions from Bethlehem. As the congregation at Gnadenhuetten grew strong, the brethren extended their labors to other places, and especially to the country on the Susquehannah, where several permanent missions were commenced.

In 1753, several Indian tribes farther north were secretly preparing to join the French in Canada, in a war upon the English colonies; and for this reason they wished to remove the Christian Indians at Gnadenhuetten from the country which they intended soon to make a theatre of war. Repeated messages were sent them in the name of the Six Nations and of other tribes, urging them to remove to places further in the interior, and even threatening them with vengeance if they refused. At length the war commenced, and the whole region was filled with bloodshed and dismay. One night in November, 1755, a party of Indians in the French interest attacked the mission house while the family was at supper. Several of the inmates were shot, and the building was set on fire. Eleven men, women and children perished, and only five escaped. Several, who had retreated to the garret, were consumed by the flames. When the report of muskets was first heard, some of the Christian Indians offered to attack the enemy, but were dissuaded. The whole congregation then fled to the neighboring forests, and their invaders destroyed their town. The congregation retired to Bethlehem. Here, and at Nain, on the opposite side of the river, they dwelt, amidst many dangers and trials, till the return of peace. In 1763, the pagan Indians again commenced hostilities. The usual atrocities of Indian warfare were enacted all along the frontier. The white people were exasperated against all Indians, feared all, and trusted none. The Brethren and their converts were threatened with destruction,

The congregation at Bethlehem retired to Nazareth; and finally, to save them from the violence of their enemies, both red and white, the government of Pennsylvania removed them to Philadelphia and lodged them in the barracks. Even here they were in danger; and to defend them from the mob, a rampart was thrown up in front of the barracks, and eight heavy cannon were mounted upon it. Here they were supported at the expense of the government, and enjoyed such religious privileges as their situation allowed, till March, 1765. While here, about 60 of them died from the effects of confinement, small pox and fever.

On their release, they thought it best to settle farther from the frontier, in the Indian country. After a long and tedious march through the wilderness, they commenced their settlement on the banks of the Susquehannah, towards its head waters. They called their new town Friedenhuetten, or Tents of Peace. Here they soon had a village of thirteen Indian huts and more than 40 wooden houses in European style, covered with shingles, and furnished with windows and chimneys; a neat and spacious chapel was erected; and about 250 acres of land were planted with Indian corn. The fame of this settlement spread among the Indians. Many, even from distant tribes, came to see it. They admired its beauty, and the hospitality of its inhabitants, especially in times of famine. Many of their heathen visitors were awakened, and some appeared to become Christians indeed. The town grew. A larger chapel was needed and built. Two new school houses were erected. A powerful awakening commenced in an Indian town about 30 miles up the river, and a mission was established there.

In 1767, David Leisberger, one of the oldest of the missionaries, visited the Indians on the Alleghany river, in the Northwest corner of Pennsylvania. He found them degraded and ferocious, even beyond his previous conception; but he obtained a favorable hearing, and by agreement visited them again the next year, accompanied by two of his brethren. Here, notwithstanding the most violent opposition from a part of the people, they made very gratifying progress. A small settlement was commenced, and several were baptized. But war breaking out among the Indians in that vicinity, and a favorable offer being made by chiefs farther west, the congregation embarked in April, 1770, and passing down the river, by Pittsburgh, as far as Beaver Creek, penetrated the wilderness to the north, and built Friedenstadt, or the Town of Peace, a little west of the western line of Pennsylvania. Here, too, they met with opposition and success. The number of their hearers constantly increased, and among their converts was one man who had been engaged in the massacre of the Brethren at Gnadenhuetten. In 1772, they were joined by the congregation at Friedenhuetten, 241 in number, who found it desirable to retire from the gradually increasing white population. The same year, Leisberger visited, by invitation, the chiefs and council of a town on the Muskingum, and having made the most desirable arrangements with the Indians, began to build the new town of Shoenbrunn, or Beautiful Spring. Soon after, another part of the congregation began to build Gnadenhuetten, ten miles below. To this vicinity all removed during the course of this year and the next. Here, petty wars raged around them, and they had many trials; but the Indians who had invited them were pleased with their proceedings, and by their request, a third town was built, which they called Lichtenau. Many Indians in the vicinity were awakened, and the population of the town increased. In 1776, there were 414 Christian Indians on the Muskingum; Leisberger's Delaware spelling book and grammar had been printed and introduced into the schools, and several hymns and passages of Scrip-

ture were in constant use, both in the Delaware and Mohegan languages.

The war of the American revolution now commenced, and the Indian tribes of the north and west soon engaged in the service of Great Britain. The Christian Indians took no part in the war. With this, the ignorant and unprincipled of both parties were dissatisfied; each suspected them to be in the interest of the other, and efforts were made to force them into the contest which was raging around them. At last, in 1781, the British Commander at Detroit, believing them to be in favor of the Americans and perhaps acting as spies, sent an Indian force accompanied by an English officer, who removed the greater part of the missionaries and people to the Sandusky river, near Lake Erie, and there left them in the wilderness. Here they suffered much from cold and famine. Meanwhile, some members of their community, who had been carried prisoners to Pittsburgh by the Americans, were released, and returned to their former homes. They were followed by a band of about 160 ruffians, determined to destroy the Christian Indians on the Muskingum, and then proceed to the Sandusky and destroy the missionaries and their followers there. Col. Gibson, having discovered the plot, sent messengers from Pittsburgh to give the alarm; but they were too late. The ruffians arrived early in March. They informed the Indians that they had come to convey them to Pittsburgh, where they would be safe. They persuaded those at two of the towns to deliver up their arms, made them prisoners, and then bade them, as they were Christian Indians, to prepare for death in a christian manner, for they should all die the next day. After recovering from the first shock of consternation, the victims saw that their fate was inevitable, and spent the night in prayer, singing, and mutual exhortation. On the next day, the men were collected into one house and the women and children into another, where they were murdered and scalped. Of the whole number, 96 were thus butchered, and only two escaped. The ruffians then marched to the other town; but the people there had learned their danger and fled. They then proceeded to the Sandusky; but the missionaries had been removed to Detroit by order of the British commander, and the congregation was dispersed.

From this succession of calamities, the mission never fully recovered; though many praiseworthy efforts were made. By the aid of the British Governor at Detroit, a tract of land was procured and a settlement was commenced, which they called Gnadenhuetten, about 30 miles from Detroit, on the American side of Lake St. Clair. Here parts of the scattered congregation gradually collected, and the village and adjoining fields began to be admired, when the hostility of the surrounding Indians compelled them to abandon it in 1786. The Congress of the United States had ordered that the district belonging to the three congregations on the Muskingum should be restored to them, with as much land as the surveyor general should think proper, and the people were desirous to return; but the Delaware and other pagan Indians positively declared that they would not suffer it. A temporary settlement was therefore effected near the southern shore of Lake Erie, some 40 miles east from the Sandusky, which they called Pilgeruh, or Pilgrim's Rest. Here they received a very seasonable supply of provisions from Bethlehem, and of corn and blankets from the United States government, with a promise of 500 bushels of corn and other necessaries on their arrival at the Muskingum. These promised supplies were finally sent them at Pilgeruh. But the hostility of their pagan neighbors would not allow the pilgrims to rest in their present location. They left it in 1787, and after several removals, finally settled, in 1792, on a tract of 25,000 acres assigned them by the British government

on the river Thames. This they called Fairfield. It was about a mile and a half from this town, that Gen. Harrison obtained an important victory, during the last war with Great Britain, over the British and Indian forces under Gen. Proctor and Tecumseh. Fairfield shared the fate of many villages on both sides of the national boundary. Its stores were seized for the use of the invading army, and the village was broken up. After the war, the Brethren built New Fairfield, on the opposite branch of the river. Here, in 1830, there was a congregation of 318, of whom 38 were communicants.

Peace having been restored between the Indians and the United States after the war of the revolution, and Congress having granted the Brethren 4000 acres of land at each of the three stations on the Muskingum, one of the brethren went to survey the country. The ground where they formerly dwelt was overgrown with briars and thorns, and infested with wild beasts. The chimneys were still standing in rows, and the bones of the slaughtered Indians appeared, mingled with the coals and ashes of their dwellings. In 1798, Leisberger, then nearly 80 years of age, left Fairfield, with his wife, one of the Brethren, and more than 30 Indians, to renew this mission. They built a new town, which they called Goshen, on the tract attached to Shoenbrunn. Here they labored in quiet and zealously; but the Indians had mostly left the region, and few conversions rewarded their labors. Several other settlements were attempted in subsequent years among the Indians in the north west part of the United States; but none of them were attended with much success, or were of long duration. On the map attached to Loskeil's History, which was written in 1788, twenty five places are marked in the territory now comprising the States of Connecticut, New York, New Jersey, Pennsylvania, Ohio and Michigan, where there were or had been Christian Indians under the care of some of these missions. Goshen, the last of their stations in the northern part of the United States, was abandoned in 1822. As the Indians had nearly all left that vicinity, the missionary retired to Bethlehem, and the small remains of their congregation removed to New Fairfield. Of their mission to the Cherokees, the principal facts will be noticed incidentally, in the history of the American Board.

In 1743, David Brainerd commenced his short but glorious career. He was employed by the New York committee of the Society in Scotland for propagating Christian Knowledge. By the advice of Mr. Sergeant, the missionary at Stockbridge, he commenced his labors at a place called by the Indians Kanaurneek, between Stockbridge and Albany, and not far from New Lebanon Springs. Here, separated from all civilized society, destitute of most of the conveniences of life, obliged to go or send ten or fifteen miles for all his bread, and to perform all his household services himself, much of the time borne down by severe sickness, yet still obliged to labor, he spent a year, living the greater part of the time in a hut erected by his own hands. Here he made some progress in the language, composed forms of prayer in it, so as to pray with the Indians intelligibly, translated some of the Psalms, and taught the Indians to sing. He superintended an English school taught by his interpreter, and gave both to the children and their parents such religious instruction as he was able to impart and they to receive. He saw a considerable reformation of morals among them, and heard some anxious inquiries after the way of life. When they learned that he was about to leave them, they said they had now heard so much about religion, that they could no longer live without a minister, and begged him to stay; but finally, by his advice, the greater part of them removed to Stockbridge, where they enjoyed the labors of Mr. Sergeant.

The region to which Mr. Brainerd was now sent, included the north part of New Jersey, and extended into Pennsylvania as far as the Susquehannah; the Forks of the Delaware being intended as his principal station. He repeatedly visited various parts of the extensive parish; but the principal scene of his labors and success was at Crosweeksung, since called Crossweeks, about 20 miles from Amboy, towards Bordentown. He first visited this place in June, 1745. His first audience consisted of four women and a few children. After hearing him, they set off and traveled ten or fifteen miles to inform their friends of his arrival, and to invite their attendance. Soon, his hearers increased to more than forty. They had formerly been unwilling to hear anything about the gospel; but now they were anxious for instruction, and asked him to preach twice a day, that they might learn as much as possible during his visit. This change he ascribed to the influence of some of the Indians who had heard him at the Forks of the Delaware. Having labored among them about two weeks, he advised them to apply to the Rev. William Tennant for instruction, and left them, with a promise of a second visit. That visit was made in August. Mr. Tennant had been there, and their convictions had increased under his instructions. When Mr. Brainerd arrived, the work received a new impulse. In a few days, the inquiry became general, what they should do to be saved. The scenes that followed, resembled those of the most genuine and powerful revivals that occurred about that time under the preaching of Edwards, the Tennants, and their fellow-laborers. This visit lasted about a month; and during its continuance, fifteen adults and ten children were baptized. On his return to the Forks of the Delaware, he found that some of his people from that place had been to Crosweeksung, a distance of 80 miles, and there felt the power and enjoyed the comforts of divine truth. His third visit to Crosweeksung was like the second, a succession of spiritual triumphs. In February, 1746, a school was commenced for teaching the Indians to read and write the English language, under a teacher whom Mr. Brainerd had procured. About 30 children attended by day, and 15 or 20 adults in the evening. He also sought to form them to habits of industry. He persuaded the committee that employed him to advance a considerable amount of money, to pay the debts they had contracted by their improvidence before their conversion, and for which they were in danger of losing their land. He then induced them to form a settlement at Cranberry, about fifteen miles from Crosweeksung, where, in about a year they had 80 acres of land under tillage. A church was organized, and 23 Indians sat down to the Lord's Supper. Others would have been admitted, but for their unavoidable absence. It appeared probable, that his master designed to make him the settled pastor of a church of converted Indians, and he was preparing his mind for a partial confinement to one congregation. But he must make another journey to the Susquehannah. His constitution was already broken by a succession of hardships and privations, and this journey proved as severe a trial of its strength as any of the preceding. Edwards says he was "excessive in his labors," not paying that regard to his health which duty required. On his return from this journey, he administered the Lord's Supper to his Indian flock, which now amounted to nearly forty persons. After the service, he was scarce able to walk, but was supported by his friends, and laid on a bed, where he lay in pain till night. He was obliged to leave his flock early in November. Travelling by easy stages and resting at intervals with friends, he arrived at Northampton about the last of May. Here he was hospitably received by the great Edwards, then pastor of that church. An able physician pronounced his disease a consumption, and incurable. He lingered till the 9th of October, 1747, when,

in the 30th year of his age, his ardent desire to depart and be with Christ was fully gratified. His journal and his biography by Edwards were extensively read, and produced a deep and permanent impression on the Christian world; and it is worthy of remark, that they did much to form the character of Dr. Carey, and of others who formed the Baptist Foreign Missionary Society in England, and established the Serampore mission.

In October, 1744, several ministers in Scotland, considering the state of the church and of the world, concluded that the providence of God then called for extraordinary and united prayer for the out-pouring of the Holy Spirit on all the churches, and on the whole habitable earth, that the world might be truly converted to God. They therefore proposed that some part of every Saturday evening and Sabbath morning, and of the first Tuesday of every quarter of the year, beginning with November, should be spent in secret or social prayer for this object. Great numbers in Scotland, many in England and some in America fell in with the proposal. In August, 1746, a circular was prepared in Scotland, of which nearly 500 copies were sent to New England for distribution in the colonies. It was Brainerd's dying message to his Indian congregation, that they should observe this concert of prayer for the conversion of the world. They complied with his advice; and the Presbyterians of New York and New Brunswick, and others in that region, soon followed their example.

He was succeeded by his brother John, under whom the mission flourished, and the congregation increased to 200. He died about the close of the war of the revolution, and was succeeded in 1783 by Daniel Simmons, an Indian who had been ordained, but who was soon suspended from the ministry for intemperance and other irregularities. The congregation then had occasional preaching from the neighboring ministers; but it gradually declined till 1802, when those who remained, 85 in number, were conducted by commissioners appointed by the State, to the residence of the Stockbridge tribe in the State of New York, with which they became amalgamated.

Among the Mohegans of Connecticut, who were converted in 1741, was Samson Occum, then 17 years of age. He was educated for the ministry among his countrymen, in a private school at Lebanon, Ct., under the care of the Rev. Eleazer Wheelock. This school gradually became a seminary for the education of Indians, and of missionaries to the Indians, and was called "Moor's Charity School." It was first opened as a missionary seminary in 1748, five years after Occum entered it; though its complete establishment seems not to have been effected till 1754.\* It was here, and not, as several authors seem to assert, at Hanover, N. H., that Brant, the Mohawk chief, received his education. Brant was sent here, with several others of his tribe, by the influence of Sir William Johnson, an active friend and patron of the school. In 1662, the Rev. Charles Jeffrey Smith, who was laboring at his own expense as a missionary among the Mohawks, employed Brant as an interpreter. Brant was then active in promoting the civilization of his people, and was thought to be truly pious. His religious feelings, long deadened by politics and war, are said to have revived towards the close of his life. In 1765, the school reported three missionaries and eight school masters laboring among the Indians, aided occasionally by two interpreters, and 22 pupils dependent upon it for support. As greater funds were needed for its support and enlargement than could be otherwise obtained, the Rev. Mr. Whitaker, with the Rev. Samson Occum,

\* The life of Wheelock states that in 1763, the Boston committee of the Society in Scotland made an appropriation in aid of this school, and the General Court of Massachusetts authorized it to receive six Indian pupils from the Six Nations. A few pages afterwards, it relates the same facts, as having occurred in 1761.

who had been on a mission among the Oneidas, visited England and Scotland to procure them. They excited no ordinary interest, and soon raised funds to the amount of more than £12,000, nearly all of which was invested in British funds, the income to be appropriated to the objects of the school. In 1770, the school was removed to Hanover, N. H. The location was not well chosen for an Indian school; as it was in the centre of an extensive region which Indians had never inhabited and seldom visited, and into which white settlers, allured by reports of its astonishing fertility, of which the reports of our own day from the west seem to be but the echo, were pouring with a rapidity hitherto unexampled. The number of Indian pupils soon began to diminish, and was much reduced during the war of the revolution. For many years past, it has seldom had more than two or three at a time, generally Aberniquis, from Canada, and often none. Dartmouth College, though established at the same place, under the same president, and as a part of the same enterprise, is a distinct institution, with a charter and funds of its own.

Occum, after his return from England, preached to his countrymen in the region of New London, Ct. till about the year 1778, when he removed with them to the Brothertown tract, which they had obtained of the Oneidas, in New York. From this place they finally removed to Michigan.

The Rev. Samuel Kirkland was educated at Dr. Wheelock's school in Lebanon, Ct. and at Princeton College. In 1764 he commenced a mission among the Oneidas, in the State of New York. He suffered many hardships on his journey of 250 miles, much of which was through the wilderness on snow shoes, with his pack of provisions on his back; and from famine after his arrival. His life, too, was frequently in danger from the Indians. Yet he persevered. Their opposition was gradually overcome, a school was established, and rather than part with him, the Indians where he dwelt agreed to exclude ardent spirits from their settlement. Friends of Indian missions contributed for the supply of his wants, and in 1773, the Society in Scotland for propagating Christian Knowledge agreed to pay him a salary, in conjunction with the corporation of Harvard College. In 1775, the Indians learned that he had received documents from the provincial congress in Massachusetts, relating to the difficulties between the colonies and Great Britain. They insisted on knowing their contents, and he communicated them. These documents had been sent to him for that very purpose; and the result was, that the Oneidas refused to take any part in the impending war. Sir William Johnson soon after, ordered all "Dissenting" missionaries to leave the Indian country in New York. During the war which followed, he could only visit his people occasionally. After the war, they invited several bands of Christian Indians to settle in their country, and besought Mr. Kirkland to return and reside among them. They also entreated the Scottish Society's committee in Boston to send him; and in 1785 he returned and settled among them. Soon after his return, the attention of the Indians to religion was remarkable, and their improvement in morals was striking; but ardent spirits and other causes gradually produced a sad decline. Mr. Kirkland died at Paris, Oneida Co. N. Y. in 1808, aged 67. He had been a missionary to the Indians, with short interruptions for 40 years.

During the latter part of his life, Mr. Kirkland was supported by the corporation of Harvard College, the Society in Scotland having withdrawn their patronage. Harvard College has a fund of \$12,000 for propagating the gospel among the Indians. And it should be remembered that from the beginning, a considerable part of the funds expended on missions in America by societies in Great Britain, was contributed in this country, and man-



aged by the committees in Boston and New York. This system of operation seems to have been connected with our state of colonial dependence. In 1762, a "Society for promoting Christian Knowledge among the Indians in North America" was formed at Boston, and incorporated by the legislature of Massachusetts; but the King of England disallowed the act of incorporation, and the business had still to be conducted through American committees of British Societies.

The American revolution, and the absorption of all the energies of the country in recovering from its effect, almost suspended these evangelical efforts; but a few years after its termination, a revival of missionary enterprise commenced, both in America and in Europe. In 1787, the Society for propagating the Gospel among the Indians and others in North America was incorporated in Massachusetts. It gradually passed into the hands of Unitarians, and now expends the income of its funds in supporting two or three preachers among some of the Indians in New England. It has, or had some years since, a fund of \$9000 for the propagation of the gospel among the American Indians. In 1792, the Baptist Foreign Missionary Society was formed in England; the London Missionary Society was formed in 1795; the Edinburgh Missionary Society and the New York Missionary Society in 1796; the Northern Missionary Society, in the northern part of the State of New York, in 1797; the Church Missionary Society in England, in 1800; and the Western Missionary Society, at Pittsburgh, Pa. in 1802. All these societies were formed with reference to missions among the heathen, either exclusively or in part. In 1803, the General Assembly of the Presbyterian Church in the United States made its first appropriation for a mission among the heathen.

The British Societies just mentioned, engaged extensively in the work of missions to the East Indies, to the Islands of the Pacific, and to Africa. The New York, Northern and Western Missionary Societies sent missionaries to the Indians in the State of New York, and north of the Ohio river. These three, in 1817, were combined into one, which was called the "United Foreign Missionary Society." Its executive head was at New York; and finally, as will be related in its place, its missions, funds, and all its concerns, were transferred to the American Board. The General Assembly appropriated \$200, to aid the Rev. Gideon Blackburn in his attempts to introduce the gospel and civilization among the Cherokees. Mr. Blackburn also received private aid from Tennessee and Kentucky, and from benevolent individuals in Philadelphia. He also visited New England, where collections were made in behalf of his enterprise. In several places in the eastern part of Massachusetts, these were repeated from year to year, and the money transmitted through the hands of the Rev. Dr. Morse. A more particular account of his labors and their results will appear in the history of the mission of the American Board to the Cherokees.

American missions to the heathen, hitherto, had all been among the Indians of this continent. The promotion of true Christian piety had always been made the leading object; and as subservient to this, efforts to introduce learning, agriculture and the useful arts had in almost all instances accompanied the preaching of the gospel. The result has shown that the American Indians, compared with other heathen, have been remarkable for both readiness and ability to perceive and admit the value both of Christianity and of civilization. Among no other heathen in modern times has the gospel had such early and decided success. No other savages have so readily thrown off their barbarism and become civilized men. The great obstacle to their preservation as civilized communities is also manifest. It

is—it always has been—their frequent avulsion from their native soil. The Stockbridge tribe, for instance, has been torn up by the roots and transplanted about once in twenty years, on an average, since Sergeant began his labors among them in 1734. And yet they are a civilized and Christian community. They cling to civilization and Christianity, as scarce any other people would do under an equal pressure of adverse circumstances. The doctrine that Indians cannot be civilized, is the mistake of men who are ignorant of their history, or the slander of men who covet their lands. It is plain, too, that the gospel, introduced by missions and introducing civilization, must save them from extinction, or they will not be saved. Of all the tribes which once inhabited the older parts of the United States, scarce a fragment can now be found, but such as Christian missions have preserved.

It is certain, too, that the present age takes too much honor to itself. Missions to the heathen are not its invention; nor are the men of this age the first, even in modern times, who have felt the spirit of missions, or deliberately contemplated the conversion of the whole world to God, as a work in which they were to bear a part. From 1646 to 1675, New England did more in proportion to her ability for the conversion of the heathen, than she has done from 1810 to 1839. The spirit of missions was as general then as now; contributors were as liberal in proportion to their means, and missionaries exposed themselves as readily to equal hardships and dangers. Nor has this spirit been lost since that day and revived by us. From that day to the present, there has been an uninterrupted succession of sacrifices and sufferings and dangers, encountered for the salvation of the heathen; an uninterrupted course of expenditure of wealth and life for the conversion of the world to God. The shaking of the nations has at times deranged the machinery for a season, but has never stopped its motion.

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## CHAPTER II.

### *Formation of the American Board.*

State of the country at the commencement of the nineteenth century. Religious periodicals. Samuel J. Mills. The Williams College Society of Inquiry. Efforts at Andover. Judson, Newell and Not. Consultation—Drs. Spring and Worcester. Meeting of the General Association of Massachusetts. Application for advice. Formation of the Board. Its meeting for organization.

At the commencement of the present century, an attentive observer must have seen that the current of missionary enterprise was about to make for itself new channels, broader and deeper than those in which it was then flowing. The struggle for independence was ended; the pecuniary embarrassment which it cost had passed away; the form of government had been settled, and years had given confidence in its stability; all the temporal concerns of the nation were in “the full tide of successful experiment;” and in short, the secular causes which had for a time repressed the spirit of missions, were removed. Religion, from which the struggle for national existence and the formation of the national government had partially withdrawn the minds of men, was beginning to recover its former power; and the local societies which were springing up in various parts of the land, several of which made the conversion of the heathen a distinct object of their existence, showed the religion of this country was still a missionary religion, in which

the love of Christ was a constraining power, impelling to efforts and sacrifices for the salvation of men. Evidently, the spirit which was spreading and strengthening in the community would soon demand and create a system of operations, for the management of which organizations then existing would be found inadequate.

This spirit provided for its own nourishment and growth, by securing a more general diffusion of religious intelligence. Among the periodicals which it called into existence, the Massachusetts Missionary Magazine is most intimately connected with the formation of the American Board. It was commenced in June, 1803, under the direction and patronage of the Massachusetts Missionary Society. That Society, though it sent no missionary to the heathen, felt a deep interest in that work, and in 1804, the president of the London Missionary Society was elected one of its honorary trustees. By this and other kindred publications, information was diffused of the labors of European Christians for the conversion of the heathen in Asia, Africa and the Islands of the Pacific. That information was continually increasing in interest, and in power to call forth the missionary spirit of those to whom it came. In 1805, the Panoplist was commenced. In 1808, these two publications were united. In 1810, Jeremiah Evarts, Esq. who was then in the practice of law in New Haven, Ct. became the editor. From the time of their union, the diffusion of intelligence concerning missions to the heathen, both on the eastern and western continents, was made a prominent object of the work.

Every great and effectual movement in human society begins in secret and in silence; in the diffusion through the mass of those who are to be the actors, of those elements of thought and feeling, under the influence of which they are to act. As the movement draws towards its full development, it produces the leading minds which it needs; the men who first understand, and cause others to understand, what the movement is to be, and under whose guidance the multitude labor purposely for its accomplishment. So it was now. Samuel J. Mills, born at Torrington, Ct. April 21, 1783, heard much, from his infancy, of missions to the heathen. His mother, especially, delighted to talk of Eliot, and of Brainerd, and of other missionaries to the heathen; and once, during such a conversation, remarked concerning Samuel, "I have consecrated this child to the service of God, as a missionary." The words made a lasting impression upon his mind. The first indication of vital piety which his father ever noticed in him, was the remark, made in the winter of 1802, that "he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel of salvation to the poor heathen." It was even then his desire to be a missionary, not to the American Indians, but to the heathen of some foreign land; and Africa early engaged his attention. He consulted his parents. His mother said, "I cannot bear to part with you, my son!" He repeated what he had heard her say of him when a child. She wept, and never again objected. With their consent, he began to acquire the education necessary for his intended work. Having made the requisite preparation and put his secular concerns into other hands, he became a member of Williams College, Mass. in the spring of 1806. Here the efforts he made during the hours of relaxation to promote piety among his fellow students, were eminently useful; but his great and ultimate object was ever prominent in his own mind, the leading topic of his private meditations and prayers. At length, in the summer or autumn of 1807, he invited Gordon Hall and James Richards to a walk. He led them to an unfrequented place in a distant meadow, where, by the side of a stack of hay, they spent the day in fasting and prayer, and in conversing on

the duty of missions to the heathen. Mills was surprised and gratified to find that the subject was not new to his brethren ; that their hearts were already fixed on engaging in such a work. The providence of God had not conferred on one man the exclusive honor of originating the enterprise and imparting its spirit to all others that had it, but had inspired a number of individuals, each independently of the others, with the same thoughts and purposes. Having learned each others' views, these brethren, and a few others who were found to be of the same mind, often met where this first conversation had been held, to converse and pray concerning the subject of their hopes and future labors. In the spring of 1808, in the north-west lower room of the east college, a society was formed, for the purpose of making inquiries and forming plans for future missions. Its existence was kept secret from all but its members ; and to this day, its proceedings and even the names of its members, are but partially known.

The spirit which was to sustain a system of missions to the heathen in foreign lands was gaining strength in the churches ; but, besides the members of this society, there were few, if any, in whose minds it had ripened into a distinct idea of something soon to be actually attempted and accomplished. The first labor of this society, therefore, was, to prepare the minds of men for the enterprise. For this purpose, they republished a missionary sermon which Dr. Griffin had delivered before the General Assembly of the Presbyterian Church, and another, by Dr. Livingston, before the New York Missionary Society. These they circulated as extensively as possible. They read them in families, at social visits, and in meetings for religious conference. They made them the means of introducing the subject of missions to persons with whom they wished to converse. By such means, they brought many minds rapidly towards the point at which they wished them to arrive. They made out a written list of clergymen, on whose attention they resolved to urge the subject. Among these were Drs. Worcester, Griffin, Morse and Dana. These ministers they visited repeatedly, spending their college vacations with them, and laboring as their helpers among their people ; using the opportunities thus procured, for developing their plans. In pursuing this course, they showed at once the soundest practical wisdom, the most rational confidence in the goodness of their cause, and the modesty which is becoming in young men. Had they at first carried their yet crude and ill-digested plans in a style of fervid declamation, before the more ignorant and excitable part of the churches, they might have raised up a violent and angry party in favor of rash and impracticable schemes ; and thus they might have thrown off the more steady and permanently efficient part of the Christian community from participating in their enterprise. Instead of this, they went to men whose characters were established as safe advisers ; men capable of appreciating their motives and their arguments, of detecting their errors and of supplying their defects ; men in whom experience had taught the Christian public to have confidence, and whose sanction would secure to their cause a favorable hearing. Of these, the prudent, the cautious, the deliberate Dr. Worcester, who, because he was such a man, would no more reject a plan than he would adopt one without fully knowing its value, was the first to become zealously enlisted in the enterprise.

Attempts were also made to excite a missionary spirit among the students in other colleges. For this purpose, one of their number transferred his relation from Williams to Middlebury College, and Mills visited New Haven. Intercourse was also opened with Dartmouth and Union Colleges ; but this branch of their labors was attended with little visible success. After graduating, in September, 1809, Mills spent some time at Yale College as a

resident graduate, in the study of theology. The place was chosen with the hope of finding or imparting a spirit of missions. During this visit he formed that acquaintance with Obookiah, the Hawaiian youth, which led to the establishment of the Sandwich Islands mission.

In the spring of 1809, Mills became a member of the Theological Seminary, or as it was then sometimes called, the Divinity College at Andover. Several of his former associates were already there; and he and they industriously used every suitable opportunity to impart their knowledge and views of missions to their fellow students. As the result of these labors, Messrs. Hall, Judson, Mills, Newell and Nott agreed to unite their efforts to establish a mission among the heathen in some foreign land.\* The Faculty of the Theological Seminary were also consulted, and after serious deliberation, approved and encouraged the design.

At last on the 25th of June, 1810, a meeting for consultation and prayer on this subject was held at Andover. The time for some public action, it was thought, had come. It was determined to bring the subject before the General Association of Massachusetts, then about to meet. The next day, Drs. Worcester and Spring, who had been present at the meeting, rode together in a chaise to Bradford. In their conversation by the way, the first idea of the "American Board of Commissioners for Foreign Missions" was suggested, and the form, the number of members, and the name, were proposed. Dr. Worcester, who gives this information in a letter written a short time before his death, does not ascribe the honor of first suggesting this idea to his companion, as he would have done, had truth permitted; nor did his modesty allow him to claim that honor for himself. The truth probably is, that the suggestion was first made by Dr. Worcester, but grew out of their mutual conversation, and was perfected by their united counsels.

The General Association met at Bradford,† on Wednesday, June 27. On Thursday afternoon, on motion of the Rev. Dr. Spring, Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills and Samuel Newell were introduced, and presented the following paper, to which their names were signed.

\* It must not be inferred that all these brethren received their first impulse towards the missionary work from Mr. Mills. Mr. Hall, the reader has already been informed, was contemplating a foreign mission when Mills first spoke to him on the subject. Mr. Richards is said to have consecrated himself to the work earlier than Hall. It is stated in the History of the Burman Mission, that Mr. Judson's thoughts were first led to the subject by the perusal of Dr. Buchanan's "Star in the East," during the last year of his residence at the Theological Seminary; that he conversed with several persons who discouraged him; and that he wrote to the Directors of the London Missionary Society for information, and received an answer, inviting him to visit England, before he became acquainted with the views of the other brethren. This statement has been copied into the Memoir of Mrs. Judson, a work with the execution of which, "In all its parts," Mr. Judson declares himself "extremely gratified." The statement, therefore, has his sanction. The "last year of his residence" at the Seminary terminated September 25, 1810; so that his enlistment in the cause of missions cannot be dated earlier than the autumn of 1809, or about a year and a half after the formation of the Society at Williams College. The claim, therefore, which some of his friends have advanced, that he was the first mover in this enterprise, cannot be sustained; though, before he knew what others had done or thought, he consecrated himself to the work, and commenced a series of efforts, which would probably have resulted in its accomplishment, even if Mills and his associates had never engaged in it.

† The phraseology of the minutes of the Association concerning an adjournment for public worship at Haverhill, has suggested a doubt as to the place where the Board was actually instituted. One article in the Missionary Herald states that it was at Haverhill. The author has ascertained, from living testimony, that the usual statement is correct—the Board was formed at Bradford.

"The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following *statement* and *inquiries*."

"They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt: and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

"They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern or western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

"The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers."

This paper was drawn up by Mr. Judson. It at first contained, besides the present applicants, the names of Mr. Richards and Mr. Rice; but on consideration, they were withdrawn, lest the Association should be alarmed at the probable expense of supporting six missionaries in a foreign land, and shrink back in discouragement from the undertaking.—After hearing from the applicants a more particular account of their views, the association referred the subject to a committee, consisting of the Rev. Samuel Spring, D. D. Rev. Samuel Worcester, and Rev. Enoch Hale. On the next day, Friday, June 29, this Committee made the following report, which was unanimously adopted.

"The object of missions to the heathen cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, 'Go ye into all the world, and preach the gospel to every creature.' The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of missions, but sacredly to cherish their present views, in relation to that object: and it is submitted whether the peculiar and abiding impressions by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the propagation of the gospel, and calling for correspondent attention and exertions.

"Therefore, *Voted*, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands.

"*Voted*, That the said Board of Commissioners consist of nine members, all of them in the first instance, chosen by this Association; and afterwards annually, five of them by this body, and four of them by the General Association of Connecticut.—*Provided, however*, that, if the General Association

of Connecticut do not choose to unite in this object, the annual election of all the Commissioners shall be by this General Association.

"It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

"*Voted*, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of providence in respect to their great and excellent design."

The Association the nelected His Excellency John Treadwell, Esq., Rev. Timothy Dwight, D. D., Gen. Jedediah Huntington, and Rev. Calvin Chapin, of Connecticut, and Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester, and Dea. Samuel H. Walley, of Massachusetts, as a Board of Commissioners for Foreign Missions. The Rev. Dr. Spring, Rev. Mr. Worcester and Dea. Walley were appointed to consult with the other members of the Board, and make arrangements for its first meeting.

The Board met, for the first time, at Farmington, Ct., Sept. 5, 1810: present, His Excellency John Treadwell, Rev. Drs. Lyman and Spring, and Rev. Messrs. Worcester and Chapin. Dr. Lyman opened the meeting with prayer. The record of the proceedings of the General Association of Massachusetts, in which the Board had its origin, were read and entered upon the minutes.

A Constitution for the Board was then adopted. Its first article assumed the name, already given by the General Association. The second declared that "the object of this Board was, to devise, adopt and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity." Succeeding articles prescribed the duties of the officers. The tenth provided that the expenses of the commissioners and officers, incurred in transacting the business of the Board, should be paid, but no member or officer should receive any compensation for his personal services. The eleventh provided, that "the appointment of missionaries, their destination, appropriations for their support, and their recall from service, when necessary, should be under the exclusive direction of the Board." The twelfth required that a report of the transactions of the Board should be annually made, in writing, to the respective bodies by which the commissioners are appointed.

The Board then appointed His Excellency, John Treadwell, President; Rev. Dr. Spring, Vice President; William Bartlett, Esq., Rev. Dr. Spring, and Rev. Mr. Worcester, Prudential Committee; Rev. Calvin Chapin, Recording Secretary; Rev. Mr. Worcester, Corresponding Secretary; Dea. S. H. Walley, Treasurer, and Mr. Joshua Goodale, Auditor, for the year ensuing.

The Prudential Committee were directed to prepare a report, to be submitted to the General Associations of Massachusetts and Connecticut; and with the Corresponding Secretary, to obtain information concerning unevangelized nations, and report to the Board at its next meeting. It was also "*Voted*, That the Board highly approve the readiness of the young gentlemen at Andover, to enter upon a foreign mission; and that it is advisable for them to pursue their studies, till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment."

The Board closed the labors of this session, by preparing an address to

“the Christian Public,” which shows that they well apprehended the greatness of their undertaking, its important bearings, and the motives which alone could secure them an efficient support. They say:

“The Lord is shaking the nations—his friends in different parts of christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and the conversion of the nations. In our own country, the missionary spirit is excited, and much has already been done for imparting the gospel to the destitute in our new and frontier settlements. But for the millions on our own continent and in other parts of the world, to whom the gospel has never been preached, we have yet those exertions to make, which comport with the Savior’s emphatical directions, and our distinguished advantages for promoting the great object for which he came down from heaven and labored and suffered. A new scene, with us, is now opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where Providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good? And does it not call, with impressive emphasis, for general attention and exertion? In the present state of the world, Christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire, to carry the gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those who are favored with the gospel, the same mind that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Savior, have it in their power to contribute even their mites, for the salvation of those for whom he died?”

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### CHAPTER III.

1811. Mr. Judson sent to England. Negotiations with the London Missionary Society. Appointment of Members by the General Association of Connecticut. Annual Meeting at Worcester. Appointment of Six Missionaries. Intended Mission to the Indians in Canada.

Notwithstanding the favor with which the object of the Board was regarded by some liberal individuals, the Prudential Committee believed that a considerable time must elapse before they should receive funds sufficient to sustain a mission, “upon a promising scale,” in any part of the heathen world. Meanwhile, four missionaries were ready, and waiting to be sent forth; and the heathen were perishing for want of their labors. It was thought best, therefore, to send Mr. Judson to England, to confer with the Directors of the London Missionary Society. He was directed to ascertain whether any arrangements could be made for prosecuting the work of missions in concert with that Society; whether, if desirable, the American missionaries could receive support from that Society for a time, without committing themselves wholly and finally to its direction; whether, in any case, they could be supported by the joint funds of the two bodies; and, if so, under whose direction the mission must be placed.

Mr. Judson sailed for England in the ship Packet, of Boston, about the first of January. The ship was captured by a French privateer, and car-



ried into Bayonne, where he was cast into prison. He was soon released from close confinement, but could not obtain leave to proceed to England, till just before the London anniversaries in May. He was courteously received by the Directors of the London Missionary Society; and, after repeated conferences with them, returned to the United States in August. The Directors declined the proposal of a joint control of the mission, rightly judging that two governing powers, on opposite sides of the Atlantic, could not act with the necessary promptness of decision and unity of design. A letter from their Secretary, the Rev. George Burder, expresses the hope, that the American churches, when they know that four of their own brethren have engaged in the service, will supply the Board with funds so liberally, "that not only four, but forty, may go forth" as missionaries to the heathen. The Directors, however, agreed, should it be necessary, to receive the American brethren as their missionaries, and sustain them "until they are able, by some means not incompatible with their missionary engagements, to procure their own support; which," they say, "we consider it to be the bounden duty of every missionary to attempt as soon as possible, and without which missions can never be very widely extended." This remark shows that the idea of self-supporting missions is not new. It naturally suggests itself to men in their first stages of missionary zeal, while their information is too imperfect to enable them to judge correctly of its practicability; but a more enlarged experience very generally corrects the error.

According to the original resolution by which the Board was instituted, five members were to be appointed by the General Association of Massachusetts, and four by that of Connecticut. This latter body, in June of this year, approved the measures already adopted, and appointed the same gentlemen from that state who had already served as members. The General Association of Massachusetts, at their session at Salem, in June, 1811, unanimously appointed the same gentlemen who were elected last year, and added the Rev. Jedediah Morse, D. D. This was the last election of the kind; as, before the next meeting of the Association, the Board was incorporated, with power to elect its own members.

The Board met this year at Worcester, on the 18th of September; present, Messrs. Treadwell, Spring, Huntington, Lyman, Morse, Worcester and Chapin. The officers of the last year were re-elected, except that Jeremiah Evarts, Esq., was chosen Treasurer, instead of Dea. S. H. Walley.

In their annual report, the Prudential Committee gave an account of the mission of Mr. Judson to England, and its results; and in view of the whole subject, they recommended that the Board should retain the missionaries under its own direction, relying, under Providence, on the liberality of the Christian public for support. Divine Providence, by raising up American missionaries, seemed to call on American Christians to sustain them. There had already been indications of a liberality which encouraged the hope that "a foreign mission upon a promising scale" would be sustained. Mrs. Mary Norris, relict of the Hon. John Norris, who died at Salem, March 21, had bequeathed the sum of \$30,000 to the Theological Seminary at Andover, and the same amount to trustees, for the benefit of Foreign Missions to the heathen. Other donations, amounting to about \$1,400, had been received. They hoped, therefore, that by exertions "made upon an extensive scale, and with zeal and perseverance," the requisite funds might be obtained. The London Missionary Society had for several years expended about £7,000 annually, and this year would probably expend £10,000; and the Committee ask, "Is not the American public as well able to supply £600 annually, as the British public is to supply £10,000?" They believed, too, that though the most favorable prospect for successful mis-

sionary labors was in the East, yet the Board ought not to lose sight of the heathen tribes on this continent. And, finally, they thought that if the missionaries should be retained under the direction of the Board, greater interest would be excited among American Christians, and more liberal efforts made for the diffusion of the gospel throughout the world.

The Committee suggested, that the most favorable station for an American mission in the East, would probably be in some part of the Burman Empire. Besides the amount of population, and the character and manners of the people, they mention, as a reason that "deserves particular consideration," that the Burmese "are not within the limits of the British Empire, and therefore not so much within the proper province of the British Missionary Societies." So early did they understand and adopt, as a rule of conduct for themselves, the important principle, that missionary societies ought to avoid interference with each other's fields of labor.

At this meeting, the Board voted to "retain under their care, the young gentlemen who last year devoted themselves to the service of God for life, as missionaries in foreign parts;" that they do not advise Messrs. Judson and Nott to place themselves, at present, under the direction of the London Missionary Society; that Messrs. Judson, Nott, Newell, and Hall, be appointed missionaries to labor, under the direction of the Board, in Asia, either in the Burman Empire, in Surat, or in Prince of Wales' Island, (Penang,) or elsewhere, as, in view of the Committee, Providence shall open the most favorable door; that the salary of a married missionary be fixed at \$666,66, and of one unmarried at \$444,45, and that the outfit of each be equal to one year's salary; and that Messrs. James Richards and Edward Warren be taken under the direction and patronage of the Board, according to their request, on condition that they complete their course of studies at the Theological Seminary, agreeably to the Statutes, and attend a course of medical lectures at Dartmouth College.

It was also voted, "that this Board will pay particular attention to the Cagnewaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them;" and to forward that design, they appropriated \$100, to aid Eleazer Williams, a native of that tribe, in his education for the ministry. This plan was disconcerted by the war with Great Britain, and the mission was never commenced.

The donations to the Board which reached the Treasurer during the remainder of this year, as acknowledged in the Panoplist, amounted to \$79,95.

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## CHAPTER IV.

1812. The First Missionaries sent out. Polity of Missions adopted. Act of Incorporation. Annual Meeting at Hartford. Arrival of the Missionaries at Calcutta. Orders for their Departure. Voyage of Mr. Newell to the Isle of France. Death of Mrs. Newell. Mr. Judson and Mr. Rice become Baptists. Departure of Hall and Nott for Bombay. Appointment of Agencies in London and Calcutta. Aid to the Serampore Mission.

The beginning of this year was distinguished by the embarkation of the first missionaries from the Western to the Eastern continent.

Late in the month of January, Messrs. Newell and Hall, who had been pursuing medical studies at Philadelphia, returned in haste with the intelligence that the ship *Harmony* was to sail from that port for Calcutta in about two weeks, and would receive the missionaries as passengers. They returned, by the advice of Robert Ralston, Esq., who was even then distin-

guished as a friend of missions, and who offered his counsel and aid in the labors of embarkation. What should be done? Opportunities were infrequent, and the Committee knew not when another would occur. All things were ready except funds; but of these, the Committee had not more than \$1,200 at their disposal. The occasion would doubtless excite interest, and call forth liberal donations: Christians who had merely neglected to contribute, would see that the time had come, and would act promptly. A considerable increase of means might, therefore, be expected. But besides the expense of the passage of the missionaries to India, their outfits and their salaries for one year, which had been arranged on a very economical scale, would amount to nearly \$5,000. "When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member," says Dr. Worcester,—and he does not name that member,—“was found decidedly in the affirmative.” The question was solemnly and prayerfully reconsidered. God seemed to be calling them to great efforts, and they dared not disobey the call. On Monday, January 27, they resolved that the funds of the Board did not warrant the sending out of the four missionaries with full salaries; that it be recommended to them to go without their wives; or, if this was inconsistent with arrangements already made, that they go with half of a year's salary; and that, if the Board should be unable to forward the other half to them in India, two of them should cast themselves on the London Missionary Society for support. Thursday, Feb. 6, was appointed for their ordination.

Another difficult and important question arose. Mr. Luther Rice, a licensed preacher from the Theological Seminary at Andover, desired to join the mission. His recommendations were satisfactory. His heart had long been engaged in the cause, though peculiar circumstances had forbidden him to offer his services. On the other hand, funds were wanting, even for four; and the Committee were not authorized to accept missionaries without a vote of the Board. Yet they dared not to reject the request of Mr. Rice. They determined, January 30, to send him out with the others, and he determined to go, knowing that the members of the Committee only, as individuals, were responsible for the act, and for his support.

On Thursday, Feb. 6, 1811, the Tabernacle at Salem was crowded with an attentive and interested congregation, assembled to witness and to engage in a transaction, such as this western world had never yet beheld. Messrs. Samuel Newell, Adoniram Judson, Jr., Samuel Nott, Gordon Hall, and Luther Rice, appeared before an Ecclesiastical Council, and were examined in respect to their Christian knowledge and piety, and their motives in offering themselves as missionaries to the heathen. The examination being pronounced satisfactory, the Council proceeded to ordain them. The Rev. Dr. Griffin offered the introductory prayer; the Rev. Dr. Woods preached the sermon; the Rev. Dr. Morse offered the consecrating prayer; the Rev. Dr. Spring gave the charge; the Rev. Dr. Worcester gave the right-hand of fellowship. "A season of more impressive solemnity," the Committee remarked in their next annual report, "has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents and friends and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils, of a mission for life to a people sitting in darkness, in a far distant and unpropitious clime, could not fail deeply to affect every heart not utterly destitute of feeling. Nor less affecting were the views which the whole scene was calculated to impress, of the deplorable

condition of the pagan world, of the riches of divine grace displayed in the gospel, and of the obligations on all on whom this grace is conferred, to use their utmost endeavors in making the gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, it was good to be there."

On the evening of the same day, Mr. Nott and his wife, Mr. Hall, and Mr. Rice, left Salem for Philadelphia, that they might be in season for the sailing of the *Harmony*; Mr. Judson and Mr. Newell, with their wives, expecting to embark at Salem for Calcutta, in the *Caravan*, early the next week. Both vessels were unexpectedly detained. The *Caravan* sailed on the 19th. The *Harmony* left Newcastle on the 20th, but was obliged by contrary winds to return into port, and did not leave the capes of Delaware till the 24th. Among the passengers on board the *Harmony*, were the Rev. Mr. May and wife, and Miss Green, sent out by the London Missionary Society; and the Rev. Messrs. Johns and Lawson, missionaries of the English Baptist Missionary Society, with their families. No other opportunity for obtaining a passage to India occurred for many months; and in June, war commenced between the United States and Great Britain.

If the departure of the missionaries at this time may be regarded as providential, the unexpected detention of the vessels was no less so. It gave the Committee a longer time to collect funds. It afforded to Christians, whose feelings had been aroused by the occasion, opportunity to contribute. "Money flowed in from all quarters; and, by the time that the *Caravan* sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port," to the amount of their salaries for nearly a year and a quarter. In about three weeks from January 27, when the Committee determined to go forward, more than \$6,000 were collected for the mission.

In their instructions to the missionaries, the Committee expressed the desire, founded on the best information they had been able to obtain, that the seat of the mission should be in some part of the Burman Empire; but they directed the missionaries to collect information on the subject in India, and then act according to their own discretion.

These instructions are remarkable for the perfection with which they mark out a course of missionary policy, from which the Board have found little occasion to depart. They require scrupulous abstinence from all intermeddling with political concerns; that the mission be early organized for the transaction of business, with a secretary and treasurer; that a mission church be formed, and the ordinances of the gospel duly attended; that converts be treated with charity and with caution, sufficient time being allowed for trial to test the reality of their conversion, and thus to avoid, as far as possible, the scandal of apostasy. They add: "In teaching the gentiles, it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of the truth. It is *the truth, THE TRUTH AS IT IS IN JESUS*, which is *mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God; and bringing every thought into captivity to the obedience of Christ*. So far as the truth has access, so as to produce its effect, the errors and superstitions and vices of paganism will fall of course."

After this auspicious beginning in respect to funds, the committee did not relax their exertions. At the time of the annual meeting, about twenty auxiliary societies had been formed, and had remitted more than four thousand dollars to the treasury.

The noble legacy of Mrs. Norris, of \$30,000, was contested at law. In order to maintain its claims, the Board must have a legal existence. An act of incorporation was therefore requested and obtained of the Legislature of Massachusetts. Its charter confines it to the work of "propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures." It can hold real estate, the yearly value of which shall not exceed four thousand dollars, and personal estate, the annual income of which shall not be more than eight thousand dollars. It was authorized to elect members, without limitation as to their residence, either to fill vacancies or in addition to their number. The appointment of Commissioners by the General Associations was therefore at an end. Five days after the date of the act, the General Association "voted, that the measures adopted by the American Board of Commissioners for Foreign Missions, in procuring the act of incorporation for securing its funds, and in the commencement of missions, meet the entire approbation of this body."\*

The third annual meeting of the Board, which was the first under its charter, was held at the house of Mr. Henry Hudson, at Hartford, Ct. September 16 and 17, 1812. There were present, Gen. Jedediah Huntington, Hon. John Treadwell, LL. D. Rev. Drs. Lyman, Dwight, Spring, Morse and Worcester, Hon. John Hooker and Rev. Calvin Chapin. His Honor William Philips and William Bartlett, Esq. were unable to attend. The Board was enlarged by the election of thirteen members from the Northern and Middle States.† The Hon. John Treadwell was chosen President; Rev. Dr. Spring Vice President; William Bartlett, Esq. Rev. Drs. Spring and Worcester and J. Evarts, Esq., Prudential Committee; Rev. Dr. Worcester Corresponding Secretary; Rev. Mr. Chapin Recording Secretary; J. Evarts, Esq. Treasurer, and S. H. Walley, Esq. Auditor.

At this meeting it was voted, "that the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of unevangelized nations; and that, as soon as expedient, they expend upon this object as much at least of the funds of the Board as the Act of Incorporation requires;" that the Committee annually transmit a report of the doings of the Board to the General Associations of New Hampshire, Connecticut and Massachusetts, the General Convention of Congregational and Presbyterian ministers in Vermont, and the General Assembly of the Presbyterian Church; that Messrs. Hooker and Lyman be a committee to print and distribute among the Iroquois Indians, in their own language, such Christian writings as in their judgment may be expedient; and that the Board will continue their patronage to Mr. Eleazer Williams in preparing for the ministry.

The whole amount of donations to the Board, from the last annual meeting to June 20, was \$12,587,36; the whole amount received by the treasurer, including the balance from the account of last year, \$13,791,00; the whole expenditures of the Board, \$9,699, 37; balance on hand, \$4,091,63.

But it is time to follow the missionaries in their wanderings. After an agreeable passage, Messrs. Newell and Judson, with their wives, arrived at Calcutta on the 17th of June, 1812. But they were embarrassed, as Eng-

\* For the Charter, see Appendix, A.

† For a list of corporate members of the Board, with the times of their election, see Appendix, B.

lish missionaries had been, by the opposition of the Government. The British East India Company was formed and all its acquisitions of territory were made for commercial purposes; and the character and regulations of its government appear to have been formed without any expectation that they were to affect the religious condition and destiny of millions. At first, their possessions amounted merely to a single trading post. Afterwards, native tribes and nations put themselves under their protection and control, or submitted to them at the conclusion of a war, on condition, among other things, of being permitted to enjoy their own laws and religion unmolested. The continuance of their power depended, in a great degree, on their influence over these allied nations, by which they were able to employ the force of many, in crushing any one which should revolt. The Directors did not think it proper to hazard the commercial interests which had been entrusted to their management, by attempting, or permitting others to attempt, revolutions in the state of society, which might shock the prejudices of the natives. Missionaries, therefore, were sometimes ordered home on their first arrival, and sometimes allowed to remain without formal permission, and liable to be sent away at any moment.

Soon after their arrival, Messrs. Newell and Judson were ordered to return home in the same vessel that brought them, and were informed that the vessel would not be allowed to depart without them. Their Christian friends at Calcutta and Serampore, who had received them with great cordiality and affection, now sympathised deeply in their distress; employing on their behalf, earnest solicitations to the Government, and special, united prayer to God. At length it was unofficially intimated by one of the secretaries of the government, that perhaps the order would not be enforced, if they would promise soon to leave the territories subject to the Company's jurisdiction; and soon after, liberty was granted them to depart, by any conveyance, to any other place whatever.

Whither should they go? Burmah, they had learned, was distracted by foreign and civil war. Besides, a mission of the London Society in that country had been abandoned; and of a Baptist mission, all had left the country but one, after expending more than \$10,000 upon the enterprise. Accounts from all the regions to the east of Calcutta were equally discouraging. A letter was received from the brethren who sailed in the *Harmony*, dated at the Isle of France, stating that the Governor of that island was favorable to missions, was desirous that a mission should be established in the neighboring island of Madagascar, and had even made application to the London Missionary Society for that purpose. There they would be out of the dominions of the East India Company; and if no favorable opening should be found in that vicinity, they might perhaps go thence to Ceylon, or some other place not subject to the Company's control. They determined to go. Accordingly, on the 4th of August, having had but three days to prepare, Mr. and Mrs. Newell embarked for the Isle of France, on board a vessel which could not receive a greater number of passengers. Mr. and Mrs. Judson were expected soon to follow them. Their passage was long and perilous. After having been driven about for a month in the Bay of Bengal, during which Mrs. Newell was sick of a fever, the ship put into Coringa in distress. They left that port on the 19th of September, and early in November arrived at the place of their destination. About three weeks before their arrival, they had committed to the deep the body of an infant daughter, five days old. From this time, Mrs. Newell rapidly declined. Her disease, the consumption, baffled medical skill; and on the 30th of November, at Port Louis, she was released from the toils and sorrows of this mortal life. The tidings of her death made a deep and pow-

erful impression. An excellent memoir, prepared by the Rev. Dr. Woods, of Andover, was widely circulated, and still continues to be read with intense interest. Perhaps no early missionary, even by a long life of faithful labors, has accomplished more for the heathen, than she accomplished by consecrating herself to their cause, and dying for them before the mission had found a resting place.

About the eighth of August, the Harmony arrived at Calcutta. On the 20th, Messrs. Hall, Nott and Rice were summoned to the police office. They attended the next day, and were ordered to return in the Harmony. In about an hour, they presented their written request to be permitted to depart by the first opportunity to the Isle of France, and that the Harmony might not be detained on their account. In a letter to his brother, dated Aug. 28, Mr. Rice states that the request had been granted. Dr. Marshman had obtained leave for the Baptist brethren who came with them, to remain "until the will of the Directors should be known."

On the 27th of August, Mr. Judson went to Serampore, and informed the Baptist missionaries there that he and his wife had adopted their views of baptism. They were immersed on the first Sabbath in September. On the first of September, he wrote to the Corresponding Secretary, announcing his withdrawal of himself from under the instructions of the Board: This "trying event" was also communicated to the Secretary in a letter from Messrs. Hall, Rice and Nott, dated Sept. 26. But it was not to be their only trial. On the 23rd of October, Mr. Rice also informed the Secretary that he had changed his sentiments on the subject of baptism, and could no longer follow the instructions of the Board. Mr. and Mrs. Judson and Mr. Rice repaired to the Isle of France. Mr. Judson, with his wife, afterwards returned to India, and commenced the Baptist mission in Burmah. Mr. Rice returned, by way of Brazil, to the United States, to enlist the Baptist churches in the work. Hence arose the Baptist Board of Foreign Missions.

Messrs. Hall and Nott still remained at Calcutta, under the direction of the Board. Being disappointed of a passage to the Isle of France, they continued their inquiries for the best location for a mission. In October, they learned that a new Governor, Sir Evan Nepean, a Vice President of the British and Foreign Bible Society and a friend of Christian missions, had arrived at Bombay. They resolved to attempt the establishment of a mission there. They accordingly applied to the police, and obtained a general passport, "to depart in the ship Commerce." Their baggage was on board and their passage money paid, when, November 17, they were served with an order from the government, to proceed to England in the fleet then about to sail. There appears to be some reason to doubt whether the government intended to enforce this order.

The missionaries, in this extremity, attempted to bring their case before Lord Minto in person; but in vain. They then, as their passports had not been revoked, applied to the captain of the Commerce, for permission to go on board and wait the result. The captain, having first reported them as passengers and obtained a port clearance for his vessel, consented; and on the 20th of November they embarked. The police searched the city for them, but did not search the ship in which, but a few days before, they had authorized them to depart. Their names were published in the Calcutta papers, as passengers on board the fleet. About 40 miles down the river, they passed a vessel which had been stopped for having missionaries on board. Still, they were suffered to depart without molestation, and the close of the year found them, full of hope, on their passage to Bombay.

As war now existed between the United States and Great Britain, inter-

course with India, and especially the transmission of funds, was rendered difficult and uncertain. The Board therefore made arrangements with Samuel Williams and Junius Smith, Esqrs. of London, and the Hon. John H. Harrington, Rev. David Brown and Rev. William Carey of Calcutta, to act as their agents for the transaction of business. In December, intelligence was received of the burning of the Serampore Mission printing office, containing 2000 reams of paper, and founts of type in fourteen of the languages of Asia; a loss estimated at more than \$53,000. An article in the *Panoplist* solicited donations to repair the loss; and offered this agency as the medium of transmission to India. A very considerable amount was raised and thus transmitted.

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## CHAPTER V.

**1813.** Annual Meeting at Boston. By-laws amended. Mr. Newell goes to Ceylon, and labors there. Hall and Nott arrive at Bombay. Unfavorable Reports. The Alligator seized and condemned, and the Missionaries suspected to be political emissaries. Orders for their transportation to England. They escape to Cochin; are arrested and brought back. Orders to be ready to sail in two days. Their final appeal to the Governor. They are permitted to remain.

Of the domestic transactions of the Board this year, there is little to record. The annual meeting was held at Boston, Sept. 15, 16 and 17. The officers of the preceding year were re-elected, except that Charles Walley, Esq., was chosen Auditor, instead of S. H. Walley, Esq., who declined re-election. During the year then ending, several auxiliary societies had been formed, and more than \$11,000 had been received in donations.

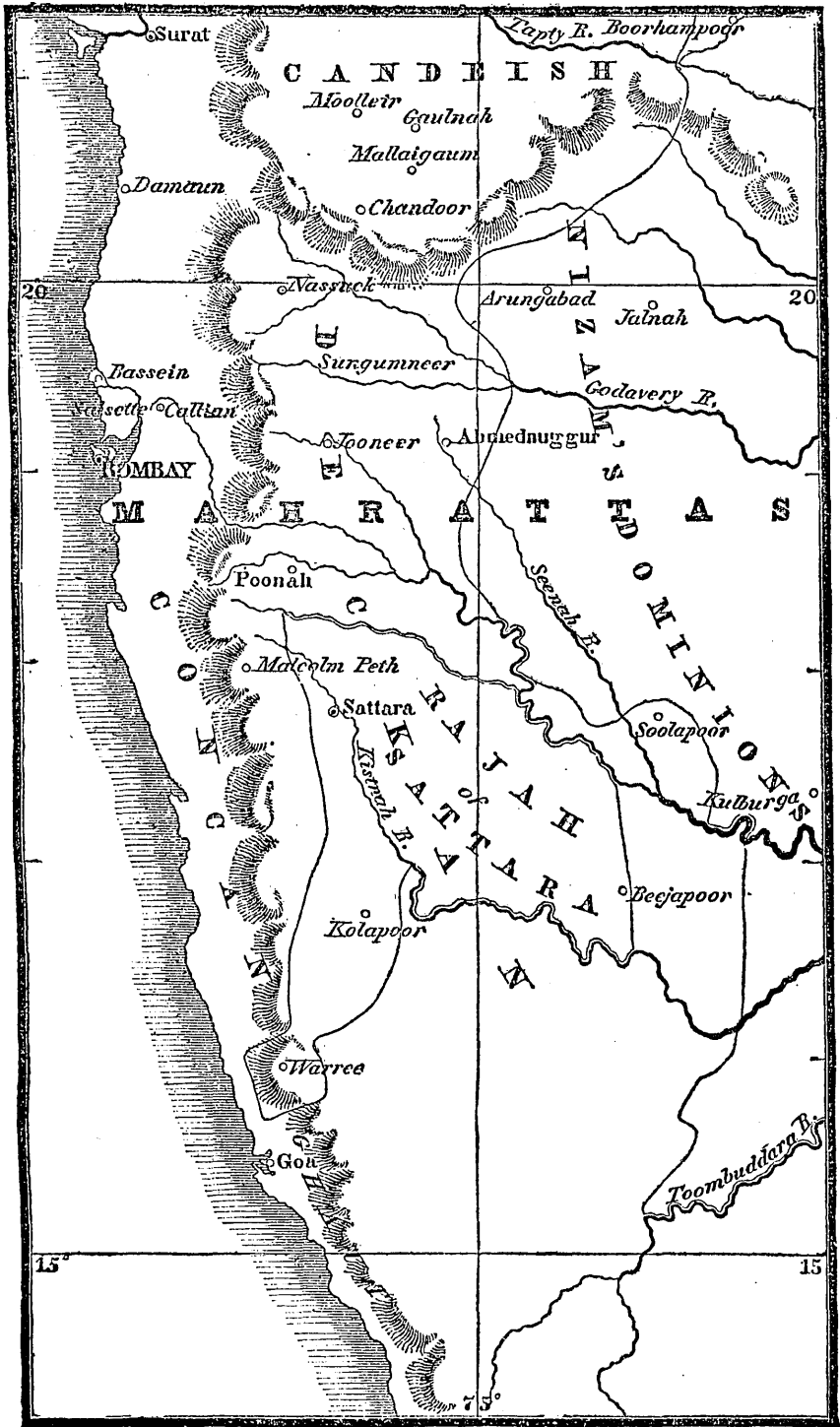
At this meeting, votes were passed, declaring the relation of the Board to Messrs. Judson and Rice dissolved, from the date of their letters, in which they stated that they could no longer obey the instructions of the Board, and withdrawing from its connexion.

A by-law was adopted, authorizing the Prudential Committee to receive and decide upon applications of candidates for employment as missionaries; to expend money in completing the qualifications of applicants; to send them on such missions as they should deem proper; and to suspend, till the next meeting of the Board, such as violate their instructions, or fail to perform their duties.

On the 24th of February, Mr. Newell embarked at Mauritius, in a Portuguese vessel bound to Bombay, but expecting to touch at Ceylon. On his arrival at Point de Galle, where he expected to meet one or both of his brethren, he learned that they were both at Bombay. Supposing that the government would not allow the establishment of a mission at that place, and being assured of the protection and favor of Governor Brownrigg, he determined to remain in Ceylon. He immediately wrote to the brethren at Bombay, and learned, in return, that they had some hope of being allowed to establish a mission there. They advised him to study with the expectation of joining them. In these studies, and in preaching twice or three times a week to the English and half-caste people, of whom, he says, "there are thousands in and about Columbo, who stand in need of instruction as much as the heathen," he spent the remainder of the year.

In November, Mr. Newell wrote to the Corresponding Secretary. Bereft of his wife and child, and believing, as he then did, that the brethren at Bombay had been sent to England, and that he was left without an associate in missionary labors, his heart still remained firm, and his devotion to the work in which he was engaged, and his conviction of its importance,





undiminished. Believing himself excluded from continental India, he was deliberating whether to attempt a mission in Ceylon, or at Bussora, at the head of the Persian Gulf. The success of the mission soon after established by the Board in Ceylon, the circumstances which have favored its success, and its final extension to the Tamul people on the adjacent continent, show the correctness of the judgment he then formed of its advantages.

Messrs. Hall and Nott arrived at Bombay, on the 11th of February. The next day, by the advice of William T. Money, Esq., a gentleman to whom the mission has since been indebted for many favors, they addressed a note to the Governor, informing him of their arrival, stating their object, and requesting permission to remain. On visiting the police office, the same day, they were told that they would not be permitted to remain; that unfavorable reports concerning them had arrived from Calcutta; that they were charged with having violated their promise to go to the Isle of France, and with having concealed themselves, while the police were searching for them, to send them to England. On the 18th, they addressed a memorial to the Governor, giving a full account of their proceedings at Calcutta. This was accompanied by copies of all their correspondence with the authorities at that place, and of their instructions from the Prudential Committee. The statement was satisfactory. The Governor not only permitted them to remain for the present, but wrote to the Governor General at Calcutta in their behalf.

For a time, it was thought that the Governor's representations would be successful; but a very unexpected difficulty arose. The schooner Alligator arrived at Calcutta on the 6th of May. She professed to be bound to Aracan, and to be driven into Calcutta by stress of weather. She had a letter of protection from Admiral Sir John Borlase Warren, commanding the British fleet on the Halifax station, describing her as a missionary vessel, sent out to communicate with American missionaries in India, and especially, with some who were supposed to be in Siam; and granting her protection from capture on her voyage and in British ports. From some cause, suspicion was excited, and the Alligator was seized. On examination, the court found, or professed to find, that she had been cruising for six weeks off the Cape, to inform American vessels of the declaration of war. By this, it was decided, she had forfeited her neutral character. She was condemned, and her crew were sent to England as prisoners of war. It was said, too, that she appeared to have come prepared for planting an American colony in the East. There is a mystery about this transaction, which, probably, will never be fully explained. In the archives of the Board, there is a letter to the British Consul in Boston, describing the intended voyage of the Alligator, mentioning the desire of the Prudential Committee to send supplies by her to the missionaries in India, and requesting, on that account, a letter of protection from Admiral Warren. There is also a note from Admiral Warren, saying that he had granted the letter of protection, and describing its contents. The letter of protection itself was sent directly to the owner or master of the Alligator, and, of course, never was seen by any officer of the Board. From Admiral Warren's note, it appears to have ascribed to the Alligator a more exclusively missionary character, than had been claimed for her in the letter requesting the protection; and, very probably, some discrepancy between her character and the Admiral's description of her, might have been manifest on inspection at Calcutta. Further than this, there is nothing to show whose mistake, fraud, or deliberate injustice, is chargeable with the result. However that may be, the supreme government of India took occasion to suspect that the American mission to India was some deep political plot, disguised under the pretence

of religion. Still, the letters, books, and supplies, sent out by the *Alligator*, were, after some delay, forwarded to the missionaries.

Intelligence of the condemnation of the *Alligator* reached Bombay in the summer, and, in the opinion of the missionaries and their friends, the suspicions growing out of that affair then formed the chief obstacle to their peaceable residence in that Presidency. The Governor expressed his fear that he should be obliged to send them to England. Mr. Money informed them that he had seen their names on the list of passengers in the *Caarmarthen*, then about to sail for England. They, therefore, August 18, addressed another memorial to the Governor, showing that their mission had no connexion with the war, and requesting permission to remain. Before the departure of the *Caarmarthen*, letters were received from home, informing them of the appointment of a Committee at Calcutta, to co-operate in the mission. The missionaries submitted these letters to the Governor for his perusal, and requested permission to remain till the Committee at Calcutta could act in their behalf. The Governor declared himself exceedingly embarrassed by the situation of affairs, and that, if left to himself, he would not send them away.

About five days afterwards, they received letters from Mr. Newell, and from the Rev. Mr. Thompson, chaplain at Madras, urging their removal to Ceylon. These were also sent to the Governor for his perusal, with a request, that, if they could not be allowed to remain at Bombay, he would permit them to remove to Ceylon.

Various expedients were devised by the missionaries, their friends, and the Governor himself, to avoid the necessity of sending them to England; but all were frustrated. The *Caarmarthen* was about to sail, and they must go. But one other course appeared to remain, and that, after serious and prayerful consideration, they determined to adopt. It was, to depart, without the knowledge of the government, to some place not under the Company's jurisdiction. Lest their friends should be needlessly involved in trouble on their account, they made known their intention to but one person. Their confidant was Lieut. John Wade, a young man of noble descent, and, at that time, Military Aid and Secretary to the Commander in Chief on the Bombay station. He had become acquainted with them soon after their arrival, and regarded their faithful labors as the means of his conversion. He volunteered his services in this trying crisis; and, on the 18th of October, gave them information of a vessel going to Cochin, and thence, it was understood, to Columbo, in Ceylon, which would receive them as passengers, if they could be ready in four or five hours. Having written a few hasty notes of explanation to their friends, taking a few of their most necessary articles, and leaving Mrs. Nott and her child, they went on board. Lieut. Wade made all the necessary arrangements, gave up his own servants to assist them on their voyage, and went with them, in a small boat, to see them safe on board the country vessel, at the mouth of the harbor. After their departure, he prepared and circulated a defence of their proceedings.

On the voyage, it appears from Mr. Hall's journal, he had some fears lest they had sinned in leaving Bombay as they did; "yet, after all," he adds, "I know not why it was not as right for us to escape from Bombay, as it was for Paul to escape from Damascus." The question whether they judged correctly concerning their duty, is by no means free from difficulty; but every candid man will easily see much that was commendable in their spirit and intentions.

They arrived at Cochin on the 30th of October, and, partly through the provident arrangements of Lieut. Wade, were kindly received by the mag-

istrates. The vessel which brought them, they now found, was not going to Ceylon. After waiting till the 5th of November, during which time they visited the Jews and Syrian Christians in that vicinity, they engaged a passage in another vessel, and expected to sail the next morning; but that evening the magistrate received an order from Bombay, requiring him to send them back by the first opportunity. On their return, they learned that the Governor considered their departure derogatory to their character, both as gentlemen and as ministers of the gospel. It might, too, as he had shown such a desire to favor them, subject him to the suspicion of connivance in their escape. At first they were not permitted to land, but were kept prisoners on board the Company's cruiser, Ternate. On the 4th of December, they addressed a memorial to the Governor, stating the reasons why they supposed themselves as much at liberty when they left Bombay, as when they arrived there; and maintaining their right, under the command of the Lord Jesus Christ, when prevented from preaching the gospel in one city, to "flee to another." They appealed to his Christian feelings, whether, in such circumstances, they ought not, in a way sanctioned by apostolic example, to "obey God rather than men."

After having been confined to the ship ten days, they were brought to the police office, and were required to sign a bond, in the sum of 4,000 rupees, not to leave Bombay without permission. They declined signing the bond. They also refused to give their parole to the same effect, or even that they would remain till Monday. They were remanded to the ship. Being brought again to the police office the next day, they were informed that the Governor had received their memorial kindly, though he still considered their conduct blameworthy. They were then sent to the admiralty house, with directions not to leave the island without application to the government, and to be ready to depart for England in the next ship; for, during their absence, the Caarmarthen had sailed.

Meanwhile, the Committee at Calcutta were exerting themselves in their favor; and, on the 10th of December, they received a note from the Rev. Mr. Thomason, a clergyman of the Church of England, who had been appointed a member of that Committee, informing them of "a favorable intimation from government, which granted all that they requested." This they laid before the Governor. Still, as he had received no reversal of his positive orders to send them to England, he felt bound to obey; and, on the 20th, they received official notice that they were to sail on the 22d. They immediately prepared to embark; but, as a last effort, submitted one more address to Sir Evan Nepean, not as Governor, but as a man and a Christian. As a specimen of energetic boldness without disrespect, considering the circumstances in which it was written, it has seldom been equalled. There seems to be no reason why it should not now be published entire.

*"To the Right Honorable Sir Evan Nepean, Governor, &c. &c.*

"Right Honorable Sir,—We understand that the final arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

"That exercise of civil authority, which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his Gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public in England and America, are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the Pagans of this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befall, in India,

those evangelical missions, which they are laboring to support by their prayers, and by their substance.

“Had the decision been favorable to missions, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer’s kingdom; it would have brought thanksgivings to God, and blessings to the heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor pagans from the doom which awaits idolaters. This momentous decision, Right Honorable Sir, rests with you.

“Now we would solemnly appeal to your Excellency’s conscience, and ask: Does not your Excellency believe, that it is the will of Christ that his Gospel should be preached to these heathens? Do you not believe, that we have given a creditable testimony that we are ministers of Christ, and have come to this country to preach his Gospel? and would not prohibiting us from preaching to the heathen here, be a known resistance to his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings, whom God has placed under your Excellency’s government? What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience—to that Christian public who must be judges in this case—but, especially, can you justify such an exercise of power to your God and final Judge?

“Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received positive orders from the supreme government to do so. But, Right Honorable Sir, is not this advancing a principle, which, if correct, would reprieve from the long-recorded decision of Heaven, all the sanguinary persecutors who executed the horrid decrees of Herod, Nero, and Trajan,—who made themselves drunk with the blood of the martyrs of Jesus,—and who, as God has declared, shall have blood to drink, for they are worthy? These persecutors destroyed the saints of the Most High; they were positively ordered to do so by superior authority; but for doing so, have they not been sentenced to eternal death? But were they not perfectly innocent, if your Excellency reasons correctly in saying, that it is your duty to send us away because you are ordered to do so by superior authority? The persecutors of the saints might have reasoned in the same way, and said that it was their duty to destroy the disciples of Jesus, because they were ordered to do so by superior authority.

“Your Excellency knows, perfectly well, that whenever human commands run counter to the divine commands, they cease to be obligatory; and that no man can aid in the execution or support of such counter commands, without aiming violence at the authority of Heaven. Can your Excellency, or any other man, deny the truth of this?

“But were it even admitted, that whatever is ordered by a superior authority is right to be done, would not our case stand thus: Several months ago, your Excellency received from the supreme government positive orders to send us to England; but repeatedly expressed a deep regret that you were obliged to execute such orders upon us. But a few days since we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency, there-

fore, presume, that notwithstanding the previous orders of the supreme government, it has since become their pleasure that we should remain in the country?

“ Besides, those communications further state, that the subject was soon to come before the Council for a formal decision. But delays are so liable to occur in such cases, that at this moment a reasonable time has hardly elapsed for the arrival of an official decision, though we have reason to expect it daily.

“ Under such circumstances, could your Excellency be judged unfaithful to your trust, should you at least suspend our departure until a further time were allowed for official communications to be received from Bengal? By so doing could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the Gospel in India has undergone in England; and how great is the probability, that something decidedly in its favor will soon be announced in this country? Therefore, would not, under such circumstances, to prohibit us from preaching to the heathen, be an act of opposition to the spread of religion, where even political motives could not be urged in its defence?

“ It is our ardent wish, that your Excellency would compare, most seriously, such an exercise of civil authority upon us, with the general spirit and tenor of our Savior’s commands. We most earnestly entreat you not to send us away from these heathens. We entreat you by the high probability, that an official permission from the supreme government for us to remain here, will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We entreat you by the time and money already expended on our mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes, and under your Excellency’s government, not to prevent us from preaching Christ to them. We entreat you by the blood of Jesus, which he shed to redeem them. As ministers of Him, who has all power in heaven and on earth, and who, with his farewell and ascending voice, commanded his ministers to *go and teach all nations*, we entreat you not to prohibit us from teaching these heathens. By all the principles of our holy religion, by which you hope to be saved, we entreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your Excellency must meet your heathen subjects before God’s tribunal, we entreat you not to hinder us from preaching to them that Gospel, which is able to prepare them as well as you for that awful day.

“ By all the dread of being found on the catalogue of those who persecute the church of God, and resist the salvation of men, we entreat your Excellency not to oppose the prayers and efforts of the church, by sending back those whom the church has sent forth in the name of the Lord, to preach his Gospel among the heathen; and we earnestly beseech Almighty God to prevent such an act; and now and ever to guide your Excellency in that way, which shall be most pleasing in his sight.

“ But should your Excellency finally disregard the considerations we have presented; should we be compelled to leave this land, we can only say, Adieu, till we meet you, face to face, at God’s tribunal.

“ We have the honor to be, Right Honorable Sir, your Excellency’s most obedient and most humble servants,

GORDON HALL,  
SAMUEL NOTT.”

“ *Bombay, Dec. 20, 1813.*”

The next day, the missionaries were informed that the Governor had submitted their letter to his council; and the result was, that, as no official

communication had been received from the supreme government since the 19th of November, it was supposed that some delay had been occasioned; and that the missionaries should be allowed to remain till the expected instructions concerning them should arrive. On the morning of Dec. 22, they received an official note from the Secretary to government, informing them of this decision.

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## CHAPTER VI.

**1814.** Increase of the Missionary spirit. Annual Meeting at New Haven. The Delawares request Missionaries. New Charter of the East India Company. Correspondence with Mr. Wilberforce and others. The case of Hall and Nott comes before the Court of Directors. Mr. Grant's Argument. India opened to Missions. Sketch of the Country and its Inhabitants. The Missionaries commence operations. Mr. Newell joins them.

The interest in foreign missions continued to extend and increase among the American churches. The appendix to the annual report mentions 59 societies which had been formed to aid the operations of the Board, and 18 other societies—in all, 77,—which had contributed to its funds. The donations received within the year ending August 31, were more than \$12,000. The payments from the treasury had been a little more than \$7,000. There was a balance of more than \$13,000 on hand. The channels which the Board had been able to provide, were not sufficient to receive the current of liberality, which demanded an outlet into the heathen world.

The annual meeting of the Board was held at New Haven. The Auditor chosen last year having declined, Mr. Chester Adams was chosen. No other change was made in the officers of the Board.

The Hon. Elias Boudinot communicated a request from the Delaware Indians, that missionaries might be sent to them. It was referred to the Prudential Committee; and the Board voted that, in their opinion, "independent and unevangelized tribes of Indians, occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are, with other objects, embraced by the act of their incorporation."

The act of the British Parliament, renewing the charter of the East India Company for twenty years, which received the royal assent, July 21, 1813, went into operation on the 10th of April, this year. This act recognized the duty of the people of Great Britain, to promote Christianity in India. It declared that persons having that object in view, should be allowed to reside there; subject, however, to the local government, and acting in conformity to the principles on which the natives had previously claimed the free exercise of their religion, and liable to be sent away by the local government, for any violation of those principles, or of the laws then in force in India. Those desirous to avail themselves of this privilege, must obtain leave of the Directors in London, or of the Board of Control. The first application for leave for missionaries to go out, under the new charter, was refused by the Directors. Those who had already gone to India, were expressly excepted from the benefits of this act. The door, therefore, was but partially opened, and the case of the American missionaries was not at all strengthened by the new charter.

As a formal and authoritative decision, authorizing them to remain, was indispensable to their comfort and efficiency, their friends in the United States corresponded with influential men in England on the subject.

About the last of August, Dr. Morse and Mr. Evarts wrote to Mr. Wilberforce, who replied, expressing a deep interest in their success. The British authorities at Calcutta and Bombay had forwarded to the Court of Directors of the East India Company, at London, their account of all their transactions in relation to the missionaries, including copies of their correspondence. The subject came up before the Directors. A resolution was under consideration, censuring all their civil and ecclesiastical servants who had abetted the missionaries, and requiring the removal of the American missionaries from the Company's possessions in India. As the resolution was about to pass, the venerable Charles Grant, formerly Chairman of the Court, presented a written argument, laboriously prepared by himself from the documents then before them, defending the conduct of the missionaries in every step of their proceedings, and proving that the governments in India had mistaken the extent of their own authority, and had assumed powers which neither the laws of the British empire nor the law of nations authorized them to exert. The argument prevailed. Despatches were sent to Bombay, in which the Directors avowed their belief that the object of the missionaries was simply the promotion of religion, and authorizing Sir Evan Nepean to allow them to remain. This was the real opening of continental India to Christian missions. In what they had contributed towards its accomplishment, the Board and its missionaries had done a great work, and had earned the lasting gratitude of India, and of the Christian world. The decision was not communicated to the missionaries till some time in the next year.

Bombay is situated on an island, near the northern extremity of the western coast of peninsular India. It is separated by narrow straits from the continent on the east, and from the larger island of Salsette on the north. Nearly opposite, on a small island, are the immense cavern-temples of Elephanta, and similar excavations, of great extent and unknown antiquity, are abundant in Salsette. The generally flat, but sometimes broken country on the coast, extending from a little north of Bombay about 200 miles southward, and varying from 40 to 100 miles in width, is called the Concan. East of this, the Ghauts mountains rise precipitously about 2,000 feet, terminating in Cape Comorin, the southern extremity of India. From the summit of the Ghauts, over against the Concan, extends what appears to the eye a vast table land, diversified with hills, valleys, and extensive plains. The course of the rivers shows it to be a gentle slope, of many hundred miles, towards the east. Here is the Deccan, as that term is used by the latest writers; though formerly it had a much greater extent. It is full of ancient ruins, of different ages, some of which are the product of immense labor. The great temple at Ellora is the summit of a granite mountain, hewn off upon the outside, and dug out within, so as to form an immense temple of one solid mass of rock, remaining in its original position. It appears to be as old as the pyramids of Egypt; and is thought by some to be even a more wonderful production of misdirected labor. This country appears to have been governed by native princes till the year 1306, when it was annexed by conquest to the great Mohammedan empire in India. It continued under Mohammedan rule, in various forms, till subdued, or rather ravaged, by the Mahrattas, in the former half of the eighteenth century. The Mahrattas were originally an obscure tribe, known only as pirates on the coast and freebooters on land. Sewajee, who died in 1680, united them under one government, and made them formidable. In about one century, they plundered nearly all India. Their power then



rapidly declined, and, in 1817, the last remnant of it, the territory of the Rajah of Sattara, was taken under British protection. The population of the Mahratta states is about 12,000,000.

The Sanscrit, the sacred language of India, has been a dead language for ages. It is found to be the parent of most of the modern languages of India. The Persian, the Greek, the Latin, and the whole class of Teutonic languages, such as the German and the English, are indebted to it for much that is fundamental in their structure and materials; showing that all these languages are comparatively modern, and that all the nations who have used them belong to the same family of nations. Its original seat is unknown; but may be suspected to have been some region of central Asia, whence the ancestors of all these Indo-Germanic nations separated soon after the flood.

It is not surprising, therefore, that the ancient theology of India should be nearly allied to the philosophy of Greece. It ascribed to one God, a pure spirit, infinite and eternal, the creation, preservation, and government of all things. But the human understanding, when neither Scripture nor conscience guides its labors, is unable to comprehend how a finite being can be dependent on a Creator for its existence, and still have a real existence of its own; and out of this difficulty grow many perplexing questions concerning free agency, accountability, and the origin of evil. The discussion of these topics led the Hindoo philosophers into pantheism. They taught that nothing but God really exists; that matter is wholly an illusion,—only seems to exist; that souls are emanations from the deity,—parts of the substance of God, which have fallen into sin by entertaining the notion of their own individual existence. Hence it taught its votaries to withdraw from the business, pleasures and connexions of life; to mortify the body by austerities; and, by continual and intense meditation, learn to feel that all but God is illusion, and that they are one with God. At the same time, and often, perhaps, by the same persons, though not very consistently, it was taught that the souls of men, and other animals, at death, transmigrate to other bodies, perhaps not of the same species; so that the calamities to which men and beasts are exposed by the circumstances in which they are born, are punishments for sins committed in a former body. This system forbade the destruction of animal life, and allowed no sacrifices but offerings of fruits and flowers.

As in Greece, a system of polytheism may have co-existed with this philosophy, and even preceded it; but its greatest prevalence was later. The gods of the Hindoo mythology appear to have been originally of several classes. Brama the creator, Vishnoo the preserver, and Siva the destroyer, seem intended to represent the supreme God, considered in three different relations to his works. Many of the Hindoo gods are different avatars, or incarnations of one of these. Another class was formed by personifying and worshipping the powers of nature; and others of them were men deified after death. But these classes are mingled in inextricable confusion. Some ancient hero or statesman is represented as an incarnation of Vishnoo. The lingam, the obscene emblem of the generative power, is also an emblem of Siva, and the reasons for its worship are explained by a reference to a passage in his indecent history. The stories of their gods show a bold and inventive fancy, an insatiable love of the marvellous, and an utter want of that refined and elegant taste, which distinguished the poets and artists who formed the Greek mythology. The images of their gods are monstrous: many headed, and many handed; with heads like elephants, or like monkeys; destitute of majesty, of beauty and of grace. Their histories are full of the most absurd and ridiculous miracles, and of disgusting

THE TEN INCARNATIONS OF VISHNU.



Fish Avatar.



Tortoise Avatar.



Hog Avatar.



Lion Avatar.

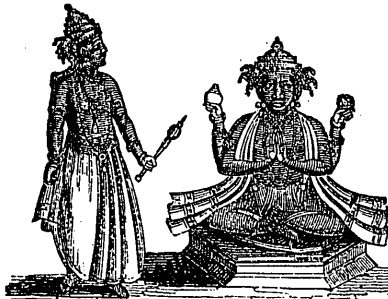


Dwarf Avatar.



Purushoo-Ram Avatar.

Ram Avatar.



Kishnu Avatar.



Boodh Avatar.



Kulkee Avatar.

details of the grossest sensuality; destitute of every trait that deserves imitation, or that can command respect.

The present theology of the Hindoos is formed of the confusedly mingled ruins of all these systems; which, however irreconcilable with each other, are all taught in their sacred books. Or rather it is any part of either or all of them, which any Brahmun happens to remember at the time, and thinks adapted to his purpose.

The practical character of Hindooism is sufficiently definite and intelligible. It is a system which makes all other classes subservient to the Brahmuns. The whole population is divided into castes, of which the Brahmuns, the learned and sacerdotal class, are the first; having sprung, as they affirm, from the mouth of Brama; while the military, the commercial, and the various laboring castes, sprung from other and less honorable parts. These castes are hereditary, and confine each one to the occupation of his ancestors. Loss of caste, by eating with a foreigner or a person of a lower class, or by violating any of the numerous rules on this subject, deprives one of occupation and social intercourse; and is one of the greatest calamities possible. Against this every Hindoo is obliged to guard daily, and many times in a day. The habit of continual watchfulness is formed in infancy, and continues, uninterrupted, through life; so that the habit of anxiously preserving his religious standing is interwoven with all the business and all the pleasures of life, and becomes fixed and inveterate. Besides this, there are numerous lucky and unlucky days and parts of days; and the time which is auspicious for commencing one undertaking, is inauspicious for another. There must be, therefore, a constant consulting of Brahmuns, who alone can tell when a work may be successfully commenced. The incantations of the Brahmuns, too, are very often needed, to secure the favorable intervention of the gods, or to avert calamities. One hundred and forty-five days in every year are stated festivals, at which, as well as at births, marriages, deaths, and on many other occasions, Brahmuns must officiate and be feasted. Thus the Hindoo's religion meets him at every turn, and interweaves itself with every habit of thought, feeling and action that he forms, and holds him with the united force of all his habits of every kind, and of all the habits that prevail around him.

The worship of the Hindoo gods corresponds with their character: absurd, licentious and cruel. Many of them are believed to be malignant spirits, who inflict sufferings on men for their own amusement, or in revenge for some neglect of themselves, or of their representatives the Brahmuns; and are worshipped only to avert their displeasure. Acceptable worship must, of course, consist in acts which the god who is worshipped delights in. The worship of Hindoo gods, therefore, must be made up of sin and folly. The images of some of them are set round with the most indecent representations. Lascivious gesticulations form a part of their worship. Their temples contain troops of priestesses, bound, by their vow of marriage to the god, to prostitute themselves to every worshipper who demands that service of them, and thoroughly skilled in all seductive arts. The numerous public festivals, which otherwise would be an insupportable tax on the time of the people, are rendered acceptable by being made public licentious carousals. The Hindoo gods are as cruel as they are licentious. They are believed to delight in the painful austerities and voluntary self-tortures of their worshippers; and no other act is so acceptable to them, as when a pilgrim lies down before the idol's car, and is crushed to death beneath its ponderous wheels. By pilgrimages, penances, the endless repetitions of prayers, and gifts to the Brahmuns, not only may atonement be made for sin, but a stock of merit may be laid up, as a balance for sins

afterwards to be committed, and capable of being sold for money, to those who have not righteousness enough of their own. And these prayers and penances are supposed not only to move the gods by way of merit, but to have an intrinsic power over them, so that the devotee is able to command their services, willing or unwilling, for good or for evil, to himself or others. In this, Brahminism is a system of witchcraft, as that term has been understood in western Europe and the United States; a system, according to which, ceremonies and incantations command the services of malignant demons. The priest or devotee is a sorcerer, whom it is deemed unsafe to offend or neglect.

The moral influence of such a system is what might be expected. The Hindoo's mind is so constantly directed to ceremonial observances, that he has little time left, were he disposed, to think of moral principles. Those observances are such as illustrate or enforce no moral principle whatever. Instead of principles, sanctioned by the conscience as true and binding, and applicable to all cases in the conduct of life, their religious ceremonies teach and enforce only a set of arbitrary rules, devised to guard the distinction of castes and the power of the priesthood; in some instances condemning innocent, and even commendable acts, as heinous crimes; and, in others, treating gross sins as trivial offences, or leaving them wholly uncensured. Thus their religion leads their minds into inextricable confusion, with respect to the very principles of moral rectitude. Besides all this, the gods, whose favor is to be obtained by their worship, are vicious gods, who love and practise the worst vices of the worst of men, with supernatural aggravations; and some parts of their worship consists in the unrestrained indulgence of the most degrading lusts. The whole is under the control of that sacerdotal order, for whose gratification the whole was devised. The moral condition of society is what such influences could not fail to make it. There is an utter destitution of moral principle. There is some abstaining from crime for fear of the law; and some acting on the supposition that, in particular instances, "honesty" will prove to be "the best policy." In some, the natural affections and generous instincts of humanity are but partially eradicated, and occasionally show themselves. But no one is kind, or faithful, or honest,—tells the truth, keeps his word, practises any moral virtue, or abstains from any vice, on principle; and where no one does these things on principle, no one does them constantly, and few do them even habitually. The population is thoroughly demoralized; and vice, thus taught and practised for ages, has produced both mental and physical imbecility.

The institution of castes not only secures the power of the priesthood, by making all that is valued in life dependent on religious observances, but, by fixing each one immovably in the condition to which he was born, excludes all motives to enterprise and energy of character. His caste, while he retains it, secures to the Hindoo employment enough to keep him from perishing with hunger; for he has a monopoly of the business which his ancestors pursued; but it also secures to others, as their right, with which he may not interfere, all the duties and privileges of every other station and employment. He has nothing to do, therefore, but to take such employment and subsistence as his caste secures to him, and spend the rest of his time in idleness, dissipation, and religious observances. The poor, therefore, who are numerous, are condemned to deep and unavoidable poverty; the rich are diminishing in numbers and in wealth; while the whole, together with the comparatively small number of Mahomedans, Parsees, Jews, and native Christians, are subject to British power, and overawed by the presence of British officers and magistrates,

Such is the country and the people, which the decision of the Court of Directors opened to missionary labors. Though the brethren at Bombay were not informed of that decision, they saw reasons to hope, more and more confidently, that they should be permitted to remain. They gave themselves with diligence to the study of the languages of the country. For a long time, they were required to sleep in the admiralty house, to which they had been ordered on their return from Cochin. Here they preached, in English, every Sabbath, and also at another place, a short distance from the town; having, in August, about 30 hearers in all. Besides themselves, one military chaplain was all the Protestant clergy in the place. Before the close of the year, they adopted a system of polity for the regulation of their own little community, and had opened a school, which they hoped would in the end "become a boarding school of considerable importance to the mission."

In January, Mr. Newell received such intelligence as induced him to join his brethren in Bombay. He, therefore, addressed a note to Gov. Brownrigg, thanking him for his protection, and requesting permission to depart, with testimonials to the Governor of Bombay. The request was granted, and, on the 28th of January, Mr. Newell embarked, and arrived at Bombay, March 7, having visited Goa and Cochin on his way. From this time he resided in the admiralty house with his brethren, and was identified with them in the labors of the mission.

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## CHAPTER VII.

**1815.** Annual Meeting at Salem. Rules for Missions adopted. The Norris Legacy. Commencement of Missionary labors at Bombay. Mr. Nott returns. Ceylon Mission commenced. Obookiah, Tennooce and Hopu. Fund for Education.

The annual meeting of the Board was held at Salem, Mass., Sept. 20, 21, and 22. No change of officers was made, except the addition of the Rev. Dr. Morse to the Prudential Committee. The payments from the treasury, during the year ending August 31, had been \$5,007,80; the amount received in donations, \$10,812,22; the amount on hand was \$19,833,30; showing that the missionary spirit of the churches was considerably in advance of the arrangements for judicious expenditure. About \$9,000 more was paid from the treasury before the end of the year, for the mission to Ceylon and other objects.

At this meeting, votes were passed, providing that all the earnings of every missionary, or missionary's wife, shall be considered the property of the Board, for the objects of the mission, to be regularly accounted for to the Prudential Committee; that, at every station, the salaries and earnings of all the missionaries, and all the presents made to them, or any of them, shall constitute a common stock for the support of all; and that a majority of the missionaries at any station shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested. The Committee were also directed to send some person to St. Louis, and other places at the west, to make investigations preparatory to missions among the Indians.

In April, the Supreme Court decided the case concerning the legacy of Mrs. Norris, in favor of the Board. The legacy was paid before the end of the year, amounting, after deducting all expenses, to \$27,527,19. This

was to be put at interest till it should amount to \$30,000, the sum originally bequeathed, and then kept as a permanent fund, for promoting the objects of the Board.

At Bombay, the missionaries were permitted to continue their labors without interruption. They had acquired such familiarity with the Maharratta language, that they were able to commence their great work of preaching the gospel to the heathen. But the reader must not imagine that the heathen came by hundreds on the Sabbath to hear them, and listened attentively, like a Christian congregation, to sermons half an hour or an hour long. Instead of this, they had no stated congregation of heathen hearers. They were obliged to go to the temples, the markets, and other places of public resort, and converse with such as would hear them. They also commenced translating short passages of Scripture and religious tracts into the Maharratta language. These they read to the people as they could find opportunity, both for the sake of imparting religious truth, and of learning, from the remarks of their hearers, wherein their translations needed correction. They made such efforts as their means allowed for the education of heathen children, and strongly recommended this department of labor to the Board. Towards the close of the year, they learned, with gratitude, that they were to be permitted to remain in India. In a letter, dated Nov. 29, they say :

“His Excellency Sir Evan Nepean has just personally communicated to us the result of our concerns with the government. After briefly recapitulating what had taken place, he said that the whole business had been represented to the Court of Directors, and that they in reply had stated that the communications from the Bombay government concerning us, were such as led them to think our object was simply the promotion of religion ; and that therefore, he, (Sir Evan,) was at liberty to allow us to remain, if he chose, and that they should acquiesce in such a decision. His Excellency added, ‘I can now assure you that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeable to your office. I shall feel no difficulty in allowing you to go to any part of this Presidency ; and I heartily wish you success in your work.’”

But the mission did not pass this year without another severe trial of their faith. Mr. Nott, soon after his arrival, had been attacked with a disease of the liver, which, in that country, often proves fatal to strangers. The attack was renewed from time to time, and his general health continued to decline. His physicians gave a decided opinion “that the climate of the East Indies was very unfavorable to his constitution, and that he could not remain in the country without endangering his life ; and that he should return to his native country, or to Europe, as the most effectual means of recovering his health.” In compliance with this advice, he embarked, in the autumn, for England, and arrived in the United States the next summer, with health improved, but not wholly restored, by the voyage.

The mission to Ceylon was commenced this year. On the 21st of June, the Rev. James Richards, Daniel Poor, Horatio Bardwell, Benjamin C. Meigs, Edward Warren, and Samuel J. Mills, were ordained at Newburyport. Mr. Meigs and Mr. Warren had been designated to go on an exploring tour among the Indians of this continent ; but the plan was abandoned on account of the ill health of Mr. Warren, which required a warmer climate. On the 23d of October, all, except Mr. Mills, sailed from Newburyport, in the brig *Dryad*. Though their instructions gave them some discretionary power in respect to their location, yet it was expected that the greater part of them would establish a mission in the northern part of Ceylon, and that the remainder would join the mission at Bombay. The

exercises, both at their ordination and embarkation, were attended by numerous and deeply interested assemblies, and served to increase the missionary spirit in the churches.

Another small beginning of a great work was the reception of three youths from the Sandwich Islands, under the patronage of the Board.

Henry Obookiah was born in the island of Hawaii, about the year 1795. In his childhood, during a civil war, both his parents were slain before his eyes. On witnessing their death, he took his infant brother upon his back, and attempted to escape. He was pursued and overtaken, his brother was pierced through with a spear, and he was made a prisoner, and taken to the home of the man who had killed his parents. Here he resided till his uncle, the high priest of the island, found him and took him home. Though kindly treated by his uncle, he was unhappy. "While I was playing with other children," he says, "after we had made an end of playing, they returned to their parents, but I returned into tears; for I have no home, neither father nor mother. I thought of nothing more but want of father and mother, and to cry day and night." He began to think of leaving his native island for some other part of the world; and, in 1809, gladly embraced an opportunity to come to the United States with Capt. Brintnal, of New Haven, Ct. At New Haven, he resided for awhile in the family of Capt. Brintnal. He soon showed a strong desire for instruction. He visited the house of God on the Sabbath; and lingered about the College buildings, hoping to catch something which would gratify his thirst for knowledge; and when he found that the attempt was vain, and thought of the many students there, who were enriching their minds with treasures that were inaccessible to him, he sat down on the threshold and wept. Here he was found by the Rev. Edwin W. Dwight, a resident graduate, who received him as a pupil, and spared no pains in his instruction. Mr. Samuel J. Mills, who visited New Haven soon after this for the purpose of promoting the spirit of missions, soon became acquainted with him. Henry told Mr. Mills that the people in Hawaii are "very bad; they pray to gods made of wood;" and he expressed his desire to "learn to read this Bible, and go back there, and tell them to pray to God up in heaven." Nothing could be more in harmony with the feelings of Mills. In writing to his friend, Gordon Hall, he exclaims: "What does this mean? Brother Hall, do you understand it? Shall he be sent back unsupported, to attempt to reclaim his countrymen? Shall we not rather consider these southern islands a proper place for the establishment of a mission?" He took Henry to his father's house, at Torrington, where he rapidly improved, both in religious and secular knowledge. He afterwards removed to Andover, with Mr. Mills, where he spent two years. Afterwards, by invitation of James Morris, Esq., he spent the winter of 1813 at the Grammar School at Litchfield. In the fall of 1814, by the advice of his friends, he placed himself under the care of the North Consociation of Litchfield Co., Ct., for the direction of his studies. The vote, receiving him under the patronage of the Board, was passed Nov. 15, 1815.

William Tennooe, with his brother and four other natives, came to Boston by an American vessel, about the year 1809. The four soon returned to their native country; and his brother dying soon after, he was left alone. Solitary and depressed in spirits, the war preventing a return to his home, he enlisted on board a privateer, and escaped unhurt in several engagements. In 1813, he went to Providence, to Hartford, and, finally, to New Haven, where he made himself useful in several public houses, and at last entered a barber's shop as an apprentice. He was deplorably ignorant of religion, and in literature he knew only the alphabet. Several gentlemen,

to whom his history became known, interested themselves in procuring for him the means of education, in which he soon made respectable progress. He showed no particular interest concerning religion, till the revival in Yale College in the spring and summer of this year; during which, he gave satisfactory evidence of his conversion.

Thomas Hopu came to this country with Obookiah; but followed a sailor's life, which he loved, till the war. He then lived as a servant in several families. In September, 1815, he visited New Haven, intending to return to his native island with Capt. Brintnal; but, after some solicitation, he consented to stay and apply himself to study. He was sent to reside with Obookiah and Tennooe. In a few weeks, he showed deep conviction of sin, and anxiety for his future well-being. He soon indulged hope in pardoning mercy, and declared that he hated his sins. In answer to a question, he declared that he loved Christ, and added, "I want to serve him,—I want my poor countrymen to know about Christ."

Such were the three Sandwich Island youths who were now taken under the patronage of the Board. They, for the present, pursued their studies under the immediate direction of respectable clergymen, at the expense of the Board.

At their last meeting this year, which was held Dec. 26, the Committee voted to institute "a Fund for the purpose, especially, of educating heathen children and youth."

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## CHAPTER VIII.

**1816.** Annual Meeting at Hartford. Foreign Mission School instituted. Mr. Bardwell joins the Mission at Bombay. Missionaries to Ceylon arrive at Columbo. Proceedings there. They obtain permission, and remove to Jaffna. Sketch of Ceylon. Buildings at Batticotta and Tillingally. Gabriel Tissera and Francis Malleappa. They commence preaching and schools. Mr. Kingsbury's intercourse with the government at Washington. He visits the Cherokees, and is invited to establish a Mission among them.

The Board held its seventh annual meeting at Hartford, September 18, 19 and 20. The officers of the last year were re-elected.

At this meeting, the incipient measures were adopted for the establishment of a Foreign Mission School. The subject had been discussed in a meeting of gentlemen friendly to the object, convened at New Haven during the sessions of the General Association in June, and was brought before the Board by a committee appointed from that meeting. The Board appointed the Hon. John Treadwell, Rev. Dr. Dwight, James Morris, Esq., Rev. Dr. Chapin, and Rev. Messrs. Lyman Beecher, Charles Prentice, and Joseph Harvey, agents to carry the plan into execution. The agents, in October, agreed upon a constitution and plan of procedure, nominated a principal, and appointed a visiting committee and committee to make contracts. The people in Cornwall, Ct., gave an academy building, 40 feet by 20, and other property, amounting in all to about \$1,200. The committee of the agents purchased a house for the principal, another for a boarding house, and about 85 acres of land. Preparations could not be fully made for organizing the school, till some time in the next year.

The missionaries at Bombay pursued their labors without interruption. As their acquaintance with the language and the natives increased, they were able to proclaim the truths of the gospel more extensively. Several books of the New Testament were translated, and some tracts prepared in



the Mahratta language. On the 1st of November, Mr. Bardwell, with his wife, arrived from Columbo. Mr. Bardwell, rather than any other of the brethren at Ceylon, had been chosen to join this mission, in conformity with the expectations of the Prudential Committee, on account of his acquaintance with the art of printing. Early in December, a press and types were received. They were purchased in Calcutta, through the kind assistance of the Rev. Mr. Thomason. December 31, their journal states that during the greater part of the year, nearly 300 heathen boys had been receiving instruction under their care. On the 19th of December, Mr. Hall was married to Miss Margaret Lewis, an English lady, who, by her long residence in the country, her familiar acquaintance with the Hindostanee language, and with the native character, as well as by her talents, knowledge, and piety, was thought well qualified to be a useful member of the mission.

Nothing but prosperity attended the mission to Ceylon. During their voyage, two of the crew of the Dryad gave evidence of conversion. On the 22d of March, they arrived at Columbo, the seat of government for Ceylon, where, they were told, no American ship had been for six years. Two of the brethren landed, and were introduced to Rev. Messrs. Chater and Norton, English missionaries, and the Hon. and Rev. Mr. Twisleton, Colonial Chaplain. Mr. Twisleton immediately sent an express, with their letter of introduction, to the Governor, and ordered a constable to render them all desirable assistance in procuring a house. The next morning, a sermon was preached on board, on the occasion of leaving the Dryad. They received a note from the Governor, permitting them to land their baggage, without inspection, at the custom house, and to reside on the island a longer or shorter time, as they pleased. On the 25th, they took possession of a house which Mr. Norton had hired for himself, but cheerfully gave up for their accommodation.

As the seat of this mission, Mr. Newell had recommended the district of Jaffna, in the northern part of Ceylon. The Prudential Committee had expressed a favorable opinion of that location in their instructions. It was now recommended to them by Gov. Brownrigg, Chief Justice Sir Alexander Johnstone, Rev. Messrs. Twisleton, Chater and Norton; the Rev. Mr. Palm, who, for special reasons, had just withdrawn from missionary labors in that region, and the Rev. Christian David, a native, who had just arrived from Jaffna, to take charge, for a short time, of a Malabar congregation at Columbo. On account of the monsoon, however, it was impossible to visit Jaffna for some months. The brethren, therefore, made arrangements for preaching to English residents, to natives by an interpreter, for teaching schools, and pursuing their own studies. In these employments they spent their time happily and usefully, during their detention at Columbo.

On the morning of the Sabbath, April 21, the members of the mission entered into covenant with God and with each other, as a Christian church. In the afternoon, they celebrated the Lord's Supper in Mr. Chater's chapel. The Wesleyan and Episcopal missionaries united with them. Mr. Chater, who is a Baptist missionary, with his congregation of 40 or 50, were spectators. The next Saturday, they sent a letter to Mr. Chater's church, requesting the privilege of communing with them, and assigning their reasons. On Wednesday, they received a favorable answer, that church having voted to admit credible believers of other churches to occasional communion. An arrangement was made, for the two churches to commune with each other alternately. May 6, Mr. Twisleton and Christian David introduced thirteen Cingalese and four Malabar students, who understood English, to be instructed in theology and geography. Their progress was quite commendable. June 14, an answer to their petition was received from the govern-

ment, granting them permission to settle in Jaffna, instruct youth, preach the gospel, establish a press, and do whatever should be necessary to forward the object of the mission. It was resolved that Messrs. Warren, Richards, Meigs, and Poor, should establish themselves there as soon as practicable, leaving Mr. Bardwell to join the mission at Bombay. On the 1st of July, Mr. Warren set out for Jaffna by land, to make arrangements for the reception of his brethren.

On the 20th of this month, three soldiers, with whom the brethren had conversed much on the subject, were received as candidates for admission to the church. Two were afterwards admitted. On the evening of the 22d, Mr. Seirs, a member of Mr. Chater's church, was ordained. Mr. Meigs preached, Mr. Chater gave the charge, and Mr. Poor the right hand of fellowship. About the last of September, having dismissed their pupils, taken leave of their friends, and made all necessary arrangements, the four families departed for Jaffna, leaving Mr. and Mrs. Bardwell to wait for a passage to Bombay. Taking different conveyances, Mr. and Mrs. Poor arrived at Jaffnapatam, September 26, and the others on the 2d of October.

Ceylon, the Taprobane of the ancients, is about 300 miles long, and 170 wide; containing, in 1831, a population of 950,917, of whom 20,656 were slaves. A few English, and the descendants of the Portuguese and Dutch, amounted to 6,664. There were also a few thousand Mussulmans, or, as they are called, Moormen. The great mass of the population are Cingalese, in the interior and southern parts, and the Tamul people in the north and east. This island was the extreme limit of the voyage of Nearchus, with the fleet that Alexander the Great sent down the Indus. From that time, and even earlier, it was celebrated for the size and warlike qualities of its elephants, the abundance and excellence of its pearls and precious stones, and other commodities, except cinnamon, which have since constituted its exports. Its ancient commerce appears to have been in its glory in the sixth century, when such numbers of Christian merchants from Persia resided there, that a church was built for their accommodation. During the dark ages, the knowledge of Ceylon was lost to Europe. In 1505, the Portuguese, from Goa, again discovered the island. In 1518, they erected a fort; and, in process of time, partly by negotiation, and partly by force, gained extensive possessions on the coast. In 1602, the Dutch Admiral, Spilbergen, arrived with a fleet, and finally succeeded in forming a treaty with the native emperor. In about half a century from this time, all the Portuguese possessions had come under the power of the Dutch. The English occupied Trincomolee for a short time in 1782. In 1796, they completed the conquest of all those parts of the island which the Portuguese and Dutch had occupied. In 1803, they marched for the first time to Candy, the seat of the native government; and, after several wars and treaties, they annihilated the native government, and took possession of the whole island in 1815.

Of the first introduction of Christianity into Ceylon, we find no account. When Francis Xavier, the Jesuit "Apostle of India," first visited the island, it is said that he found there 20,000 native Christians. They were probably of the Syrian church, like those on the Malabar coast, claiming an ecclesiastical descent from the Apostle Thomas, who is said to have preached the gospel in India. The Portuguese assert that they were little better than heathen, and by no means so good Christians as Xavier's converts. He is said to have converted 40,000 in a short time; but as his conversions were little more than baptism and learning a few Popish forms, their effect was neither very great nor very permanent. The Portuguese, while in power,



démolished many heathen temples, built churches, bestowed peculiar privileges on Christians, and by various means induced many natives to receive baptism. The Dutch, when they became masters of the same territories, endeavored to establish Protestantism. They forbade the rebuilding of heathen temples, allowed no public idolatrous ceremonies, and made the profession of Christianity a necessary qualification for all important offices. They repaired the churches built by the Portuguese, and built others. They divided the country into parishes, and introduced pastors and schools. But commerce was the main object on which their hearts were set. Their pastors were too few, and their number decreased. The number of even nominal Christians diminished, and many of the churches went to decay. When the English took possession, in 1796, they allowed the free exercise of all religions. The natives now rebuilt their heathen temples, and resumed the public celebration of idolatrous rites. The treaty which concluded the war of 1815, and subjected the whole island to British rule, provided that the ancient religion shall be regarded as inviolable, and that its rites, ministers, and places of worship, are to be maintained and protected. Christianity, of any kind, among the natives, was then nearly extinct.

The district of Jaffna is commonly regarded as a part of Ceylon. It is, in fact, a cluster of islands at its northern extremity, separated from each other by narrow creeks, and rising but little above the level of the sea. The district is 40 miles long by 15 broad. Its population is stated at 147,671; of whom 650 are whites. Nearly all the whites are descendants of the Dutch and Portuguese. The Moormen are few, and principally confined to Jaffnapatam, the principal town. Among the natives, several thousands are Roman Catholics, and a few profess to be Protestants. The natives, here, are of the Tamul race, and of the same language and religion with eight or nine millions of Tamul people on the neighboring continent.

In this district, the government had granted to the mission the use of some old church buildings, which were thought capable of being repaired. On visiting them, the brethren found at Batticotta, near the village, in sight of the sea, and in the midst of rice grounds, above which it was elevated a few feet, the remains of what was thought the finest church in the district. It was built by the Portuguese, in the sixteenth century, and had been repaired by the Dutch in 1678. Its roof was gone; but its walls of coral, four feet thick, were standing, and enclosed a space 163 feet long and 57 wide. Along the centre ran two rows of pillars, ten in a row, and each ten feet in circumference, supporting arches intended to support the roof. Two thirds of the interior was large enough for a place of worship, and the remainder might be used for school rooms, or other purposes connected with the mission. There were also the walls of a dwelling house more than 100 feet long, and of five small out buildings, all without roofs or windows. In the rear of all was a garden, of nearly two acres, enclosed with a high wall of coral, and containing three wells for watering it in time of drought. On the premises were 62 trees, 29 of which were fruitful palmyras, capable of supporting a native family. This was the station chosen for Messrs. Richards and Meigs. The other station chosen was at Tillipally, about eight miles distant. The buildings here were also of coral, but smaller and in better preservation; though here they had no roofs, doors, or windows. The country around is filled with native villages, grain-fields, and little groves of valuable trees.

The buildings at Tillipally were put in such order that Messrs. Warren and Poor moved into them on the 15th of October. As those at Batticotta could not be repaired before the rainy season, the other brethren hired a

house in Jaffnapatam. Here they commenced the study of the language, having hired, as an instructor and interpreter, Gabriel Tissera, a native of the Chitty or mercantile caste. He was bred a Roman Catholic; but was candid, desirous of instruction, and of more than usual talents.

At Tillipally, Francis Malleappa was engaged as interpreter. He was the son of a native clergyman, preparing for the ministry, and giving some evidence of piety. On the Sabbath, October 20, about 30 natives came to hear what the missionaries had to say. The next Sabbath, about 60 attended worship with them, and expressed a desire for preaching every week. On the next Wednesday, 10 or 12 boys, who had been pupils of Mr. Palm, requested instruction, and began to learn the English alphabet. Early in December, teachers were engaged to open schools, under the superintendence of the missionaries, at Mallagum and Tillipally. In all this, they found that the labors of the Rev. Mr. Palm had done much to prepare the way for them; and they received important aid from the kindness of J. N. Mooyart, Esq., an English gentleman at Jaffnapatam.

During this year, the Rev. Cyrus Kingsbury made his first visit to the Cherokee country. He had already had an interview with the heads of the departments of government at Washington, and the Secretary of War, by order of the President, had officially informed him, that, "In the first instance, the Agent (for Indian affairs) will be directed to erect a comfortable school house, and another for the teacher and such as may board with him, in such part of the nation as will be selected for the purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils. Whenever he is informed that female children are received, and brought into the school, and that a female teacher has been engaged, capable of teaching them to spin, weave, and sew, a loom and half a dozen spinning wheels and as many pair of cards will be furnished. He will be directed, from time to time, to cause other school-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure. The houses thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property to be occupied and employed for the benefit of the nation. If the persons, who are about to engage in this enterprise, should abandon it, the buildings and utensils which shall have been furnished, may be occupied by any other teachers of good moral character. The only return which is expected by the President, is an annual report of the state of the school, its progress, and its future prospects."

At Washington, Mr. Kingsbury had opportunity of conversing repeatedly with Col. Meigs, Agent for the Cherokees, and with a chief and two other men of the tribe, then at the city. "The Agent," he says, "may be relied upon, as a firm and substantial friend to the object of the mission. The Indians also appeared to be pleased with the design, and said it would be highly gratifying to the nation; that they had long wished to have schools established, and had thought of devoting a part of their annuity to the object, but in consequence of some embarrassments had felt themselves unable."

After spending some months in Tennessee, under a temporary commission from the Connecticut Missionary Society, Mr. Kingsbury repaired to the Cherokee country. September 28, he left the Cherokee Agency, in company with Col. Meigs and two Indians, to attend a grand council, or "talk," about to be held by the Cherokees and Creeks, for the purpose of settling more definitely the boundaries between the two tribes. The business having been happily concluded, Maj. Gen. Andrew Jackson, who had

attended the council on the part of the United States' government, rose and introduced the subject of schools, for the instruction of their children and youth. Mr. Kingsbury then made known the plans of the Board. The chiefs replied:—"You have appeared in our full council. We have listened to what you have said, and understand it. We are glad to see you. We wish to have the schools established, and hope they will be of great advantage to the nation." They then appointed one of their own number to go with Mr. Kingsbury and select a place for a school. Mr. Kingsbury returned to Tennessee, to purchase provisions and make other necessary arrangements for commencing the work without delay.

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## CHAPTER IX.

**1817.** Annual Meeting at Northampton. Foreign Mission School commenced. Commencement of printing at Bombay. Sickness of Warren and Richards, in Ceylon. Hospital and boarding school commenced. Supten. Cherokee Mission commenced. Previous labors of the Moravians and Dr. Blackburn. Census of the Cherokees. Visit of Mr. Cornelius. Conversions. Reinforcement.

The annual meeting was held at Northampton, September 17, 18 and 19. As the auditor declined re-election, Mr. Chester Adams was elected. The other officers were continued in office. The donations to the board during the year ending August 31, amounted to \$27,225,66; the payments from the treasury, to \$20,461,39. Besides donations from individuals, the funds of the Board had been aided by 299 societies, in the Northern, Middle, Southern and Western States.

The Foreign Mission School, at Cornwall, commenced its operations auspiciously. As the Rev. Joseph Harvey, from unforeseen occurrences, was induced to decline the office of Principal, the Rev. Herman Daggett was appointed; and as he could not make arrangements to take charge of the school so soon, it was put in operation about the 1st of May, under the instruction of Mr. E. W. Dwight,—the man who found Obookiah weeping upon the threshold of Yale College. The report of the agents, dated September 2, gives the names of twelve pupils. Of these, two were Anglo Americans, desirous of preparing themselves for missionary labors; seven were natives of the Sandwich Islands; two were from the East Indies; and one from the St. Francis tribe of Indians, in Canada. Of those from the Sandwich Islands, two were members of churches in this country, two others were expecting soon to be admitted, another gave very satisfactory evidence of piety, and the others were seriously attentive to religious instruction. Other students might have been admitted, but the state of the school and accommodations would not permit. This institution and the fund for educating heathen children were received by the Christian public with peculiar favor.

The mission at Bombay pursued its labors in quiet, under the protection of government, and made encouraging progress in its preparatory work. The missionaries had prepared a Harmony of the Gospels in the language of the natives, portions of which they read, at stated times, to their heathen neighbors. The reading was finished on the 4th of February. On the 20th of March, they finished printing their first work in the Mahratta language. It was a scripture tract of eight pages. Fifteen hundred copies were printed. About the middle of May, they began to print the Mahratta gospel of Matthew, in an edition of 1500 copies. The type proved to be so uneven, that a legible impression could not be obtained, and it was ne-

cessary to trim them with their penknives before proceeding.—About this time, a Jew, of considerable acquirements, was engaged to teach a school for Jewish children. He commenced his school with 40 pupils.—In December, they were encouraged by the increasing disposition of the natives to receive their publications. Mr. Hall had distributed, with his own hands, nearly 1000 copies of Guzerattee tract, about 500 of the Mahratta scripture tract, and 100 copies of Matthew. Two new schools had been opened, making six in all, having 400 pupils on their lists, and an average attendance of 200. In June, 800 had been admitted since the first commencement of the mission, and 250 were on their lists. Into these schools they were now able to introduce printed works, containing Christian instruction. The cost of each school, including the teachers' wages, rent of school-room, books, and all other expenses, was estimated at about ten dollars a month, or \$120 a year. Such a school might receive 100 scholars, without much increasing the expense.

On the 5th of October, the Rev. Allen Graves and Rev. John Nichols, with their wives and Miss Philomela Thurston, sailed from Boston, to join this mission.

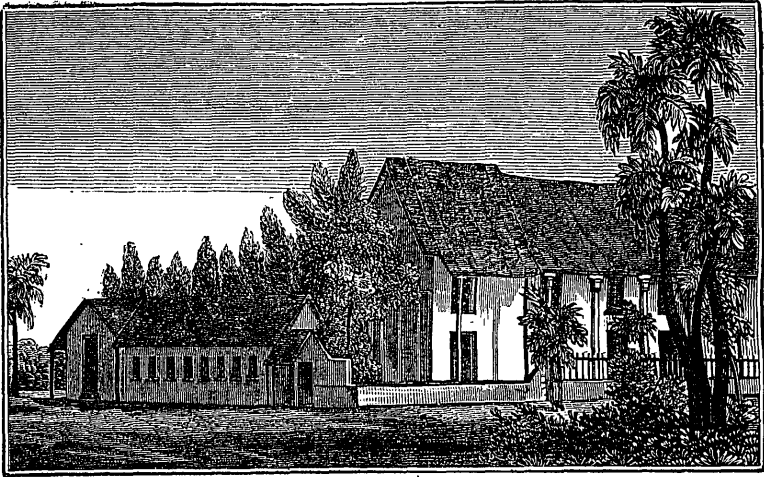
At Ceylon, Mr. Warren was repeatedly attacked with hæmorrhage of the lungs; and in October, as the rainy season approached, he repaired to the warmer climate of Columbo. The journey and change of place afforded a temporary relief. Mr. Richards had been feeble for some time. An inflammation of the eyes had prevented him from study, for more than a year. As a remedy, he adopted a course of rigidly abstemious diet, in which he persevered, till his constitution was reduced beyond recovery. Affection of the lungs was added to his general debility, and excited serious alarm. It was thought best that he should join Mr. Warren at Columbo, and, unless prevented by some special reason, that both should proceed to Bombay. The history of the next year will record the disappointment of this design.

The medical knowledge of these brethren had given promise of much good to the mission. Early in this year, applications for medical aid had become so numerous, that the want of a hospital was seriously felt, and by the kindness of the Rev. Mr. Glenie, Mr. Mooyart, and others, a small building was erected and partially furnished, and a monthly subscription was raised, for its support.

The other accommodations of the mission were increased. At their request, the government granted them the church buildings at Oodooville and Milette. A native, whose son had received important aid at the hospital, understanding that they wished to open a school at Panditeripo, gratuitously furnished a lot and timber for the building, superintended its erection, and exerted himself to procure the attendance of scholars. A school house, which cost about \$200, was built at Mallagum, chiefly by the subscriptions of the native inhabitants. The buildings at Batticotta were repaired, and Messrs. Warren and Meigs moved into them.

In October, the weekly meeting with the school-masters and others, for prayer and personal conversation on religion, was commenced. And finally, learning that the expense of each pupil would be about twelve dollars a year; encouraged by the example of Christian David at Jaffnapatam and of the Tranquebar mission, and by the solicitations of the natives, the brethren opened a boarding school at Tillipally, with ten or twelve of their most promising boys.

There was one instance of apparent conversion. Supyen, the eldest and favorite son of a wealthy native, having read a few chapters in a Bible given him by a native Christian, suspected that heathenism was wrong, and was anxious to become acquainted with Christianity. He visited the mis-



Mission Premises at Batticoota, Ceylon.

sionaries at Tillipally; and a few days afterwards was put under their instruction by his father, to learn English. He appeared deeply interested in divine truth, and in a short time declared his belief in Christianity, and his desire to embrace it publicly, at any sacrifice. His father, hearing this, took him home, and subjected him to a protracted series of most painful and humiliating persecutions. These he long resisted, in such a spirit as excited high hopes that he would persevere to the end; but at length, wearied out with his trials, he was overcome, and induced to sign a recantation of Christianity. He was seen occasionally, though seldom, by the missionaries, for several years; and though for a long time his mind was not at rest, he at last appeared to have settled down in heathenism. Such is the strength of the influences, which a false religion can bring to bear against the true; and such the weakness of the strongest human resolutions, even when based upon clear convictions of truth and duty.

This year, the Cherokee mission was commenced, with encouraging prospects. Some valuable labors had preceded those of the Board. The Moravian mission was projected as early as 1799. It was commenced at Springplace, in May, 1801, by the Rev. Messrs. Abraham Steiner and Gottlieb Byhan. Mr. Steiner returned to North Carolina in September. Mr. Byhan remained till 1812, when he left on account of the ill health of his wife. The Rev. Jacob Wohlfahrt was employed in the mission from 1803 to 1805. The Rev. John Gambold and his wife joined the mission in October, 1805, and his brother about four years afterwards. A school had been commenced before Mr. Gambold's arrival, in which a few children were fed and taught gratuitously. At this school, when Mr. Kingsbury arrived, between 40 and 50 had received instruction. The church at Springplace contained only two Cherokee members; a woman, their first convert, who had been baptized about eight years before, and Mr. Charles R. Hicks, said to be second in rank, and first in influence among the chiefs of the nation, who had been a member for five years. Mr. Gambold cultivated a farm of 35 acres, producing the necessaries of life in great abundance.

It was also in the year 1799 that the Rev. Gideon Blackburn, of Tennessee, first introduced the subject of schools among the Cherokees to the Union Presbytery. Nothing, however, was accomplished till 1803, when Mr.



Blackburn introduced the subject to the General Assembly of the Presbyterian Church, of which he was that year a member. The Assembly appropriated \$200 for the promotion of the object, and appointed Mr. Blackburn their missionary for two months. He collected \$430 and some books in Tennessee. He called on the President of the United States, and obtained from the Secretary of War letters of recommendation to the Indians, and directions to Col. Meigs, the U. S. agent, to facilitate his design. Having obtained the sanction of the principal chiefs, and of a council at which more than 2000 Cherokees were present, he selected a place for a school, near the Hiwassee River. The necessary buildings were erected, a teacher was engaged, and in the spring of 1804, the school was commenced with 21 pupils. A certificate from a committee of the Presbytery of Union, dated Jan. 1, 1807, states that the school contained from 45 to 50 scholars, who had made commendable progress in reading, writing, arithmetic, spelling, and singing spiritual songs. At the request of the Cherokees, another school was opened in August, in the lower district of the nation, with 20 or 30 scholars. This school, Mr. Blackburn established on his own responsibility. The Committee on missions declared themselves unable to assist him; but unexpected aid was received from private individuals. September 16, 1808, Mr. Blackburn wrote to a friend in Tennessee: "The period has at last arrived, on which I have long fixed my eager eye. The Cherokee nation has at length determined to become men and citizens. A few days ago, in full council, they adopted a constitution, which embraces a simple principle of government. The legislative and judicial powers are vested in a general council, and lesser ones subordinate. All criminal accusations must be established by testimony; and no more executions must be made by the avenger of blood."

In January, 1810, he sent to Dr. Morse the result of a census of the Cherokee nation, according to which the number of Indians was 12,395; whites in the nation, 341; whites with Indian wives, 113; negro slaves, 583; cattle 19,500; horses, 6,100; swine, 19,600; sheep, 1,037; several grist and saw mills; three saltpetre works, and one powder mill; 30 wagons, 480 ploughs, 1,600 spinning wheels, and 467 looms. Probably, some of these numbers are too large. "These advantages," he remarks, "have mostly been obtained since 1796, and have rapidly increased since 1803." He adds that "the number of Bibles and Testaments circulated in the nation, including the children of the schools, is upwards of 600.—But yet there is no church erected, and few feel the impressions of grace." When Mr. Kingsbury arrived, Mr. Blackburn's schools had for some time ceased to exist; and it is probable that they were broken up in consequence of the war of 1812, in which, on one side or the other, nearly all the southern Indians were engaged.

Among this people Mr. Kingsbury commenced the first mission of the Board to the Indians of this continent. At first, food was purchased in Tennessee, and transported, with great labor and expense, some forty or fifty miles to the mission. To obviate this inconvenience, and to teach the pupils the arts and habits of civilized life, a farm was purchased on the Chickamaugh creek, a part of which had been brought under cultivation. Mr. Kingsbury arrived here on the 13th of January, and labored alone till the arrival of Messrs. Moody Hall and Loring S. Williams, on the seventh of March. Mr. Hall immediately took charge of the school, and Mr. Williams of the business department. On the 30th of June, they had 26 Cherokee pupils boarding with them, and about 30, mostly black people, attending their Sabbath School. Mr. Kingsbury preached regularly on the Sabbath, by an interpreter, to an increasing congregation, which then numbered about 100.

The Rev. Elias Cornelius, an agent of the Board, visited the mission in September. A dwelling house, 52 feet by 27, two stories high; a convenient school house, 36 feet by 22; a grist mill, and several smaller buildings, had then been erected, and a considerable quantity of corn and other provisions had been raised. Mr. Cornelius soon after attended a grand council of the nation, at which the establishment of the mission was approved, and the Cherokee delegation at Washington was instructed to ask the assistance of the President in educating their children. Mr. Hicks and another chief were then appointed to render all suitable assistance and protection to the mission. Thus the door appeared to be set wide open for their labors; and as a still greater encouragement, the mission began to produce its appropriate fruits before the close of the year. November 28, Mr. Kingsbury wrote: "I cannot omit to mention, that the Lord has greatly encouraged us by some drops of mercy, which have fallen around us. Three Cherokees, one a member of our school, give, I think I may say, comfortable evidence of piety. Two white men are under very serious impressions." The Cherokee man was a half breed, named Charles Reece, who could speak English. He had lately received from the President an elegant rifle, as a reward for his bravery at the battle of the Horseshoe, where he, with two others, swam the river in the face of the enemy, and brought off their canoes in triumph. The girl was Catherine Brown. She was the daughter of half breed parents, about 18 years of age, genteel in her appearance, and amiable in her manners. When she entered the school, three months before, she could speak English, and read words of three letters. On account of her elegant person and manners, she had probably received more attention than any other girl in the nation, and was haughty, vain, and loaded with trinkets. She was sent to the school at her own earnest request; had been diligent in her studies, and correct in her deportment, and had learned to read with ease and write a tolerably good hand. When she arrived, she was wholly ignorant of spiritual things, and did not know that she was a sinner. Now she knew it and felt it. She often expressed, with tears, her anxiety for her poor people, as she called them, and the wish that she could remain in the mission family and devote herself to their instruction. One night, after the female pupils had retired to their sleeping room, Catherine was over heard by one of the missionaries, praying with them and for them in language of uncommon humility, simplicity, and fervor. On being questioned, she acknowledged that this had been her practice for some time, because she "thought it was her duty."

The journal of the mission mentions the preaching and conversation of Mr. Cornelius as a prominent means of this awakening. During his visit, on the last Sabbath in September, the mission was organized as a Christian church.

About the beginning of this year, the Rev. Ard Hoyt, pastor of a Presbyterian church in Wilksbarre, Pa., 46 years of age, offered himself to the Board as a missionary to the Indians; to be accompanied by his wife, one son, who was then a member of the junior class at Princeton College, and two daughters, all pious and desirous of missionary labor; and by Mr. William Chamberlain, who had been for some time residing in his family, preparing under the patronage of a benevolent society, for labors among the heathen. The offer was accepted. After having been regularly dismissed from his pastoral charge, and laboring for a time as an agent for the Board, he was directed to proceed to the Cherokee country in November. He received the notice on Saturday, and on Monday the family began their journey. On the last day of this year, they arrived at Springplace, and were received with fraternal affection by the Moravian mission. The Rev.

Daniel S. Butrick, who had been ordained at Boston in September, arrived at Savannah just in time to join Mr. Hoyt, and proceed with him to the Cherokee country.

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## CHAPTER X.

**1818.** Death of Obookiah. Bombay Mission reinforced. Visit to Choule. Increase and improvement of the schools. Death of Mr. Warren. School system extended in Ceylon. Conversions and admissions to the Church at Brainerd. Removal of the Cherokees threatened. Clothing furnished for Indian Children. Choctaw mission commenced. Death of Mills.

The Annual Meeting was held at New Haven, Sept. 10 and 11. The officers of the last year were re-elected, with the addition of the Hon. William Reed to the Prudential Committee.—The donations to the Board, during the year ending August 31, were more than \$32,000; income from permanent fund and other sources, about \$3,000; payments from the treasury, more than \$36,000. The number of auxiliary societies, of different names and magnitudes, was about 500.

On the 17th of February, Henry Obookiah, the oldest and best known of the students at the Foreign Mission School, having honored God while in health and during the sufferings of a mortal fever, died as a Christian would wish to die. But he had not lived in vain. He had accomplished life's great end, in the preparation of his own soul for the life to come. His tears on the College threshold at New Haven, more than any thing else, had called the school into existence, and secured the preparation of several of his countrymen to return to the Islands, instructed in the way of life. He had commenced a translation of the Scriptures into his native language, and began to prepare a dictionary, and a grammar. He had lived till the interest in his kindred according to the flesh had become general, and a mission to the Islands was rendered certain and near at hand.

The mission at Bombay was strengthened by the arrival of Messrs. Graves and Nichols, on the 23rd of February. On being informed of their arrival, the Governor gave permission for both to remain at Bombay; saying, at the same time, that the Supreme Government at Calcutta had power to order them away, but he did not expect any such interference, and that they could at all events remain for a year.

It was thought best that Mr. Graves should commence a new station at Mahim, on the northern part of the island of Bombay, in the midst of a heathen compact population of about 20,000, and near to a still greater number on the neighboring island of Salsette. The station selected for Mr. Nichols was at Tannah, on the island of Salsette, about 25 miles from Bombay, and separated only by a very narrow strait from a numerous population on the continent. Mr. Graves removed to Mahim on the 9th of March. Mr. Nichols remained with the brethren in Bombay till about the last of October. Miss Thurston, who went out with this company, was married to Mr. Newell, according to previous engagement, March 26.

During the latter part of the year, Messrs. Newell and Hall visited the towns and villages for nearly a hundred miles along the coast, collecting information, distributing books, and preaching the gospel as they could find opportunity. In one of these journeys Mr. Hall visited the district of Choule, 25 or 30 miles south of Bombay. Here, in a small compass, are six or eight towns, belonging nominally as well as virtually to the English, containing 30,000 inhabitants, nearly all heathen. In part of Rawadunda, the principal town, one uniform cocoa nut grove spread a melancholy shade

over an extensive fort, with lofty walls and numerous towers, built in the time of the Portuguese dominion; over temples, monasteries and private dwellings, now mouldering in ruin, and without an inhabitant. Within two miles of the same spot, the still more ancient ruins of Mohammedan fortifications, temples, seraglios and sepulchral monuments marked the site of another dead and buried empire. Hindooism itself appeared to be in its dotage. Some of its temples showed signs of indigence and neglect, and others were entirely deserted. At the small village of Boarlee, there was only one Roman Catholic church in use. The roof had fallen in, the whole population connected with it did not exceed 200, and no exertions were made for the conversion of the natives. There was not a single school in all these towns visited by Mr. Hall. Formerly there were several; but the increasing poverty of the people had dispersed them. The people appeared desirous to have charity schools established, and several, who had been teachers, requested to be employed. After Mr. Hall returned to Bombay, it was determined to send Samuel Yasoph, a Jew from the district of Choule, who had been in their employment from the beginning, to open a school at Rawadunda for Jewish and Hindoo children, and that another should be established at Kaup. On the 30th of November a letter was received from Samuel, stating that his school had 30 boys and the other 20, and that both were increasing.

The schools on the island of Bombay continued to increase. In April there were eleven, having 600 regular attendants, and as many more who attended irregularly. At the end of the year, the number of schools was 14. True, nearly all the teachers were heathen, and none of them Christians. But the mission prescribed the course of study, so that instruction in heathenism was excluded, and much scriptural truth and morality inculcated. Thus they were raising up a generation who would not be the slaves of Hindoo habits of thought, and who could better appreciate the claims of a pure morality and of evangelical truth. And now, too, the mission press had begun to furnish school books.

The introduction of printed books, containing useful information and christian truth, was an immense improvement. So evident was this, even to the heathen, that in a short time after the first edition was printed, these books were procured and introduced into schools 20 miles in the interior. The other labors of the mission,—preaching, translating and printing, were continued with the usual perseverance, energy and success.

Messrs. Richards and Warren, of the Ceylon mission, were advised to seek the restoration of their health by a voyage to the Cape of Good Hope. Arch-deacon Twisleton procured from the Governor an order, granting them a free passage in a government transport about to sail. They embarked April 25. The weather was favorable and their health improved till they came in sight of land. The weather then became boisterous; they were driven out to sea, and were for a fortnight in the power of the tempests. They finally landed early in July at Simon's Bay, and arrived at Cape Town on the 14th, with severe colds and exhausted strength. In a few days, all hope of Mr. Warren's recovery was abandoned. He awaited his summons in a state of calm and humble dependence on Christ for salvation, sometimes longing to depart, till August 11, when his spirit departed to a better world. His body was interred by the side of a man, supposed to be the first convert from Mohammedanism in Africa, who had died a few days before, at the age of 77, in the triumphs of faith. The health of Mr. Richards continued much the same; and finding no direct passage to Ceylon, he embarked, November 25, for Madras, where he arrived on the 20th of January, hoping soon to reach Ceylon, and die on missionary ground.

Though thus weakened, the mission continued to prosper. Besides their two principal stations, six other large parishes were placed under their particular care. In all these, they were put in possession of the old church buildings, and expected to establish and oversee schools and preach the gospel. In November, Mr. Poor had under his care eight schools, containing about 400 pupils. In September, Mr. Meigs had five schools, and was about to open two more. Mr. Poor had in his family, near the close of the year, 24 boys, many of whom were called by the names of benefactors in this country. This form of charity had first been suggested by Mr. Hall, at Bombay; but at that place, the prejudices of the natives prevented its adoption to any very great extent. In Ceylon, the obstacles were comparatively slight; and as the plan was received with abundant favor by the churches, its operation has been limited only by the strength of the mission.—On the Sabbath, the gospel was preached at the several stations, to the children belonging to the schools, and to a considerable number of their parents, and other natives. Sometimes as many as 300 were present. Francis Malleappa read to the people on the Sabbath at Mallagum, and rendered important aid in superintending the schools.

The Committee determined to strengthen this mission; and on the 4th of November, the Rev. Miron Winslow, Levi Spaulding and Henry Woodward were ordained for this service, at the Tabernacle Church in Salem.

Among the Cherokees, the mission church held its first meeting for the examination of candidates for admission on the 21st of January. Three Cherokees were examined, approved, and received to be propounded the next Sabbath. On Sabbath, January 25, the sacrament of baptism was administered to Catherine Brown. January 27, Messrs. Hoyt and Hall went out to visit native families, and spent the night at the house of Mr. Reece. Several of the natives were present. Mr. Reece acted as interpreter, and made some remarks of his own. All were serious. One woman wept freely, when told of the sinfulness of man, the sufferings of the Savior, and forgiveness through his blood. She said she had before thought that the wicked would be punished and the good made happy after death, but did not think that there was any way for those who had once been wicked, to become good and happy. She wished them to tell her what was wicked; and though backward and ashamed to confess what she felt of her own guilt, said she knew that she had done wrong things; that she was sometimes so much afraid, on account of her wickedness, that she could not stay in her own house, but fled into the woods; but that gave her no relief, for she was afraid everywhere.

On the Sabbath, February 1, Charles Reece and Jane Coody, Cherokees, were baptized, with their households, and admitted to the communion of the church. A Cherokee man and his wife, being invited, spent the night with the missionaries. He had understood nothing of what he had seen and heard that day; but said he had heard that the missionaries could tell him some way by which bad people might become good and be happy after death; that he was bad himself, and wanted to become good, and had come to learn what their way was. Having received appropriate instruction, he departed, expressing his thanks for the information given him, saying that these things were good, and that he had never heard them before.

On the last Sabbath in March, one white man and two natives were admitted as members of the Church. They were baptized, with their households. The Lord's Supper was administered to 22 communicants, including four from Springplace. Seven of the communicants were Cherokees. On the last Sabbath in July, a black man was received as a member of the Church. The same evening, they found evidence of recent conversion in one of the Cherokee girls in the school. August 9, the journal of the

mission says: "We feel ourselves under renewed and increasing obligations of gratitude to the Giver of all good, for hopeful appearances among our children. Several of them appear seriously and solemnly impressed with divine truth, and we have hope that two or three of them have been recently born of the Spirit."

As the health of Mr. Evarts required relaxation and travel, it was thought advisable that he should visit the Cherokee mission. He arrived at Chickamaugah in May. During his visit, he acquired much important information, consulted fully with the brethren concerning the affairs of the mission, decided that Chickamaugah should thenceforth be called Brainerd, attended a grand council held in reference to the removal of a part of the nation beyond the Mississippi, and renewed the encouragement previously given, that a mission and schools should be established among them on the Arkansas. In August, the Prudential Committee resolved to establish that mission as soon as practicable.

The troubles of the Cherokees, concerning the sale of their country and removal to the West, had even now begun, as a few extracts from the journal of the mission will show.

"November 4. The parents of Catherine Brown called on us. They are on their way to the agency. The old grey-headed man, with tears in his eyes, said he must go over the Mississippi. The white people would not suffer him to live here. They had stolen his cattle, horses, and hogs, until he had very little left. He expected to return from the agency in about ten days, and should then want Catherine to go home and prepare to go with him to the Arkansas. We requested him to leave his daughter with us yet a little while, and go to the Arkansas without her; and we would send her to him, with much more knowledge than she now has. To this he would not consent; but signified a desire, that some of us would go along with him. It is a great trial to think of sending this dear sister away with only one year's tuition; but we fear she must go."

"25. A white man, who has a Cherokee family, and is himself about as ignorant as most of the Cherokees, brought back his son, who has been home on a visit. The father said he was greatly discouraged about trying to give his son an education, and did not know what to do about bringing him back; as he thought the white people were determined to have the country, and it was likely he should be obliged to remove over the Mississippi before his son could learn enough to do him any good. He said many of the Cherokees were discouraged, and keeping their children at home on the same account. We told him this need not make any difference in regard to sending their children to school; for in the event of the removal of the nation, the children would be removed also; and what was lacking in the education of children admitted to school here, should be finished there. He seemed much pleased with this; and said, he did not before expect we would be willing to go so far. He should never go, unless he was obliged to do so.

"These people consider the offer of taking reserves, and becoming citizens of the United States, as of no service to them. They know they are not to be admitted to the rights of freemen, or the privilege of their oath; and say, no Cherokee, or white man with a Cherokee family, can possibly live among such white people, as will first settle their country.

"28. The great talk, for which the people began to assemble on the 20th of October, was closed yesterday. The United States' Commissioners proposed to the Cherokees an entire change of country, except such as chose to take reserves, and come under the government of the United States. This proposition they unanimously rejected, and continued to re-

ject, as often as repeated, urging that the late treaty might be closed as soon as possible. Nothing was done."

The customary dress, or rather want of dress, of the Cherokee children, was a hindrance to their attendance at school. Many parents were destitute of the skill requisite to prepare suitable clothing. Every article of apparel, if purchased, cost twice as much as in New England. The female members of the mission were overburdened with other labors, and could not provide clothing for 50 or 60 children. Benevolent ladies at the north, therefore, proposed to furnish clothing for the pupils gratuitously; and finally, public notice was given, that donations of this kind were needed. The notice stated that generally the parents would gladly pay for the garments furnished to their children; so that their value would in fact be given to the Board, for the general objects of the mission. Children's clothes, too, would often purchase articles from the natives, which the mission family needed. The call met with a gratifying response, in all parts of the country. Great quantities of clothing were made and sent to this and other Indian missions. One of the results shows the general character of stories prejudicial to missions. It was reported, that some of these garments had been seen on children who had never belonged to the schools; which, it was supposed, proved that the benevolence of the donors was abused. The truth was, that the garments thus seen had been purchased with corn, or other necessary articles, for the use of the mission, and thus answered the purpose for which they were given.

The mission to the Choctaws was commenced this year. Unable to find another man so competent to encounter and overcome the difficulties and hardships of establishing the mission, the Committee reluctantly invited Mr. Kingsbury to leave his hopeful beginnings, and undertake the task. He readily accepted the invitation, left Brainerd, with Mr. Williams and his wife, about the first of June, and arrived at the Yalo Busha Creek, in the Choctaw nation, in about four weeks. A site for the mission was selected near the Creek, and called Elliot. On the 15th of August, the first tree of the dense forest was felled, and on the 18th, their first log house, 15 feet by 18, was raised. On the 29th, a reinforcement arrived by way of New Orleans. It consisted of Mr. Peter Kanouse and Mr. John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell, from Chenango Co., N. Y. Their hardships now commenced. The facilities for transporting stores proved to be less than they had been represented. The men whom they had hired, disappointed them. The health of several members of the mission failed, and the lives of some appeared to be in danger. Mr. Peter Kanouse had been feeble before he left the north; a sea voyage proved unfavorable, and after his arrival, the smallest degree of labor produced an alarming inflammation of the lungs. It appeared to be his duty to leave the mission on the 5th of October, and return to his family. Still, they persevered without repining, and in their toils and sufferings, laid the foundation of much good to the people to whom they had been sent.

This year was distinguished by the death of the Rev. Samuel J. Mills. The American Colonization Society had invited him to visit Africa as their agent, to explore the coast with reference to a place for their first settlement. He selected as his companion in this voyage, the Rev. Ebenezer Burgess, now Dr. Burgess of Dedham, Mass. to whom he wrote:—"My brother, can we engage in a nobler enterprise? We go to make freemen of slaves. We go to lay the foundations of a free and independent empire on the coast of poor degraded Africa. It is confidently believed by many of our best and wisest men, that, if the plan proposed succeeds, it will ultimately be the

means of exterminating slavery in our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to the coast of Africa, the blessings of religion and civilization; and, Ethiopia will soon stretch out her hands unto God." Having spent some time as an agent of the Society at home, in forming auxiliaries, he sailed for Africa, with Mr. Burgess, on the 16th of November, 1817. Having had extensive intercourse with the chiefs on the coast, and collected much important and encouraging information, the brethren embarked for England, on their return, on the 22d of May, 1818. Mr. Mills had a stricture on the lungs and a dangerous cough before he left home. The damp and chill atmosphere of England had aggravated the disease. While in Africa, it abated, and he was capable of labor. On his return, on the 5th of June, he took a severe cold, and from that time rapidly declined, till, on the 16th, between two and three o'clock in the afternoon, after delightful conversation on the prospect before him, his strength failed; he gently folded his hands across his breast, and with a smile of meek serenity, ceased to breathe. As the sun went down, all on board assembled, and, after solemn prayer to the "God of the spirits of all flesh," the body was committed to the ocean. It was fitting that the remains of such a man, whose character no monument could suitably represent, should rest where none could be attempted. Though not permitted to engage personally in a foreign mission, he had done much for the conversion of the world. Dr. Griffin, speaking of the society formed by him and his associates at Williams College, says: "I have been in situations to *know*, that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School under the care of the Synod of New York and New Jersey; besides all the impetus given to Domestic Missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres." He then adds; "If I had any instrumentality in originating any of those measures, I here publicly declare, that in every instance I received the first impulse from Samuel John Mills."

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## CHAPTER XI.

**1819.** Annual Meeting at Boston. Arrangement for Corresponding Secretary. Preaching Room procured at Bombay. Kader Yar Khan. Cholera at Ceylon. Conversions, and admissions to the Church. Reinforcement sent out by the Indus. Threatened removal of the Cherokees. Dr. Worcester's Agency at Washington. Sixteenth Treaty with the Cherokees. President Monroe visits Brainerd. Conversions. John Arch. Choctaw Mission strengthened. Church formed at Elliot. School opened. Secular Statistics of the Mission. First Missionaries sent to the Cherokees of the Arkansas;—to the Sandwich Islands;—to Palestine.

The tenth annual meeting was held in Boston, on the 15th, 16th and 17th of September. The vice presidency having been left vacant by the death of Dr. Spring, the Rev. Dr. Lyman was elected; and the Rev. Dr. Woods was chosen to supply his place in the Prudential Committee. The Board resolved to elect corresponding members in different parts of the United States and other countries, who might aid its labors by communicating information, and in such other ways as circumstances should render practicable. Thirty-three were chosen, twenty of whom were Americans, and thirteen, residents in different parts of Europe and Asia.\* It was also

\* See Appendix C.



"*Resolved*, That the Board will ever exercise an affectionate and provident care for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations."

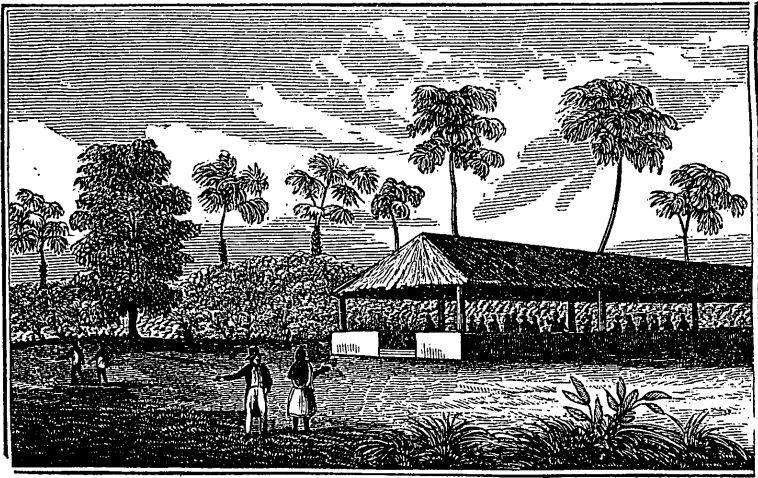
The labors of the Corresponding Secretary having become more extensive than a settled pastor could perform, while doing his duty to the people of his charge; and a fund having been raised by subscription to aid in supporting him, the Tabernacle Church, at Salem, of which he was pastor, consented, at the request of the Prudential Committee, to dispense with three fourths of his services; and, to supply the deficiency, the Rev. Elias Cornelius was installed, on the 21st of July, as his associate in the pastoral office.

**BOMBAY.** The missionaries at Bombay commenced preaching to the natives, in a room hired for that purpose, and the attendance, though small, was encouraging. In August, five new schools had been established. During the remainder of the year, they received frequent applications from the natives to establish schools, but they could not be opened for want of funds. The education of native children in the families of the missionaries, to any considerable extent, proved impracticable, from the impossibility of procuring pupils, and a great part of the funds given for that purpose were, with consent of the donors, transferred to the mission at Ceylon.

Early in this year, Kader Yar Khan presented himself as an inquirer. He was a Mohammedan merchant, of good family, from Hydrabad, a town in Golconda, about 400 miles east from Bombay. Visiting Bombay on business, he met with a Christian tract, which made a deep impression upon his mind. After returning home and reflecting on what he had read, and especially on the claims of Christianity to be received as the only true religion, he wisely determined to give the subject a thorough examination without delay. He committed his business to the care of an agent, and, attended by a train of 20 servants, came to Bombay. Having introduced himself to the missionaries, he sent back his servants, and lived in retirement, for the sake of pursuing, undisturbed, the great inquiry which had brought him to Bombay. By the advice of the missionaries, he read Henry Martyn's Persian translation of the New Testament, and other Christian books. In May, he said that he had for a long time neither read the Koran, nor practised the worship it enjoins. He admitted the necessity of a spiritual change, but professed no experimental knowledge of it. At this time, his attention seemed chiefly drawn to the forms and history of Christianity. Continuing his studies, he attained to clearer views of truth; and, having given satisfactory evidence of a change of heart, on the 25th of September he was baptized, and admitted as a member of the Mission church at Bombay. He declared himself willing to change his name and dress, and cut off his beard; but being shown that such changes were not necessary, and might prove inexpedient, he continued unchanged in these respects. For some months he resided at Bombay, aiding the missionaries as a teacher of Hindostanee, and recommending, by argument and example, as opportunities presented, the religion of Jesus to others. He then returned to his family at Hydrabad. Since his return, the missionaries have heard from him less than was desirable, but the accounts have always been favorable. His example may well put to shame many wealthy men in Christian lands.

**CEYLON.** The Ceylon mission continued to suffer from ill health. Early in the year, Mr. Richards obtained a passage from Madras to Columbo, and thence had an uncomfortable journey to Jaffna. His life, however, was spared

for the present, and he was able to aid his brethren by his counsels and his prayers, and even to render important services as a physician. The health of Mr. Poor failed, and for a considerable part of the year he was obliged to abstain from missionary labors; but, as a reinforcement was expected soon, arrangements were made, by the aid of Nicholas and some of the larger boys, to keep the schools and other labors at that station in operation. Mr. Meigs enjoyed good health till about the end of the year, when his also failed, just as the reinforcement arrived. The diseases of the missionaries were, in all these cases, pulmonary.



School Bungalow at Ceylon.

Still, the schools were carried on and enlarged. There were fifteen free schools, nine in connexion with Tillipally, and six with Batticotta, supported by the mission at a trifling expense; all containing about 700 scholars. There was also a boarding school at each station, consisting of youths taken under the special care of the mission, and supported by individuals or societies in the country; most of them bearing names selected by their benefactors. These schools contained 48 boys and 9 girls. Their good influence was manifest, and the mission intreated for funds for the extension of the system.

In the early part of this year, the ravages of the cholera were fearful, and much of the time of Mr. Meigs was occupied in attending upon the sick. Generally, the natives were afraid to use any medical remedy, lest the goddess, whose "sport" they supposed the cholera to be, should be offended. When one was attacked, all but his nearest relatives fled; his relatives carried him to the nearest temple, and prostrated him before the idol, where, in almost every instance, he died in a few hours. When Mr. Meigs could arrive in season, and obtain permission to administer the usual specific, (large doses of calomel and opium,) the patient commonly recovered. He told them that his religion led him to these efforts for the preservation of men's lives, and many acknowledged its superiority to that of the heathen.

This year witnessed the first of that series of revivals, by which this favored mission has been distinguished. Its subjects were few in number; but the work had all the characteristics of the more extensive revivals of later years. As its fruits, the joint letter of the mission, written in Novem-

ber, states that Gabriel Tissera and Nicholas Permander had been received into the church ; there were some who gave evidence of piety at each of the stations, and several of the boys in the schools were subjects of special seriousness.

The Rev. Miron Winslow, Levi Spaulding and Henry Woodward, and Dr. John Scudder, a physician from the city of New York, who had offered himself for this service, embarked, on the 8th of June, at Salem, in the brig *Indus*, bound to Calcutta, to touch at Ceylon if practicable. The voyage was long, but generally agreeable, especially as it was not without spiritual benefit to the crew. The captain was already a man of established religious character. Before their arrival at Calcutta, the whole crew, sixteen in all, professed and appeared to become truly penitent for sin, and to accept the mercy offered in the gospel. On their arrival in port, the temptations of that dissolute city overcame the constancy of some. Others continued to "bear fruit with patience." As the *Indus* did not visit Ceylon, the missionaries were obliged to seek for other means of conveyance. Messrs. Winslow and Spaulding, with their wives, arrived at Columbo, December 20 ; Mr. Woodward and wife reached Trincomolee, on the eastern coast of the island, on the 23d. Dr. Scudder and his wife arrived at Tillipally just before the close of December ; the others early the next year.

**CHEROKEES.** This year, the Cherokee mission was threatened with serious evils, if not utter extinction, by the action of the general government. The subject is thus noticed in the minutes of the Prudential Committee :

"Feb. 6. In consequence of authentic intelligence of measures, intended to issue in the removal of the Cherokee nation and the other Indian tribes from this side of the Mississippi into the wide wilderness west of that river, and of a delegation of the Cherokees being on their way to Washington to seek relief for their nation, deeply perplexed and distressed by those measures, the Committee, after serious deliberation,

"*Resolved*, That the Corresponding Secretary be appointed to go to Washington, and requested to commence his journey as soon as possible, to confer with the delegates of the Cherokees as to the best means of securing to them the benefits of Christian instruction, and to the Board the full and permanent value of its establishment in the Cherokee country ; and to do all in his power to promote the objects of the Board in regard to the improvement of the Indians generally."

"April 6. The Corresponding Secretary made a report of his agency at Washington in behalf of the Cherokees, and for the promotion of the general design of the Board for civilizing and evangelizing the Indian nations. The sense of the Committee was kindly expressed as follows :

"*Resolved*, That we feel it to be a duty to acknowledge, with devout gratitude to God, the conclusion of the late treaty with the Cherokees ; as it appears to be the commencement of a system of more liberal and enlarged policy on the part of the government of the United States towards the Indian tribes within our borders, and to afford a reasonable hope that they may become civilized, Christian, and happy communities.

"But it is our more particular duty to express our gratitude, that by the mission of the Corresponding Secretary to Washington, this Committee and the Board have enjoyed the great privilege of aiding in the accomplishment of so great and desirable an object. The Committee most cordially approve the faithful and laborious services of the Corresponding Secretary in the conduct of this agency. And they would make grateful mention of the kindness of Providence in leading to the mission, and in the favorable circumstances which attended it to its close."

These transactions need to be more fully explained.

It appears from the preamble of the treaty at the Cherokee Agency, which was the fifteenth treaty between the Cherokees and the United States, and which was made by Gen. Jackson, and other Commissioners of the U. S. government, with the Chiefs of the nation, July 8, 1817,—that a deputation from the Cherokees visited Washington in 1808; that the deputies from the Upper Towns signified to the President “their anxious desire to engage in the pursuits of agriculture and civilized life, in the country they then occupied; that the deputies from the Lower Towns wished to pursue the hunter life, and with this view to remove across the Mississippi; that, therefore, the Upper Towns wished for a division of the country, by which they should be secured in the permanent enjoyment of the lands on the Hiwassee;” and that, “by thus contracting their society within narrow limits, they [the Upper Towns] proposed to begin the establishment of fixed laws and a regular government.” The constitution of this “regular government,” the reader has already been informed, was adopted early in September, 1808. The preamble further states, that the President, on the 9th of January, 1809, declared the readiness of the United States to grant the wishes of both parties; that, accordingly, with his sanction, an exploring party had been sent to the west, and a country selected for the future residence of the Cherokees who chose to remove. The treaty which followed this preamble, provided for the exchange of a part of the Cherokee country for lands selected beyond the Mississippi. Now, however, in 1819, the Committee were informed that it was the intention of the United States government to procure an entire exchange of lands; and to remove the whole Cherokee nation, as well as other Indian tribes, to the west, beyond the organized states and territories. The great body of the Cherokees were unwilling to remove, but were apprehensive that it would be rendered inevitable. They sent a deputation to Washington, to avert the doom they feared. There the Corresponding Secretary met them, and united his efforts with theirs. The result was, the treaty for which the Committee recorded their solemn vote of thanksgiving. The preamble states, that “the greater part of the Cherokee nation have expressed an earnest desire to remain on this side of the Mississippi;” and that they wish “to commence those measures which they deem necessary to the civilization and preservation of their nation.” The treaty cedes a large tract of land to the United States, in full satisfaction for all lands on the Arkansas, given to the emigrating part of their nation; reserving out of that tract, 100,000 acres, as a school fund, to be sold in the same manner as the public lands of the United States; the proceeds to be invested by the President of the United States, and the annual income to be applied “to diffuse the benefits of education among the Cherokee nation on this side of the Mississippi.” This treaty was negotiated by Mr. Calhoun, and duly ratified by the President and Senate. It secured to the Cherokees who did not choose to emigrate, the remainder of their country in perpetuity. Hicks, who had been much depressed while struggling, with feeble hopes, against the influence, intrigue and bribery, which he found at work to effect the removal of his people, was full of joy and gratitude to God, and confident expectation of good to the Cherokees. The result of the deputation to Washington was made known at the national council on the 11th of May. The hopes of the nation were raised, and schools and missions were regarded with a new degree of favor, as the most important means of their anticipated improvement.

The mission expected a visit from President Monroe, then on the southern part of his grand tour through the United States; but they were not aware of his near approach, when, on the 27th of May, he was announced as at the door. He examined the farm, buildings, schools, every thing pertaining

to the mission. Having seen the whole, and inquired minutely and familiarly concerning every part, he expressed his decided approbation of the plan and its execution, and of the conduct, progress, and prospects, of the children. They were just finishing a log cabin for the use of the girls. He said that such buildings were not good enough, and told them to build a good two story house, with brick or stone chimneys and glass windows, at the public expense; and before leaving, gave them a letter to the U. S. agent, directing him to pay the balance of their account for the buildings already erected, and for that which he advised.

In November, this mission was strengthened by the arrival of Messrs. Abijah Conger, John Vaill, and John Talmage, with their families, from New Jersey.

The spiritual prosperity of the mission continued. The whole number gathered from this wilderness into the church, before the close of this year, including four or five of African descent, was about 20. Others, in different parts of the nation, were known to be seriously attentive to divine things, and there were some who appeared to have been truly born again. The Moravian mission at Springplace partook of this season of refreshing. One of the converts admitted at Brainerd deserves particular notice. His name was John Arch. He was born and had always lived near the white settlements, on the borders of North Carolina. According to his own account, he had attended school for a short time in his childhood, and had learned to spell a little. After he left school, he had a desire to learn to read, and studied his spelling-book at times till it was worn out; after which he had nearly forgotten the little that he once knew. Being at Knoxville last Christmas, he saw Mr. Hall, and heard from him, that a school had been established for the instruction of the Cherokees. He determined to come; and after travelling 150 miles on foot in seven days, arrived at Brainerd on the 26th of January. He did not know his own age, but supposed it to be about 25. He could converse in English, and his countenance indicated a mind capable of improvement; but he had the dress and dirty appearance of the most uncultivated part of his tribe; and his age and wild and savage aspect seemed to mark him as one unfit for admission to the school. But it was difficult to refuse him. He readily agreed to the terms of admission and continuance. He cheerfully sold his gun, his only property, and the dearest treasure of an Indian, to procure suitable clothing. He was admitted on trial. He applied himself diligently to his studies, and made good proficiency. He soon showed a thoughtful concern for his soul, and appeared desirous to know the way of life, and to walk in it. In October, his father came to take him away; but at the earnest request of John and his instructors, after staying a few days and becoming acquainted with the mission, willingly permitted him to remain. In November, he was examined as a candidate for admission to the church, and employed as an interpreter to Mr. Butrick. At this time he said that he often felt inclined to tell the Indians about God and the Savior, but he knew so little that he thought it would not please God; and he desired to obtain an education, that he might be able to do it. He was baptized the next April.

Some preparations were made this year for commencing the system of local schools. Applications for such school had been received from several parts of the nation. Taloney, about 60 miles south east from Brainerd, had been selected as a station, and such progress had been made in the preparatory work, that Mr. Hall removed his family into the unfinished buildings in November.

CHOCTAWS. About the beginning of the year, Mr. Kingsbury, superintendent of the Choctaw mission, met Miss Sarah B. Varnum and Miss Judith

Chase at New Orleans, where he was married to Miss Varnum. They arrived at Elliot February 1. Mr. A. V. Williams had arrived a few days before. In July, he was married to Miss Chase. His devoted and useful labors were terminated by his death, of a fever, on the 6th of September. On the first of August, Dr. William W. Pride, of Cambridge, N. Y. and Mr. Isaac Fisk, of Holden, Mass., Blacksmith and Farmer, arrived at Elliot; and on the last of that month, Mr. Kanouse, having finished the term for which he engaged in the mission, returned with his family to his former residence. During the whole year, the strength of the mission was broken by the sickness of some of its members.

The mission Church was organized on the 28th of March, with ten members, all of whom were members of the mission. The school was opened on the 19th of April, with ten scholars. The necessary buildings had not been erected; but eight children had been brought 160 miles, expecting to find all things ready; and it was thought best to begin. The Choctaws were told that but 20 could be received "till dry corn come plenty," in October, and then but 40; but the importunities of parents and children broke over these limitations, and at the close of the year the school contained 60 pupils, of whom 16 could read the Bible with propriety and ease.

The Choctaws made liberal appropriations for the support of the school. The chief, Puck-sha-nub-bee early gave \$200, out of an annuity due to his part of the nation from the United States. In August, after a "talk" from Mr. Kingsbury, a council appropriated \$700 from an annuity, and \$600 was raised by subscription, besides 85 cows and calves for the support of the mission, of which 54 were soon after collected. In September, a council of the Lower Towns voted unanimously to appropriate \$2,000 a year, their share of annuity payable quarterly for 17 years, for the support of a school in their district.

Mr. Kingsbury's annual report to the Secretary of War, which was required as a basis for the distribution of the fund appropriated by Congress for the civilization of the Indians, was made in October. It states that within about 14 months, there had been erected at Elliot seven commodious log cabins, occupied as dwelling-houses; a dining-room and kitchen, of hewed logs, 52 feet by 20, with a piazza on each side; a school-house, 36 feet by 24; a mill-house, 36 feet by 30; a lumber-house and granary, each 18 feet by 20; a blacksmith's shop, stable, and three other out houses. Between 30 and 40 acres of land had been cleared and fenced; and between 20 and 30 had been successfully cultivated with Indian corn, potatoes, and other kinds of food. There belonged to the mission 7 horses, 10 steers, 75 cows, 75 calves and young cattle, and about 30 swine. The family, including missionaries, pupils and hired laborers, numbered 76.

The mission to the Cherokees of the Arkansas was attempted this year, but not commenced. By direction of the Prudential Committee, the Rev. Alfred Finney and Rev. Cephas Washburn, both from Vermont, met at Brainerd early in November. On the 30th of that month, they commenced their journey through the wilderness to Elliot; where, after almost incredible difficulties and dangers, from flooded swamps and overflowing creeks, from wet and cold and hunger, they arrived on the 3d of January. There, where their help was needed and was highly useful, the inclemency of the season, which had retarded their progress, compelled them for a while to remain.

SANDWICH ISLANDS. In October, the first missionaries to the Sandwich Islands were sent out. At the request of the Prudential Committee, the Rev. Messrs. Hiram Bingham and Asa Thurston were ordained for this service, by the North Consociation of Litchfield Co., Ct., Sept. 29. On the 15th of

October, the mission Church was formed. The exercises were performed in the Park Street vestry. The members were, the two missionaries already named, and their wives; Mr. Daniel Chamberlain, Farmer, Dr. Thomas Holman, Physician, Mr. Samuel Whitney, Mechanic and Schoolmaster, Mr. Samuel Ruggles, Catechist and Schoolmaster, and Mr. Elisha Loomis, Printer and Schoolmaster, with their wives; and John Honoree, Thomas Hopu, and William Tennooce, natives of the Islands, who had been educated at the Foreign Mission School at Cornwall, and who were attached to the mission as teachers; in all, 17 members. They embarked on the 23d, on board the Brig Thaddeus, accompanied by George Tamoree; the son of one of the chiefs of the Islands, who had been educated with his young countrymen at Cornwall. The way for this mission had been wonderfully prepared by Divine Providence; more wonderfully, and more effectually, as the history of the next year will show, than was even suspected at the time of its departure.

PALESTINE. The first missionaries of the Board to Palestine, Rev. Levi Parsons and Pliny Fisk, embarked very soon afterwards. They sailed from Boston, Nov. 3, in the ship Sally Ann, and entered the harbor of Malta on the 23d of December. Here, detained on board their ship by the quarantine regulations, they enjoyed the kind and useful attentions of Dr. Naudi and Rev. Messrs. Jowett and Wilson, which made the closing days of this year "among the happiest of their lives."

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## CHAPTER XII.

**1820.** Annual Meeting at Hartford. Missionary Herald. Foreign Mission School. Baron Campagne. Progress of the mission at Bombay. Leave to visit the interior refused; but afterwards granted. Mr. Bardwell's health fails. New stations occupied in Ceylon, at Oodoo-ville and Pandeteripo. Pecuniary embarrassments. Mr. Garrett sent from the Island. Progress of the Cherokee mission. School and Church at Creek Path. National Council. Hardships of the Choctaw mission. Mayhew. Choctaws appropriate their annuities. Messrs. Finney and Washburn visit the Cherokees of the Arkansas. Sketch of the Sandwich Islands. The mission arrives. Its reception, and the locations of its members. Palestine mission arrives at Smyrna. Visit to Scio. Professor Bambas. Return to Smyrna. Mr. Parsons sails for Palestine.

The eleventh Annual Meeting of the Board was held at Hartford, Ct. on the 20th and 21st of September. The officers of the last year were re-elected. During the year ending August 31, the payments from the treasury had amounted to \$57,420,93. The receipts were, from donations, \$36,582,64; from other sources, \$3,751,87; total, \$40,334,51; leaving a deficiency of \$17,086,42, to be made up from the surplus contributed in former years. The deficiency arose in part from the heavy expenses of sending out 23 male and 13 female missionaries and assistants, and partly from the unusual pecuniary pressure which the whole country was then suffering. The donations, however, exceeded those of any former year by about \$2,600. Clothing, too, and other articles for the use of the several missions, had been contributed to the estimated value of about \$6,000, and the Choctaw nation had appropriated its annuity of \$6,000 a year for 16 or 17 years to the support of the missions in their country. And yet there had been even less labor of agents and direct efforts to raise funds, than in former years. The result, therefore, showed a great increase of missionary zeal and liberality.

At this meeting, the Prudential Committee were directed to publish the *Missionary Herald* at the expense of the Board. Hitherto, agreeably to a

proposal made by Mr. Evarts, its editor, at the second annual meeting, the profits of the work, after deducting a reasonable amount for editing, had been devoted to the promotion of missions under the direction of the Board. It had contained, besides an account of the proceedings of the Board and its missions, much other religious intelligence, and much able theological and literary discussion. It was now thought best to make it strictly an official publication, for which the Board should be responsible, and to exclude from it all subjects but the transactions of the Board and its missions, and of kindred societies. By this arrangement, the Board was enabled to send missionary intelligence, unincumbered with other matter, to its patrons, and to others whom it might be desirable to inform.

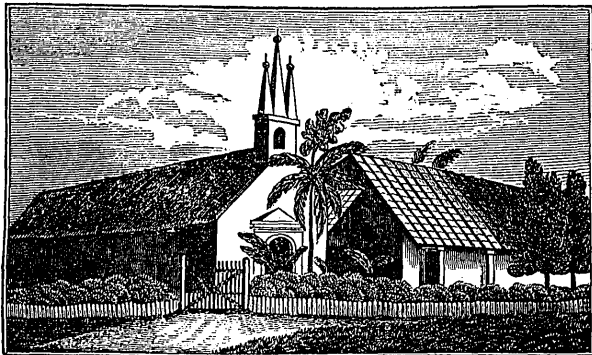
The Foreign Mission School reported 29 pupils. Of the 31 heathen youth who had been admitted to its privileges since its establishment, 17 had given satisfactory evidence of piety; and several others were now thoughtful on religious subjects. This school excited a lively interest, even in foreign lands. The Baron de Campagne, of Basle, Switzerland, wrote to its Principal, enclosing a donation of \$212, and requesting a letter from one of the Sandwich Islands youths. The next year, the Baron made a donation to the Board, of \$664.

**BOMBAY.** At Bombay, the tours for preaching were continued; and it was found practicable to collect small assemblies at the stations in that city and on Salsette, for several evenings in succession, to hear Christian instruction. At the close of the year, the mission had 21 schools, containing about 1050 scholars, who were learning to understand and respect Christianity. In several instances, when the brethren wished to visit the continent for the purpose of inspecting the schools, passports were refused by the new Governor, the Hon. Mountstuart Elphinstone. He expressed to Mr. Bardwell his approbation of the general object of the schools, but feared that too rapid advances would be made against the prejudices of the natives. He afterwards gave Mr. Hall permission to pay them a single visit, and requested a written statement of their object, character and management. This was soon given. It was declared satisfactory, and the Governor expressed his willingness that they should continue their visits; but he suggested some cautions, lest the Brahmuns should find a pretext for complaining of interference with their religion.—The press continued its operations, and for a considerable part of the year, more than defrayed its expenses by the profits of work done for individuals and for the Committee of the Christian Knowledge Society.—The mission suffered much from sickness. Mr. Bardwell had been repeatedly attacked by the liver complaint; and towards the close of the year, the brethren and their physicians considered it fully proved that he could not live and labor in that climate. It was their unanimous advice that he should immediately return home.

**CEYLON.** In Ceylon, Governor Brownrigg readily gave permission to the newly arrived missionaries to remain in the Island. They therefore made arrangements without delay for the vigorous prosecution of their work. The buildings at Oodoville, once the residence of a Franciscan Friar, were repaired, and in June became the station of Messrs. Winslow and Spaulding. It was important that Dr. Scudder should be stationed at Panditeripo; but as the disposable funds of the mission were not sufficient to make the necessary repairs, he advanced the necessary amount from his own property, to be afterwards refunded, should his family need it. Having been licensed as a preacher of the gospel, by the ordained missionaries regularly assembled in ecclesiastical council, he removed from Tillipally to his station in July. Mr. Woodward was stationed with Mr. Poor at Tillipally.

The mission was also strengthened by the returning health of its older





Mission premises at Oodoville, Ceylon.

members. Mr. Meigs and Mr. Poor were restored to usual strength; and even Mr. Richards, contrary to expectation, was so far restored as to be able to render important services.

But the energies of the mission were crippled by pecuniary embarrassments. The low state of the treasury at home and the demands of other missions compelled the Prudential Committee to be frugal in their appropriations. The support of heathen children with names assigned by their benefactors was a popular charity, and an undue proportion of funds was devoted by the donors to that object; many seeming to forget that missionaries could not board and educate heathen children, unless the missionaries themselves were supported, and buildings provided for their residence. The evil was increased by the difficulty, delay and uncertainty of remittances. It was of no use to draw bills on the Board; for as the Board was unknown to the mercantile community, the bills could not be sold. Money could be borrowed only at high rates of interest, and at the hazard of loss of character by inability to pay at the stipulated time. The transportation of Spanish dollars was expensive, and their seasonable arrival uncertain; and if sent so long in advance as to guard effectually against embarrassments, the interest on many thousands of dollars for long terms of time must be lost. The missionaries therefore suggested the expediency of opening a credit with some house in Calcutta, on which the missions in India might draw for the sums due them, as their necessities should require. Such are some of the embarrassments which attend the support of distant missions, by associations that are young in years and little known. The Board has long since overcome them. Its credit is established throughout the East, and its bills are as good there in the money-market, as those of the best banking houses in Great Britain, and are quoted at the same rates in the price-currents.

By the kindness of friends and the aid of other societies, the delay of funds was in some measure supplied, and the work of the mission was carried on with a good degree of energy. The number of boarding scholars was enlarged, and several new free schools were opened. The gospel was preached to increasing congregations. Medical aid was more extensively afforded, especially to the poor in their affliction. Nor were the labors of the year wholly unblest by divine influence. There was nothing that could be called a revival; but in some instances, the convicting and sanctifying influences of the Holy Spirit were manifestly present.

Mr. James Garrett, who had been sent out as a missionary printer, arrived at Tillipally on the 10th of August. The consent of the government to

his residence on the island as a missionary was requested in a note, transmitted through the agency of archdeacon Twisleton. The Lieut. Governor, Sir Edward Barnes, directed his Secretary to reply, that the government did not deem it proper to permit any increase of the American mission in Ceylon, and that the request could not be granted. The archdeacon returned this answer, with expressions of regret. An order was soon received, dated August 24, requiring Mr. Garrett to leave the island in three months. Surprised at communications so different in their tenor from those formerly received from the government, the missionaries supposed that Sir Edward must be laboring under some misapprehension, which suitable efforts might remove. They therefore prepared a memorial, in which they called attention to the inoffensive and salutary character of their mission; to the approbation and encouragement it had received, from its first establishment to the present time, more than three years, from Governor Brownrigg and other chief authorities of the island; to the amount of good it was accomplishing; and to the express permission of the government to establish a press, officially given on the 18th of June, 1816; and requested that Mr. Garrett might at least be permitted to remain till the pleasure of the king's government might be known. The answer, dated Sept. 24, stated that the Lieut. Governor was unwilling to admit any foreign missionaries to the island; that those already there had been permitted to remain, only out of courtesy to his predecessor; that the British Government was abundantly able to christianize its own heathen subjects, and was making laudable efforts for that purpose; that missionaries of the established church would be preferred; that if these were not sufficiently numerous, time would remove the difficulty; that if others were needed, the Wesleyans would be preferred; that the American missionaries would be better employed, in attempting to convert the heathen on their own continent; and finally, that Mr. Garrett must leave the island at the time appointed.—As, on account of the monsoons, it was difficult to leave the island at that season, another memorial was sent, requesting permission for Mr. Garrett to remain two months beyond the appointed time, in a private capacity. In this memorial—not as the foundation of any request, but in justice to themselves and the Board,—the brethren replied at some length to the Governor's suggestions. They said:—"They are not altogether surprised to learn, that in the opinion of the Honorable the Lieutenant Governor, their labors might be more profitably employed among the heathen tribes of the American continent, as this is an opinion not unfrequently advanced. Those who judge in this manner, do not, however, commonly reflect, that the Aborigines of North America, (for to no others in America can the missionary have safe access,) are few in number and scattered over a vast forest;—that they speak more than fifty different and difficult tongues, and have no written language;—that they live by the chase, and pursue a wandering life, which renders it almost impossible to bring them under the influence of Christian instruction. Without adverting to the other particulars;—that their population is thin and scattered, may be understood, when it is known, that within the extensive limits of the United States, including all the new and large territories west of the Mississippi, some of which are almost without a white inhabitant, the whole number of Indians, by the best calculations, is but 175,000; or something less than the commonly allowed population of the Jaffna district; and that, while this district may almost be compassed by a traveller in one day, that part of the United States, occupied by the Indians, is more than 6,000 miles in circumference; and if we stretch across the Continent, including an additional Indian territory, larger than British India, we increase the population but 80,000; so that, in an extent

of country larger than all Europe, there is little more than one fourth as many native inhabitants, as in the single town of Calcutta. This circumstance, that one may find a million of natives in Asia, to a thousand in America, is thought to be no small reason, for preferring the former for extensive missionary operations."

After mentioning the efforts of the Board and others for the benefit of the American Indians, which were greater in proportion to the heathen population, by forty to one, than all the Christian world was making for British India; and noticing the fact that the American Continent, with about one sixteenth of the heathen population of the globe, had more than half the missionaries in the world, they continued:—

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

"They are aware that some objections may be made against them, on account of their not having received Episcopal ordination; but as they have all passed through a course of Collegiate education, in literature, science, and theology; and as they have been ordained according to the custom of the churches to which they belong, they would hope, that no great weight might be attached to this objection; especially as the greatest proportion of the missionaries employed both by the Church Missionary Society, and by the Society for propagating Christian Knowledge, supported almost exclusively by members of the Establishment, are not only foreigners, but such as have not received regular ordination in the Episcopal Church. If, however, the present number of missionaries from the established church were adequate, (as the Honorable the Lieutenant Governor seems to think they may not be,) the undersigned would feel the propriety of employing no other; but since to give even the native subjects of His Majesty in India the same advantages for religious instruction, as are enjoyed by the inhabitants of England, and no greater, would require not less than 30,000 missionaries, or nearly five times the number of regularly ordained clergymen in England and Wales, they would express their fears, that much time must elapse, and many generations must go down to the grave, before an adequate supply of such missionaries can be obtained; and they would hope, that however they may fall below those, with whom they do

not pretend to compare, they may be allowed the privilege of being humble coadjutors in a work, which is very dear to their hearts."

The Secretary replied, that the time of Mr. Garrett's departure could not be deferred, and that the Governor "could not enter into" the other parts of the memorial. His decision to abstain from attempting to answer those arguments, was evidently judicious. It will not be easy to find, in any language, a document so perfectly respectful, and yet so unanswerably convicting the ruler to whom it was addressed, of gross ignorance and sophistry.

Nothing now remained, but for Mr. Garrett to obey the order that had been given. He left the Island, and in December was with the Danish missionaries at Tranquebar, doubtful whether to aid the brethren at Ceylon in extending their mission to the Tamul people on the Coromandel coast, or to join the mission at Bombay.

**CHEROKEES.** Among the Aborigines of our own continent, the work went forward. A few leading facts, with their dates, will show the character of its progress among the Cherokees.

On the 20th of February, John Arch was admitted as a member of the Church at Brainerd. On the 4th of March, Mr. Brown, the father of Catherine, presented a letter in his own name and that of his neighbors, requesting the establishment of a school at Creek Path. On the 8th, it was resolved that Mr. Butrick should go to open the school, attended by John Arch as an assistant. On the 11th they set forth. On the 12th, which was the Sabbath, three native converts, David and Catherine Brown and sister McDonald, held a religious conference in the Cherokee language, with visitors who could not understand English. About this time, Mr. John Ross brought a request from the people in the neighborhood of Fort Armstrong, that a school might be established among them. Mr. Chamberlain visited that neighborhood, to examine its eligibility for a local school, and returned with a favorable report. It was accordingly resolved to establish a school on the Chatooga; and Milo Hoyt, who had been married in February to Lydia Lowry, the pious and intelligent daughter of the chief with whom Mr. Kingsbury first conversed at Washington, set out on the 3d of April to open it. A small log house was immediately selected for his residence, and the Cherokees began without delay to build a school-house. On the 13th of April, a letter was received from Mr. Butrick, giving an interesting account of the zeal shown by the people at Creek Path, in making preparations for the school, and in attending upon religious instruction. April 20, news was received of the good attendance on worship, increasing seriousness and one or two conversions at Creek Path. The people there were anxious for a female school, and offered to build a house for it. May 8th, Catherine Brown was advised to go as a teacher, whenever the house should be finished. The people were overjoyed when they heard this, and immediately began to build the house. On the last day of May, she left Brainerd, in company of her father, to take charge of the school. July 2d, Milo Hoyt united with the church. On the 12th, Mr. Butrick arrived at Brainerd, leaving John Arch and Catherine Brown in charge of the schools. Catherine's father and mother and brother and brother's wife and two sisters, and several others, it was hoped, had been truly converted to God. In September, a church was organized at Creek Path; and at the close of that month, the work was still going. October 17, intelligence was received from Mr. Hall at Taloney. The school was prosperous.

During this month, the General Council of the Cherokee nation was held. Its proceedings showed a great advance in civilization, and encouraged bright hopes for the future. It was decided that children sent to the mission schools, ought to remain long enough to acquire an education that

would make them useful; and that parents who should take their children away prematurely, must pay the expense of support while there. The missionaries were authorized to select the most suitable pupils, to serve apprenticeships at the most useful mechanic arts. The nation was divided into eight districts, a tax laid to build a court house in each, and four circuit judges appointed to administer justice.

**CHOCTAWS.** The Choctaw mission continued to be afflicted and weakened by intermittent fevers and other diseases, arising in part from the climate, but more from the privations and hardships incident to a new settlement in the wilderness. Their supplies had to be procured at distances of 150, 200, and even 1500 miles, and to be brought through many miles of forests without roads, or by creeks, navigable only for flat boats when swollen by rains. Their letters were lodged at Post-offices 75, 100 and 150 miles distant. In May, Mr. Kingsbury went out with two men, to lay out a wagon road to Pigeon Roost, 60 miles distant, towards the place selected for a new station, and in the direction from which a great part of their supplies must come. In marking and opening this road, about 65 day's works were expended by the mission, and the rest was done by Capt. Folsom, one of the Choctaws. On the 10th of June the work was finished; and on the 14th, the first wagon ever seen in that part of the country arrived at Elliot, with 2000 yards of homespun cotton cloth, much needed by the natives, for sale. The wagoner was from Tennessee. He had seen Messrs. Kingsbury and Williams in 1818, when on their way to the Choctaw country; and from his long acquaintance with the Indians, had pronounced their undertaking hopeless. Now, after staying two days at Elliot, witnessing the improvement of the children in learning and in the arts of civilized life, and having his wagon repaired at the workshop, he acknowledged his surprise at the results, confessed his former error, and left a donation of fifteen dollars to the mission.—A large reinforcement, sent over land to their aid, was detained by various unexpected causes, till after the end of the year. Mr. Zechariah Howes and Mr. Anson Dyer, after a long river passage, arrived on the first of July, and were immediately employed in directing the labor of the boys in the corn field and in clearing new land. Their companion, Mr. Joel Wood, was left sick near Walnut Hills. His wife remained with him; and it was not till the close of September, after several dangerous relapses, that he was able to reach Elliot. The Rev. Alfred Wright, having been long expected, arrived in December.

One new station was commenced this year. In February, Mr. Kingsbury set forth to select a site and make preparations. In a little more than a week, he reached the residence of Major Pitchlynn, a white man with a Choctaw family and large possessions. On the 21st, he went with Major Pitchlynn and Capt. Folsom to select a site for building. They intended to return that night, but the distance was too great. A large creek, swollen by recent rains, frustrated their attempts to reach the house of a native. But one course remained. They collected some dry grass for a bed, and without food or fire, and with no covering but the branches of the forest trees, having committed themselves to the protection and guidance of God, they slept and were refreshed. On the 23d, this very spot was selected for the station afterwards called Mayhew. It was on the border of an extensive prairie, on the south side of the Ook-tib-be-ha creek, about 12 miles from its junction with the Tombigbee, and on the boundary line between the Choctaw and Chickasaw nations. Workmen were immediately employed; and after living about four weeks in a wet and smoky camp, such as could be made in the wilderness in a few hours, he was enabled to

remove into his new house of logs, 22 feet long and 20 wide, on the 23d of March. In June, a garden and yards for cattle had been prepared, and more than 20 acres were that season planted with corn and potatoes. On the 14th of November, Mr. Kingsbury and his wife left Elliot, to take up their abode permanently at the new station.

But they had much to encourage them, in the friendship of the Choctaws, and their zeal for the education of their children. More pupils were urged upon them than could be received. In March, they were obliged to refuse two, whom their mother had brought 150 miles; and similar applications and refusals were frequent during the year. March 21, the district of the Six Towns, in council, resolved to appropriate their annuity, of \$2,000 annually, to the support of a school and blacksmith's shop in their district, under the direction of the mission, and that the United States agent pay over the sum quarterly; which was the same day communicated to Mr. Kingsbury by Push-ma-ta-ha, the chief of the district, and Major Pitchlynn, the interpreter. On the 2d of June, Puck-sha-nub-be, chief of the district of the Upper Towns, and Mush-oo-la-tub-be, of the Lower Towns, visited Elliot. The next day, Puck-sha-nub-be said he was an old man, but was glad of an opportunity to do some good before his death; and he announced the appropriation of the annuity of his district for the support of the mission. On the 4th, the two chiefs dictated a letter to Dr. Worcester, announcing the appropriation of the whole annuity of the three districts, amounting to \$6,000 a year for 16 years, to the support of the mission. Interested attention was also paid to the preaching of the gospel, through an interpreter. Capt. Folsom said that the leading men of the Choctaws, by their acquaintance with religious people, had discovered that they were friendly to the red people, and wished to do them good; that the good book had taught good white people thus to love all mankind; and that, for this reason, many of the Choctaws wished to know what was in that good book, that produced such effects.

But the immense labors of the preparatory work, necessary to the preservation of life while teaching the natives, occupied nearly all the strength of the company, and left but little ability to give instruction of any kind. In his annual report to the Secretary of War, in December, Mr. Kingsbury states that 60 acres of land had been brought under improvement, a horse-mill, joiner's and blacksmith's shops and 22 other buildings erected, and other means of support, comfort and usefulness collected and created, to the value of more than \$11,000. The number belonging to the school was 80, of whom but six were absent. About 50 acres of corn and potatoes had been cultivated, principally by the labor of the boys.

The mission suffered a great loss on the 19th of September, in the death of Mr. Fisk, who had for some time been ill. Their journal says: "In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent." The Choctaws came around him in his last hours, saying that "the good man is going to die, and we have come to see him." He told them, "Be not discouraged. God had a little work for me to do here, and I have done it, and am going to leave you. He will send other men to teach your children."

CHEROKEES OF THE ARKANSAS. The hardships of the mission to the Cherokees of the Arkansas were not at an end. Being detained by the badness of the traveling, and the defeat, after much hardship, of an attempt to reach their destination, Messrs. Finney and Washburn remained with the Choctaw mission, with their wives and Miss Minerva Washburn, where they rendered important and much needed aid through the winter. May 16,

the brethren left Elliot, and in four days, having slept on the bare ground without shelter two nights, arrived at Walnut Hills. Here they took passage in a steam-boat for the mouth of White river, and thence, by the kindness of Col. Davis, in a keel-boat, to Arkansas Post, where they arrived June 2. A war between the Cherokees and Osages was expected, and Gov. Miller was absent, endeavoring to prevent it. On the 14th he returned, having persuaded the parties to keep the peace till fall. He approved the object of the mission, and promised it his countenance and aid. On the 17th their hired men and horses from Elliot arrived, exhausted by fatigue and want of food. The next day they were joined by their assistant missionaries, Mr. Jacob Hitchcock and Mr. James Orr. Two days after, they set forward on foot. Mr. Finney first, and three of the others after him, were taken with fever and ague, brought on by fatigue and exposure. But their journey must be continued, and on the 12th of July, Mr. Washburn and one of the men arrived at the house of Mrs. Loveley, the widow of the former agent of the U. S. government. Here, in about a week, they were visited by John Jolly, the principal chief of these Cherokees. They told him that they were the missionaries who had been promised, some two years before, to Tollontiskee. The chief received the information with joy. On the 19th of August, a council of the nation was held. The brethren attended, and made known the plan of the proposed mission. The chiefs invited them to remain, and to select such a place as they should prefer for their buildings. A place was chosen, on the west side of the Arkansas Creek, about five miles from the Arkansas river. Having built a log house, 20 feet square, and made some arrangements for the means of subsistence, they set out, October 3, on their return to Elliot. Their sufferings on their return were much the same as on their advance. They arrived at Walnut Hills, December 13. Continuing their journey, on the 18th their progress was arrested by a swollen creek. They had no axe, and no food; and without crossing the creek, none could be obtained within 60 miles. On the 20th, a company of men with pack horses, loaded with corn and meat, arrived, and were detained with them till the 23d. Their wants being thus providentially supplied, and a passage being effected across the creek, in two days more they joined their wives and friends at Elliot; having endured, without shrinking, greater bodily hardships than had yet come upon any missionaries of the Board; hardships which would have cooled the ardor of almost any worldly man, in pursuit of almost any object.

**SANDWICH ISLANDS.** This year, the mission to the Sandwich Islands commenced its operations. This is the most north-eastwardly and one of the largest of those numerous groups of islands, that fill the tropical regions of the Pacific Ocean, from the coast of Asia and New Holland, almost to the western coast of America. They are situated in about 20 degrees north latitude, and 160 west longitude from Greenwich. They are chiefly composed of lava, thrown up from the bottom of the ocean by volcanic fires, bordered with masses of coral, and of crystalized carbonate of lime, which many have mistaken for coral. Their surface is diversified with fertile valleys, rocky and barren hills, frightful chasms, and mountainous peaks, some of which rise 15,000 feet above the level of the ocean. The inhabitants are of the same race as those of New Zealand, the Society Islands, and the other groups generally, that lie east of the 180th degree of longitude from Greenwich. Their form, features, complexion, language, and many of their religious customs, betray their relationship to the Malays of Southern Asia. The absolute despotism of petty chiefs, ferocious wars, human sacrifices, polygamy, licentiousness and infanticide have long been depopulating these islands. The remains of ancient works on many islands

of the Pacific testify the former existence of a population, not highly civilized, indeed, but far more numerous, intelligent, and powerful, than has been there within the period reached by distinct and credible tradition. Since the introduction of new vices by visitors of European descent, the work of destruction has gone on with accelerated rapidity. The inhabitants of the Sandwich Islands were estimated, some fifty or sixty years ago, at 400,000. This was, doubtless, a very great exaggeration, occasioned, in part, by counting over repeatedly, at different points on the coast, the same multitudes, who flocked from place to place to gaze upon the strangers. Still, the population was doubtless much greater than now, when a census, known to be very near the truth, shows but 108,468. The fact is, in every part of the heathen world, heathenism has passed its season of vigor, and is producing the appropriate fruits of its old age. In every country where it prevails, the progress of mind is arrested, and energy of character is destroyed; and in many, its own vices, aided by the vices which it greedily borrows from other lands, are consuming the inhabitants, and leaving the land desolate for want of men to till it.

The inhabitants of the Sandwich Islands have been represented as superior to those of most of the kindred groups. They had received some benefit, as well as injury, from their intercourse with foreigners. Their convenient position procured them many visits from ships engaged in the whaling business, and in trade to China and the north west coast of America. It is asserted that American merchants have resided there ever since 1786, only eight years after their first discovery by Capt. Cook. Tamahamaha, who had gradually reduced all the islands to a consolidated government under himself, and who was supposed to be the king when the missionaries sailed, was a man of uncommon capacity, and knew how to avail himself of all these advantages. He built forts, and mounted guns upon them. He had soldiers armed with muskets, and drilled after the fashion of Europe. He created a navy. The keel of his first ship, as it was called, was laid for him by Capt. Vancouver, in 1792; and, before his death, their number is said to have been increased to more than twenty, some of which were copper-bottomed. He encouraged the mechanic arts, and grew rich by commerce.

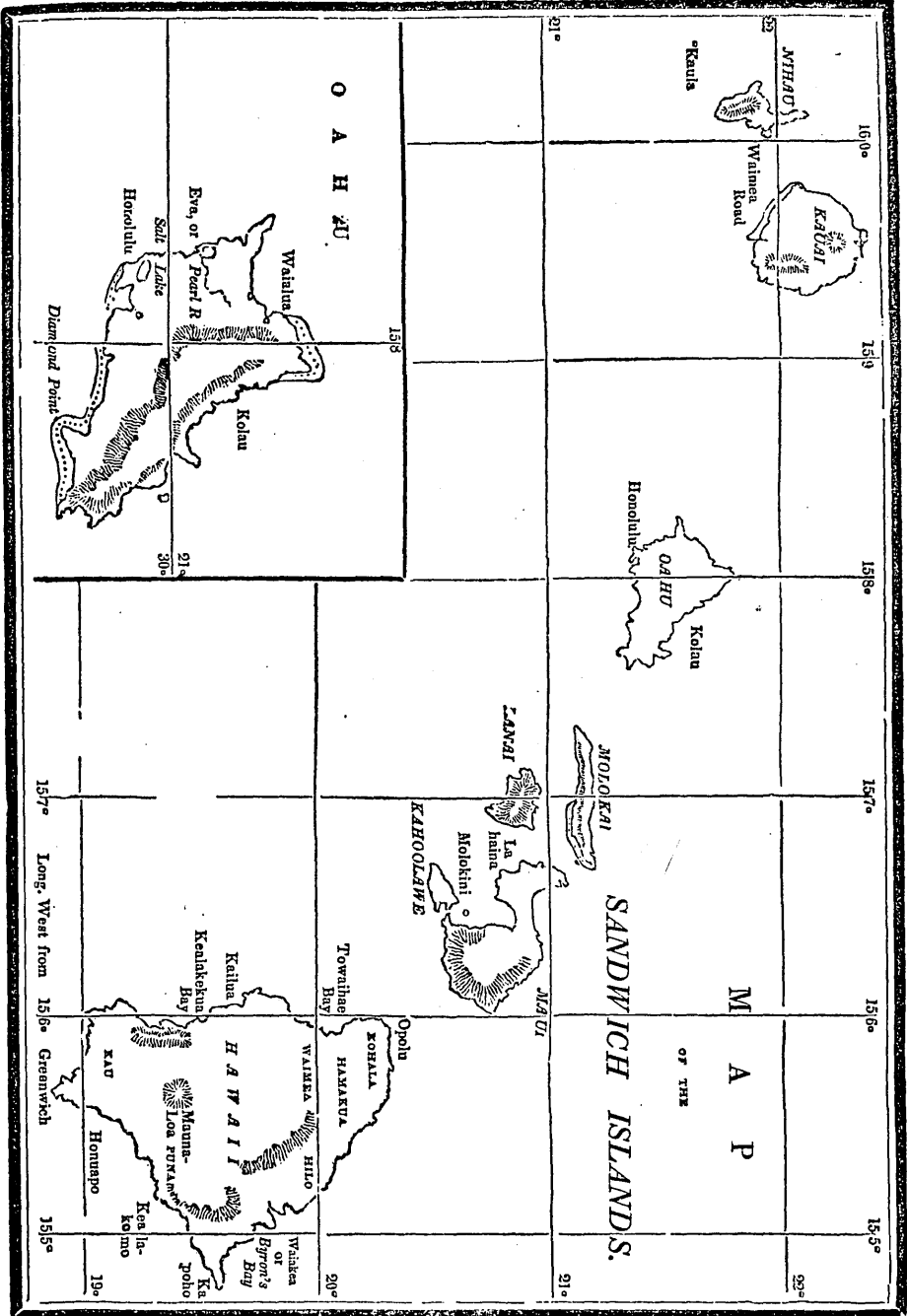
Under his reign, several of the chiefs grew intelligent, learned to converse intelligibly in the English language, and assumed the dress and many of the habits of civilized life. But the people were the slaves of the chiefs, and both chiefs and people the slaves of the king. Whatever fruits of labor or of skill, or other possession, a superior chose to take, the inferior must give up without a murmur. Whatever task the superior imposed, the inferior must perform. The priests must be fed, honored and obeyed, lest the offender should be designated as the next victim to be sacrificed to their shapeless gods. All trembled with superstitious fear, lest their enemies should secretly pray them to death, or employ others more skilful to do it. Even Tamahamaha himself was afraid to let the priests get possession of his spit-box, lest they should injure him by their enchantments. Rumors of better things had sometimes reached them. Vancouver had told them that teachers would come to instruct them, to whom they must listen. Foreign residents and visitors told them something of the better condition of other countries, and of the folly of worshipping senseless blocks. But the reign of idolatry remained unbroken.

An influence from another source was more effectual. The missionaries of the London Missionary Society, after many years of apparently fruitless labor, and frequent hazard of their lives in the Society Islands, had seen the whole system of idolatry give way before the gospel. The converted na-



tives themselves became devoted missionaries, and the gospel spread from one island and from one group to another, with a rapidity unexampled since the days of the apostles. It must not be supposed that all these converts were spiritually regenerated. They had been held under the dominion of their old idolatry by terror. They were now told that their idols could neither help or injure them. The native Christians, especially, openly defied the heathen gods. They subjected the idols to various indignities; sawed them in pieces and burned them before the eyes of their worshippers, and, to the astonishment and conviction of the heathen, remained uninjured. They told their half convinced countrymen, that it was better for all to live and interchange kind offices, than for some to offer others in sacrifice to blocks of wood; better for parents to rear and love their children, than to kill them; better to worship Jehovah, obey his laws, and acquire the arts and comforts of civilization, than to continue slaves to their old superstition. When once delivered from the fear of their gods, they could not but see the truth of these instructions. They resolved to receive Christianity, and thanked Jehovah for sending his servants to teach them this better way. Many, who thus received Christianity in the gross, would fail to carry out its strict moral requirements in the various relations and transactions of life, and would apostatize; but many who thus trustingly received it, would prove in time to be truly enlightened and converted; the general habits of society would be changed; and the people would have passed the line which divides pagan barbarism from Christian civilization. Such had been the effect, and the fame of it had reached the Sandwich Islands. Seamen, who visited both regions, told of the change that had taken place at the south; how the idols had been destroyed, the oppressive tabus disregarded, and the new doctrine received; and how the former wretchedness had disappeared, and a happier state commenced. In the summer of 1818, one of the London missionaries wrote from Tahiti, that the American brig *Clarion* was about to take home several natives of the Sandwich Islands, who had been learning the word of God: and, doubtless, there were other instances of the kind. Thus, gradually, and in various ways, the idea was introduced among the more intelligent, of a beneficial change, connected with the rejection of idolatry, and the adoption of a new religion. To this impression, the knowledge that Obookiah, Tamorec, and others, were acquiring a Christian education in America, intending to return as teachers to their countrymen, must have contributed not a little. While at Cornwall, Tamorec, though not considered truly pious, had written a very excellent letter to his father, in which he exposed the folly of idolatry, and urged the excellence of the Christian religion. But nothing could be done; for Tamamahaha was king and high priest, and all the observances of idolatry were rigidly enforced.

Tamahamaha died, aged about 70, May 8, 1819. On his death-bed, he requested an American, present, to tell him plainly about the religion of the Bible, and the Christian's God; "but," said the young native, who gave the account, with tender interest, "he no say any thing about it;" and this wonderful man died without the knowledge he desired. His son, Riho Riho, succeeded him, both as king and as high priest. The American missionaries, it will be recollected, sailed from Boston on the 23d of October. Early in November, the young king, having consulted with some of the chiefs and priests, resolved to strike a decisive blow. For men to eat with women was one of the many acts that were *tabu*, that is, prohibited by their religion on pain of death. On a day selected for that purpose, while the women of the royal household were dining, he went in boldly and took his seat among them. Some one, who observed it, exclaimed that the *tabu*



160°

159°

158°

157°

156°

155°

MATHAU

KAUAI

Waiimea Road

Kaula

OAHU  
Honolulu

KOLAU

MOLOKAI

SANDWICH ISLANDS.

M A P  
OF THE

MAUI

La haina  
Molokini

KAHOOLAWE

Township Bay

Opolu

KOHALA  
HAKAUA

WAIIEA  
HILO

HAWAII

Mauna-Loa FOUNTAIN

Honuapo

Kea la-Ko mo

Waiaka or Byron's Bay

Kaipo

O A H U

Waiimea  
KOLAU

Ewa, or Pearl R.

SALT LAKE

HOROALU

Diamond Point

21°

21°

156°

21°  
30°

20°

157° Long. West from 156° Greenwich

155°

19°

was broken. He rose and declared the system abolished. Forthwith, by his orders, the maraes, or sacred enclosures, were set on fire, and while they were burning, the idols were thrown down, stripped of the cloth that hung over them, and cast into the flames. The work went on rapidly throughout the islands. Only one petty chief resisted. After a short contest, and the loss of 40 or 50 men, he was subdued, and the idolatry which had crushed this people for unnumbered ages was at an end. In conversation with the commanders of American vessels, the chiefs and people of all the islands, and especially Tamoree, the father of George, expressed their earnest desire for the arrival of missionaries.

The missionaries were already on their way. On the 30th of March, they first saw the cloud-capt mountains of Hawaii. As they coasted along its northern shores, Thomas Hopu pointed out the little valley where he was born. As they passed round the northern extremity of the island towards the west, the bold and lofty heights of Maui appeared on their right. As no canoes approached them, they supposed it to be a season of special tabu, and that all the people were employed in observing its horrid and degrading rites. Mr. Hunnewell, one of the mates, with Hopu, Honoree, and others, were sent on shore in a boat, to make inquiries concerning the king and the state of the islands. In a few hours they returned with the astounding intelligence, that Tamamahama was dead, that Riho Riho had succeeded him, that the gods had been burned, and the whole system of idolatry destroyed. The work, which was expected to consume years of severe and dangerous missionary labor, was done. These isles were literally waiting for Jehovah's law. The missionaries would have to contend only with the native depravity of the human heart, and inveterate habits of ignorance, indolence and vice, among a people who were looking for them as teachers of better things.

The next day, Mr. Ruggles, Hopu, and George Tamoree, visited Kalaimoku, who had been regarded by foreign visitors as prime minister of Tamamahama, and called Billy Pitt, and who still retained much of his former influence. They were gladly and hospitably received; and by them the widows of the late king sent presents of fish and other provisions on board the ship. On the 4th of April, accompanied by the prime minister, they entered the harbor of Kailua, and were introduced to the king, to whom they read the letters and gave the presents from the Board, designed for his predecessor. The question whether they should be received and permitted to remain as teachers, was deferred, to wait for the arrival of several chiefs, and especially of Kaahumanu, the favorite wife of Tamamahama, and the most influential woman on the islands. On the 8th, it was decided that the whole company might land and reside at Kailua, where the king was disposed to keep them near his own person, and a house belonging to the former king was assigned for their temporary residence. It was thought more expedient that a part of the mission should settle at Oahu; and, on the 11th, the king gave his consent. He wished, however, that Dr. Holman, Tennooe, and Hopu, should remain at Kailua; and, as the presence of an ordained missionary was desirable, Mr. Thurston was designated by lot. The next day, the baggage of this party was landed, and late in the evening the king was found busy at his book, having been engaged for two or three days in learning to read. The same evening, the Thaddeus sailed with the rest of the company for Honolulu, in Oahu, the principal port in the islands, where they arrived on the second day. Capt. Winship, at Boston, had given them an order to his agent, to put them in possession of his house at Honolulu, and on the 19th they took up their abode in it. Early in May, the Thaddeus sailed for Kauai, to carry George to his father;

and, at his request, Messrs. Whitney and Ruggles accompanied him. The old chief received his son with excessive joy; and though, as he said, he was so glad that he could not talk much that day, he loaded with thanks the good people who had been his friends, and the captain who had brought him home. He was delighted with the acquisitions his son had made. The next day, he gave him two chests of clothing; the next, a fort; the next, a large and fertile valley; and in a few days committed to him, as second in command, the principal concerns of the island. Tamoree offered to furnish houses and land for the whole mission, if they would settle in Kauai; and to build houses for schools and for worship at his own expense, and to have his people keep the Sabbath, and sing, and pray to the God of America. Understanding, one day, that they were about to return to Oahu, he and his wife spent the night in sleepless anxiety, and earnestly expostulated with them in the morning. They regained their cheerfulness, only on being assured that teachers were to be furnished for them as soon as practicable. This promise was soon fulfilled. After returning and consulting with the brethren, Messrs. Whitney and Ruggles were stationed at Kauai in July. Tamoree proved himself a firm and efficient friend.

At Honolulu, the governor, Boki, appeared dilatory about erecting the expected houses to accommodate the mission. At the suggestion of some friendly captains of vessels then in port, a public meeting was called on the 10th of May, of natives and foreign residents and visitors, to devise measures in aid of the mission. When the erection of houses was mentioned, Boki said that he had orders from the king to build them free of expense, and he declined receiving any assistance in doing it. A committee was appointed to consult respecting the place, form and manner of building. The raising of a "school fund for orphan children" was suggested, approved, and a committee appointed; and then this first meeting of the kind ever held on the islands, adjourned. By the close of the year, this fund amounted to more than \$600, and nearly all the foreign residents were subscribers. In June, the building of a house was commenced. The timber was brought 15 or 20 miles, on the shoulders of the natives, while the untrained horses and oxen looked on at their ease.

Two painful occurrences marred the happiness of the year. William Tennooce rapidly fell into the immoral practices of his countrymen, and, on the 23d of July, was publicly excommunicated from the church. Dr. Holman, contrary to the unanimous advice and request of the brethren, left them, and went to reside on the island of Maui, more than 80 miles from any of them. This they considered an abandonment of the mission. He wrote to the Corresponding Secretary, assigning reasons for his removal, which were not deemed satisfactory. A letter from Mr. Bingham, of the 31st of January, 1821, mentions his excommunication, for "walking disorderly, slander and railing, and covetousness."

George Tamoree appears to have been made somewhat giddy by his sudden elevation, and to have lost something in steadiness of character; but he continued friendly to the mission. Honoree was laborious and useful; and Hopu acquired the epithet of "the faithful." He became a favorite and habitual attendant on the king. He found his father alive, and desirous of instruction; and soon removed him and his family to a house near the royal residence, where he assiduously sought their good.

The king was unwilling that the common people should be taught to read till he had learned; but was willing that the chiefs should be taught immediately. The zeal of many of them was remarkable, and their progress rapid. In July, the king could read the New Testament intelligibly. In November, the mission had four schools; one of 8, one of 14, one of 30,

and one of 40 pupils. Sustained by the king and chiefs, they enjoyed favor with all the people. Foreign residents, and commanders of vessels in port, were friendly and obliging; and many of them were usually present at public worship on the Sabbath. The mission excited general interest, wherever the report of it was heard.

**PALESTINE.** Of the mission to Palestine, this year affords but little to record. After remaining a few days in the harbor without landing, on account of the quarantine regulations, and being furnished with valuable letters of introduction, Messrs. Fisk and Parsons left Malta, and arrived at Smyrna on the 14th of January. They were courteously received by Mr. Lee, Rev. Mr. Williamson the British chaplain, Messrs. Perkins, Van Lennep, and others. On the 7th of February, with Mr. Williamson, who called upon them for that purpose, they attended the first Monthly Concert for Prayer, as they supposed, ever held in the Turkish dominions. On the 1st of May, they left Smyrna for Scio, for the purpose of studying modern Greek at its flourishing college. On their arrival, Prof. Bambas gladly offered them his services as their teacher, and during their residence on the island, he entered into their plans with a degree of intelligence and zeal, that greatly endeared him to the friends of learning and piety in this country. In June, they engaged the printing of a Greek tract, made up of evangelical passages from the writings of Chrysostom. Prof. Bambas accompanied them, when they went to distribute these tracts in schools and at the college, bearing testimony to their excellence, and urging a serious perusal of them. The tracts were widely disseminated. A teacher from Crete requested and received a quantity for his school. A member of the college received 100, which he promised to distribute at Thessalonica, where he belonged. The "Dairyman's Daughter" was also translated into Modern Greek, under the inspection of Prof. Bambas. He was much affected by the narrative, and, while examining the translation, was frequently obliged to stop and give way to tears. The Modern Greek New Testament was also distributed, both gratuitously and by sale, especially among the ecclesiastics. During the latter part of their residence here, a number of children and youth practised calling upon them on the Sabbath, to read the Scriptures, and receive instruction in divine truth. In October, they returned to Smyrna.

The greater part of November was consumed in making a tour of Asia Minor, during which they visited sites of the Seven Churches addressed in the Apocalypse; acquiring and imparting information, and distributing Testaments and Tracts.

On their return to Smyrna, the British Chaplaincy was temporarily vacant. The use of the chapel and the chaplain's rooms was offered them, and the Messrs. Van Lennep offered one of them board gratuitously. It was determined that Mr. Fisk should remain, and Mr. Parsons proceed alone to Jerusalem. Accordingly, he embarked on board a Greek vessel, on the 6th of December, and, being delayed by contrary winds, was still on his way at the end of the year.

## CHAPTER XIII.

1821. Meeting at Springfield. Death of Dr. Worcester. Deficiency of Funds.—Bombay. Mr. Bardwell's return. Death of Mr. Newell. Arrival of Mr. Garrett.—Ceylon. Death of Mrs. Poor. Revival. Native Preachers licensed.—Mr. Parsons visits Palestine. Mission to Armenia suggested. Greek revolution.—Conversions among the Cherokees.—An Ark on the Mississippi. Conversions among the Choctaws.—Mission family arrives at Dwight.—Sandwich Islands. Opposition of foreign residents. First Chapel built.

The Annual Meeting was held at Springfield, September 19 and 20. The Report, written by the Treasurer, commenced with an appropriate tribute to the memory of Dr. Worcester. On the second day of the meeting, the Board adopted the following resolutions:—

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

“*Resolved*, That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard, which the members of the Board entertain for his excellent character, and invaluable services.”

The interests of the Board had for some time demanded a visit of one of its principal officers to the southern missions; and as, in his own opinion and that of his physicians, Dr. Worcester could not survive the winter at the north, it was decided that he should attempt that visit. He accordingly embarked on the 5th of January for New Orleans, where he arrived, much reduced in strength by a tempestuous passage, early in February. Here he was met by Dr. Pride, who had come from Elliot for that purpose. He arrived at Mayhew, by way of Natchez, April 23. He remained here about two weeks, rendering, by his advice and encouragement, important services to the mission. On the second Sabbath of his visit, he took part in the organization of the mission Church. This was the last of his public services. The journal of the mission remarks:—“His exercises on this occasion, were peculiarly appropriate, solemn and impressive. His holy animation, his pure and elevated devotion, can never be forgotten by those who witnessed them. He seemed to be at the threshold of heaven's gate, and to be warmed and animated by the holy fervor of the celestial hosts.” The next morning, May 7, he set forward, accompanied by Dr. Pride, for the Cherokee nation,—health not permitting him to visit Elliot, as he ardently desired. After proceeding about 120 miles, Dr. Pride's health failed, and he was obliged to return. A stranger was hired, with whose assistance he arrived at Brainerd on the 25th of May, so weak that he was carried in the arms of the missionaries from his carriage to the house. Here he rapidly declined, till the 7th of June, when, about 7 o'clock

in the morning, he cast his eyes towards heaven, and, smiling, resigned his spirit to God. On the 9th, his funeral was attended by the members of the mission, and by many Cherokees, who came from considerable distances to perform this last act of kindness to their friend and benefactor. On his arrival at Brainerd he had said, "I had rather leave my poor remains here, than at any other place."

As a temporary arrangement to supply the place of Dr. Worcester, Mr. Evarts was chosen Corresponding Secretary, as well as Treasurer, for this year, and authorized to employ such assistants as the amount of labor should require. Samuel Hubbard, Esq. of Boston and Rev. Warren Fay of Charlestown were added to the Prudential Committee. Dr. Morse, having removed to New Haven, declined re-election. It was also

*Resolved*, That any clergyman, on paying fifty dollars, and any layman, on paying one hundred dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting, this latter privilege being restricted by the Act of Incorporation to members elected by ballot."

The reports from the Foreign Mission School continued to be satisfactory. The number of pupils was 34, of whom 29 were from heathen nations, 19 were professors of religion, and five more were thought to have become religious during a time of uncommon seriousness in the seminary.

The receipts into the Treasury for the year ending August 31 were about \$48,000, nearly all of which was from donations; payments, about \$47,000, or \$10,000 less than the estimate of necessary payments made the previous year. From this necessary reduction of expenditures, the missions generally suffered; more especially, those among the Indians. During the latter part of the year, in answer to moving appeals from the Committee, more liberal contributions were received, and the deficiencies of former months in some measure supplied.—The value of donations in clothing, furniture, &c. received for the various missions, was estimated at \$16,000.

The business of the Board had so increased, that the small room in the basement of the Treasurer's house in Pinckney street was no longer sufficient for its convenient transaction. A suite of Rooms was therefore taken at No. 69, Market Street, now Cornhill. The first meeting was held in this place, and the Rooms consecrated by prayer, on the 7th of October. On the 4th of November, the Committee resolved to commence the collection of a Missionary Library, to be composed of works appropriate to its design and name. A notice in the Herald for December invited donations of books.

**BOMBAY.** The mission at Bombay suffered heavy losses. According to advice mentioned in the history of the last year, Mr. Bardwell embarked on the 22d of January for Calcutta, and after various detentions, arrived at Boston, with health much improved, on the 24th of November. Since his return, he has been engaged in important labors, and for the greater part of the time, in connexion with the Board. At one time his return to India was seriously contemplated by himself and others; but the decided advice of the most able physicians forbade.

In April, the cholera, which, for about four years, had ravaged various parts of India, invaded Bombay. It was most fatal to the native population, from 60 to 100 of whom it swept off daily. In the latter part of May, Mr. Newell spent some days at Tannah, and with Mr. Nichols, visited many of the sick and dying. On the 28th, he found himself slightly indisposed. The next morning he was worse; and about 9 or 10 o'clock, apprehensions were excited that he had the cholera. A physician and other friends were called in; but no efforts could arrest the progress of disease. His bodily

and mental powers sunk so rapidly, that conversation, after the danger had become apparent, was almost wholly impossible. At a quarter past one, the next morning, he ceased to breathe. He was one of the four, whose request to be sent to the heathen first called the Board into existence. His early connexion with the cause of foreign missions, his pure and constant devotedness to it amid labors and sufferings, and his peculiarly amiable character, had endeared him to the friends of missions generally, and his death was extensively felt, not only as a public loss, but as an individual calamity.

This mission had other afflictions. The deficiency of the treasury at home curtailed its means of usefulness. Their joint letter, dated July 1, states that, of the 25 schools under their care, the want of funds had compelled them to discontinue ten; thus abandoning 500 children, at least for the present, to the uncounteracted influences of heathenism. There were, however, some encouraging circumstances. Mr. Hall had in his family, ten or twelve native children, as boarding scholars, supported by their parents. There were four in the family of Mr. Nichols, and four with Mr. Graves. Thus there was some reason to hope that the plan which this mission first proposed, would at length be carried into operation.

Mr. Garrett, of whose exclusion from Ceylon last year the brethren had been informed, was invited to Bombay, to supply the place of Mr. Bardwell in the printing department. He was more needed here than in Ceylon; so that his transfer proved no injury to the general cause. He arrived on the 9th of May, and under his superintendence, the press resumed its usefulness.

CEYLON. The Ceylon Mission also was deprived of a valued member by death. Mrs. Susan Poor, after an illness of about two weeks, was released from her earthly labors on the 7th of May. Her death was full of peace and joy, and was evidently a means of religious awakening and revival to many who knew her.

On the 15th of May, Dr. Scudder was ordained to the gospel ministry, by the brethren of the mission; Messrs. Chater and Roberts, Baptist and Wesleyan missionaries, taking part in the exercises.

During this year, the mission received visits, donations, and other kind and encouraging attentions, from Sir Richard Otley, Puisne Justice of the Island, Mr. Hooper, Collector of the district, and others high in office and influence. In the summer, official notice was received that the British Government had sanctioned the existence of the mission.

Here, too, the want of funds was severely felt; and several of the free schools were discontinued for a time. Still, about the end of the year, there were boarding schools at four stations, containing in all 72 boys and 15 girls, and attached to the five stations, 24 free schools, containing 1117 boys and 36 girls; in all, 1189 boys and 51 girls. In August, one of the schools for girls was discontinued, neither the teacher nor pupils being able to bear the ridicule to which they were continually subject; so strong and general was the prejudice of the heathen against female education. It was doing much, therefore, to have 51 girls in school.

This year, this mission was favored with its second revival. On the 22d of April, two boys from the boarding school at Tillipally were received as members of the church. Of three other candidates, one was deferred, for some impropriety of conduct, and the others were induced to delay by the opposition of their relatives. On the last evening in June, four girls came to Mr. Poor, in distress on account of their sinfulness, and anxious to know what they must do to be saved. They had just received the needed advice and departed, when Nicholas came in, to ask how he must converse with



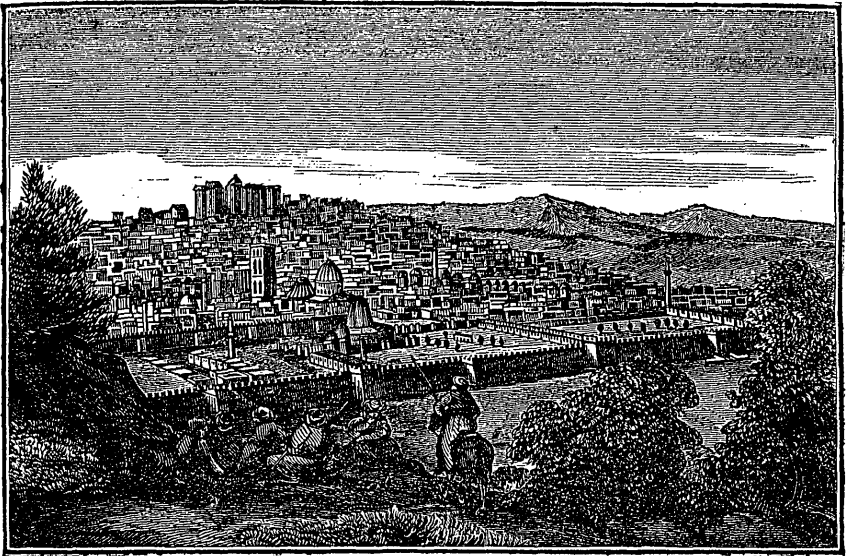
those who were anxious concerning their salvation. There had been an unusual seriousness among the boys for several days. On the evening of July 20, at a family meeting for religious inquiry, 20 or 30 were present. They seemed unusually serious and attentive, and several of them expressed hopes that they were serving Christ. On the evening of the 23d, seven girls came, with earnest inquiries after the way of salvation. Early in August, four were added to the church. One of them was George Kock, medical assistant, of Dutch descent. The others were of the Tamul people. The church now consisted of 24 members, half of whom were natives of the Island, and three were studying for the ministry. The native members generally were active, laborious and useful in promoting the knowledge of the gospel and urging its reception. About the close of December, a man in the service of Mr. Richards and two girls from the boarding school were added to the church, and there were others, who exhibited evidence of piety in various degrees. During this revival, several old men and others in the neighborhood were deeply interested, and there is reason to hope that some of them received saving benefits.

On the 6th of November, at Oodooville, Francis Malleappa, Gabriel Tissera and Nicholas Permander, native converts, who had been pursuing a course of study preparatory to the ministry, having sustained thorough examinations in respect to their knowledge and piety, were regularly licensed to preach the gospel to their countrymen. In this capacity, they continued to labor in the service of the Board.

**PALESTINE.** The mission to Palestine found its labors considerably interrupted by the war of the Greek revolution. Except some short excursions to neighboring places, Mr. Fisk spent the whole year at Smyrna, pursuing his studies, distributing Bibles, Testaments and Tracts, and much of the time supplying the place of a British chaplain; for which, the next year, the Levant Company made a liberal compensation. For a great part of the year, prudence required him to live in retirement. His unpublished journal mentions almost daily atrocities committed by the Turks upon Greeks, and by men of different tribes and nations upon each other, almost in his immediate presence.

Mr. Parsons arrived at Jaffa, the ancient Joppa, February 10. Having enjoyed the hospitality and kind attentions of the English and Russian Consuls, he left on the 16th, and the next day entered Jerusalem; being the first Protestant missionary who ever entered that city, with the intention of making it the permanent field of his labors. He immediately called on Procopius, Assistant of the Greek Patriarch of Jerusalem, and Procurator General of the Greek Convent, who had been for some time an agent for the British and Foreign Bible Society, and to whom he had letters of introduction. Procopius received him with kindness, and rendered him important aid. While here, Mr. Parsons visited the principal places of historical interest in the city and its vicinity, distributed Bibles, Testaments, and Tracts, and conversed with men of many nations and from distant regions, and was allowed to hope that his labors were not wholly fruitless. He had interesting conversation with several Armenians, to whom he at length suggested the thought of a mission to Armenia. "We shall rejoice," they said, "and all will rejoice, when they arrive." Mr. Fisk, writing afterwards from Smyrna, recommended a mission to Armenia; and before these communications were received, the same enterprise had been urged by intelligent friends of missions in Boston.

The intention of spending the summer on Mount Lebanon was abandoned, as too hazardous an exposure of life during the present unsettled state of the country; and on the 8th of May, Mr. Parsons left Jerusalem



View of the city of Jerusalem.

for Smyrna. May 20, at sea, he first saw the new Greek flag, black, with a white cross, the emblem of Christianity, above the Turkish crescent. On the 1st of June, the Captain of a Greek ship of war informed him that Scio could not be visited, that its college was closed, and that Professor Bambas had with difficulty saved his life by flight. He stopped at Syra, where he spent some time under the protection of the British Consul. Here he was visited with dangerous sickness, and from September 5 to October 1 was delirious. November 21, he had so far recovered as to sail for Smyrna, where he arrived on the 3d of December. On the 13th of that month, the joint letter of himself and his colleague says, "Every thing indicates a speedy restoration to perfect health."

The communications of Messrs. Fisk and Parsons, and those of the Rev. Mr. Williamson and others, which they transmitted, excited a lively interest at home. In the very beginning of the year, January 18, at a meeting held in Boston to consider the subject, a subscription was commenced for the support of a printing establishment in Smyrna, or at such other place in that region as should be found most advisable. It was proposed to raise, by the 4th of July, \$3,000 a year for five years; which was accomplished by the time appointed.

**CHEROKEES.** At Brainerd, the principal station among the Cherokees, the most deeply interesting event was the visit and death of Dr. Worcester, of which an account has already been given.

The mission suffered much from the sickness of its members, arising, in a great measure, from excessive but unavoidable cares and labors. Few, feeble and worn down as they were, they could neither adequately meet the calls upon them for instruction, nor superintend efficiently the labor of the boys, so that the farm was not a source of profit. This was not, however, the fault of the farm, which was good, or of the boys, who were obedient and industrious. Manual labor seminaries have universally been expensive, except in a few cases where, for short periods of time, uncommonly judi-

cious and energetic superintendence has been aided by uncommon facilities for procuring profitable labor and disposing of its products. They were necessary among the Indians, because the pupils must be instructed in agriculture and the mechanic arts.

The Rev. William Potter and Dr. Elizur Butler joined the mission in January. Mr. Potter took charge of the station at Creek Path, and Dr. Butler remained at Brainerd. Mr. Ellsworth, with his wife and sister, arrived in November, and Mr. Parker in December.

Each of the three stations was enabled to rejoice in the presence of the sanctifying Spirit. The most interesting cases are connected with the station at Brainerd. Mr. Butrick frequently made excursions for preaching, with Mr. Reece or John Arch for an interpreter, and with good results. Early in August, the journal of the mission records an uncommon degree of seriousness among the older boys in the school. They soon commenced the practice of holding religious conferences and prayer meetings by themselves; and some of them said, it appeared as if they were coming out of a dark dungeon into the light of day. Instances of serious inquiry among adults, also, clearly showed that the truth was silently at work, even in distant parts of the nation. On the 4th of August, a man came to spend several days at Brainerd, to obtain religious instruction. He said that what he had heard there some time before, (supposed to be about 18 months) sunk down into his heart; that he carried it always with him, and it had been growing ever since; that he had found himself to be a great sinner; that he could do nothing to make himself any better, but Jesus could take away his sins and give him a right heart. On the 14th of October, he and Mrs. McPherson, the mother of Mr. Reece, were received as members of the church. At his baptism, he received the name of Samuel J. Mills.—On the 14th of August, this man's grey-headed uncle came to Brainerd, with his wife. Some of their relatives, they said, had become pious, and were always talking to them about these things. They believed them to be good things, and wished to know more about them. For that purpose, they had travelled 60 miles to Brainerd, where they had never been before. They did not think themselves so great sinners as some others; but from the great change which they saw in their pious relatives, they were convinced that they themselves needed a change beyond their own power to effect. After a visit of five days, they departed for their home, rejoicing in the light they had received, and declaring their determination to walk in it, and to seek for its increase.—The church at Creek Path received several accessions during the year, and the lives of its members afforded gratifying evidence of their piety.

**CHOCTAWS.** The Choctaw mission suffered severely for want of funds. Major Pitchlynn, on learning the state of the treasury, said, "The work must not stop;" and advanced \$1200 to carry it on. This he afterwards made a donation to the Board, saying that he had as much left as he should ever need. The people at French Camps, learning that the Board was unable then to meet the expense, built, almost wholly at their own cost, a school-house and a dwelling-house for Mr. L. S. Williams. The farm at Elliot produced 1200 bushels of Indian corn and 750 of potatoes, besides other means of subsistence. By these means, the mission was enabled to continue its operations till the Board was more liberally supplied with funds.

A reinforcement, consisting of Messrs. Smith, Cushman and Bardwell with their families, Messrs. Byington and Hooper, Miss Frisselle and Miss Thatcher, had been directed in 1820, to meet at Pittsburgh, and proceed to Elliot by land; but, trusting to advice which appeared entirely worthy of

their confidence, they concluded to go by water,—by the Ohio, Mississippi and Yazoo. They embarked in a craft then in common use in descending those western waters, called an ark. It was 56 feet long, 14 wide, and 6 high. The bottom was perfectly flat, the roof convex, and the walls at the sides and ends straight and perpendicular. It had two long oars at the sides to row with, and one at the stern to serve as a rudder. The inside was divided into three apartments. In one was a cow; one was a kitchen and sitting-room; and in the other, during the three months of their descent, a school of ten children was taught. Such arks cost about \$100; and being unmanageable against the stream, were sold for a trifle at New Orleans. In floating down the Mississippi, the missionary company had many interesting seasons. Some copies of the "Swearer's Prayer," which they sent on board another ark, induced its crew to quit profane swearing by agreement, and procured an opportunity for Mr. Byington to preach to the crews of seven or eight arks on two successive evenings. A man at a village on the west bank of the river, hearing of these meetings, hastened to their ark, and with tears besought them to land and have a meeting at his house; saying that some of his neighbors had never heard a sermon. They landed, dispersed themselves among the people, and conversed on religion till evening, when Mr. Byington preached. The people appeared solemn and interested, and promised that thenceforth they would meet together every Sabbath and read the Scriptures. On the 27th of January, they arrived at the mouth of the Yazoo, where they must leave their ark. Mr. Cushman and his family, with Mr. Hooper, passed through the wilderness in a wagon, and arrived at Mayhew early in March. Mr. Bardwell, with his family and Miss Frisselle, arrived at Elliot by land in May. Mr. Smith, with his family, and Miss Thatcher, ascended the Yazoo in a batteau, accompanied by Mr. Dyer, sent from Elliot to their aid. After toiling three weeks at the oar, Mr. Smith's eldest son, a youth of fifteen, was taken sick. Here, more than 100 miles by water from any human habitation, he languished a week, and then expired. Mr. Smith assisted in digging a grave and interring the remains of his son; and then, having peeled the bark from a large tree to mark the place, they resumed their toilsome ascent. After struggling about three weeks longer against the current, sometimes not without danger to their lives, the females taking their turn at the helm, they reached Elliot on the 20th of March.

The schools prospered, as far as the straitened circumstances of the mission permitted. At Elliot, there were 80 pupils or more. The people, and especially the chiefs, were urgent for their multiplication and enlargement. The preparation of a school book in their language, by Mr. Williams, was an important addition to their means of education.

In spiritual things, the year was not without fruits. As early as March, a general seriousness was observable among the pupils at Elliot. It continued to increase; and in a few weeks, several were anxiously inquiring what they must do to be saved. Mr. Williams wrote, June 27, that hopes were entertained of the conversion of two of the boys, and that others were still serious. September 2, the church met for conversation with three candidates for admission. Two of them were slaves, and the other the wife of a chief. On the 30th, one of them was admitted, but the others were providentially prevented. During the month of December, religious meetings were more than usually solemn; the hired laborers generally were serious, and the spirit of inquiry was spreading and deepening in the school. The journal of the mission closes with thanksgiving to God, for the hopes of good with which he was encouraging the hearts of his servants.

These joys were mingled with grief. Mrs. Judith C. Williams, who had

long been suffering under a fever brought on by excessive labor, died unexpectedly on the 13th of October; and on the 22d John Long, a member of the school, in his 14th year, was called to leave the world. He was a boy of uncommon promise; one of the best scholars in the school, and one of the first and most anxious inquirers after the way of life. From his first awakening, his interest had never declined. He was conscientious in the performance of duty, and it was hoped, prepared for heaven.

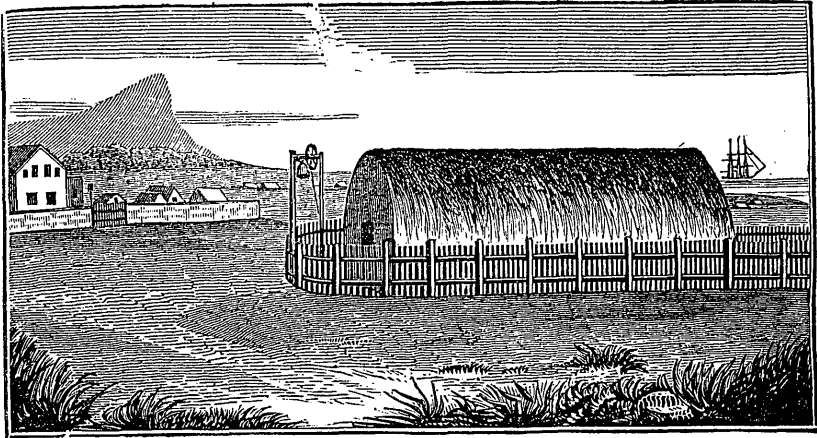
The church at Mayhew, the second within the limits of the Choctaw nation, was organized on the 6th of May. Dr. Worcester was present. After the adoption of the articles of faith and covenant, he made some appropriate remarks on the solemn transactions of the day, the privileges and obligations of the children of God, the crown of glory that is laid up in heaven for the faithful, and the dreadful end of the unfaithful. He then, in strains of elevated devotion, offered up the consecrating prayer, and administered the bread to the communicants. This was the last time that he assisted in public worship on earth.

**CHEROKEES ON THE ARKANSAS.** The missionaries to the Cherokees on the Arkansas spent the year in preparation for future labors. Messrs. Hitchcock and Orr, with the hired men, spent the winter at Dwight, as the station was named, after consultation with Dr. Worcester. Mr. Finney, with his wife, Mrs. Washburn and Miss Minerva Washburn, left Elliot on the 22d of March. At Walnut Hills, they were joined by Mr. Washburn, who had been to Natchez, to have an interview with Dr. Worcester. The company arrived at Dwight on the 10th of May. They found there two log houses, with stone chimneys, nearly completed; three acres of land planted, 12 ready for the plough, and six more on which the forest trees had been felled. At the end of June, 22 acres had been planted, and the whole was well fenced in due season. In July, Mr. Finney was seized with the fever and ague, and the whole family, even the little children, were soon after attacked. Yet they continued their labors. The building of the school house was completed before the 1st of November. The impatience of the chiefs and warriors forbade a much longer delay in opening the school.

Messrs. Asa and Daniel Hitchcock, Miss Ellen Stetson and Miss Nancy Brown left Brimfield, Mass. about the 1st of September, to join this mission. On the 22d of that month, Mr. Daniel Hitchcock was taken sick near Hagarstown, Pa., where he died, after an illness of nine days. The others arrived at Dwight on the 22d of December; and on the 25th, Mr. Jacob Hitchcock and Miss Brown, according to previous agreement, were united in marriage.

**SANDWICH ISLANDS.** At the Sandwich Islands, but little except preparatory work could be done. The missionaries were diligent and successful in the study of the language, and of the native character. The public worship of God was regularly maintained, and attended by the members of the mission families, and by many of the foreign residents and officers and seamen of ships in port, and by natives, some of whom could understand a little English. Some seamen and foreign residents complained that the preaching was too severe against sin and sinners, but others approved the preaching and sustained the preachers. Chiefly by their efforts and at their expense, a house of worship was erected at Honolulu, 54 feet long and 22 feet wide, calculated to hold 200 hearers. It was dedicated on the 15th of September.

On the first arrival of the mission, masters and crews of vessels and foreign residents all appeared friendly. It has since been ascertained that some of them were hostile even then, and that their intrigues caused the delay of the king in granting the mission leave to reside on the Islands. But



Mission House and Chapel at Honolulu, (1822.)

in respect to the greater part of them, there is no reason to suppose that their friendship was feigned. Some of them were men of good character—friends on Christian principle, or at least, humane friends of civilization and good morals; as their subsequent conduct has proved. Others were pleased with an addition to the civilized and educated society of the Islands; and the most abandoned might be pleased to have religion brought within a convenient distance, so as to be ready when they should need it. That feeling is not uncommon, even in the most profligate. Cain, the first murderer, esteemed the loss of his religious privileges a very grievous part of his punishment,—exclaiming, “And from thy face shall I be hid.” But during this year, the presence and labors of so many pious persons began to be felt as a restraint upon vicious indulgence, and the hostility of sin to holiness began to show itself.

Tamoree had projected a voyage to the Society Islands. It was to be made in a ship belonging to himself. Two of the missionaries were to be of the company. A friendly Captain had offered assistance from his crew, to navigate the ship. It was believed that such a visit to a kindred people, lately heathen but now Christian, would do much to promote the objects of the mission. This project was vigorously opposed by some of the foreign residents. They asserted that the missionaries at the Society Islands were great hypocrites, very ignorant, and wholly unworthy of credit; that some of them had been known to spend whole nights in prayer; and that the port charges on every vessel visiting Tahiti were \$10,000. These stories, except that of praying all night, were evidently false, but by such representations and other efforts, they succeeded in preventing the voyage.

The king was a slave to intemperance, and soon gave up his studies; but he continued friendly, examined with interest the progress of others, and sometimes lamented that he had not persevered. The chiefs were uniformly friendly, and the most influential of them, especially Tamoree, rendered important services. Honoree and the “faithful Hopu” continued their labors, and in April, George Sandwich, who had been educated at Cornwall, arrived from Boston and joined them; and there is reason to hope that their labors were the means of salvation to some of their countrymen. Several of the chiefs and others learned, habitually and with apparent sincerity, though not as understandingly as was desirable, to acknowledge Jehovah as God; and one of them, with whom Hopu had labored much, acquired such

a confidence in Jehovah, that he was calm in the near prospect of death, and expressed a desire to depart and be with him.

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## CHAPTER XIV.

**1822.** Meeting at New Haven. Offers of service declined. *Missionary Herald*.—Bombay. Increase of Schools. Mission Chapel. Kader Yar Khan.—Ceylon. Native laborers. Converts. First Christian marriage. Death of Mr. Richards.—Death of Mr. Parsons. Mr. Temple and Mr. King join the Palestine mission.—Conversions among the Cherokees and Choctaws. Folsom's library. Choctaw legislation.—Missionary Convention beyond the Mississippi.—Sandwich Islands mission reinforced. Rev. Mr. Ellis. Anna, and his sister. The first printing. Hawaiian orthography. Schools increase. Kiamoku's dream. He and others become attentive to religion. The King led astray.

The Board met at New Haven, on the 12th and 13th of September. Jeremiah Evarts, Esq. was chosen Corresponding Secretary, Henry Hill, Esq. Treasurer, and Chester Adams, Esq. Auditor. The other officers remained unchanged. The payments from the Treasury during the financial year had been \$60,323,89; receipts from donations, \$59,438,48; from permanent fund, &c. \$1,799,39; total, \$61,237,87. The value of donations in clothing and other articles besides money, was estimated at \$25,000.

It appears from the records of the Prudential Committee, that many offers of missionary service were declined this year. Some were from men who had large families, which it would be expensive, inconvenient and dangerous to transplant to heathen lands. Some offers of service in the Sandwich Islands were declined, because as many had been already engaged as could advantageously be sent out. Some, for whose services the Board had no immediate use, were advised to wait, till Providence should open the way for their employment.

At a meeting of the Committee in January, it appeared that nine thousand copies monthly of the *Missionary Herald* were needed, to supply subscribers, auxiliary societies, and others who had claims to receive it.

**BOMBAY.** The oldest mission of the Board, the laborious, persevering, afflicted mission at Bombay, continued its usual labors with the usual results. By the press, and by the distribution of portions of Scripture and other books and tracts, much Christian knowledge was diffused; and the gospel was in some degree made known to many by preaching and conversation. The number of schools, which had been reduced to 15, was increased to 18. The number of children received into the mission families for education was greatly increased. In May, there were in the three families, more than 50. Of these, 25 were children of English soldiers by native women, and were supported by their parents. The number was necessarily diminished, when, on the 3d of July, as an indispensable means of saving her life, Mrs. Graves embarked for the United States by way of Liverpool. This remedy proved effectual; and she rejoined her husband, with restored health, in June, 1824.

The want of a house of worship, which could also accommodate a school, had long been seriously felt; and a favorable opportunity occurring, a lot was purchased, and the erection of a building commenced. There was at that time, no Protestant house of worship for natives of Asia, in the whole region extending from Cape Comorin on the south to the Russian dominions on the north, and from the vicinity of Calcutta on the east to the shores of the Mediterranean on the west. Towards the erection of this Chapel, about \$450 was contributed in Bombay, and in Calcutta, about \$750, the greater

part of which was given by Mr. E. A. Newton, and the remainder obtained by his exertions.

Early in the autumn, a letter was received from Kader Yar Khan, the interesting Mussulman convert, baptized in 1819. He stated that he was still endeavoring to promote Christianity, but met with much opposition; yet in Hydrabad five servants and some others, and in Secundrabad, whither he had removed, three men and two women had avowed their belief in Christianity, and desired to be received into Christian fellowship. The brethren were in doubt, how much confidence might be reposed in his judgment, and in the reality of those conversions. They wrote to him, inviting him to come, with his family, to Bombay, where they thought he might be more useful than alone.

On the 26th of March, another missionary family was formed, by the marriage of Mr. Garrett and Mrs. Newell.

CEYLON. The Ceylon mission found its means of usefulness greatly increased, by means which the divine blessing on its labors had furnished. The brethren say, in their joint letter of May 30:—"After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally 'send forth by two and two,' are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the Gospel, or of reading tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

"The method of spreading the Gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females which have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached Gospel."

The same letter mentions the admission of five native converts to the church, only one of whom was a member of a boarding school. The church now consisted of 32 members, of whom 17 were from the natives. The joint letter in October mentions the admission of another. His name was Philip. About six years before, he had come into possession of a copy of the New Testament, the reading of which was the means of his conversion. About two years before his admission, of his own accord, unknown to any Christian friend, he began to publish to his heathen acquaintance the Savior whom he had found. At length, becoming acquainted with the missionaries, he removed to Tillipally, where he spent his time in studying the Scriptures and laboring for the conversion of the heathen. In a few months, he was admitted to the church. Another convert from heathenism was received in November, and another in December. Hopes were entertained of the piety of several others. One of them, Conter, was a man who had been cast into prison at Manepy. In the same prison was a man from Batticotta, to whom Mr. Meigs had lent a copy of the New Testament. Conter had access to this book, and read it. He became much impressed with its truths, and reproved some who were confined with him, for erecting an altar and addressing their prayers to some demon, by whose aid they professed to hope for release. His reproofs were answered only by abuse and



threats of violence ; but he continued to read and reflect, and resolved that, if released, he would "seek first the kingdom of God." When released, he went to the mission house, where, by the preaching of the gospel, he was further enlightened, and confirmed in his belief. After having given satisfactory evidence of piety for several months, he became a member of the church early in the next year.

Evidence of the increasing influence of Christianity was exhibited on the 26th of October. It was the first anniversary of the Native Tamul Bible Association at Mallagum. It appeared from the report, that nearly 300 rix dollars had been collected during the year, about half of which had been contributed by natives, the greater part of whom were still idolaters. They were evidently influenced in part by an indefinite impression that the Bible was a good book, contributions to the circulation of which would be meritorious ; but still more by a desire to please their superiors, the English magistrates and others.

On the 3d of April, two native members of the church, who had received the names of Daniel Smead and Miranda Safford, were united in marriage, the Rev. Christian David officiating, in the presence of about 150 natives. Smead appears to have been admirably fitted to take the lead in breaking away from heathen customs. Of sound judgment, with but little genius, slow, deliberate, and firm in his determinations, he had repeatedly incurred the hazard of great pecuniary loss, rather than endanger his spiritual interests. Now, though of the highest caste on the island except the Brahmuns, he took a wife of a very low caste, with not more than half the dowry that he might have had with a heathen wife. She was the oldest and one of the most advanced scholars in the school ; and, in direct opposition to the public sentiment of the heathen, he assigned her good education as an important reason for his choice. The wedding feast brought respectable persons of the different castes to eat together on land occupied by Christians, and to visit together, but without eating, at the house of the bride's parents. It was a custom universal at the feasts of the heathen, that the guests should make valuable presents to the entertainer ; it being understood that the guests would make feasts in their turn, at which presents would be made to them ; and indefinite obligations to make presents, growing out of this custom, were a constant source of dissatisfaction and ill-will. Smead saw the evil of the practice, and refused to avail himself of it. But his most offensive innovation was eating at the same table with his wife. For a Vellale to eat with a Chanda, or for a man to eat with a woman in any case, was an innovation which no one expected. Even Roman Catholics of Tamul descent had never ventured upon such a departure from the customs of the country. The heathen thought that the new religion was indeed fitted to turn the world upside down. Many expressed the belief, that a universal change in the religion and customs of the people was approaching.—The immediate effect on the cause of female education was decidedly favorable. In a short time, three girls of high caste, from the village where Miranda lived, were offered to become members of the school.

It remains, to record a severe but long expected loss. The health of Mr. Richards had continued without material alteration till about the last of June. From that time it rapidly declined, till, on the 3d of August, he was taken to his reward.

PALESTINE. A heavy blow fell upon the mission to Palestine. The health of Mr. Parsons again rapidly failed ; and he and Mr. Fisk sailed from Smyrna on the 9th of January, and in five days arrived at Alexandria, in hope that a change of climate would restore it. The hope was delusive. He lived only till the 10th of February. The respect shown him at his

funeral, by many persons from different nations, showed the favorable impression he had made on those who knew him. "Few men in any employment," says the annual report of the Board, "even among those who have been distinguished for their piety, leave so spotless a name as was left by Mr. Parsons."

Mr. Fisk, during nearly the whole period of his residence at Alexandria, preached regularly on the Sabbath at the house of Mr. Lee, the English Consul. Early in March, he set forward on his journey to Palestine, by way of Cairo. There, March 10, he received a letter from Dr. Naudi, at Malta, informing him of the arrival of the Rev. Daniel Temple, as an associate in the mission, and urging his return. In the present state of the country, his intended journey would be dangerous, and very few pilgrims would be found at Jerusalem. He changed his course, and arrived at Malta on the 13th of April. Here he found Mr. Temple who had arrived on the 23d of February, after a voyage of 50 days from Boston. Before he left Egypt, Mr. Fisk, in a letter to Miss Hannah Adams, suggested that the Female Jews' Society in Boston and its vicinity should appropriate its funds to the support of a missionary under the direction of the Board, instead of sending them to London, as they had done. The suggestion was approved, and the appropriation is still annually made.

The Rev. Jonas King was at Paris, studying under the celebrated Orientalist De Sacy, and availing himself of the other literary advantages of that capital, in preparation for a professorship to which he had been elected in Amherst College, when, in July he received a letter from his friend Mr. Fisk, at Malta, requesting his company and assistance in his missionary travels and labors. He immediately laid it before his friend and patron, Mr. S. V. S. Wilder, who advised compliance with the request, and offered to give \$100 a year for his support during his contemplated term of service, which was three years. Mr. Waddington of St. Remy, Mr. Mertens of Brussels, Mr. Venning of St. Petersburg, and Mr. Crommelia, for the Rotterdam Missionary Society, agreed to give 500 francs each for the first year, and some of them paid the same amount the second and third years; Mr. King immediately wrote to the Corresponding Secretary, offering his services to the Board. The offer was accepted as soon as received; but, as time did not permit him to wait for an answer, he immediately commenced preparations for his departure. Before he left Paris, a Foreign Missionary Society was formed, which appointed him its first missionary, and appropriated 500 francs for his support. This society has now several extensive, well conducted and successful missions in Southern Africa.—Mr. King left Paris on the 1st of October, and after a journey full of interesting incidents, and of much service to the cause of evangelical effort in the south of France, embarked at Marseilles, and arrived at Malta on the third of November.

The remainder of the year was spent in preparing for their intended journey to Palestine. Meanwhile, the gospel was preached four times a week to such as would hear. On the Sabbath, the hearers amounted to about 100. A Sabbath School was commenced, and opportunities for religious conversation were often found and gladly embraced.

In October, two Greek youths, Photius Kavasales and Anastasius Karavelles, were committed to the care of the brethren, to be sent to the United States for a liberal education. The interest excited by their arrival was general and intense. In subsequent years, they were followed by several of their countrymen, who were gladly received and sustained by those who were anxious for the mental and moral regeneration of Greece.

INDIAN MISSIONS. The Cherokee mission was strengthened this year by the arrival of Mr. Proctor from New Hampshire and Mr. Ellsworth from

Vermont, with their wives, in October, and of Tawcheechy, Vann Fields, Bassel, and others, Cherokees, who had been educated at Cornwall, and who arrived about the close of the year. But their most interesting and perhaps most efficient aid was from the adult Cherokee converts. John Arch spent a great part of the year in itinerating as an interpreter with Mr. Butrick or Mr. Chamberlain. Reece continued faithful. Mills, baptized last year, labored zealously and with good effect in his own neighborhood; as did also the new converts at Taloney.

There was more or less seriousness, during the year, at all the stations. At Brainerd, there were a few instances of conversion, and additions to the church. At Taloney there lived five brothers, by the name of Sanders, descendants of a white man, who had wandered to that place from New England more than fifty years before. They had grown up, and some of them become old, in all the ignorance and barbarism of the people around them. Some of them, for a time, had been prominent opposers of the mission. Gradually they became interested, attentive, penitent, decided, active, and influential in promoting the knowledge and belief of Christianity. One circumstance is worthy to be recorded, as showing the change which missionary labors had already wrought among the Cherokees. In one of his letters, giving accounts of individual cases of peculiar interest, Mr. Hall reminded the Corresponding Secretary that several persons in the neighborhood were subscribers to the *Missionary Herald*, and that nothing ought to be published concerning any individual, which it might injure him to read. For this reason, but very brief notices of this work of grace were published.

The Choctaw mission was still further strengthened by additional laborers. Mr. Philo P. Stewart arrived at Mayhev on the 3d of January, and Mr. Remington and his wife on the 6th of March. In December, Isaac and McKee Folsom and Adin C. Gibbs arrived from the school at Cornwall. Gibbs was from a more northern tribe, and had been appointed an assistant missionary. Miss Anna Burnham arrived at the same time. —The death of Mrs. Kingsbury, on the 15th of September, after a short illness, was a severe affliction and a heavy loss.

Several interesting incidents showed the progress of the Choctaws towards civilization. Capt. David Folsom, elder brother of the youths educated at Cornwall, sent to the Missionary Rooms the following list of books, to be purchased at his expense, for his private library: "Encyclopedia, bound in calf, last American edition; if no American edition has been published within six or eight years, then the last Edinburgh edition; Scott's Family Bible, (quarto,) with the marginal references, and the maps designed to accompany it; Morse's or Worcester's Universal Gazetteer; Jenks' Devotion; Doddridge's Rise and Progress; Baxter's Saints' Rest, and Call to the Unconverted; Dwight's Theology; Watts on the Mind; Mason on Self-knowledge; Burder's Village Sermons, 3 vols.; J. Burder's Sermons for Children; Scougal's Life of God in the Soul; Babbington on Education; Life of Brainerd, by Rev. S. E. Dwight, of Boston; Life of Obookiah; Brown's or Winslow's History of Missions; and Milner's Church History."

Mr. Kingsbury selected a place for a small school in the South Eastern part of the nation, at the "Long Prairies." The chief of the Six Towns, whose name in English was Red Fort, was glad that the school was to be established, but wished for another in his own neighborhood. Mr. Kingsbury promised to write to the Prudential Committee for a teacher, and the chief enforced the request, by the following letter, dated October 18.

"HWOOLLA-TA-HOO-MAH, chief of the Six Towns to the Society of good people, who send Missionaries to the Choctaws,

" Brothers, The first law I have made is, that when my warriors go over the line among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk ; the whiskey is to be destroyed.

" The whiskey drinking is wholly stopt among my warriors.

" The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

" The Choctaws formerly stole hogs, and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

" It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provision.

" The Choctaws have taken each others' wives, and run away with them. We have now made a law, that those who do so, shall be whipt thirty-nine lashes. And if a woman runs away from her husband, she is to be whipt in the same manner.

" The Choctaws, some of them, go to Mobile and New Orleans. I have told my warriors to stay at home and work ; and if they go, and do not get back in time to plant corn, their corn is to be burnt down.

" The number of men, women and children in the Six Towns, is 2164.

" I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nations have schools ; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

" This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me."

The school at Mayhew was opened on the last day of April with 12 scholars. Provision was made for the reception of 50, and the number rapidly increased.

All the stations were favored with the special presence of the Holy Spirit. There were a few instances of conversion at Elliot and at Mayhew ; but the most interesting account is from French Camps, or, as it was now called, Bethel. Mr. L. S. Williams, who had the care of this station, wrote, June 18 :

" The third Sabbath in May was a memorable day to this establishment, and to the Choctaw mission. Previous to that, however, there was one instance of hopeful conversion in the case of a black man. Some time in the month of March, he was struck with an awful sense of his situation, while at work, and in the very act of cursing and swearing bitterly at something which vexed him. Mr. Kingsbury, who preached here two Sabbaths in that month, had considerable conversation with him, and there appeared evidence that a work of grace had begun in his heart. His conduct since bears testimony to the hope of his having experienced a saving change. But it was on the day abovementioned, that the presence of God was distinctly manifest. At an early hour, an unusual number of people, chiefly blacks, assembled. In the forenoon, beside other exercises, we read one of Russell's seven Sermons, entitled *Joshua's Resolution to serve the Lord* ; and, in the

afternoon, an account of the revival in Pittsfield, Ms. with some other extracts, accompanied by a portion of Scripture and an exhortation. It was near the close of the meeting that the voice of weeping was heard. An awful stillness prevailed, interrupted only by the sighs and groans of two or three distressed individuals. Others were affected to tears, and some were seen to tremble like condemned criminals. But I shall not attempt to describe the scene, or my own sensations. One young man, Mr. T., originally from New England, who lives with me, and had been, during five or six months while living at Mayhew, distressed for his soul, found relief from the burden of sin, and gave praise to God. Mr. L., the father of the beloved child who died in the faith at Elliot, had been much pressed with a sense of his guilt, since receiving a solemn admonition from his son, in a letter, written a few weeks before his death. Though strictly moral and upright, he had never spoken of his serious impressions before his family and neighbors. He was at this time so affected that he could not refrain. He commenced family prayer the same night, and is now very active in every good work. An aged black woman, formerly a church member in Georgia, and probably the only praying person in this neighborhood for several years, had her spiritual strength greatly renewed. 'Long time,' she said, 'have I prayed for this wicked people. I first used to pray that judgments or afflictions might bring them to repentance; but they soon forgot such warnings. Then I pray the Lord to send teachers here; and I pray four or five years before they come.'

"Another hired man, Mr. R., went to bed that night in great mental distress. When he arose, he felt ready to sink, but obtained comfort when all earthly resources failed. This man had been seriously inclined, and at times very anxious, since last September; but had spent most of his time in travelling. At length, hearing of these mission establishments, he resolved, if possible, to get employ at some station where he might learn the way of life. He had passed our station 50 miles, when I met him on my return to Mayhew.

"We may number, as the happy fruits of this revival thus far, ten adults who give evidence of piety. Four of them are white men, five are blacks, (slaves,) and one a free mulatto. The greater part of these have been notoriously wicked. The change is acknowledged, by all who knew them, to be great. Ten or twelve more are anxiously inquiring what they shall do to be saved. All of these are grown persons, except two or three girls, about 14 years of age."

On the 17th of November, a church was organized. Four of these converts became members at the time of its formation, and others afterwards.

The mission to the Cherokees of the Arkansas, though past its season of peculiar hardships, was still engaged in preparatory work, which afforded little matter of general interest. Agricultural operations were continued and enlarged, the blacksmith's and carpenter's shops were in operation, and a site was selected for mills. The school was opened on the 1st of January. It was small at first, but soon increased, and in May contained 50 scholars. The congregation on the Sabbath began to increase, and even early in the year amounted to 75. The church was organized on the 12th of April; and on the 14th, the Lord's Supper was administered for the first time, in the presence of a goodly number of spectators, many of whom had never before witnessed such a scene.

When in Boston, before going to the West, Mr. Washburn had conversed with members of the Committee on the expediency of an associational meeting of western missionaries. The subject had been subsequently discussed at the various stations, and by members of different mis-

sions, as opportunities were presented. This summer, definite arrangements were made and invitations sent out by the Union mission. It was resolved to accept the invitation, and Messrs. Washburn and Orr were appointed delegates. The other missions represented were those at Harmony and Union, under the care of the United Foreign Missionary Society. The convention was held at Union, in the Osage nation, as the most central station. It assembled on the 2d of November. The Christian intercourse thus afforded was highly gratifying, and the deliberations on matters of common interest were esteemed valuable. The meeting continued four days and a half, and then adjourned to meet the next year at Dwight.

#### SANDWICH ISLANDS.

“Wake, Isles of the South! your redemption is near!”

This favorite hymn was written by William B. Tappan, on reading the account of the embarkation of the first missionaries to the Sandwich Islands. It was first used in public as a hymn, at New Haven, at the embarkation of a reinforcement of that mission, on the 19th of November, 1822. It has since been translated into the language of the islands, and is used as a national song. The reinforcement consisted of the Rev. Messrs. William Richards, Charles S. Stewart, and Artemas Bishop, Dr. Abraham Blatchley, Messrs. Joseph Goodrich, and James Ely, licensed preachers, with their wives; Mr. Levi Chamberlain, superintendent of secular concerns; Miss Betsey Stockton, a colored woman of good education, and one native of the Society Islands, and three of the Sandwich Islands, who had been educated at Cornwall.

But the mission received an important accession of strength from an unexpected source. The Rev. Daniel Tyerman and George Bennet, Esq., were circumnavigating the earth, as a deputation from the London Missionary Society to its missions. While at the Society Islands, and desirous to go, with the Rev. Mr. Ellis and several native converts, to the Marquesas, to establish a mission there, the master of an English vessel offered them a passage by way of the Sandwich Islands. The offer was accepted, and, on the 16th of April, having spent some days among the islands, they entered the harbor of Honolulu. The deputation was joyfully received by the resident missionaries, and entertained at their houses. Meanwhile Auna, one of the deacons from the Society Islands, had received an invitation for himself and his companions, from a confidential attendant on Kaahumanu, who was now the wife of Tamoree. On entering the house, Auna's wife soon discovered that their host was her own brother, who had left Tahiti when a boy, and of whom she had heard nothing for thirty years. Kaahumanu claimed the strangers as her guests, and, with her approbation, they immediately began to give instruction to her household, and to pray with them morning and evening. On the 10th of May, Tamoree and his wife and many chiefs united in a request, that Auna and his companions might remain, and teach them and the people to read and write and worship Jehovah, and that Mr. Ellis would go and fetch his wife and children, and settle among them as a missionary. The thought was not altogether new. The people at Hawaii had sportively threatened to “tabu” Mr. Ellis, to prevent his leaving the islands. The ship-master, who brought them, had altered the plan of his voyage, and they knew not when, or how they could reach the Marquesas Islands. Here was a vast field, white for the harvest; and here were laborers, whose language, with slight variations, was that of the people who needed their labors. The American missionaries approved the plan; the king gave his consent, and the invitation was accepted. The deputation remained till the 22d of August.

On the first Monday in January, the art of printing was introduced into

the islands. The sheet printed contained the first eight pages of a Hawaiian spelling book. Several masters of vessels and others attended to witness this important event. Kiamoku, (Gov. Cox,) assisted, with his own hands, in setting up the type and taking a few of the first impressions. About six months afterwards, the second sheet of eight pages was struck off. The delay shows the extreme difficulty of ascertaining the exact sounds of a language never before written, and devising the best methods of expressing them by letters; and, also, the care of the authors of Hawaiian writing, to make their system perfect in its principles and in all its details.\*

The introduction of printing gave a new impulse to education. The whole number of pupils at that time was about 65. Of the first sheet, 500 copies were printed. Several of the principal chiefs soon undertook, in earnest, to learn to read and write their own language. On the first Monday in August, the king resumed his studies with characteristic energy; and so rapid was his progress, that, on the 16th of that month, he wrote, in a fair, legible hand, a letter of condolence to a chief of one of the Society Islands, on the death of his son. His example was immediately followed by Kaahumanu, Tamoree, Kalaimoku, and other principal chiefs, and by many others; so that, in a few days, there were eight schools in Honolulu, attended by 150 pupils. In September, the number under instruction was estimated at 500.

The first Christian marriage was that of Thomas Hopu, "the faithful," to Delia, a promising native, who had been instructed in one of the mission families, and who gave some evidence of piety. It took place on the 11th of August.

The strictly spiritual labors of the mission were now prosecuted to much better advantage than formerly. The spelling book contained easy sentences of Christian instruction. The missionaries were able sometimes to dispense with the aid of an interpreter in preaching, and to impart truth more intelligibly in conversation. Mr. Ellis could preach to the natives, and Auna and his companions could converse and pray with them, intelligibly in their own language. Mr. Ellis composed a few hymns in the Hawaiian language, which were forthwith introduced in public worship in the chapel, and in singing which the natives joined with evident delight.

The people, generally, listened to the gospel with apparent interest, but continued "waiting for the king to turn." A few, however, were more serious, and some even gave faint indications of piety. Among these was Kaumi, a favorite of Kiamoku. On the night of July 29, Kiamoku had a dream, which was evidently the result of his previous waking thoughts. He dreamed that he saw the island all on fire, and could find no hiding place for his soul. The next day, he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and to pray with him, and tell him of the great salvation. Between 40 and 50 assembled. Mr. Ellis

\* The Hawaiian alphabet contains twelve letters only. It has five vowels; *a*, sounded as *a* in *father*; *e*, as *a* in *hate*; *i*, as *ee* in *feet*; *o*, as in *pole*, and *u*, as *oo* in *boot*; and seven consonants, *h*, *k*, *l*, *m*, *n*, *p*, and *w*, sounded as in English. The long English sound of *i* is represented by *ai*, as in *Luhaina*, when the second syllable is accented, and pronounced like the English word *high*. The second syllable, *wai*, of *Hawaii*, the name of the largest of the islands, is pronounced like the first syllable of the English name *Wyman*; and giving the letters the usual English sounds, it might be spelled *Ha wy-ee*. The first syllable should be pronounced very slightly, and a strong accent placed on the second. The sound of *ow* is represented by *au*; as *Mau*, pronounced *Mow-ee*. The natives do not distinguish the sounds of *k* and *t* from each other; but call the same island sometimes *Kau*i and sometimes *Tau*i, without perceiving the difference. In the same way, *d*, *l*, and *r* are confounded, and the same place is called indifferently *Hido*, *Hilo*, or *Hiro*. The same occurs in respect to *w* and *v*. In fact, these interchangeable consonants are very slightly and indistinctly uttered, so that a foreigner is at a loss to know which the speaker intends to use.—In this work the old English orthography is followed only in writing a few words, mostly proper names, which had virtually been transplanted into the English language before the mission was commenced.

preached, and Hopu offered one of the prayers. The chief requested that such a meeting might be held every evening, and that morning prayer might be constantly attended at his house. The next day he urged his sister, Kaahumanu, to join with him in turning to the new way, and in encouraging a general attendance on the schools. She declined; but he avowed his intention to learn, and to have his people taught. His wife and several of his family joined him. In a few days, as has already been related, the king resumed his studies, and the work of education received a new impulse.

Of course, it is difficult to form an opinion, and impossible to judge with certainty, of the spiritual state of adult, uneducated minds, just emerging from the total darkness of heathenism, and attending with interest to Christian truth; but there is no reason to suspect these inquirers of any deliberate hypocrisy, and we know that several of them ultimately became enlightened and consistent Christians. It is painful to reflect that the king was not of that number. Most assiduous efforts were made by a portion of the foreign residents, to keep him from the influence of the gospel. Even in the place of worship, means were used to divert his mind from the subject of the discourse; and more than once, he was artfully seduced into intoxication, contrary to his own deliberate purpose, for the sake of preventing his attendance at the house of God.

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## CHAPTER XV.

**1823.** Meeting at Boston. Foreign Mission School not to be removed.—The Bombay Government exclude Missionaries from the Deccan. Mission Chapel dedicated. Free Schools solicited.—Mission College in Ceylon proposed. Seminary and Central School for Girls commenced.—Palestine Mission reinforced. Travels in Egypt, and Palestine. Discussions with Maronites on Mount Lebanon. Station at Beyroot commenced.—New Stations and additional laborers among the Cherokees.—Small Stations multiplied among the Choctaws. Mr. Kingsbury's Opinion.—Progress at Dwight. Conversions at Point Remove.—Progress at the Sandwich Islands. Law for keeping the Sabbath. Reinforcement arrives. Stations and their Occupants. The great Volcano. House of worship at Kilauea. Kamakau. Death of Keopuolani. Its effect on the King. Conduct of foreign Residents. Marriage of Hoapili. The King sails for England, and dies there. Mr. D. Chamberlain returns.—Mission of Messrs. Brigham and Parvin to South America.

The Board met at Boston, September 17 and 18. The President, the Hon. John Treadwell, having been removed by death, the Rev. Joseph Lyman, D. D., was chosen in his place. The Hon. John Cotton Smith was chosen Vice President, and Mr. Rufus Anderson, Assistant Corresponding Secretary. The receipts of the Board, during the year, had been about \$56,000, and its expenditures about \$66,000; besides donations in clothing and other articles, received and expended, to the estimated amount of more than \$12,000.

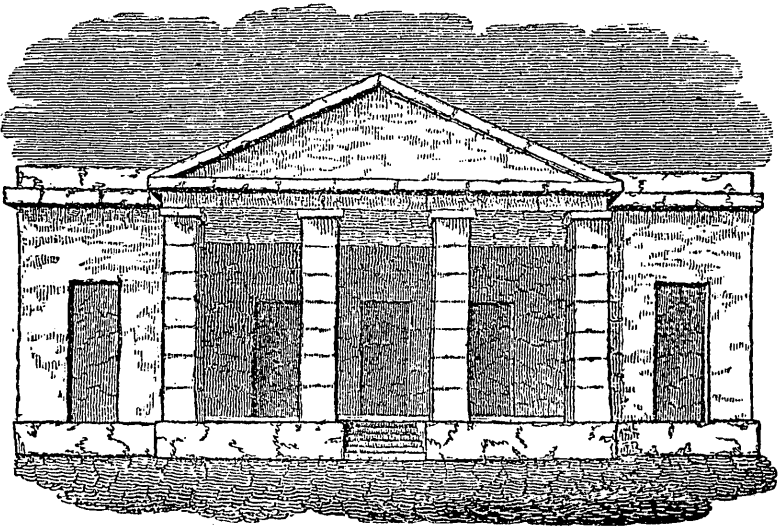
The Foreign Mission School reported 36 students, nearly all from heathen lands. In March it had 25 students, 20 of whom were considered pious. In August, 8 of the students were admitted to the church. Some of those who had the immediate management of the School, had proposed to purchase more land and erect additional buildings. Others urged its removal to the vicinity of some large city, where, it was thought, lands and buildings would be furnished gratuitously, and where the students would be less secluded from society; not considering that acquiring the tastes and habits of city life would totally unfit them for usefulness among their ignorant and uncivilized countrymen. After discussion, the Board resolved that the



School "be considered as permanently established at Cornwall." There seems to have been no suspicion that the School must ultimately be discontinued; though the annual report mentions some of the "serious difficulties attending the management of its concerns," which, in the end, led to its discontinuance.

A letter from the king of the Sandwich Islands, thanking the Board for sending missionaries to the islands, was read, and the President and Secretaries were directed to answer it.

**BOMBAY.** Early in the year, the Bombay government issued an order, prohibiting the distribution of tracts and all missionary efforts beyond the Ghauts. The occasion was this. Two native teachers, one of whom was a Jew, had been sent to distribute books and tracts at and around Poona. The Brahmuns complained of this to the English Collector, the chief magistrate of the city, as an interference with their religion. The Collector seized the books, and imprisoned the distributors, and finally sent both back to Bombay. After the order was issued, Mr. Hall prepared a memorial, setting forth the innocent and useful nature of the mission and its operations, and requesting the repeal of the order; but the Governor answered, that as the territory in question was but newly subjected to British rule, the request could not be granted with safety to the public peace. The order related not merely to the American mission. Mr. Mitchell, sent out by the Scottish Missionary Society, was forbidden to settle at Poona, and took up his residence at Bankote. By another act, the government showed itself free from hostility to the American mission. Application being made for a small piece of land as a burying ground, it was readily granted, and enclosed with a substantial wall of masonry at the public expense. This unsolicited addition of a wall was the more gratifying, because it showed that the Government regarded the mission as permanent.



Mission Chapel at Bombay. Erected in 1823.

The Mission Chapel was dedicated on the last Friday in May. A good number of English and natives attended. Some of the school-masters and boys, who had been trained for the purpose, sang two Christian hymns in the Mahratta language. From that time, public worship was regularly at-

tended at the Chapel on the Sabbath; in English in the morning, and in Mahratta in the afternoon.

The press, besides doing the printing of the mission, rendered important services to the Scottish Missionary Society, the Belgaum Religious Association, and other kindred societies. The Bombay Bible Society contributed largely towards an edition of Genesis and of the New Testament, considering the copies printed with its funds as its own, but making the mission its agent for distributing the greater part of them.

At one meeting for business, the mission was obliged to decline thirteen applications for the establishment of free schools, for want of funds. About \$1,300 was subscribed in Bombay, for the support of the free schools under the care of the mission. The whole number of schools, at the end of the year, was 26. The number of scholars was 1,454, of whom 136 were children of Jews. The boarding school in the family of Mr. Nichols, at Tannah, contained 26 pupils. The sum paid for 16 of these pupils, by their parents, defrayed the whole expenses of the family, including house-rent. The income of the school in Mr. Hall's family, from the same source, was sufficient to meet his family expenses, excepting house-rent.

Mr. Money, the early friend of the mission, was now in England, a member of Parliament. Mr. Hall wrote to him, requesting him to inform the Board how applications might most successfully be made, for permission for more missionaries to reside at Bombay. Mr. Money wrote, through Mr. Wilder, at Paris, urging the immediate appointment of additional missionaries, and promising to use his influence in their favor. Mr. Edmund Frost, who had completed his theological studies at Andover, on the 24th of September, was ordained the next day, and, on the 27th, embarked at Boston for Calcutta. Mrs. Graves, whose health was much improved, returned with him to India.

CEYLON. An important part of the communications from the Ceylon mission, for this year, is supposed to have perished in the ship Edward Newton, which was burnt on her passage from Calcutta. It is known, however, that there was an increase of attendance of the heathen on preaching, and of the number of schools and pupils. At the close of the year, five members had been received into the church, and there were several candidates for admission.

On the 4th of March, the brethren published their plan for a mission college. The immediate objects proposed were:

"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."

Without waiting to raise funds, erect buildings, and procure professors, which the interests of the mission would not permit, the seminary was put into operation as a central school, at Batticotta, under the care of Mr. Poor, on the 22d of July. It was opened with 36 scholars, selected from the boarding schools. The number was increased to 47 during the year. They were divided into three classes, under the care of three monitors. Gabriel Tissera conducted the evening services, which consisted of reading the

Scriptures, singing and prayer in Tamul, and held a weekly meeting with the students for religious conversation.

A central school for girls was opened at Oodooville, under the care of Mrs. Winslow. To make room for them, the boys were removed to other stations on the 30th of July. The school commenced with 22 girls, collected from the boarding schools. The number was soon increased to 29, several of whom gave pleasing evidence of piety.

**PALESTINE.** The members of the Palestine mission were active in their several departments. Messrs. Goodell and Bird arrived at Malta on the 22d of January. They remained there about nine months, chiefly occupied in the study of languages. Mr. Temple was fully occupied with the press. By the middle of October, 18 tracts had been printed, averaging about 50 pages, and amounting to 15,000 copies. The press was then employed upon a spelling book in Modern Greek, prepared by the Rev. S. S. Wilson, of the London Missionary Society.

Messrs. Fisk, King, with the Rev. Joseph Wolff, left Malta on the 3d of January, and arrived at Alexandria on the 10th. While here, they had a congregation of 150 Greeks, on the Sabbath. The gospel was also preached in English, German and Italian. Their preaching produced "no small stir." The Superior of the Roman Catholic Convent applied at the British Consulate, to have the missionaries prevented from preaching in Italian. Efforts were also made, from the same source, to prevent the distribution of Bibles and tracts. But all this opposition was vain. The "common people," and some of the better part of the clergy, were on the side of the mission. After a short stay, they visited Cairo, and thence proceeded up the Nile as far as Thebes, visiting the most interesting remains of ancient Egyptian grandeur, but principally engaged in religious conversation, and in the distribution of the Scriptures and tracts. After an absence of about two months, they returned to Cairo. They had, since their arrival, proclaimed the gospel, by preaching and conversation, in the English, French, Italian, German, Greek, Hebrew and Arabic languages, and distributed about 800 volumes of Scripture and 2,000 tracts. A large part of these were sold, and many of them to Coptic Christians, who eagerly embraced this opportunity to procure the written word of God.

Leaving Cairo on the 7th of April, with a caravan of about 70 persons, and taking the route nearest the Mediterranean, they arrived at Gaza on the 19th, at Jaffa on the 22d, and at Jerusalem on the 25th. They held the Monthly Concert for May upon the Mount of Olives. The demand for books was greater than they could supply. In two months, 84 copies of the New Testament were sold, and 54 given away, and 770 tracts distributed. Having visited the Dead Sea and the Jordan, Mr. Fisk and Mr. King departed on the 27th of June for Mount Lebanon. On the 10th of July, they arrived at Beyroot, the ancient Berytus, situated on the Mediterranean, at the western base of Mount Lebanon. This place they selected, as the most advantageous site for a mission in Syria. While in Egypt, they had become acquainted with the Emeer Besheer, who had offended the Sultan, and fled to Egypt to save his life. He had given them letters of introduction to his friends on Mount Lebanon. Having made his peace with the Sultan, and returned to his capital, the brethren paid him a visit, were entertained at his palace, and received from him a firman for traveling in all parts of his dominions. They next visited the Rev. Lewis Way, of the London Jews' Society, at Antoor, where he had hired, for the use of missionaries to Palestine, a building erected for a Jesuits' college. Here Mr. Fisk spent the summer. Mr. King went to reside at Deir el Kamir, near the Emeer Besheer. He took lodgings with Yoosof Damiani, whose

son was his instructor in Arabic. A few extracts from his journal will show the character of the discussions that took place, both here and elsewhere during these journeyings. It should be remembered that the Maronites, among whom he now was, are Roman Catholics.

“*Lord’s day, Aug. 10.* Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, as divided into lessons for each day in the week, and intermixed with prayers to God and Christ, and the Virgin Mary, and followed by the Canons of the church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner;—‘The ten commandments, according as God wrote them upon two tables of stone, and handed down to us, the Church.’ One would expect, of course, to find them as given to Moses; but the *second* commandment is entirely left out, and the tenth is divided into *two*, so as to make out the number *ten*. The fourth also says observe the first day, *and the feast days*.

“Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read; and observed that these were not the ten commandments delivered to Moses;—that there was another. He seemed angry and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is ‘Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above, in the earth beneath,’ &c. I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My instructor replied ‘if these are the commands of the *church*, they are the commands of God.’ This I denied; and told him how one Pope had said one thing, and the succeeding Pope, another, in direct contradiction to it; and asked him if he thought both were from God? ‘No,’ said I, ‘God never acts in this manner. It is man,—*erring man*.’

“19. My teacher would not believe that the Priests had kept back the second command, viz. ‘Thou shalt not make unto thee any graven image &c.’ and said he would bring a Jew to see me, and ask him whether that command was in the Jewish books. ‘Bring him, said I, for every Jew knows that this is the second command given by God to Moses.’ He had in the morning read this in my Arabic Bible, but, as it was printed in England, he doubted its authenticity. After a long discussion he sent for a Bible, that he said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he, to his astonishment, found that I had told him the truth.

“*Sept. 4.* In the evening the principal priest of the village called on Mr. King, and introduced a discussion by inquiring whether the mother of Jesus had any children subsequently to his birth. To this question Mr. King replied by showing some reasons which in his view rendered it probable that she had.

“‘God forbid,’—said the Priest in a rage,—‘God forbid,’ ‘God pardon us;’ ‘God pardon us;’—and left the room in anger. I immediately followed him to the room, where he had gone and sat down with the family. He was talking about me in a great rage, but I did not mind that; I went and took my seat close by his side. My instructor, fearing that we should have a quarrel, begged me not to go, but I persisted and went. As I sat down by him he turned his face from me, as if I were a miscreant,—a person to

be despised by all men. I said mildly, 'Aboona, I wish to say one thing;—we profess to be disciples of Christ,—his followers; and it does not become us to speak with anger. Christ was humble; and when men opposed him he did not fall into a passion.' 'True,'—said the Priest, lowering his voice and turning towards me. I continued,—'I believe in Jesus Christ; and he is all in all to my soul. If I in sincerity believe in him, am I not a Christian?' 'Yes,' said he.—'Now, said I, 'By this shall all men know that ye are my disciples, if we have love one to another.' Here are Mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world, that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened;—I do not wish to remain in the dark and go to destruction.'

"While I said this, the eyes of all were fastened on us, and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, 'What you say is true.' I then proceeded, 'I have one question to ask you, Aboona, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach, *him or his mother*? What *did* they preach? Jesus Christ and him crucified. Salvation alone through his blood and intercession. Not one word about the Virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No;—Jesus Christ is all in all. He was such to the Disciples of Christ;—he is such I trust to my own soul;—and he must be such to every Christian. All present listened attentively, and he replied, with calmness, 'When you get so as to understand Arabic well, I shall be glad to converse with you more.' At this I bid him good night and returned to my room. Sitting down with my instructor, I said to him, 'Was it well that I went to the Priest?' He replied, 'O, Mr. King, there is no man like unto thee;—I never saw a man like unto thee.'"

Messrs. Goodell and Bird arrived at Beyroot on the 16th of November, in 23 days from Malta. Mr. Abbott, the English Consul, kindly entertained them in his own house, till they had hired one for their own use. Mr. Fisk had already gone to Jerusalem. Mr. King came down from the mountains and joined them on the 18th. Here they spent the remainder of the year.

**INDIAN MISSIONS.** The journal of the mission at Brainerd mentions some additions to the church, and some instances of conversion, but no period of general seriousness. At Taloney, a church was organized in April, when six Cherokees were admitted, and their households, 21 in number, were baptized. The seriousness continued through the year. At the earnest request of the people, three new stations were formed, and schools opened at all of them. One was at Willstown, by Mr. Chamberlain. Another was formed by Mr. John C. Ellsworth at Turnip Mountain, where the Cherokee convert, S. J. Mills, had been laboring for more than a year to teach the people the way of salvation. This was called Haweis, in memory of a venerable friend of missions in England, lately deceased, whose widow had given £50 to the Board for Indian missions, on condition that one of the stations should bear his name. The third was formed by Mr. Isaac Proctor, on the Etowee, or as the name was corruptly pronounced by the whites, the Hightower river. Mr. Butrick spent the most of the year in itinerating, accompanied by John Arch, as his interpreter. He traveled about 2000 miles, and held about 150 meetings. He was every where well received, though in many parts of the nation the spiritual darkness was profound; so that John said he could begin to see the light when he came within 40 miles of Brainerd. In November, a large reinforcement arrived, consisting of Messrs. Samuel Moseley, licensed preacher; David Wright and David

Gage, teachers; William Holland and Josiah Hemmingway, farmers; Ebenezer Bliss, mechanic; the wives of all except the two last mentioned; Miss Electa May, Miss Sophia Sawyer and Miss Philena Thatcher. It had been found that single female assistants usually married soon after joining the mission; thus increasing the number of mission families and the need of unmarried help. Those now sent out were accepted on the condition, that if they should marry without the approbation of the Committee, previously obtained, their connexion with the mission should cease, but without censure.

On the 18th of July, the mission was bereaved of their valuable assistant Catherine Brown, the first fruit of their labors, and perhaps the idol of the mission and its patrons. Her end was peace.

The Choctaw mission was deprived of the services of Mr. Remington, by the failure of his health. He left in January. It was strengthened in the spring by the arrival of Mr. Anson Gleason, Mr. Stephen S. Macomber, and Miss Vina Everett.

The measles prevailed extensively in the nation, and many children were removed from the schools, lest they should be sick at a distance from home. Whiskey dealers, who apprehended a diminution of their gains, began to circulate injurious reports concerning the mission, and with some temporary success. Mr. Kingsbury was much occupied in attending councils and visiting different parts of the nation, to counteract their influence. On the 12th of May, a council was held at Mooschoolatubbee's, when full explanations appeared to satisfy all parties.

At this council, the chiefs urged the establishment of a great number of small schools, in different parts of the nation. This request the Prudential Committee regarded as "one out of many indications of Providence that the plan of the missions must be so far changed, that the number of small schools must be increased, and the expense of the larger stations diminished. On this subject, the Corresponding Secretary had already written to Mr. Kingsbury, mentioning, among other considerations, the blessings which had been bestowed on Creek Path, Taloney and Bethel. Mr. Kingsbury replied June 5:—

"I feel great relief in my own mind, in the idea of small schools, where the burden of boarding can fall on the parents. I have trembled in view of this accumulation of property, and worldly business, and worldly cares. I have felt the sad effects of it on my own soul, and have seen it in others. I hope we are beginning to see the way out. I am not at all anxious that the schools at Mayhew and Elliot should exceed 50 or 60. Our Heavenly Father is ordering every circumstance in the most kind and favorable manner for us, as well as for the cause. The natives, by finding fault with us, and wishing to have their children nearer home, will induce that system of operations which will eventually effect the object with the least expense and the least trouble. We cannot expect to bring forward children as fast in all parts of education; but the progress will be likely to be more sure, and the effect more extensive."

The journal kept at Mayhew, for May 28, expresses the same opinions. It would be a great mistake to suppose that this change of mind sprung from indolence, imbecility and embarrassed finances. The large establishments at Elliot and Mayhew had been managed with a very uncommon degree of energy, skill and success; insomuch that Mr. Kingsbury wrote to the Corresponding Secretary, offering to relinquish \$1,000 of the appropriation for Choctaw missions, and to the Secretary of War, requesting that a large sum, due from the government as an annual appropriation, might be reserved for some future exigency.

In conformity with these views, Mr. Gibbs was sent to open a school at the house of Mooschoolatubbee, and Mr. Hadden, a pious young man from Kentucky, to open another at the house of Mr. Juzon, a Frenchman with a half-breed family. The school at Emmaus, the station selected last year by Mr. Kingsbury at the Long Prairies, was opened in July, by Messrs. Jewell and Dyer. Another station was commenced by Mr. Wright and Mr. Bardwell, about 50 miles west from Emmaus, in the vicinity of Hoo-la-tahoomah, whose code of laws has been given on a preceding page. It was called Goshen. Mr. Wright commenced his residence here in July, with McKee Folsom as an interpreter.

Of spiritual blessings, this year, little can be said. A few blacks and others were added to the church, but no Choctaws.

The mission at Dwight, being provided with better homes than formerly, enjoyed better health, and all the departments of their labors were carried on more extensively and advantageously. The school, of about 60 children, was divided, and the girls put under the care of Miss Stetson. With David Brown, the brother of Catherine, who had returned from his studies at Cornwall, for an interpreter, the gospel was more abundantly preached to the Cherokees, and their attendance upon preaching increased. At Point Remove, in the lower part of the nation, adjoining the white settlements, where the English language was extensively understood, an awakening commenced in June, and continued to increase for several months. Here, the labors of the brethren at Dwight were earnestly demanded, and evidently useful. Several conversions took place; but their number is not known, and it does not appear that any united with the mission church. Towards the close of the year, an increased seriousness was observed at Dwight, which, in the end, did not disappoint their hopes. Meanwhile, sentiments favorable to the mission, to education and good morals, were gradually gaining ground. One Cherokee trader refused to sell goods on the Sabbath; and two, who had furnished about half the whiskey consumed in the nation, discontinued the traffic.—The missionary convention at Dwight was attended according to appointment, and was pleasant and profitable.

**SANDWICH ISLANDS.** The first monthly concert at the Sandwich Islands, in which the natives united, was held at Honolulu, on the 6th of January. Here, Christian instruction seemed to be taking deep root. Besides the king and his brother, twelve chiefs and as many distinguished women, who were learning to read and write, the seven classes in the school contained about 200 pupils. At the examination, the king sent in his neat copy book for inspection; accompanied by a letter, in which he said, "Let us hear and observe the words of the ministers and lovers of Jesus Christ, that our souls may go in the right way to heaven, and be saved by him." A little son of Mr. Bingham, less than three weeks old, died on the 16th. A "possession of a burying place" was requested of the rulers of the land, and granted, and there the infant was interred, with Christian solemnities. On the 22d, the little half sister of the king died, and at his request, received Christian burial. At the close of the monthly concert in February, the chiefs held a consultation respecting the observance of the Sabbath. The king had written to Kaluimoku, enjoining its observance, and imposing a fine of one dollar on any one who should be found at work on that day. In the evening, the crier was sent round the place to proclaim the law. In March, a chief was sent to take charge of the island of Maui; and at his own request was furnished with books, that he and his wife might pursue their studies. A blind native, who had formerly been a sort of minstrel to the court but who now appeared to possess more spiritual light than any

other native on the islands, went with them, to perform, with such ability as he had, the duties of a domestic chaplain.

The reinforcement which sailed from New Haven in November, was received with joy by the king, chiefs and people, on the 27th of April. Their voyage had been pleasant, and not without spiritual benefit to the crew with which they sailed. The chiefs of the several islands were all anxious to have some of the company stationed near themselves; and in the end, the whole force of the mission was thus distributed:

HAWAII. *Kilua*, Mr. Thurston and Mr. Goodrich. *Hilo*, called also *Waiakea*, and afterwards, *Byron's Bay*, Mr. Bishop and Mr. Ruggles.

MAUI. *Lahaina*, Mr. Richards and Mr. Stewart.

OAHU. *Honolulu*, Mr. Bingham and Mr. Ellis.

KAUI. *Waimea*, Mr. Whitney and Mr. Ely.

Mr. Loomis, with the press, was stationed at Honolulu, which was also the home of Mr. Chamberlain, superintendent of secular concerns. Dr. Blatchley was to visit the several stations, as needed, but to reside principally for the present, at Kilua.

Preparatory to this distribution, Messrs. Ellis, Thurston, Bishop and Goodrich made a tour round the island of Hawaii, examining its various districts, conversing with the natives, and preaching the gospel 130 different times. In the course of this tour, they visited the great Crater of Kilauea, the Niagara of volcanoes. About 20 miles from the sea, at the foot of the snow-capt Mouna Loa, they found a plain, 15 or 16 miles in circumference, sunk from 200 to 400 feet below its natural level. Descending by a difficult path to this plain, they came, near its centre, to an immense crescent-shaped chasm, seven miles and an half in circumference, and about one thousand feet deep, in the bottom of which 51 craters, of various form and size, 21 of which constantly emitted columns of smoke or pyramids of brilliant flame, rose like conical islands from the surface of the burning lake. Here superstition had placed the abode of the terrific Pele, whose presence none might approach, and whose anger must be averted by offerings of fruits and sacrifices of beasts and men, lest she should rend the island with earthquakes, or overwhelm it in torrents of fire. Now, for the first time, in disregard of all her rites, and in defiance of her priests, men advanced boldly into her domains, ate the forbidden fruits growing around her dwelling, slept upon its brink and descended into its depths, declaring to the wondering islanders, that the whole was only one of the displays of Jehovah's power. Their astonished companions exclaimed, "Great indeed is the God of the foreigners! Weak is Pele."

The station at Kilua on Hawaii was resumed in November. For some time, "the faithful Hopu" had labored here alone, cheered by the growing piety of his aged father, and by other indications of usefulness. Kua Kini, (Gov. Adams) was now completing a house of worship, 60 feet by 30, within the enclosures of a demolished temple, where human victims had once been offered. It was dedicated on the 10th of December, and from that time the attendants on the Sabbath were from 600 to 1000. He issued a proclamation, forbidding several of the grosser vices, and enjoining the observance of the Sabbath.

At Kaawaloa, about 15 miles from Kilua, the aged Kamakau, the most distinguished poet on the islands, was striving to lead his people in the right way. Every Sabbath, for some time, he had assembled his people in a *ranai*, or shed, built for that purpose, prayed with them, and exhorted them to love Jehovah. During the summer, he was visited by Mr. Bishop and Hopu. The people were assembled. Mr. Bishop spake to them of the lost condition of men, of the love of God in sending his son to die for sinners,



and of the certainty that none but those who forsake their sins and believe in him can have eternal life. Here the old chief interrupted the speaker, and with tears besought his people to listen, for on their attention to these truths depended their salvation.

At Lahaina, Keopuolani was the friend and patron of the mission. Heir of the ancient kings, widow of Tamamahaha and mother of Riho Riho, she was the highest chief on the islands. The joint letter from the station thus describes her sickness and death, which occurred on the 16th of September.

“For a considerable time before she came to Lahaina, she was particularly attentive to the instructions of the missionaries, and to some of the outward forms of the Christian religion. Immediately on her arrival here, she took a very decided stand against immorality; resisted frequent attacks made upon her by other chiefs; openly reproved vice in a manner which would have done honor to an old, enlightened Christian; always listened with attention to the preaching of the Gospel; made frequent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven; but, every week, gave new evidence that she was fast preparing for it.

“During her last sickness, we were without an interpreter, and of course knew but little of her views and feelings. On the morning of the day on which she died, Mr. Ellis arrived from Honolulu. He immediately found that she had spent much time during her sickness, conversing with and warning those about her to prepare for death. It appears that her own hopes of a blessed immortality brightened to the last.

“During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, ‘to have water sprinkled upon her in the name of God,’ we hesitated, in consequence of her lying in so stupid a state. We said to the king, ‘Perhaps it is not best.’ He replied, ‘Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?’ This he said with tears in his eyes, and with an emphasis which reached our hearts.

“Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then, by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, ‘Surely she is no more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him.’ After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight. The thousands about the house immediately commenced their frightful wailings.”

At previous reports of her death, the natives had seized what articles they could convey, and fled to the mountains; and now, foreign residents had prepared and invited the missionaries to take refuge on board the shipping in the harbor, expecting, according to the former custom on such occasions, a scene of universal licentiousness and pillage. But Keopuolani had enjoined that no heathen customs should follow her death or attend her fu-

neral; and, sanctioned by the living chiefs, her injunction was obeyed. Her body, instead of being privately dissected in the night, the bones preserved to be worshipped and the remainder thrown into the sea, was deposited, with Christian rites, in a house of stone, prepared for the purpose, and defended by a strong stone wall from intrusion.

She had been deeply affected by the intemperance of her son, the king, and had often strove, but in vain, to reclaim him. Her dying counsel, enforced by the scenes of her sickness, baptism, death and burial, made a deep impression upon his mind. For a fortnight, he was perfectly sober, and seemed fully determined on reformation. There were those around, who dreaded such a result. Several dinner parties were made, for the purpose of alluring him to his former vice; but, aware of the design, he declined attending. At length, all other devices failing, a little more than a week after his mother's death, he was invited on board a ship, to view some beautiful specimens of goods. Refreshments were offered, but he refused to taste the liquors presented. Finally, a bottle of cherry-brandy was produced, such as he had never seen, and he was told that it would not intoxicate. He tasted; tasted again; requested a bottle to carry on shore; and at sunset was found by Mr. Ellis and the other brethren, in the front of his tent, the principal figure in a drunken revel. In a tone of self-condemnation he exclaimed, "Why do you come here?—you are good men; you are my friends; but this is the place of the devil; and it is not well for you to stay here." They went on their way, to attend evening prayer with the assembled chiefs at the dwelling of Kaahumana; and as they went, they saw Kua Kini seated in the open air in the midst of a crowd. Before him, one of the foreigners was on his knees, offering a mock prayer, in imitation of a missionary; while another was writing on a slate for his perusal, some of the vilest words in the English language; words so vile, that the wretch himself was ashamed of them, and attempted to efface them before they could be recognized.—Such are those, from whom voyagers in the Pacific learn that the missionaries are bad and ambitious men, doing mischief in the islands.

The progress of truth and good morals could not be wholly arrested. Hoapili, the husband of Keopuolani, instead of taking another wife as soon as her remains were out of sight, to be changed at will if she should not please him, waited more than a month, and then selected Kalakua, a widow of Tamamahaha. They presented to Mr. Richards a joint request, that on the Sabbath they might go to the house of prayer, and like the people of Jesus Christ, be joined together as man and wife. A marriage covenant on Christian principles was drawn up, and received their approbation; and on the Sabbath, October 19, they were united in Christian marriage. The bride, soon after, objected to the use of her former name, and in imitation of the Tahitians, chose to be called Hoapili-wahine.

In November, the king sailed for England, in the *L'Aigle*, Capt. Starbuck, intending also to visit the United States. He was accompanied by his queen Kamamalu, by Boki, and several native attendants of inferior rank. It was thought desirable, on many accounts, that Mr. and Mrs. Ellis should accompany him; but Capt. Starbuck refused to take so many on board, and the king, after thinking awhile of going in one of his own vessels rather than leave him, at last yielded to the necessity of the case. He left the government in the hands of Kalaimoku and Kaahumanu, and named his little brother Keauikiouli as his successor, if he should never return. He arrived in London in May. Here he received some attention from statesmen and others, was taken to the theatre and pleasure-gardens, and amused with various exhibitions, but saw little or nothing of religious men. In a

few weeks, he and his queen were taken with the measles. The disease was probably aggravated in both cases, by an unaccustomed climate and mode of life, and in that of the king, by his former intemperance. The queen died early in July, and the king a few days afterwards. The British government sent a frigate under command of Lord Byron to convey their bodies home.

By the unanimous advice of the mission and the English Deputation, Mr. Daniel Chamberlain, who went out with the first mission to the Islands as a farmer, returned this year. Mr. Chamberlain was highly esteemed by the brethren; but the health and education of his family rendered his return desirable, and it was found that a farmer could not be advantageously employed in connexion with the mission.

**BUENOS AYRES.** Messrs. John C. Brigham and Theophilus Parvin sailed from Boston for South America, on the 25th of July, and arrived at Buenos Ayres October 24. The remainder of the year was spent in perfecting their knowledge of the Spanish language. As the history of this mission is brief, it may as well be finished here.

In February, Mr. Parvin issued proposals for a school, to be taught by himself. It was opened in March, and soon contained 20 sons of respectable citizens. A Sabbath School for Protestant children was established, which contained about the same number of scholars. Worship was attended on the Sabbath and evening meetings were held during the week, at the house of a pious English gentleman. A Bible Society, previously formed, was revived, and a considerable impulse was given to the work of distribution.

Mr. Parvin continued at Buenos Ayres, engaged in teaching, preaching the gospel, first in a private room and then in a school room, sometimes holding "Bethel meetings" on board ships in the harbor, and laboring in various ways to do good, till September, 1825, when he returned to the United States, to make arrangements for more extensive operations. The income of his school was sufficient for his support. He wished to procure a press, and engage in publishing a periodical, and other works, which could best be done on individual responsibility. He was therefore, at his own request, honorably discharged from the service of the Board; and having received ordination in Philadelphia, returned early in 1826 to Buenos Ayres, with a press, printer and female teacher.

Mr. Brigham left Buenos Ayres on the 20th of October, 1824; and pursuing the original design of the mission, crossed the continent to the Pacific. He examined into the state of the Araucanian Indians, visited Chili and Peru, and returning through Mexico to the United States, arrived in New York in May, 1826. During his travels he held many interesting conversations on appropriate subjects with clergymen, statesmen, soldiers and common people, sold and gave away many copies of the Scriptures, and collected much valuable information. Parts of his journal appeared in the Herald during his absence; and soon after his return, the results of his investigations were laid before the public in a volume. While meditating arrangements for his return, to establish a mission in some part of the region he had explored, he was invited to become Secretary for Domestic Correspondence of the American Bible Society. With the approbation of the Prudential Committee, he accepted the office, and was released from the service of the Board.

## CHAPTER XVI.

**1824.** Meeting at Hartford. Organization for raising funds. Foreign Mission School Difficulties in managing it.—Subscriptions at Bombay in aid of the schools. Gunga's School for girls. The Mission Chapel Congregation.—Revivals at Ceylon.—School at Beyroot. Armenian Bishops. Hostility of the Latins. Missionaries arrested at Jerusalem. Firman against circulating the Scriptures.—Cherokee mission re modeled. Brainerd reduced. Conversions at the smaller stations. Churches join the Union Presbytery.—The first Choctaw converts admitted to the Church.—Prosperity on the Arkansas—Sandwich Islands. New stations. Death of Kiamoku and Tamoree. George Tamoree's rebellion. Order of the regents, in favor of learning and religion. The native school system commenced. Morals among seamen. Progress of piety. Praying men. Mr. Ellis goes to England.

The fifteenth Annual Meeting was held at Hartford, on the 15th, 16th and 17th of September. The receipts into the Treasury during the financial year had been \$47,483,58; payments, \$54,157,05. The amount of the permanent fund was \$35,103,87. The debt of the Board at the commencement of the year, was nearly \$8,000. During the year it had been reduced to less than \$100; but unavoidable demands had again raised it to more than \$14,000. The amount received in donations during the year was about \$44,000; of which at least \$40,000 flowed into the treasury without any reference to the labors of agents performed within the year.

A resolution was adopted, approving the plan of the Prudential Committee for enlisting all people of both sexes in associations auxiliary to the Board. According to this plan, Societies were to be formed in every county, or other district of sufficient extent, directly auxiliary to the Board; and a male and female association in each town, parish, or smaller district of convenient extent, auxiliary to the county society, within whose limits it was located. Each association was to appoint a sufficient number of collectors, who should annually lay the claims of the Board before all persons within their respective districts, and solicit donations. Every association was to be represented in the annual meeting of the county society, at which a deputation from the Board was expected to attend. Thus a complete chain of communication would be formed, from the Board to every individual donor; and so far as this plan should be successfully executed, the expensive labors of traveling agents would be rendered needless. A resolution was also passed, earnestly requesting the clergy to act as agents in their respective parishes. This system has been in operation ever since it was introduced; and for the last six years has yielded about three fifths of the income of the Board.

The Foreign Mission School contained 30 pupils, from 14 different countries, more than half of whom were thought to give evidence of piety. The Rev. Mr. Daggett, after six years' service, resigned the office of Principal, on account of his declining health, on the 1st of January; but consented to aid in the instruction and government of the school till after the annual meeting, when his place was supplied by the Rev. Amos Bassett, D. D.

There appears to have been some danger that this School would cease to be a mere instrument of good in the hands of the Board, and obtain a separate existence of its own, having its own interests, purposes and resources; and yet sustaining such an inseparable connexion with the Board, that each would be perpetually embarrassed by the other's movements. This danger arose, not from the character of the excellent men who composed the Board of Agency for the School, but from the nature of the case. It was their duty to promote the interests of the School. Many, in all parts of the land, might be willing to give to the School, who would not give to the Board. An undue proportion of funds might easily be turned in that direction; and thus, without any such design, a great amount of property

and influence might be put into the hands of the Agency, for the use of which the Board would be held responsible by the public, without the power to control it. How distinctly any danger of this kind was seen at this annual meeting, it is impossible to ascertain; but certain proceedings were had, adapted, if not intended, to guard against it. A committee was appointed to report on the respective duties of the Prudential Committee and Board of Agency; and on their recommendation, resolutions were adopted, assigning to the agents or their committee, the internal management of the institution on principles laid down by the Board, and requiring reports to the Prudential Committee, at stated times, of the progress and character of each pupil, and of the pecuniary concerns of the School. Another resolution declared it inexpedient to solicit funds, except in Litchfield County, for the erection of additional buildings, and that nothing could be spared for that purpose from the general funds of the Board. The Prudential Committee, in their correspondence on this subject, both before and after this meeting, insisted that funds should be solicited only by private applications to individuals. The annual report, adopted at this meeting, points out other difficulties, growing out of the nature of the institution.

“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 whether 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.”

The BOMBAY MISSION was strengthened by the arrival of Mr. Frost with his wife and Mrs. Graves, on the 28th of June. On the night of the 10th of December, Mr. Nichols was removed by death.

About the close of the previous year, the mission had published a report

of the free schools under its care, and appealed to the European inhabitants for aid in sustaining them. The appeal was well received, especially by the Governor, and others high in office and influence. It was resolved to increase the number of schools to 34. Afterwards, a letter from the Treasurer announced provision for 5 schools, and the number was increased to 39. It was found advisable to require these schools to meet on the Sabbath, as well as on other days, and to spend the whole time on moral and religious subjects. This change seemed to be demanded by all the reasons which justify Sabbath Schools any where; and besides, as the parents were heathens, there was no other way to make the children pay any regard to the Sabbath. In March, a school for girls was put in operation under the tuition of Gunga, a competent female native. It was supposed to be the first of the kind established in Western India. As soon as its establishment was known, two pious ladies volunteered to defray the expense. About the middle of May, the cholera again swept over the land, and Gunga was one of its victims. No successor could be found.

In October, Manuel Antonio, a superintendent of schools in the employment of the mission, requested admission to the church. Hope was entertained of his piety, but it was thought better to wait till that hope should be strengthened by clearer evidence. He, therefore, at present only subscribed the rules of the "Mission Chapel Congregation." Those rules had lately been drawn up, and subscribed by several attendants on public worship. They bound the subscribers to attend public worship at the mission chapel, and to regard the missionaries as their pastors; and, in return, the missionaries promised to watch over them and minister to them in affliction, as unconverted members of congregations expect from their pastors in Christian lands.

The CEYLON MISSION enjoyed its usual degree of prosperity in all its operations. The 50 free schools had on their lists more than 2,000 pupils, and an average daily attendance of 1,600. The boarding schools contained about 200 young persons, who were receiving a more perfect education. Of the whole number, more than 250 were females.

But spiritual blessings descended in rich abundance, such as the history of missions for a long time had not recorded. Of the commencement of this revival, the Missionary Herald gives the following account, derived from a letter addressed by Mr. Winslow to a friend in Boston:

"Nothing remarkable was noticed, either among the youth of the schools, or among the missionaries, until the middle of January, 1824; excepting that, during the season of fasting, humiliation and prayer, in the latter part of December, there was an unusual degree of feeling among those, who were present at the religious solemnities of the occasion.

"On the 18th of January, near the close of the morning service at Tillipally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillipally in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding school. They were assembled together for religious services, when he arrived, and the Spirit of God seemed evidently present.

"The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three school-masters, were among the inquirers. The result was, that most of the older obys, and two girls, gave pleasing evidence of a change of character.

“Mr. Winslow returned to Oodooville impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life, on the next Sabbath, he was himself favored with a remarkable tenderness and fervency of spirit. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, and at evening, a number of girls in the female central school here, were found convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected.

“The monthly prayer-meeting was held at Batticotta on the 2d of February, at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq., and some others, were present. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother who was leading in prayer, was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning also was set apart for special prayer, and was a precious season.

“The next Sabbath was a new day at Manepy. The Holy Supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodooville, were there. During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord carried on the work, till, in a school consisting of about 45 boys, many of whom were young, nearly half *professed* themselves to be the Lord's.

“But a more remarkable visitation was yet to be experienced. This was at Panditeripo. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley, (a native member of the church,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, ‘What shall I do to be saved?’ and, ‘Lord, send thy Spirit.’ In about an hour, Dr. Scudder returned, and, after waiting a while, rang the bell for the boys to come in. They came, and with weeping, proposed to him the inquiry, ‘What shall we do to be saved?’ The next day, they seemed to be earnestly seeking for the salvation of their souls. More than 20, at that place, indulged the hope that they had obtained the forgiveness of their sins.

“There had yet been, however, no uncommon attention in the central school at Batticotta. Prayer was made, and had been made almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night.

"At length several of the serious lads at Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there with good effect. The Sabbath following, a serious influence on the minds of the scholars was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About *ten* of the youths expressed a determination to forsake all for Christ; and scarcely one in the school was altogether unmoved."

"Since then," Mr. Winslow adds, "an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there are still very encouraging. Last week we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq., who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island."

Of the subjects of this revival, 15 at Tillipally, 12 at Oodooville, 12 at Manepy, 20 at Panditeripo, and 10 at Batticcotta,—in all 69, were thought in March, to give some evidence of a change of heart. The special interest continued through the summer. At times, nearly all the members of the boarding schools, and many others, avowed more or less anxiety for the salvation of their souls; but it was almost wholly confined to those whose long acquaintance with the mission, either as pupils, as teachers or servants in their employment, or as neighbors, had given them some knowledge of Christian truth.

In December, 37 members of the boarding schools were candidates for church-membership. But this was not all. The year closed, as it began, with a revival. On the 10th of the next January, Mr. Winslow wrote:

"The last two months have been a time of silent, but we trust effectual, operation of the Holy Spirit on many hearts. Preceding and accompanying it, was an uncommon spirit of prayer,—fervent, weeping prayer. All the stations witnessed new zeal and activity among the members; a revival of old impressions in those who had been awakened before and had gone back; and new cases of conviction among careless sinners, both in our schools, and among our school-masters, and others connected with us. The case of some young men has been particularly interesting. There were several connected with the mission in various ways, who had long been instructed, but remained hardened. One of them, an assistant in the central school, named T. Dwight, had, for some time, been more or less anxious about his soul; but unable to give up all for Christ. After the last awakening commenced, he was more deeply affected; and, at length, against much opposition, came out on the Lord's side. His taking a decided stand, had some effect upon others. These were made the special subjects of prayer and effort, and the Lord appeared to bless the means used. Two, who are connected with the station of Tillipally, and three at this station, were more especially awakened and brought to deep concern; and have subsequently been made partakers of a Christian hope. They are all from the most respectable families, and stand very high among the people. If they remain steadfast, a heavy blow will be given to heathenism. Many of the school-masters, also, at the different stations, are more or less serious, and eight or ten may be said to appear well. Of the lads in the central school, and the children in the boarding schools, several have of late hopefully passed from death unto life."

PALESTINE. At Malta, more than 20 different tracts were printed in Modern Greek and Italian. The Modern Greek spelling book was in great demand, and a second edition was issued. The "Pilgrim's Progress," enriched with notes by the Rev. Mr. Wilson, was printed in Modern Greek



for the London Missionary Society. Many of those works were distributed in Greece, and in other countries on the Mediterranean. Dr. Naudi, the friend of the mission, openly renounced the Roman Catholic faith. He was immediately persecuted by the priests, lost his medical practice, and was abandoned by most of his numerous acquaintances. Anathemas against the tracts of the mission were poured forth abundantly.

Beyroot was the station of Messrs. Goodell and Bird. The study of languages was their principal, but not their only employment. As early as April, a class of six children was formed, taught daily by the wives of the missionaries. In July, Tannoos, an Arab, was engaged as teacher, and, in September, the scholars had increased to more than 40, and by the end of the year, to 50 or 60.

In June, Mr. Goodell went to reside a few weeks in Sidon, where he pursued the study of the Armeno-Turkish language,—that is, the Turkish language, in the Armenian alphabet,—which is the language of the Armenians. His instructor was Jacob Aga, an Armenian Archbishop, who acted as British agent at Sidon. He had given great offence, by daring to marry. To defend his marriage, he was obliged to study the New Testament. As the light of truth gradually entered his mind, he saw and testified against the enormous wickedness that prevailed around him, and especially among the clergy. Here, too, Mr. Goodell became acquainted with the Armenian Bishop Dionysius, whom he surnamed Carabet, or the forerunner. He was a native of Constantinople, and had lived 36 years in the convent at Jerusalem. In October, Mr. Goodell engaged him to reside in his family as a teacher. His views were much like those of Jacob Aga, and, like him, he had dared to marry. Though still in darkness on many important points, and giving no satisfactory evidence of piety, he was a valuable assistant to Mr. Goodell, not only in his studies, but in his religious conversations with the people, and as a translator.

During the year, the mission was visited by Mr. Lewis and Dr. Dalton, of the London Jews' Society, and Mr. Cook, of the Wesleyan Missionary Society. Dr. Dalton's medical services were of great value, and highly appreciated. Except when supplied by some of these gentlemen, Messrs. Goodell and Bird maintained public worship, in English, at the house of Mr. Abbott, the British Consul, through the year.

Messrs. Fisk and King were stationed at Jerusalem. Till the latter part of April, however, Mr. King was at Jaffa, and Mr. Bird was with Mr. Fisk at Jerusalem. On the 10th of February, the head of the police, attended by eight or ten soldiers, and the Latin Dragoman, (interpreter,) came into their lodgings, took possession of some of their papers and of their keys, sealed up their doors, and carried them before the Judge. Here they showed their firman; but the Judge told them, "This is merely for traveling, and gives you no permission to sell books." Holding up a copy of Genesis, he said, "These books are neither Mussulman, Jewish, nor Christian, and nobody will receive or read them." He afterwards remarked, "The Latins say that these are not Christian books." They were sent to the Governor, with the assurance that they should be kept in confinement till orders could be received from the Pasha at Damascus. They appeared before the Governor, in the very place, as all tradition asserts, where Pilate dwelt, and where our Lord was condemned. The Governor repeated the assertion of the Judge, "The Latins say, that these are neither Mussulman, Jewish, nor Christian books." This proves that their arrest was the work of the Latins, as the Roman Catholics are there called. A crier was sent out, forbidding all persons to receive their books, and requiring all who had them to deliver them to the Judge. Learning from their firman that they were under

English protection, the Governor said he could not imprison them, but they should be lodged in the Latin Convent. Thither they were conducted, passing along the *via dolorosa*, by which our Lord was taken from Pilate's judgment-hall to be crucified. The Convent refused to receive them, and they were lodged among soldiers in a lower room of the Governor's palace. The next day he sent for them again, professed to be satisfied with their statements, threw the blame of their arrest upon the Judge, and sent them to lodge with his nephew, where they were treated with marked respect. The next day, after some vain attempts of subordinate officers to extort presents from them, they were released. In a few days, through the prompt interference of the English Consul at Jaffa, to whom they had written, all their papers were restored. The Governor and the Judge quarreled, mutually laying the arrest to each other's charge. The Judge asserted that the prohibition to receive books extended only to Mussulmans. This they knew to be false; but it was a virtual repeal of the order, and the sale of Bibles went on as before.

But trouble from "the Latins" was not allowed to end here. It had been reported at Rome, that Mr. Wolff had hired the Jesuit College at Antoor, for the use of Protestant missionaries. The College had indeed been hired for that purpose, by Mr. Way. The Cardinal Somaglia, Dean of the College of the Propaganda, wrote without delay to the Patriarchal Vicar of Mount Lebanon, the Maronite Patriarch, and Vicar of Syria and Palestine, to counteract the evil. He declared that such men ought not to have an asylum on Mount Lebanon; exhorted the Patriarch to make it his first care to drive away this spiritual damage; and required the Vicar of Syria to lend his aid, "in every possible manner, to render ineffectual the aforesaid impious undertaking." These letters were dated Jan. 31, 1824. In February, a firman was addressed by the Sultan to all the Pashas in Western Asia, forbidding the distribution of the Scriptures, commanding those who had received copies to deliver them up, and that copies in the hands of distributors should be placed in sequestration till they could be sent back to Europe. As Mussulmans had never before been forbidden to read the Scriptures; as the Greek and Armenian clergy had uniformly approved their distribution; as the Latins alone had condemned them as books "not Christian," and opposed their distribution; as the Propaganda had sent out its letters just before the firman was issued; and as it was for the interest of the Sultan, especially during his struggle with the Greeks, to secure the friendship of his Maronite and other subjects of the Latin faith; no one can doubt what influence moved him to this act. It was not rigidly enforced, and but partially obeyed. In the end, the Turkish authorities at Constantinople and elsewhere, thought fit to consider it as having been intended merely to be a salutary caution to Mussulmans.

The Maronite and Syrian Patriarchs, obedient to their Superiors, issued their anathemas against the "Bible-men," and against all who should receive or retain their books.

Mr. King left Jaffa, and passing Mount Lebanon, in June, in company with Mr. Fisk and Mr. Cook, visited Damascus, Aleppo, Antioch, and other cities in that region. From this journey, after acquiring much information, and dispensing much truth, they returned to Beyroct about the middle of November, intending to spend the winter in Jerusalem.

INDIAN MISSIONS. Great changes were made this year, in the arrangement of the Cherokee mission. Experience had conclusively shown the inexpediency of large establishments, like that at Brainerd. To send particular directions from the Missionary Rooms, prescribing what every one was to do every day, in all parts of the complicated business of preaching

the gospel, teaching the school, boarding the pupils, managing the farm, the mills and the various mechanics' shops, distributing stores, making purchases, collecting and paying debts, receiving visitors, and every other subject on which a question could arise, was manifestly impossible. The greater number of questions, many of which would be important, must be decided on the ground, by the missionaries themselves. Leaving all such questions to be decided by a majority of the votes of the mission, led to endless consultations, to unpleasant disputes and alienations of feeling; wasting much valuable time, and often failing to decide questions at all, till the best time for action was past. Giving each department of the business to some one man, to be managed according to his own judgment without consulting his brethren, would destroy the harmonious co-operation of the several parts of the system. The school-master and the farmer must have an understanding concerning the employment of the boys. The itinerants must not take the horses for a journey, when the farmer would need them for ploughing. If the school-master should be sick, some one must take his place. From such causes, nearly every arrangement of this kind was soon broken up. Putting the whole under the direction of one superintendent, who should decide all questions without consultation, and whom all must obey without questioning, would promise unity of design, and promptness and efficiency of execution; but it would be altogether too despotic a system. Few persons of much worth would place themselves under it; and still fewer would work pleasantly under it for any considerable length of time. All these difficulties were aggravated by the circumstances inseparable from a new settlement in the wilderness, where unforeseen obstacles were to be overcome, and unexpected deficiencies supplied, by a community of families from distant parts of the country, unacquainted with each other, and accustomed to different habits of life and modes of business. And besides all this, the community must be made up of persons who had come mainly for the purpose of promoting religion, and who, therefore, regarded all secular cares and employments as affairs of subordinate importance; as, at best, unavoidable incumbrances of their main pursuit, in which they should feel as little interest as duty would permit. In such circumstances, the good management and economy, indispensable to temporal prosperity, could not reasonably be expected; and the great establishment, which had the appearance of wealth and profit, and excited envy, and gave rise to injurious reports of the worldliness of the mission, was really a heavy burden upon the treasury. For reasons of this kind, which are given at great length and with great ability in the annual report, the Prudential Committee and the Board adopted the following conclusions:

“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."

These convictions had for some time been gaining strength and definiteness in the minds of the Committee. They had been much strengthened by a visit of the Corresponding Secretary to Brainerd in 1822. Even then, the Cherokees were gradually transferring their affections and hopes from Brainerd to the smaller stations. The more intelligent among them, such as Hicks and Reece, saw clearly the foundation of the difficulty, and how it must be removed. In conformity with these views, the Corresponding Secretary visited the mission in March, and after full examination and consultation, made the following assignments; which reduced the number of residents at Brainerd about one half:—

Mr. Hoyt and Mr. Ellis to reside at Willstown.—Mr. Chamberlain's family to reside at Willstown; Mr. Chamberlain to be principally employed as an evangelist, in making the circuit of the Cherokee nation.—Mr. Potter and Mr. Buttrick to spend some part of their time, alternately, in evangelical labors at Brainerd, and in the vicinity.—Mr. J. C. Elsworth to return to Brainerd and his place at Haweis to be supplied by his brother, Mr. Fred-eric Elsworth.—Dr. Butler to reside at Creek Path, and teach the school there.—Messrs. Dean, Parker, Blunt and Hemmingway to remain at Brainerd.—Mr. Hall to remain at Carmel, and Mr. Proctor at Hightower.—Mr. Vail and Mr. Holland to reside at a new station, about 25 miles N. E. of Brainerd.—Mr. Elsworth to teach the boys' school, and superintend the secular concerns at Brainerd; and Miss Sawyer to teach the girls' school.

This dispersion, besides avoiding the evils already mentioned, secured a more intimate union of the mission with the Cherokees. Its several parts appeared less like a civilizing and Christianizing power from abroad, set down in the midst of them, and more like a civilized and Christian part of themselves. The "leaven" was made more perfectly a part of the "lump" to be leavened, and could more easily extend its influence through the whole mass. The specimens of civilization, too, exhibited at the small stations, were sufficiently in advance of the Cherokees to serve as models and stimulants; but at the same time were not so far in advance, as to discourage them by a superiority which they felt unable to imitate.

The whole subject deserves the careful study of those who would have the Board engage in sending out missionary colonies. Laymen of sufficient enterprise and piety may doubtless do much good by settling in heathen lands, and introducing Christian morals and the arts of civilization; but they ought to go as individuals or colonists, and not under the direction or on the responsibility of a missionary society.

How far these changes contributed to the spiritual prosperity of the mission, this year, it is impossible to decide; but they were doubtless favorable to it. At Carmel, formerly called Taloney, 18 adults were baptized in March, and in June, the whole number baptized on a profession of their faith during fourteen months, was 47, of whom 44 were natives. The desire for Christian instruction was increasing throughout that vicinity. At Hightower, 40 miles southwest of Carmel, 16 were admitted to a profession of their faith in April. Among them was the chief man of that district, who was about 60 years of age. There were also instances of serious inquiry and hopeful conversion at Haweis, Willstown and Creek Path, and even in parts of the nation which were only occasionally visited by an evangelist. At Willstown, a church was organized on the 10th of October, containing nine converted Cherokees. The church was formed on the Presbyterian model, and one of the converts was chosen as an elder.

In September, the churches at Brainerd, Carmel, Hightower and Willstown\* were received into the Union Presbytery in East Tennessee. The Pastors and elders who attended the meeting of the Presbytery were most cordially welcomed.

Among the Choctaws, there was some special attention to divine truth, and some instances of conversion occurred, during the winter and spring, both at Elliot and at Mayhew. Two Choctaws, the first fruits from that nation, were admitted to the church. Several families, at some distance from any of the stations, appeared to receive benefit during this gracious visitation. Notwithstanding occasional instances of dissatisfaction, the schools continued to gain confidence among the people, and several new schools were opened in neighborhoods where they were earnestly requested. This mission sustained a heavy loss in September, by the death of the Rev. Samuel Moseley.

At Dwight, a uniform course of very moderate prosperity afforded but little to record. There was no general or extensive revival; but during a great part of the year, the gracious influences of the Spirit were evidently enjoyed. The journal of the mission closes with the remark, that the gospel had been more extensively preached than formerly, its influence on the people more visibly manifested, and a few had been added to the Lord.

Much assistance was rendered, this year, by Mr. David Brown, who acted as an interpreter, and was faithful and useful to his brethren in private conversation. Chiefly through his influence, a form of government and code of laws were drawn up and adopted. He was chosen secretary to both branches of the government.

**SANDWICH ISLANDS.** The good work went on at the Sandwich Islands. In January, Messrs. Goodrich and Ruggles sailed from Honolulu, to establish a new station at Waiakea, in the district of Hilo, on the northeastern side of Hawaii. Here, notwithstanding some opposition, they were on the whole well received and successful in their labors. In the autumn, it was reported that they were suffering for want of the necessaries of life, and the brethren made many unsuccessful attempts to send them supplies from Honolulu. Hopu, at Kailua, having heard the same report, volunteered to travel across the island alone, on foot, carrying a load of light articles, by the sale of which their wants might be supplied.

At the earnest solicitation of Naihe and his wife Kapiolani, and of "the aged Kamakau," Mr. Ely removed from Kilauea, 16 miles south, to Kaawaloa, where Capt. Cook was killed. In April, Kamakau requested baptism, and was propounded for admission to the church. Kapiolani, too, appeared to be truly pious.

Kiamoku, (Gov. Cox,) died in March, while Mr. Ellis, at the request of the chiefs, was engaged in prayer for him. The chief himself, when very near his end, was overheard, praying, "O Lord, thou knowest me. Thou hast been acquainted with me from my childhood, and knowest all my sins and follies. Remove my sins and pardon me." His brother and sisters earnestly requested that he might be baptized; but as he himself had not requested it, as the evidence of his piety was by no means decisive, and as complicity might encourage the belief that baptism has power to save, the brethren declined.

His death was followed by that of Tamoree,† in May. No chief on the Islands had shown more decided evidence of intelligent and deep seated

\* The vote to receive this Church must have been passed in anticipation of its existence; as the Church was not formed till October.

† According to the Sandwich Islands orthography, it should be Kaumualii.

piety. Previous to his last sickness, he had, in several instances, taken part in religious conferences, impressively exhorting his countrymen to repent and embrace the gospel; earnestly insisting that repentance must be from the heart, and not merely outward.

His son George, or Humehume, the reader will recollect, was educated at Cornwall, but was not regarded as pious. Soon after his return, he addressed a letter to Rihoriho, whom he styled "king of the windward Islands." This was understood as implying, that he was not king of Kauai and its dependencies. A few months afterwards, Rihoriho visited Kauai in an open canoe, with a few attendants, thus placing himself in the power of Tamoree. The latter, however, received him with the respect due to his rank, and publicly acknowledged his supremacy. Rihoriho then publicly confirmed Tamoree in the government of Kauai. Soon after, a vessel having arrived from Oahu, Rihoriho invited Tamoree on board, and then gave secret orders to sail for Honolulu. Here Tamoree, thus torn from his wife Kapuli, was married to Kaahumanu, a widow of Tamahamaha. Another chief was appointed to govern Kauai in his absence, and he was never allowed to return. By his personal character, rank and connexions, he was enabled to exert a powerful influence in favor of the mission. He bequeathed Kauai to Kalaimoku and Kaahumanu, the regents, in trust for Rihoriho. After his death, Kalaimoku visited Kauai to receive the submission and presents of its various chieftains. George, among others, made ready his gifts and set forward to present them; but on the way he was met by Kiimakau and others, who engaged him to head a rebellion, promising to make him king of Kauai; telling him that the island was his father's, and should be his. They were pagans, and George was of no religion. On the 8th of August, George suddenly attacked the fort at Waimea, but was repulsed. Kalaimoku immediately gave orders that thanks should be returned to Jehovah for his protection; and then sent the missionaries to Oahu, in a ship which he despatched for reinforcements. A thousand men soon arrived, a general battle was fought, in which the insurgents were totally defeated; losing 30 or 40 men in the action, and 100 or more in the pursuit that followed. Kiimakau was among the slain. The victors lost but one man. George escaped to the mountains. Kalaimoku, who, contrary to former custom, had through the whole war endeavored to diminish the effusion of blood, gave orders that he should be taken alive; and on the 16th of September, he was found in the eastern part of the island, without food, clothes or arms, with no possession except a little rum in a joint of bamboo, which he immediately swallowed, and which, debilitated and half intoxicated as he was, came near ending his life. He was kept as a prisoner at large, and treated with kindness.

In May, the house of worship at Honolulu took fire, and in a few minutes was consumed. A fire was formerly an occasion of plunder; but now the people were active in saving the furniture, doors and windows. Of his own accord, Kalaimoku the next day ordered timber to be brought for another; and in a few weeks, a larger and better one was finished and dedicated.

The schools flourished; though the business of instruction was much retarded for want of books. April 13, Mr. Loomis, at Honolulu, finished printing an edition of 3000 copies of elementary lessons in spelling and reading. That very evening, the regents convened the people, "to make known," they said, "our resolution concerning learning and the law of Jehovah." They declared their resolution to receive instruction themselves, to observe the Sabbath, worship God, obey his law, and have their people taught. Tamoree, who was yet living, had long been in favor of it; and

Kalaimoku said it would have been done long before, but for the habits of the king. The chiefs kept their word. At a public examination of the schools, Kaahumanu was the first pupil examined. She selected some of the most forward scholars, to teach in other districts. The people in various parts of the islands were ordered to build school houses and receive instruction. Before the end of the year, 50 natives were employed as teachers, and at least 2000 had learned to read.

The cause of good morals was promoted, both among the islanders and the seamen in port. In March, Capt. Arthur brought the copy of an agreement for the promotion of temperance, to be printed at the mission press; and in November, Captains Clasby and Paddock brought forward another, which contained a pledge not only against intemperance, but against permitting females to come on board the ships for immoral purposes. These agreements were signed and observed by a few. A distillery belonging to natives, was closed by order of the government, in April.

The cause of religion advanced. Of this, the hundreds, and even thousands, who habitually attended public worship, were not the only proofs. The people had never thought of acting according to their own judgment on any subject. The command of the chief was law, and supplied the place of thought and of opinion. If the chief spoke in favor of worship, they must go. But most of the highest chiefs themselves showed gratifying evidence of piety, and interesting individual instances were found among the common people. In October, the little sister of the king, with her attendants, were led away to engage in an idolatrous sacrifice; but several of her attendants would take no part in it. This led to the discovery of a company, to which they belonged, of "praying men," so called because they were in the habit of family and secret prayer. The company was convened, consisting of about twelve. The eldest of them stated, as Mr. Stewart informs us, that "it was by coming to the chapel, that he began to love the word of God; that now his love for it was very great; and that he hated all his former ways, and loved every thing that was good; adding, 'Great is my compassion for the dark hearts that have been kindling fire to their old gods, and strong is my prayer that God will forgive their sin, and send them his Holy Spirit.' In his whole statement there was a simplicity of language and manner, and an artlessness and sincerity, that evidently affected the hearts of all present. Our Christian sensibility was deeply touched. His countenance and gestures spoke even more for him than his words, and we could but entertain very favorable hopes of his case. The meeting was closed by a prayer and doxology. We called on Puaaiti to address the throne of grace. We had never heard him pray; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all a humility of soul, that plainly told he was no *stranger there*. His bending posture, his clasped hands, his elevated, but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah!' his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us. His was a prayer not to be forgotten; it touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious spirit."

Auna, the Tahitian deacon, returned to his own country in March, on account of the health of his wife. In September, by the advice of the mission, Mr. Ellis accepted the offer of a passage to the United States; a change of climate being thought indispensable to save the life of Mrs. Ellis. He arrived at New Bedford in March of the next year, repaired to Boston, consulted with the Prudential Committee and other friends of missions, vis-

ited many parts of the Northern and Middle States for the promotion of the cause, and after a most gratifying and useful visit, proceeded to London. The expense of his passage was defrayed by the Board. The health of his wife not permitting his return to the Pacific, Mr. Ellis has since been employed as Secretary to the London Missionary Society. A house, which Mr. Ellis had erected at the Sandwich Islands, was presented by that Society to the Board in 1834.

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## CHAPTER XVII.

**1825.** Meeting at Northampton. Union with the United Foreign Missionary Society. Committee on the Foreign Mission School.—Bombay Missionary Union.—Receptions to the church in Ceylon.—Popish mob at Malta. Adventures of Mr. Fisk and Mr. King in Palestine. Mr. King's return. Death of Mr. Fisk.—Indian Missions. Mr. Ledbetter's proceedings. Attention to Indian languages. Gucss' alphabet. Cherokee translations.—Sandwich Islands. Increasing evidences of piety. Admissions to the church. Capt. Buckle and Leoiki. Riot at Lahaina. Assault on the mission house. Arrival of the Blonde, with the remains of the king and queen. Kapiolani at the great crater. Progress on Hawaii.

The sixteenth Annual Meeting was held at Northampton, September 21, 22 and 23. The officers of the last year were re-elected.

The receipts into the treasury during the year ending August 31, were \$55,716,18; of which \$53,725,48 were from donations and legacies. The payments to meet current expenses were \$41,468,53; for debts due at the commencement of the year, \$14,247,65; leaving of the debts unpaid, \$28. This statement, however, does not show the actual expense of the operations of the Board for the year. According to an arrangement made with Mr. Newton, at Calcutta, he had paid nearly the whole expense of the missions in the East Indies, for which he was to draw bills on the Board, payable in London. These the Board could meet, by purchasing bills at home, also payable in London; and thus the necessity of shipping dollars to India, and of providing funds in advance, losing the interest on many thousand dollars annually, was avoided.

A communication was presented from the Rev. Dr. Thomas McAuley, the Rev. Dr. William McMurray, and the Rev. James C. Crane, as Commissioners from the United Foreign Missionary Society, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board of Foreign Missions, for the more effectual promotion of the great objects of the two institutions; whereupon, these gentlemen were invited to sit with the Board as Honorary Members, during the session. To understand the bearings of this transaction, some events of preceding years must be noticed.

The New York, Northern and Western Missionary Societies, whose formation was mentioned in the introductory chapter of this work, engaged, according to their ability, in missions to both whites and Indians along what were then the frontier settlements of the United States; but they engaged in no very extensive plans, and being local societies, could not expect to awaken a very general interest in the cause of missions to the heathen. Something more was needed, to call forth the energies of the Presbyterian Church. The American Board, therefore, during its meeting at Worcester, in September, 1811, adopted a resolution, the substance of which is recited in the following reply, which it called forth:—

“At a session of the General Assembly of the Presbyterian Church, held in Philadelphia, June 2, 1812,



“The Committee to which was referred a letter addressed to the Moderator, by the Secretary of the American Board of Commissioners for Foreign Missions, reported; and the report, being read, was adopted, and is as follows: viz.

“That having had under consideration the important and interesting vote of the American Board of Commissioners, by which they submit to the Assembly, ‘The expediency of forming an Institution similar to theirs, between which and theirs, there may be such a co-operation as shall promote the great object of missions amongst unevangelized nations;’ it appears proper to state,

“1. That it is matter of sincere joy, in their apprehension, to all who love the Lord Jesus Christ and the souls of men—a joy in which the Committee doubt not that the Assembly has a lively participation,—that the brethren of the American Board of Commissioners for Foreign Missions have, by the exertions they have used and the success of those exertions, demonstrated, that the Churches of America are desirous to embark with their Protestant Brethren in Europe, in the holy enterprize of evangelizing the heathen.

“2. That as the churches under the care of the Assembly rejoice in the foreign missions organized and about to be organized, by the American Board of Commissioners, so, as opportunity favors, they ought to aid them, as they have in a measure already aided them, by contributions to their funds, and every other facility which they could offer to so commendable an undertaking.

“3. That, as the business of foreign missions may probably be best managed under the direction of a single Board, so the numerous and extensive engagements of the Assembly in regard to Domestic Missions, render it extremely inconvenient, at this time, to take a part in the business of foreign missions. And the Assembly, it is apprehended, may the rather decline these missions, inasmuch as the Committee are informed that Missionary Societies have lately been instituted in several places, within the bounds of the Presbyterian Church, which make foreign missions a particular object of their attention.

“Ordered, that the Stated Clerk transmit an attested copy of the above report, to the Secretary of the American Board of Commissioners for Foreign Missions, as an answer to the letter directed by him to the Moderator of the General Assembly.”

The societies here mentioned were probably auxiliary to the American Board; as it is not known that any others had been very “lately” formed. From this time, many auxiliaries to the Board were organized, and many donations made, by members of the Presbyterian Church. It appeared, however, to Samuel J. Mills, that another organization was needed. Through his influence,—as we are informed by Dr. Griffin,—the “United Foreign Missionary Society” was brought into existence. It was formed by a joint committee of the General Assembly of the Presbyterian Church, of the General Synod of the Reformed Dutch Church, and of the General Synod of the Associate Reformed Church, which met for that purpose at New York, July 25, 1817. Its object was declared to be, “to spread the gospel among the Indians of North America, the Inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world.” Its first Board of officers were, the Hon. Stephen Van Rensselaer, President; Robert Lenox, Esq., Henry Rutgers, Esq., Joseph Nourse, Esq., Rev. Dr. Ashbel Green, Rev. Dr. J. H. Livingston, Rev. Dr. A. Proudfit, Vice Presidents; Rev. Dr. Philip Milledoler, Corresponding Secretary; Mr. Zechariah Lewis, Recording Secretary; Mr. Divie Bethune, Treasurer;

Rev. Drs. Edward D. Griffin, James Richards, J. B. Romeyn, Rev. Messrs. Gardiner Spring, Stephen N. Rowan, Robert B. E. McLeod, Messrs. Rensselaer Havens, John E. Caldwell, Isaac Heyer, G. B. Vroom, Andrew Foster, and Samuel Boyd, other managers. To the direction of this Board, the concerns of the New York, Northern and Western Missionary Societies were gradually transferred.

On the 5th of May, 1819, the Society sent out Mr. Epaphras Chapman and Mr. Job P. Vinal on an exploring tour beyond the Mississippi. They were at Brainerd in June, and thence proceeded west, with a letter from Mr. Hicks to the Cherokee chiefs on the Arkansas. Having crossed the Mississippi, visited the Cherokees and Osages, and selected a station among the latter, Mr. Chapman returned. Mr. Vinal, it was supposed, died in attempting to return, in feeble health, from the Arkansas country by way of New Orleans. The first mission sent out by the new society, left New York, April 20, 1820, to go by way of Pittsburgh and the Arkansas. Nearly \$10,000 were contributed for their support in a few days in New York, \$3,000 in Philadelphia, and liberal sums at Pittsburgh and other places on the route. The mission consisted of the Rev. William F. Vaill, of North Guilford, Ct.; Rev. Epaphras Chapman, of East Haddam, Ct.; Dr. Marcus Palmer, of Greenwich, Ct.; six farmers and mechanics, Mrs. Vaill and Mrs. Chapman, and six unmarried female assistants. More than half the members of the mission were from Connecticut; the others, from New York and New Jersey. Two of the female assistants, Miss Lines and Miss Hoyt, died on the way, and nearly all suffered severely from fever. About the end of the year, they arrived at their station on the Neosho, or Grand River, which they named *Union*. The design of the Society had been, to establish a mission among the Cherokees of the Arkansas; but understanding that the American Board had made arrangements for a mission there, to avoid collision of interests, the design was relinquished.—In August, 1825, the Society had under its care, ten missionary stations, seven ordained missionaries, and twenty male and thirty female assistants.

At a meeting of the Board of Managers on the 15th of August, 1825,—to quote the language of the records,—“On a developement being made of the state of our funds, by a committee appointed for that purpose, it was moved and seconded that a special committee be appointed, to confer with the ‘American Board for Foreign Missions,’ on the subject of an amalgamation of the two societies.” On the 22d, at a very full special meeting, called for that purpose, this resolution was taken up; and “after considerable discussion, it was unanimously resolved,” to appoint the Rev. Drs. McAuley and McMurray, with the Domestic Secretary, Mr. Crane, to attend the approaching meeting of the Board at Northampton, for the purpose named in the original motion. These commissioners having now arrived and been introduced, as already related, Messrs. Hooker and Everts and Dr. Griffin were appointed as a committee to confer with them. The joint committee reported in favor of the proposed union. The commissioners from the Society at New York then addressed the Board, urging the consummation of the union by the following arguments:—

“That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same Gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same Gospel

to the heathen ; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals ; that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two ; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty ; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles, and operations, of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy ; and that by the union, much that is now expended for the support of offices, officers, agents, &c. will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the Board, and received the concurrence of the Commissioners from New York. It was as follows :

*“ Preliminary terms in contemplation of union.*—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles ; viz.

“ 1. A document shall be issued jointly by the Prudential Committee of this Board, and by the Directors of the United Foreign Missionary Society, as soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution ; how it is organized ; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community ; and the reasons which have had weight in promoting the contemplated union.

“ 2. During the interval, which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury ; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and small as possible.

“ 3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

“ 4. That the Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new

measures involving expense, and generally to practice the strictest economy, till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"*Permanent terms of union.*—The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society, and the judicatories above referred to, shall thenceforward be binding on both societies :

"1. The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board ; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification ; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter ; in the appointment of missionaries, occasional agents, and other functionaries ; and in the administration of all its concerns ; the American Board of Commissioners for Foreign Missions will endeavor to merit the high character of a truly National institution, and to acquire and retain the affections and confidence of all classes of persons, who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches ; and as its national character will always insure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these bodies with a copy ; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

"6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions, as a National institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

"7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society ; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register."

The several bodies, whose assent was necessary to the consummation of

this union, took up the subject at their next meetings. Though they took place in 1826, it will be most convenient to record them here.

The United Foreign Missionary Society, at its annual meeting in New York, May 10, 1826, "Resolved, That this Society cordially approve the measures adopted by their Board of Managers, in relation to the union of the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society."

The General Assembly of the Presbyterian Church took up the report of a committee on this subject on the 27th of May, 1826; and, "after mature deliberation, it was Resolved, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society." It was also "Resolved, further, that this General Assembly recommend the American Board of Commissioners for Foreign Missions to the favorable notice and Christian support of the church and people under our care."

The General Synod of the Reformed Dutch Church, during its sessions at New York, from June 7 to June 16, adopted the following preamble and resolution:

"Whereas a committee from the Board of the United Foreign Missionary Society did enter into preliminary arrangements for amalgamating the United Foreign Missionary Society with the American Board of Commissioners for Foreign Missions; and whereas it is expressly declared that no pledge of support or recommendation to the patronage of our churches is understood to be implied in the consent of this Synod; therefore,

"Resolved, That this Synod consent to the transfer of the interest of the United Foreign Missionary Society to the American Board of Commissioners for Foreign Missions."

Resolutions were also passed, recommending to the congregations under the care of the Synod, the most vigorous exertions to support and increase the funds of the Missionary Society of the Reformed Dutch Church, and charging the Missionary Board of that church "to consider the propriety of taking measures to begin missionary operations among the aborigines of our country, and elsewhere." And it is worthy of remark, that this Synod, which was so careful about pledging its faith, and so undisguised in expressing its care, has, after obtaining more perfect knowledge of the character of the Board, become one of its most able coadjutors.

Finally;—at a meeting of the Executive Committee of the United Foreign Missionary Society, July 3, 1826; "present, Rev. Dr. McMurray, Rev. Mr. McElroy, Mr. Allen and Mr. Lewis; a letter from Jeremiah Evarts, Esq., Secretary of the American Board of Commissioners for Foreign Missions, having been read;—

"Resolved, That the missionary stations, papers, books and property of the United Foreign Missionary Society be forthwith transferred to the American Board of Commissioners for Foreign Missions; and that the Rev. Mr. McElroy, Mr. Allen and Mr. Lewis be a sub-committee, to carry this resolution into effect."

On the consummation of this union, the Board became responsible for the debts of the Society. Of these, nearly \$11,000 were paid before the annual meeting of the Board in 1826, and 5,000 or 6,000 more within two years afterwards. The Board also received, in consequence of this union, real estate and other property, which doubtless cost the Society more than the amount of its debts; but the whole became so mingled with the other property of the Board, being included in the same sales, or used as needed for the support of the same missions, that no accurate account of its pecuniary results can easily be made out.

At this meeting of the Board, in 1825, a resolution was introduced, that it was inexpedient to continue the Foreign Mission School, at Cornwall. It was referred to Mr. Everts and Drs. Bates and Beecher, as a committee. They reported, that a committee should be appointed to take the whole subject into consideration; to visit Cornwall, confer with the agents of the School, examine into all its concerns, and report to the Prudential Committee, who should then be authorized to act definitively on the subject; and that, meanwhile, no new expense be incurred for the erection of buildings. The report was adopted.

**BOMBAY.** On the 3d of November, the Bombay Missionary Union was formed. It was to be composed of Protestant missionaries, holding the doctrines of the Reformation; and to meet annually, for the promotion of Christian fellowship, and for consultation on the best means of advancing the kingdom of Christ in that country. The missions represented were, the American Mission at Bombay; the London Society's Mission at Surat; the Church Missionary Society's mission Bombay; the London Missionary Society's mission at Belgaum; and the Scottish Missionary Society's mission in the Southern Concan.

On this occasion, Mr. Hall remarked, in a letter to a friend in the United States :—

“What a contrast with the trials of 1813 and 1814 did it present! Instead of being a prisoner, under sentence of transportation from the land, I found myself among the representatives of five Christian missions, now carrying on, without molestation, their various and extensive operations in this immense field, where then there was not a single mission established. I was the patriarch among the little missionary brotherhood—none around me so old in years and missionary labors, and not one with so many grey hairs. I was affectingly admonished, but greatly encouraged.”

The Rev. Mr. Taylor had brought with him from Belgaum, five or six natives, who gave indications, more or less satisfactory, of piety. Three of them, after examination, were baptized in the mission chapel. One native from among their own hearers also was admitted as a member of the mission church, and another was a candidate for baptism. Of the three from Belgaum, two were Brahmuns, and the other a Rajpoot.

Nearly all the children born to the members of the Bombay mission had died. By the advice of physicians, and with the approbation of all the brethren, Mr. Hall determined to send his two children, both feeble, to the United States, as the only means of preserving their lives. It was decided that Mrs. Hall should accompany them, and having placed them in suitable situations, return to Bombay. She embarked on the last day of July. On the 25th of October, the eldest died at sea. She arrived at Salem with the other, in November. As the feeble health of her son seemed to require her attention, and as no suitable opportunity to return presented itself during her husband's life, she still remains in this country.

This mission was still farther weakened, on the 18th of October, by the death of Mr. Frost. His disease was consumption, which for some time carried on its work so gently, as to leave its existence doubtful. He met death with a calm and peaceful confidence in his Savior, and with unabated attachment to the missionary work. He was gratified to learn that his wife chose to remain in Bombay, and labor for the heathen after his decease.

The CEYLON MISSION was repeatedly called to mourning. The widow of the lamented Richards had been married to the Rev. Mr. Knight, of the Church Missionary Society. By this connexion, she continued in the missionary work till April 26, of this year, when she was removed to “a better country, even a heavenly.” Mrs. Woodward was called to follow her, on

the 24th of November. Several children of the mission families and pupils of the schools were taken away, and hundreds of the heathen around were swept off by the cholera.

Yet the year opened joyfully. The 59 free schools contained 2414 boys and 255 girls, taught by 68 masters; and in the boarding schools were 126 boys and 31 girls; making, in all, 2824 pupils from among the heathen. Several of the teachers had become truly pious, and, with the more advanced scholars, assisted greatly in the missionary work. The central school at Batticotta, which was intended as the germ of a college, was highly useful, and received the decided approbation of eminent statesmen and divines, both here and in other parts of India; insomuch that about \$1,800 was subscribed for it in Calcutta, and considerable sums at Madras and in Ceylon.

The fruits of the revivals of last year began to be gathered in on the 20th of January. "To induce many people to come together on the occasion," says the joint letter of the mission, "even more than could be accommodated in any of our places of public worship; also to strengthen the hands and encourage the hearts of the native members of our church, and to honor the Lord in the sight of this people: we were induced to erect a temporary building for the services of the day, in the village of Santillepay, which is nearly in the centre of all our stations. Though the building was 100 feet long, and 66 feet wide, yet as it was not more than 12 or 14 feet high, with a flat roof, and covered on the top and sides with *badjans*, (the braided leaf of the cocoanut tree,) the whole expense of it was small; not, probably, more than 40 Spanish dollars.

"The number of people present could not have been less than from 12 to 1500. The number of persons received into the church, at that time, was *forty-one*. Of these, 36 belonged to our charity boarding schools, and 5 were from among the people. All, except 8 of this number, were baptized at that time, and also 5 children.

"After the address, the following question was proposed to the people: 'Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?' All such being requested to rise, immediately more than 100, unconnected with the church, stood up before the assembly, and then publicly declared their belief in the Christian religion, and their intention to become the disciples of Jesus Christ. Some of this number are already, we trust, the humble followers of the Lamb, and will probably, in the course of this year, publicly profess their faith in Christ, by being received into the church."

On the 21st of July, another similar meeting was held, when, in the presence of 700 persons, eight more were admitted to the church. The number of native members admitted from the beginning was now 83, of whom five had died; and there were twenty more, who had expressed their desire to become members, and of whose piety hope was entertained. It has been often asserted by the enemies of missions, that none of the converts in India are of any respectable caste. Of these 83 members, 30 were of the Vellalla caste, 11 of the Chitty, and 15 of the Madapally; in all, 56. These are the highest castes in the island, except the Brahmuns. Fifteen of the native converts were employed by the mission as assistants. Two of them resided at Kaits, about 15 miles from Jaffnapatam, where they labored as catechists, and superintended two small schools.

The second revival of 1824 extended some time into the present year. In March, a letter from Dr. Scudder speaks of "a religious excitement at the several stations for four months past." Towards the close of the year, the hopes of the brethren were again raised. Dr. Scudder wrote, Dec. 20,

that there was scarce a careless boy at Batticotta. Dwight and Niles, two members of that school, came to Tillipally, and exhorted and prayed with the pupils there; and a few days afterwards, 18 of the boys were found to be seriously attentive to religion.

**PALESTINE MISSION.** At Malta the press continued its useful labors, principally in the Modern Greek and Italian languages. Its productions were widely distributed and well received. Members of different communions labored with interest in this work. The Rev. Messrs. Wilson and Hartley distributed the publications in Greece. The Rev. Charles Cook, Wesleyan, obtained subscriptions in France, to purchase Arabic type; and several clergymen of the English Episcopal Church were among the subscribers.—Labors for the promotion of piety in Malta were continued, and were at least efficient enough to excite opposition. The Papal priests anathematized the tracts, and delivered inflammatory harangues against the Missionaries, and early in the year, a mob assailed the house of the Rev. Mr. Keeling, a Wesleyan missionary with whom Mr. Temple often exchanged labors, and drove him and his wife away from their habitation. It was dispersed by the military.

Mr. Fisk and Mr. King arrived at Jaffa, on their way to Jerusalem, January 29. Here they remained for several weeks, Mr. King preaching on the Sabbath to small congregations in Arabic. Their labors gave rise to many reports, which, however absurd, yet appeared credible to believers in magic and the power the genii. "Some said, that we bought people to our faith with money; and that the price we gave for common people, was ten piastres, and that those ten piastres always remained with the man who received them, however much he might spend from them. Some said, that when a man engaged to be of our faith, we took his picture in a book, and, that if, at any future day, he should go back to his former religion, we should shoot the picture, and the man would die, although *we* should be in England, and he in Asia. Signor G. D. informed us, that a Moslem came to him one morning, and told him he had heard, that there were men in his house, who hired people to worship the devil, and asked if it were true, saying, that if it were, he would come and join us, and bring a hundred others with him. 'What,' said Signor D. 'would you worship the devil?' 'Yes,' replied the Moslem, 'for the sake of money;' and I have very little doubt of his sincerity. The greater part of the people serve him now, and that, too, for very miserable wages. Some said, that we had caused a great shaking in the city, meaning by it a *moral* commotion; and, among the Mussulmans it was reported, that we had actually caused an earthquake.

"Feb. 25. Our teacher was quite frightened to day, when at prayers in the Mosque. Some Mussulmans came to him, and told him they had heard, that there were certain men here, whom he instructed in witchcraft, that they had made an earthquake in the city, and that it was they, moreover, who had caused the great earthquake at Aleppo. Leaving the Mosque, he came to us, apparently in great fear, and expressed a desire not to give us any more lessons.

"26. He came and informed us, that two learned sheiks had called on him early in the morning, to inquire whether it was true, that those men in the house of Domani (Mr. Fisk and myself) had caused an earthquake?"

They arrived at Jerusalem on the evening of the 29th of March, and were cordially received by their acquaintances. Some came out with lanterns to meet them, and the Greek priests offered up prayers for their welfare.

The time of their residence at Jerusalem was a time of consternation and distress. The Pasha of Damascus sat down before the city with about



3000 troops, to collect his annual tribute. The amount to be paid by each community was not fixed by any "grand list," or investigation of their ability, but assessed according to his own guess or caprice; and what he could not be persuaded to remit, was extorted by arrest, imprisonment and the bastinado. Many of the inhabitants fled in terror, and those who remained, spent their time in apprehension and distress.

They left Jerusalem on the 8th of May; and passing through the interior, arrived at Tyre on the 16th. On the plain of Esdrælon, the ancient Jezreel, the company in which they traveled was attacked by a party of Arabs. A trunk had been stolen from one of the company; two Arabs had been seized on suspicion of the theft, and these came to their rescue. During the encounter, a severe blow was aimed at the head of Mr. Fisk with a club, which grazed his turban and fell upon his shoulder; and the lives of others were in danger from the sabres of the assailants. When it was understood that the missionaries were under consular protection, the Arabs withdrew.

Mr. King spent the summer at Beyroot and Deir el Karnir; and then, his term of service having expired, he left Beyroot on the 26th of September, and after a tedious voyage of 89 days, arrived at Smyrna, December 4. His clothes, books and papers had been sent by another vessel, which had been taken by a Greek cruiser, and only a part of them were, after some delay, recovered.

A more melancholy loss to the mission was the death of Mr. Fisk, of a fever, at Beyroot the 23d of October. He had accomplished much for the cause of missions. Besides the labors, here briefly recounted, he had nearly completed an Arabic and English Dictionary, which he hoped to publish the next year. This, and many other fruits of his studies, he left in such a state as to be available to his survivors. His journal for the greater part of the last year was lost on its way to America. His character and attainments were well adapted to command respect and confidence, and perhaps there was no missionary in the service of the Board, whose personal friends were more numerous and devoted.

At Beyroot, study was still the chief employment of the brethren; but other things received attention. The Sultan's firman had not wholly arrested the distribution of the Scriptures. One evening, 17 copies were sold to Armenian pilgrims, who were returning from Jerusalem to their home at Orfa, the ancient Ur of the Chaldees. The number of schools and of pupils increased, and individuals were excited to serious religious inquiry. The most interesting case, that of Asaad Shidiak, is reserved for the history of another year.

**INDIAN MISSIONS.** Several new stations were commenced. The schools were improved, the gospel was preached more extensively, and there were some instances of conversion—chiefly among the Cherokees. In September, a church was organized at Candy's Creek, with eight Cherokee members, and one white. John Arch, the faithful Cherokee interpreter, gradually declined, and died as became a Christian on the 18th of June, aged about 28. His loss was deeply felt; but John Huss was raised up from among his countrymen to supply his place. Rev. Samuel A. Worcester was ordained at Boston, August 25, and the next week commenced his journey to the Cherokee nation. His station was at Brainerd. Several unordained assistants also joined the missions.

Seeing multitudes perishing for want of instruction, and glad to welcome any increase of Christian influence, Mr. Butrick complied with the request of a Methodist preacher, to introduce him to Mr. Hicks. Several of that church were for a time zealously employed among the Cherokees. As it was their practice to admit into their society as "seekers" any who profes-

sed a serious desire for salvation, though confessedly unregenerate at the time, considerable numbers were enrolled. Some of these appear to have become, in the end, stable, and consistent Christians. Others, among whom were some of the inquirers in the congregations at Willstown and the other stations of the Board, appeared to be satisfied with having done so much towards their own salvation, and relapsed into a state of carelessness and vice. Mr. Kingsbury had some time before expressed to Bishop Roberts his willingness, and even desire, that the Methodists should establish schools and preach the gospel in such parts of the Choctaw nation as the Board could not supply, and had been encouraged to expect such aid. The mode in which the attempt was made, and its result, were unfortunate. A new station, to be called Bethany, had been commenced, at the request of the Choctaws, in the neighborhood of Capt. Cole, an intemperate chief, who had been a zealous friend, then a bitter enemy, and again a friend of the mission. More than \$1,000 had been expended in erecting buildings and making preparations to commence the school. Dr. Pride was to take charge of the station, and the children were to board with their parents. Mr. Ledbetter, a Methodist preacher, came into this neighborhood, and offered to take charge of the school, to receive a greater number of scholars than had been proposed, and to board them himself. The offer was accepted, and Dr. Pride was notified that the buildings were wanted for Mr. Ledbetter. In view of the existing state of feeling, it was thought best to yield, and let the Choctaws gain wisdom by experience. The case, however, was reported to the Secretary of War, who in due time informed the chiefs, that they could not be allowed thus to take property from the mission at pleasure. Mr. Ledbetter was to commence his school on the 1st of January, 1825. When the time arrived, he was unable to do any of the things that he had promised. The Choctaws became disaffected, and in a few months drove him from the nation. It was in reference to this man's ministerial labors, and their influence on the prospect of numerous conversions, which existed when he came, that Capt. Folsom said, "there had been a great many blossoms, and he thought them well set; but there came a storm and knocked them all off." Capt. Folsom told Mr. Ledbetter that he was acting like Jesuit missionaries; that, by enrolling unconverted men as Christians he was making them worse heathen than they were before. How far Mr. Ledbetter's proceedings were sanctioned by his superiors, and how far he was misled by the representations and false promises of others, is not known.

The conviction was increasing, that the native languages must receive attention. Preaching through an interpreter was found to answer the purposes of preaching but imperfectly, even if good interpreters could be had, which was seldom possible. Mr. Byington maintained that to teach the Choctaw children to read English, the easiest and quickest way was, to teach them to read their own language first. It was desirable, too, that adult Choctaws should have Christian truth on record in their houses, in a language which they could understand. Mr. Byington had already begun to preach in the Choctaw language. He and Mr. Wright now began to prepare elementary books in that language for schools; and this autumn their spelling book was printed at Cincinnati.

Among the Cherokees, the question of a native literature was taken out of the control of the mission, by one of the most remarkable events in the history of mind; the invention of an alphabet, by George Guess, an uneducated native. Hearing some of his young countrymen speak of the superiority of the whites, and especially of the "talking leaf," on which they could put down a "talk" and "it would stay there," the thought struck him that he could do the same. He took up a flat stone, and attempted to write a

sentence, by making a mark for every word; but his companions only laughed, and he was silent. From this time, he continued to meditate on this subject. He made a mark for each word that he could recollect, till the number amounted to several thousands. His memory was overburdened with them, and he became convinced that there must be a better way. He began to consider how words could be divided into parts, and soon found that the same character would answer for a part of many words. Every syllable in the Cherokee language is either a simple vowel sound, or a vowel preceded by a consonant. The vowel sounds are six; the consonants, simple and compound, 12; therefore, the syllables resulting from their combination, 72; by certain modifications of a few of these syllables, seven others are formed; so that the whole number is 85. For each of these, a character was invented. His next labor was, to adapt his alphabet to the pen, by devising characters easily made. In this, he derived some assistance from an English spelling book; though he knew not the name of a single letter in it. With such an alphabet, the Cherokee learns to read more easily than any other people. He has only to learn the names of 85 characters; for reading is only naming them, one after another as they stand on the paper to be read; just as, by naming the letters F I K C, the word *efficacy* is pronounced. To learn these characters, two or three days were usually found sufficient.

When Guess first announced his discovery, his countrymen were incredulous; but repeated and careful experiments soon convinced them of its reality. Many came to him to be instructed; one who had learned, taught another; the art spread rapidly through the nation, and in the course of a very few years, a majority of adult Cherokees had learned to read their own language; and, though elegant penmen are scarce every where, yet every one who can read, can, by taking pains enough, write so that others can read his writing.

Christian Cherokees, when they heard passages of scripture repeated in their own language, would often put them on paper. The interpreters, especially John Arch, had furnished copies of important passages of the New Testament, which had been copied hundreds of times. A translation of the whole was demanded. The committee had long been contemplating such a work. Mr. Butrick had paid some attention to the language. Mr. Pickering, aided by David Brown, had constructed an alphabet, and proposed to publish a grammar, towards the expense of which the Committee had appropriated \$500. But what Guess had done threw all these labors out of consideration at once. The Cherokees would hear of nothing but their own alphabet for their own language. David Brown, their best scholar, must translate the New Testament; and as, owing to his long residence at the north, his knowledge of the Cherokee was imperfect, several of their most skilful orators must assist him. Hicks insisted that he must translate from the Greek, which he had learned at Andover. Whether David, though a very sensible young man, was able to translate much better from the Greek than from the English, may be doubted; but the work must go on; and on the 27th of September, 1825, the translation of the New Testament, from the original Greek, into the Cherokee language, by a Cherokee, in an alphabet invented by another Cherokee, was completed. As there were yet no types in existence for printing that language, Brown's version, entire or in parts, was circulated in manuscript. It was read and copied in all parts of the nation. A translation, made in such circumstances, could not fail to be imperfect; and another was afterwards made and printed; but meanwhile the circulation of Brown's version must have been of great service to the cause

of Christianity. Cherokee hymns were also circulated in manuscript, and received with avidity.

It may be well to record in this connexion, that in 1827, the Supreme Council of the Cherokees requested the Prudential Committee to procure for them a font of type, press and furniture, to be paid for from their national treasury. The type was made in Boston, and the whole apparatus for a national printing office was forwarded in November. On the 21st of February, 1828, the first number of the Cherokee Phœnix was issued. This was a weekly newspaper, of respectable size and execution, in Cherokee and English, edited by Elias Boudinot, a Cherokee who had been educated at Cornwall. In its literary character, it was far above the average of American newspapers.

Another topic, which belongs to the history of this year, may be introduced by an extract from the records of the Prudential Committee.

“*Nov. 14.* Communications having been read from Mr. Cyrus Byington and others employed in the Choctaw mission, on the subject of hiring blacks held in slavery; and it being known to the Committee that persons thus held had been hired of their masters, with their own consent, for various domestic and other labors of the mission;

“*Resolved,* that the Committee do not see cause to prohibit the practice; but, on the contrary, they are of the opinion that it may be expedient, in some circumstances, to employ persons who sustain this relation, by contract with their masters and with their own consent; it being understood, that all the members of the mission family at each station, should feel the obligation of treating the persons thus hired with kindness, and laboring to promote their spiritual good.”

A letter from Mr. Kingsbury, written about this time, mentions that the consciences of some of the brethren would be better satisfied by a different contract. They would have the price of the slave paid to the master at once. The wages of the slave should also be fixed in the original contract; and when, at the rate agreed upon, he had earned the amount advanced for his ransom, he should be free. In these cases, as well as the other, no contract should be made without the consent of the slave. Most subsequent contracts were of this latter class. The number never was great, but several obtained their freedom by this latter form of contract; and the greater part of those who ever labored for the mission under either form, became pious while in its service.

Of the mission at Dwight there is nothing to record, but another year of hard and faithful labor, attended with steady but moderate success.

SANDWICH ISLANDS. The missionaries themselves were astonished at the progress which religion was making. At Honolulu, at the request of Piia and others, a female prayer meeting was begun on the 7th of January. At the monthly concert in February, a letter from Kaahumanu to Kalaimoku was read, in which she proposed to visit all the principal islands, and to recommend religion and encourage schools. Her character appears to have been wonderfully changed. She had been proud, haughty, selfish and oppressive; but now was the humble, benevolent, kind, and laborious mother of her people. When she visited Hilo, on Hawaii, the change in her character was a topic of common remark among the natives, who called her “the new Kaahumanu.”

The first prayer meeting for men was held, February 18. Kalaimoku was present; and from his account of himself, it appeared that a saving work was begun in his heart. Inquiry meetings were opened. At one of these, in May, 30 persons expressed their desire for baptism; and by the end of the month, 130 had requested their names to be enrolled, as persons

desirous to be fully taught the word of God, and determined to obey it as far as made known to them. In June, ten were propounded for admission to the church, eight of whom were admitted in December. Kalaimoku, Kaahumanu and Piia were among the number. Two others, one of whom was Puaaiki, or "blind Bartimeus," had been admitted at Lahaina in July. Several persons at Kaawaloa were considered as candidates for admission.

Hoapiliwahine visited Lahaina in February. A female prayer meeting was soon commenced, at which ten persons were selected to be present, of whom the young princess, Nahienaena, was one. She had been led astray by bad advisers, but now expressed her desire to walk in the way which her good mother, Keopuolani, had recommended. At 10 o'clock on the evening of February 24, after his doors were closed for the night, Mr. Richards was called upon by one of his native neighbors, who said, "I want you should direct me to the right way. How shall I proceed?—You are the light—I am darkness—you must enlighten me." Others soon came on similar errands, till such calls were made daily, and even many times a day. On the second of April, about an hour before sunset, two men came for religious instruction. Soon others came; and then others; and they continued to come in small companies, till the house was filled, all anxious to describe their own spiritual state, and to receive instruction. Mr. Richard writes:—

"April 19. *As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods.* I think there are now not less than *fifty houses* in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved.

"21. For four days, our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapili, wife and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awaked at midnight, by those who wish to ask questions. Houses for prayer are multiplying in every part of the village, and the interest, which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

"23. In the morning, several females called, for the purpose of having a female prayer meeting established. Kaamoku gave me the reasons why they wished to have another meeting. She said, that the females were coming to converse with her night and day, and in so great numbers, that she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with *thirty-one praying females* in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about *sixty persons*. Eleven strangers have called, during the day, to converse respecting the truths of Christianity."

Among the most interesting of the inquirers was the young princess, Nahienaena. As she advanced in religious knowledge, she became disgusted with the noise and bad behavior of some of her people, and forbade any to enter her house, who could not read hymns. One consequence of this was, that Wahinepio, a female chief who, last year, was the principal agent in leading the princess to worship idols, was angry, and forbade any to enter her house who were not skilful in dancing.

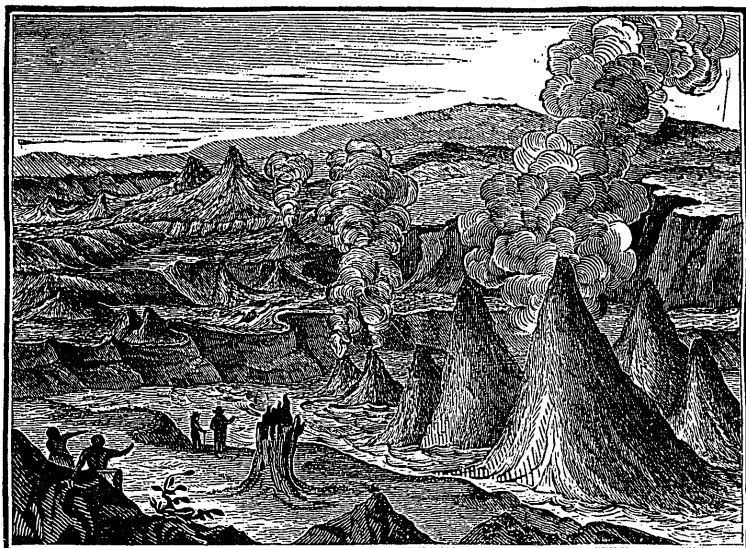
But if Wahinepio could not read, some of her people could. One of them, Leoiki, a fine girl of about 16, had for some time been an attentive student. Not only her mind and morals improved, but she became neat in her dress, and agreeable in her person and manners. It must have been about this time that she attracted the attention of Capt. Buckle, of the British whale-ship Daniel, who resolved to have her on board of his vessel. Leoiki well understood the purport of the negotiation which he commenced, repaired to her teachers for advice, wept, and begged to be spared; but 16 "golden dollars," that is, 16 doubloons, valued at ten dollars each, paid to Wahinepio, prevailed, and Leoiki was put on board the Daniel for a voyage of seven months. Wahinepio soon afterwards confessed that she had done wickedly. The money seems to have been a troublesome possession. It was carried to Nahienaena, as the rightful proprietor of all the people; but the princess refused to touch it. It was afterwards said to be placed among the treasures left by Rihoriho; and it is not known that any person was ever found, willing to be its owner. On the 3d of October, Capt. Buckle returned, and found a law in force, forbidding women to visit ships for immoral purposes. On the evening of the 5th, two of the crew called on Mr. Richards, charged him with being the author of the law, and insisted that he should procure its repeal. He informed them that he had had nothing to do with enacting the law, except that he had endeavored to teach both chiefs and people the principles of Scripture morality; and that he could not procure its repeal, except by telling them that the law was inconsistent with the law of God; which they well knew would be false. The men withdrew; but others soon came, demanded the repeal of the law, and enforced the demand by threatening the destruction of Mr. Richards' property, then of his life, and then of his family. He replied, that he had but one course to pursue; that he had come to devote his life, longer or shorter, to the salvation of the heathen, and that he should lay it down rather than retrace a single step he had taken. Mrs. Richards then said, "I am feeble, and have none to look to for protection, but my husband and my God. I might hope, that in my helpless situation, I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand, that I am ready to share the fate of my husband, and will by no means consent to live upon the terms you offer." The men withdrew, and that night the house was guarded by natives. The next day, some of the crew came on shore, but the natives kept them from the house. Mr. Richards wrote to the commanders of some American ships, but they took no notice of his letter. He wrote to Capt. Buckle, who replied that all his men were on shore, determined not to return without women; and that it would be best for Mr. Richards to give his assent, after which all would be "peace and quietness." The next morning, a boat put off from the ship with a black flag, and 15 or 20 sailors landed from it, armed with knives, and some of them with pistols. Being refused admission to the house, one of them attempted to stab a native with his knife. The native guard was reinforced, and by order of the chiefs, the mission house was soon under the protection of about 200 natives, armed with muskets, bayonets and spears. The mob retired. The next day was the Sabbath; and though many sailors were on shore, public worship was attended at the house of worship without interruption. In the night, Mr. Stewart arrived from Honolulu. As he approached the house, a stern voice demanded, "Who comes there?" He gave his name. The distrustful sentinel aimed his musket at him from the window, and ordered him to advance, that he might be seen. He advanced, was recognized and admitted. Capt. Buckle and

his men frequently called on the chiefs, and demanded the repeal of the law, but in vain. They declared that they never were in so religious a place before in all their lives. Capt. Buckle soon sailed for Honolulu, where his crew led, and American sailors followed, in similar outrages. There, too, the dwellings and lives of the missionaries were protected by the armed force of the natives.

A very different influence was exerted by Lord Byron, of the British frigate *Blonde*, sent by the British government to carry home the remains of the king and queen. The *Blonde* touched at Lahaina, on the 5th of May. Boki and his wife landed in the first boat, and were received with a general burst of lamentation. As soon as the first transport of passion was over, Mr. Richards suggested prayer. Boki said,—and they were the first words uttered by any of the party from England—“Where shall we pray?” Removing a little distance, prayer was offered, and tranquility was restored. Two days afterwards, the *Blonde* arrived at Honolulu where their bodies were received and deposited in the place prepared for them with due and becoming solemnities. A special council of the chiefs was held on the 6th of June, for establishing the government and fixing the succession. 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 asked Lord Byron’s opinion of the American mission. The principles of the mission having been explained, he gave it his decided approbation. It was decided that the young king should remain under the instruction of the missionaries for the present, and that the government should continue in the hands of the regency. Boki, by relating his conversations with the king of England, confirmed the impressions made by Lord Byron. The king, he said, told him, “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.” Of the missionaries he said, “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.” Whenever Boki repeated this conversation, he expressed his own solemn conviction of its truth and importance. Lord Byron showed himself a decided friend of the mission during the two months of his stay there. Out of respect to him, Waiakea, in the district of Hilo, on the north-east coast of Hawaii, where he remained for some time, and which was accurately surveyed by his order, was called “Byron’s Bay.”

Here, earnest inquiries after the way of life commenced in January. The attentiveness continued and increased, till, in November, the house of worship was not large enough to hold half the worshippers. Besides Mr. Goodrich, Honorii was stationed here, and Hopu had labored here at times. Kaahumanu exerted a good influence, when here with Lord Byron. Kapiolani, too, crossed the island to stir up the people to attend to instruction and worship. In her journey, she passed near the grand crater of Kilauea; and perceiving among the natives signs of the fear and worship of Pele, the fabled goddess of the volcano, she boldly descended into the crater, and composedly worshipped Jehovah in its awful depths. In violation of immemorial usage, she ate the berries consecrated to Pele, and threw stones into the crater. The people were astonished and convinced, and pronounced Pele to be powerless.

Around her own residence at Kaawaloa, the station of Mr. Ely and Hopu, and the neighborhood of “the aged Kamakau,” Kapiolani was active and influential. Her people gave good heed to instruction. Intemperance and other gross vices disappeared, and numbers appeared truly pious. The



Great Crater of Kilauea, Hawaii.

news of the happy change went abroad in the island, and natives from distant villages came to Kaawaloa to inquire concerning the way of life. At Kailua, too, the oldest station on the island, the good work prospered. Increased attention to preaching was first observed, and prayer-meetings were established, about the 1st of July. For some time, the houses of the missionaries were thronged with inquirers, much as at Lahaina; and though some, as at other stations, soon went back to their pleasures, not a few persevered, and appeared to be really converted to God.

Throughout the islands, the schools prospered; though, from the system pursued, it is not easy to estimate the number of learners. At Lahaina, 922 pupils were present at one examination, of whom 500 could read, and 300 had read all the books in the language. At Honolulu, 600 pupils were examined in April. As early as February, about 40 schools were known to be in operation on Hawaii, and the number was greatly increased during the year. In October, 16,000 copies of elementary lessons had been given out, and it was supposed that there were nearly that number of learners on the islands. The people were not allowed to wait in ignorance for accomplished teachers. Every where the chiefs selected the most forward scholars, and sent them out to teach others. Such of these teachers, as were conveniently situated for that purpose, were formed into classes for further instruction.

Mr. Stewart was compelled to leave the mission, on account of the ill health of his wife. A gratuitous passage to England was offered by Capt. Dale, of the English whale-ship *Fawn*. It was accepted. They embarked, October 15, and arrived at Gravesend in April, and at New York in August of the next year.



## CHAPTER XVIII.

1826. Annual Meeting at Middletown. Foreign Mission School discontinued.—Bombay. Death of Mr. Hall. Female Schools.—Ceylon. The Mission Seminary, and the Government. Western Asia. Station at Smyrna. Converts. Asaad Shidiak.—Sandwich Islands. Criminal Code enacted. Visits of the Dolphin and Vincennes. General prosperity.

At the annual meeting at Middletown, Ct., on the 14th and 15th of September, the Hon. John Cotton Smith, Vice President, presided. A letter was received from the Rev. Dr. Lyman, resigning the presidency, on account of age and infirmities which rendered him unable to attend. The resignation was accepted, with thanks for his faithful and useful services. The Hon. J. C. Smith was chosen President, and the Hon. Stephen Van Rensselaer Vice President.—The receipts into the treasury had been \$61,616,25; and the payments about the same. The greater part of the expenses of the missions in India were yet to be met; the drafts from Calcutta not having yet been presented.—The union of the United Foreign Missionary Society having received the necessary sanctions, as related in the history to the last year, a large number of gentlemen, residing in those parts of the country, and belonging to those communions from which that Society derived its principal support, were elected members of the Board.

The Committee on the Foreign Mission School, appointed at its last meeting, reported in favor of its discontinuance; but being informed that the agents hoped it might still be made useful to the cause of missions, the Board authorized the Prudential Committee to permit gentlemen in that vicinity to use the property for that purpose. The agents, after mature consideration, declined making the attempt; and, on the 3d of November, the Committee resolved that the school should be immediately discontinued. Of the 16 pupils, some returned to their homes, and others were placed in advantageous situations for completing their education. The experiment had fully shown the importance of educating native assistants for the missions, in the countries where they are to labor. With this conviction, Mr. Ellis had advised the Sandwich Islanders at Cornwall to return home for an education; and in this, his opinion accorded with that of the other missionaries at those islands.

The BOMBAY MISSION was this year deprived of the labors of Mr. Hall. In January, he prepared a circular letter to Christians in the United States, in behalf of the idolatrous Hindoos, and especially the Mahrattas. It was his last address to the churches. It was printed at the mission press, dated February 1. He had also just completed the translation of the New Testament into the Mahratta language.

On the 2d of March, he left Bombay for a preaching tour on the continent. He arrived at Nassick, about 100 miles from Bombay, on the evening of the 15th, and immediately commenced preaching and distributing books. The cholera was raging, and swept off not less than 200 on the day after his arrival. He labored among the distressed inhabitants, till his supply of books and medicine was nearly exhausted, and then, on the 18th, commenced his return. The next evening, about 10 o'clock, he arrived at Doorlee-Dhapoor, about 30 miles on his way. He spread his mat in the viranda of a heathen temple, and lay down to sleep. Suffering from the cold, he removed to a warmer place; but finding it occupied by two sick men, one of whom soon after died, he returned to the viranda. About four o'clock, he called up the two Christian lads who attended him on his journey, and was preparing to set forward, when he was seized with the cholera.

So sudden and violent was the attack, that he fell helpless to the ground. But disease and death could not conquer his mind. He was the same in this trying hour, that he had been through life; consecrated to the execution of vast designs, and faithful in all the labors, small as well as great, by which they might be promoted; unwavering and undisturbed, because he had decided, in the light of Christian principle, what was the course of duty; never consenting that the weakness of human feelings should interfere with the claims of Christ and of the heathen. Now, being laid upon his mat, he first took the small quantity of medicine that remained unexpended; but his stomach immediately rejected it. He at once clearly foresaw the result, and calmly prepared for it. He told his attendants that he should die, and gave them directions concerning the disposal of his body, his clothes, and other articles that he had with him. He then consecrated the few remaining moments of his life to missionary labors. He told the heathen who stood around, that he should soon be with Christ. He exhorted them to repent of their sins, and forsake their idols, that they too might be prepared for heaven. He prayed, earnestly and repeatedly, for his wife and children, for the mission, and for the heathen around him. Having spent eight hours of violent bodily disease in such employments, he exclaimed, three times, "Glory to thee, O God!"—and then expired. With difficulty the lads who were with him procured a grave, where they buried him, shrouded in his blanket, and without a coffin. A stone, erected afterwards, by his brethren of the mission, inscribed with his name, age and office, in English and Mahratta, marks the place of his interment.

But two missionaries now remained,—Mr. Graves and Mr. Garrett. The stations at Mahim and Tannah were suspended, as was also the boarding school for children of European descent. Pressing invitations to open free schools were necessarily declined, because the mission, thus reduced, could not give them that efficient superintendence necessary to their usefulness. The number in operation was 24. Still, the cause of female education, so specially important in a country like this, was carried forward with gratifying success. A school for girls had been opened in February, and in about five months, nine others were established, the whole containing 204 pupils. One of these schools was taught by a Hindoo female. Respectable inhabitants of Bombay contributed about \$300 for the support of these schools. The government granted the use of four unoccupied public lots, on which the mission wished to erect school-houses.

On the 12th of October, Mrs. Frost was married to Mr. Woodward, of the Ceylon mission: and, on the 19th, Mrs. Nichols was married to Mr. Knight, also laboring in Ceylon, in the service of the Church Missionary Society.

The CEYLON MISSION was compelled to abandon the design of establishing a College. At the beginning of the year, the Prudential Committee, by the kind assistance of Mr. Wilberforce, opened a correspondence with the British government on the subject, and the mission corresponded with the government of Ceylon. The result was, that no increase of the number of American missionaries in Ceylon would be permitted; and that a College, if established, should be under instructors from Great Britain. Such a College had been proposed by the government of the Island, and was then under consideration of the government at home. This decision, however, did not defeat the main object of the undertaking. It was still possible to sustain a school of a very high order, which should give an education nearly or quite equal to a collegiate course. Encouraged by liberal subscriptions in India, and by favorable opinions both there and in America, the brethren were erecting buildings, such as would be needed at all events.

The principal building, 64 feet by 29, with a viranda on every side, designed for a library, apparatus, lecture rooms and examinations, was called Otley Hall, in honor of Sir Richard Otley, Associate Justice of Ceylon, who had shown a deep interest in the mission, and especially of this Seminary, to which he had rendered important aid by his personal influence, and by liberal donations. Eight rooms for study, ten small rooms for devotional retirement, a dining hall and kitchen, were also erected. As professors could not be sent from America, native assistants were employed, and the Seminary was made to furnish, as fast as possible, a competent faculty for itself. 22 out of its 53 students were members of the church, and its religious influence was highly gratifying.

Early in the year, 18 pupils were removed from the preparatory school to this Seminary. It being understood in the neighborhood that there would be vacancies in the preparatory school, 70 candidates were presented for examination to fill them; from whom 30 were selected.

On the 7th of August, the journal kept at Batticotta notices the monthly prayer meeting, which had been commenced there seven years ago that day. Since its first establishment, it had been attended by 29 missionaries, belonging to four societies. Of all these, only Mr. Richards had died. Of 45 missionaries, who had labored in Ceylon within 20 years, it was not known that any had died except Messrs. Ault, Warren and Richards.

At the commencement of the year, there were some anxious inquirers after the way of life; but there seem to have been few instances of conversion. Seven natives were received into the church on the 19th of January.

**WESTERN ASIA.** The Palestine Mission, as it has hitherto been called, scarce showed itself in Palestine during the year; for Parsons and Fisk rested from their labors, King was on his return, and its other members were fully employed in other places. It is henceforth the Mission in Western Asia.

At Malta, the press was kept in active operation, under the care of Mr. Temple. Rev. Eli Smith embarked in Boston, May 23, and arrived at Malta July 13, with the special design of being connected with that press. Mr. Homan Hallock, who was engaged as a printer for five years, sailed for Malta in October, and arrived in December. After deliberation, Mr. Smith sailed from Malta for Egypt and Syria on the second of December, for the purpose of studying the Arabic language, and making other preparations for publishing and distributing Arabic books. After spending a few days at Alexandria, he arrived at Cairo about the close of the month.

A new station was formed. The Rev. Elnathan Gridley and Rev. Josiah Brewer sailed from Boston in September, and after short visits to Gibraltar and Malta, arrived at Smyrna on the 27th of December. Mr. Brewer's support was pledged by the "Female Society of Boston and vicinity for promoting Christianity among the Jews."

The principal scene of interest in connexion with this mission, was at and around Beyroot. In that city, and in six neighboring towns and villages, free schools were opened under hired teachers. During the first half of the year, there was an average attendance of 305 scholars, of whom 30 were girls. The distribution of the Scriptures in the ancient and modern Greek and Armenian, the Arabic and Italian languages continued, and led to much conversation on the contents of the sacred volume. Mr. Goodell read and expounded the Arabic New Testament in course. The hearers were few, but the Holy Spirit appeared to be present. The farewell letter of Mr. King to his friends in Syria, giving the reasons why he could not join the Roman Catholic church, with additions and Scripture proofs by Mr. Goodell, and the answer of the mission to the order of the Maronite

Patriarch against the circulation of the Bible, were extensively read. The Armenian ecclesiastics, Jacob Aga and Dionysius, wrote letters to their countrymen, which, with the facts of their marriage and intimacy with the missionaries, excited no little attention. The alarm appears to have reached the hierarchy of every sect; for they all saw operations which threatened to overturn their institutions, abolish their usages, destroy their power, and introduce a religion substantially different from any that prevailed among them. Rome itself was more thoroughly aroused than before, and sent 20 priests and \$13,000 this year to Syria. Repeated excommunications, directed against the mission, the schools, the books, and all who favored either of them, were read in both the Latin and the Greek churches. Jacob Aga was deprived of his office as British Consular Agent, by the Ambassador at Constantinople, who was probably misled by the representations of enemies; and it was said that a firman had been obtained for his arrest. All these things frightened many away, beyond the sphere of missionary influence. War also interrupted their labors. In March, a Greek squadron landed 500 men, who attacked the city. They were repulsed, after having filled the country with confusion and distress. The houses of the missionaries were generally respected, as being under English protection; but that of Mr. Goodell was plundered by Bedouins in the Turkish service. The Pasha of Acre afterwards paid for the property carried away. In consequence of these troubles, the schools in Beyroot were reduced from 100 scholars to 10. After about two months, they again revived. New schools, also, were requested, and after a suitable agent had been obtained to visit and superintend them several were established. One was at Hosbaia, on the road from Sidon to Damascus, where the Greeks and Moslems offered to defray the expense of a school house; and two others were in that vicinity.

The mission rejoiced over several converts, who appeared to be truly pious. Among these were the two Armenians, Jacob Aga, and Dionysius, whom they called Carabet, or the Fore-runner; Gregory Wortabet, an Armenian priest, engaged as a literary assistant to Mr. Goodell; Gregory's wife; her brother, Joseph Leflufy, a Greek Catholic priest, engaged in the autumn as an agent in establishing and superintending schools; Asaad Jacob, a Greek youth, who afterwards apostatized; and especially Asaad Shidiak and his brother Pharez, who were Maronites, and whose history demands a more particular notice.

Asaad Shidiak was the third son of a respectable Maronite of Mount Lebanon. He had been educated at the College of Ain Warka, and afterwards held the office of private secretary to the Maronite Patriarch. In the summer of 1825, when he was about 29 years of age, he was engaged by Mr. King as an instructor in Syriac and Arabic, and was employed, a part of the time, in multiplying Arabic copies of Mr. King's farewell letter, already mentioned. He was afterwards engaged by Mr. Fisk, to open a school, intended to be a permanent free school, for teaching Arabic grammatically. Soon after Mr. King left Beyroot, Asaad undertook the task of answering the farewell letter. Having made a rough draft of a reply, and copied it to the last topic of argument, he was suddenly turned to the prophecy of Isaiah, by consulting a proof passage. While reading this sublime portion of Scripture, he became deeply serious, and was filled with an ardent desire to read the New Testament; and to be actuated by the spirit of the Gospel. He endeavored to lay aside every selfish bias, and to learn the true meaning of the Bible. While in this state of mind, he was shocked by finding it taught and defended in the Romish Church, that *it is a duty to kill heretics*. In November he received a letter from the patriarch, threatening him, one of his brothers, and another Maronite young man, with immediate excom-

munication, unless they ceased from all connexion with the Bible-men. After mature deliberation, it was thought best that he should retire to Hadet, and remain with his friends awhile, in the hope that alarm and opposition would subside. In this retirement his mind was still fixed upon religion. The world appeared vain; and some of his friends, as was natural, thought him melancholy. The patriarch wrote him a second letter, urged him to an interview, and promised to provide an office for him. Still he preferred to return to Beyroot; where he made an engagement with Mr. Bird for a year. Early in January 1826, the patriarch sent his own brother to call upon Asaad at Beyroot, and urge him to an interview. The messenger intimated, that Asaad probably received a large sum of money from the missionaries, as the price of his conversion; and that the patriarch would see that he should lose nothing by leaving them. To this intimation Asaad replied, that he only received moderate wages for his services as a teacher; and that money was not his object; but that he was simply in pursuit of the truth. The missionaries warned him of the dangers, to which he would be exposed, if he complied with the request of the patriarch; but he hoped that the patriarch would be softened, and that he might perhaps be induced to do something for the promotion of religion. With these hopes he went to the convent of Der Alma, met the patriarch soon after, and had many conversations with him. The main topics, on which he insisted, were the necessity of a spiritual religion; in distinction from modes and forms; the sufficiency of scripture; and the absurdity of holding the pope to be infallible. The patriarch was highly displeased with these bold sentiments; at one time uttering cruel threats, and at another offering honor, promotion, and money, according to the course which Asaad would pursue. Asaad, finding himself deprived of books and congenial society; and exposed to cruel mockings, after repeated declarations that he was ready to seal his testimony with his blood, privately withdrew from the convent where he was, and arrived at Beyroot on the morning of March 2d. The missionaries rejoiced to receive him, having been greatly concerned for his personal safety, during this absence of seven weeks. As soon as his mother, brothers, and other relatives heard of his return to Beyroot, they flocked to him in rapid succession, to persuade him to leave the missionaries, and thus save the family from the insupportable shame of having him renounce their religion and join himself to foreigners. After many painful struggles, he accompanied four of his relatives home, on the 17th of March. The missionaries strongly opposed his going, from an apprehension that he would not be able to return, as he expected to do in a few days. He thought he knew the people of the country, and that, after all that had been said, they would not offer him violence; and he strongly hoped, that his visit to Hadet would do good. In about a fortnight, twenty or more of his relatives assembled, took him by force, escorted him to the convent of Der Alma, and delivered him up to the patriarch, by whose order he was subsequently removed to Cannobeen. Here he endured imprisonment, chains, stripes, and revilings in succession; and often all of them combined. About the middle of May, he was in close confinement, in chains, and was daily beaten. In June, having made an unsuccessful attempt to escape, he had a heavy chain around his neck, the other end of which was fastened to the wall. The patriarch encouraged the common people to visit him in his confinement, and to spit in his face, and call him odious names, in order to shame him, and break his spirit. Toward the close of July his mother, and other members of the family, visited Cannobeen, at the request of the patriarch, who informed them that Asaad was unwell. They found him in chains, which they were unwilling to believe to be the case till they saw it for themselves. Galeb, a younger

brother, carried a written application to the patriarch, signed by the whole family, pleading for Asaad's liberation. It was well understood, however, that Tannoos, an older brother, though he joined in the application, sent a secret messenger to prevent its success. The mother's heart had relented; and she acknowledged that the missionaries felt more tenderly for her son, than the Maronites did. Galeb saw his brother in September, but was not permitted to take leave of him. About two months afterwards, Galeb visited Cannobeen, assisted his brother in escaping, and brought him homeward as far as Kesroan, where the fugitive was apprehended, carried bound to Gzir, and afterwards restored to the patriarch at Cannobeen. From this imprisonment he was never released. The Maronite authorities concealed the facts of his history as far as they could, frequently sending out false reports of his death. After the conquest of the country by the Viceroy of Egypt, it was ascertained that he was really dead. Worn out with cruel mockings and scourgings, with bonds and imprisonments, his bodily powers gave way; but his mind, by divine grace, proved unconquerable, and he died, a constant witness to the truth.

In March, Pharez, the youngest of the brothers, having been found in the act of reading the New Testament, was struck with a sword by his brother Mansoor, and beaten by Tannoos. He immediately left Hadet, came to the missionaries, and determined not to go home again. He was soon after decoyed, however, by Mansoor and Galeb, and taken home by force. From this time till November, he lived principally with his relatives, though he kept up a communication with Messrs. Bird and Goodell. Wishing for an opportunity of reading the Gospel openly, he was weary of the constraint imposed upon him, and determined to leave the country, if possible. Before taking this step, he went to Acre, to see if something could not be done with the Pasha toward obtaining Asaad's liberation. The attempt was unsuccessful. It was reported, on good authority, that some of the subordinate rulers had urged the two oldest brothers to take the life of Pharez, if he could not otherwise be separated from the society of the missionaries. He therefore remained in a secret place, till he could get on board a vessel bound to Alexandria, whence he took passage to Malta, being commended to the care of Mr. Temple. He left Beyroot on the 2d of December, having written a forcible letter to his brother Mansoor, and had several confidential interviews with Galeb. He applied himself to the study of English at Malta, and continued for some time in the service of the mission.

INDIAN MISSIONS. The missions to the Cherokees, Choctaws, and Cherokees of the Arkansas continued their usual labors with but little change, either in themselves or the people to whom they were sent. Experience showed that the plan of reducing the larger and multiplying the smaller establishments was judicious; and there seems to have been a general disposition among the brethren, to diminish the secular cares and labors of the missions as far as circumstances would permit. The blacksmith's shop at Brainerd had been put under the care of Mr. Dean, who was to manage its concerns according to his own discretion, and report directly to the Prudential Committee; thus relieving the mission of all care of the establishment. A letter from Mr. Washburn, at Dwight, suggested that the same arrangement should be made for all the mechanics at all the stations. Among the Choctaws, Mr. Kingsbury doubted whether the office of superintendent, which he had held from the beginning, ought not to be abolished, as it overwhelmed one man with the secular cares of all the stations and nearly destroyed his usefulness as a preacher, and gave him at least an apparent importance, which made him an object of jealousy among the natives, if not among his brethren. The missionary convention beyond the Mississippi resolved, that



A Missionary, preaching to Indians.

no minister of the gospel ought to be appointed superintendent of a mission. The importance of farmers and mechanics, to introduce the arts of civilization, was fully recognized; but every where, among the experienced, the conviction was gaining strength, that large establishments and complicated operations should be avoided, and that teachers of every kind should be free from the incumbrance of secular cares. And it is worthy of notice, that these opinions prevailed, while the pecuniary affairs of these missions were manifestly improving.

There was little alteration in the state of the schools. While some increased, others, from various causes, diminished, and probably the whole number of scholars was not greater than formerly. As it is with schools in civilized countries, the number of scholars depended much on the acceptableness of the teacher. The management of each school was discussed, and the teacher was blamed for partiality, for making his pupils study too hard or for their insufficient progress, for being too severe or too lenient in his government, just as he would have been in any school district among white men. Every school master knows, that his judges are troublesome in very exact proportion to their ignorance and incompetence. The amount of trouble, therefore, encountered by teachers among people just beginning to be civilized, must be immense. Among the Choctaws, too, some felt dissatisfied because their annuity of \$6,000 a year had been put into the hands of the mission. They thought themselves able to manage it, and probably desired the profits of taking care of it. Yet the most influential chiefs and more intelligent of the people were decided and constant friends; and from year to year, the schools were in better order and the pupils made better progress.

Among the Cherokees, on both sides of the Mississippi, there were a few instances of conversion, and a few additions to the churches.

**SANDWICH ISLANDS.** 'This was a year of war. "Michael and his angels fought against the dragon, and the dragon fought, and his angels." The ten commandments had been translated into the language of the Islands, and printed at Honolulu. The natives were told how these commandments were given, and that they were God's law, binding on all mankind. Hitherto there had never been any laws upon the Islands, except the changeable will of the chiefs, and the old and now exploded superstition. The chiefs proposed to enact a criminal code, of which the ten commandments should

be the basis. This was violently opposed by many of the foreign residents. The missionaries were charged with being the authors of the proposed code. The accusation was false; but what if it had been true? There is nothing criminal in urging the adoption of wholesome laws. If the missionaries had drawn up a complete code of civil and criminal jurisprudence, and by dint of persevering argument, brought the chiefs and people to adopt it, and been active and constant advisers and assistants in all the details of its execution, till theft, drunkenness and adultery, and every vice was suppressed, and law and order established throughout the Islands, they would have done, better than it ever was done before, what has immortalized some of the most illustrious benefactors of the human race. But, in view of existing circumstances, such a course was not thought expedient. That "wicked and unreasonable men might have no occasion of faultfinding; that the chiefs might have no occasion of jealousy; and that they themselves might not be drawn away from the more important work of preaching the gospel, the missionaries had been instructed, as are all the missionaries of the Board, to abstain from all intermeddling in any way, even by giving advice when asked, with the concerns of the government; and they had scrupulously obeyed. Two of their accusers, however, the British and American consuls, whose offices rendered such interference peculiarly improper, did interfere with the government in a most objectionable way. They went to the young King, a boy about fourteen years old, and told him that the regents, his guardians, had no right to make laws; and that he alone had the right. They recommended a code which should forbid nothing but murder, treason and theft. Indeed, every remonstrance of a foreigner against the promulgation of a code, or against any of its enactments, was an interference with the affairs of government. But, though such opposition was violent and persevering, some laws were promulgated; and among them was one forbidding females to go on board the ships in port, on pain of imprisonment during the pleasure of the chiefs. This law had been in force about three months, when, on the 14th of January, the U. S. armed schooner *Dolphin*, commanded by Lieut. John Percival, arrived at Honolulu.

Soon after the arrival of the *Dolphin*, her commander expressed his regret at the existence of the law concerning females visiting ships on an infamous errand. He next insisted upon the release of four prostitutes, then in the custody of the government for a violation of the law. This demand was pressed repeatedly, and in the most persevering manner, till at last it was partially successful.

In the mean time, several among the higher chiefs came to the missionaries, stating that the commander of the *Dolphin* had threatened to shoot Mr. Bingham, if he appeared at the council of the chiefs, when he (the said commander) was transacting business with them; and that, unless the law against prostitution were repealed, he would come and tear down the houses of the missionaries. They asked, what would be the duty of the natives, in case of apprehended violence. The missionaries replied, that such threats would not be executed; that every officer of the American navy was accountable to his government at home; and that the chiefs need not be anxious on the subject. This, however, did not satisfy them. The inquiry was still pressed, "What shall we do, in case your houses are attacked? You are our teachers. We are not willing to have you killed. If we lose you we cannot get other teachers, and we shall be left in darkness." The answer was the same as before. "The commander of the *Dolphin* will not dare to molest us, while found only in the prosecution of our duty. But even if he should, we intreat you not to resort to violence in our defence."

On Sabbath, the 26th of February, public worship was held in the fore-



noon as usual, when 3000 people attended. The service was in the open air, the roof of the great chapel having fallen several weeks before, in consequence of a violent rain. In the afternoon, the unfavorable state of the weather prevented a meeting, as the hearers would have been without shelter. At five o'clock, Mr. Bingham went over to the house of Kalaimoku, for the purpose of holding worship there, with such individuals of the chiefs and others, as might find it convenient to attend. Soon afterwards, six or seven sailors from the Dolphin, armed with clubs, entered the upper room, where the sick chief was lying on his couch, with his friends around him, and demanded that the law should be repealed. They threatened, in case of refusal, to tear down the houses. Confusion ensued; and, before the rioters could be made to leave the house and the yard, they had broken all the windows in front. While this was going on, their number was increased, by the arrival of several others, who made similar demands. When driven from the house of Kalaimoku, they directed their course to the house of Mr. Bingham. Seeing this, and knowing his family to be unprotected, Mr. Bingham ran home another way, hoping to arrive there first. Not being able to do this, he fell into the hands of the rioters, by several of whom he was seized, some of them holding a club over him in the attitude of striking. The natives, who had borne the whole with astonishing forbearance, now interfered by laying hold of the sailors, so that, in the bustle, Mr. Bingham was released. He was afterwards pursued by other small parties. One sailor aimed a blow at him with a club, and another stabbed at him with a knife; but he happily escaped without injury. All the rioters were secured by the natives. After this affray had ceased, ten other sailors arrived, a part of whom attacked Mr. Bingham's house, and broke in a window. While two were attempting to force the door, one of them suddenly, and in an unaccountable manner, turned round and struck the other with a club, so that he fell, and was carried off as dead. Some of the chiefs cried out to the people earnestly, "Do not kill the foreigners;—hold them fast;—handle them carefully." To which one or two answered with spirit, "How can we handle them carefully, when they are armed with knives and clubs?" One of the crew of the Dolphin received some dangerous cuts from a sabre in the possession of a native; and of the two or three sailors, who had joined the mob from other ships, one was indebted to the direct interference of Mr. Loomis for the preservation of his life.

On the evening of the same day, Lieut. Percival waited on the chiefs, and declared, that the prohibition should come off; that he was determined not to leave the islands till the law was repealed; and that he had rather have his hands tied behind him, or even cut off, and go home to the United States mutilated, than to have it said, that the privilege of having prostitutes on board his vessel was denied him, after it had been allowed, as he alleged, to a certain other individual whom he named. Messrs. Bingham, Loomis, and Chamberlain were present at this conversation, and two of them at least took part in it.

But the most painful portion of this sad history is yet to come. The next day it was rumored that females, who should go on board ships, would not be punished; and, in a day or two, the missionaries learned with sorrow, that some of the chiefs, wearied by importunity, and terrified by threats, had given a kind of indirect permission, by intimating, that if any females should resort to their old practices, it should not be very strictly inquired into, but they should simply be considered as disgraced and excluded from the society of the good. Accordingly, a considerable number repaired on board. When the first boat with females passed along the harbor of Honolulu, in the dusk of the evening, a shout ran from one deck to another as if a glorious victory had been achieved.

When Kalaimoku was informed of the permission which had been given, he called before him the chiefs, who had relaxed the authority of the law, and inquired of them what the facts were. They quailed at his severe rebuke and wept under his chiding. But the fatal deed was done, and could not be recalled. The flood-gates of immorality were open, and a deluge of pollution could not be prevented.

When it was known that the law was prostrate, Lieutenant Percival called upon the chiefs to express his gratification. He said he was now at ease; and that he intended to visit Maui and Hawaii, where the prohibition was still in force, and compel the chiefs in those islands to rescind it. So great a calamity was kindly averted; and Honolulu alone was polluted by a visit from the *Dolphin*. The influence of this vessel, during the subsequent ten weeks of her stay, may well be imagined. So odious was it, even in the eyes of the common people, that they applied to the vessel and her commander, interchangeably, the appellation of the mischief-making-man-of-war.

On receiving information of these proceedings, the Prudential Committee made a formal complaint to the Secretary of the Navy, who ordered a Court of Inquiry. The final result of the investigation never was published, as it doubtless would have been, in justice to Lieut. Percival, had he been acquitted. The natural inference is, that he was sentenced to receive a private reprimand, and perhaps a suspension for a time from the public service. There is reason to believe that the visit of the *Vincennes* to the islands in 1829 had some reference to these transactions.

The *Dolphin* remained at the islands about four months; but her disastrous influence did not terminate at her departure. Irreligion and vice had gained a strength and boldness which could not be overcome at once. The life of Mr. Bingham was threatened, and was thought to be in danger. In November, and subsequently, some chiefs of inferior rank were seduced into the practice of gaming and intemperance, and a considerable number of the people followed their example.

Similar scenes were enacted at Lahaina. While Mr. Richards was absent, in October, the station was visited by English and American whale ships, whose crews committed gross outrages upon the peace and property of the inhabitants. The governor was absent likewise, and the place was left in the charge of a female chief, a niece of Kalaimoku. The anger of the sailors was excited by the fact, that prostitution was forbidden. This prohibition they charged upon Mr. Richards; and a mob proceeded to his house for the purpose of killing him, as they declared. Not finding him at home, and his house being guarded by faithful natives, they turned to such of his other property as they could find, and destroyed it. Kekauonohi, the female chief, commanded all the females of the place to flee with her to the mountains, which order was promptly obeyed. The sailors, after filling the place with violence for a number of days, pillaging the houses of the natives, and destroying their property, returned on board, having totally failed of their object.

This pernicious influence was in some degree counteracted by the visit of the U. S. sloop of war *Peacock*, Capt. Thomas Ap Catesby Jones, which arrived at Honolulu in October, and remained till January. With an independence worthy of his office and reputation, Capt. Jones kept himself uncommitted, till he had an opportunity to judge for himself. At the general meeting in October, a circular was prepared, and signed by eight missionaries, representing all the stations, in which they state the course they have pursued, deny the charges brought against them, and challenge an investigation. The foreign residents laid hold of the word "challenge," and ap-

pointed a meeting for them to appear and defend themselves. At this meeting, the missionaries demanded that their accusers should bring definite charges, in writing, and produce their evidence in support of them. Mr. Charlton, the British Consul, who took the lead of the opposers, refused to bring any definite charges, but said he and his friends had come to hear what the missionaries had to say and prove. He spoke for some time, and repeatedly, saying that he was dissatisfied with the management of the mission; that the people were growing worse; that no chief would dare testify against a missionary, and the like; but refused to have any thing that he had said written down, as a charge that he was to support by proof. Capt. Jones, having remained a mere spectator till he perceived the whole ground of dispute, requested that the whole circular might be read. After hearing it, he said that, as he viewed the subject, it was the business of those gentlemen who had replied to the circular, to direct the attention of the missionaries to some special charge, and bring their evidence in support of that charge: otherwise nothing could be done; for no one would expect the missionaries to arraign, try, and condemn themselves. He thought the circular was a clear, full, and proper declaration of the objects and operations of the mission, and that the public were candidly and fairly called upon to point out any mistakes, either in principle or conduct, and bear witness of evil, if there were any. He thought the gentlemen of the mission had done every thing they could on their part, and that now the burden of proof must lie on those, who accepted the challenge; and if charges should be proved against the missionaries, then they might be expected to answer. On hearing this, some one moved an adjournment. After a few more words from Capt. Jones, the motion was renewed, and the meeting broke up. When about to leave the islands, more than three weeks afterwards, Capt. Jones wrote an affectionate farewell letter to the missionaries, in which he bears testimony to the good effects of missionary labors, as they had fallen under his own observation, both at the Sandwich and at the Society islands; says, that he has heard of ill effects of these labors, but has not seen them; declares, that he witnessed the readiness of the missionaries to meet an investigation, and to answer any written charges, which could be susceptible of proof or refutation, and that, as no charges derogatory to their characters had been brought forward after so long a notice, it was but fair to conclude that none could be; and expresses sincere acknowledgments for the kind attention he had received from the missionaries individually. He concludes by saying, "If it should hereafter appear, that this visit has, in however remote and minute a degree, contributed to further the missionary efforts, I shall be well recompensed for the long absence from my family."

The mission experienced another trial, in the loss of Dr. Blatchely. His health failed, and he sailed for home on the 6th of November, in the ship Connecticut, Capt. Chester. The Captain and owners declined receiving any compensation for his passage.

Notwithstanding all these trials, the mission prospered. In January, the new house of worship at Byron's Bay, (Hilo,) 90 feet by 30, was occupied, and attendance on public worship greatly increased. In April, the habitual attendants at that place were at least 2,000. In January, there were known to be more than 80 schools on Hawaii, with at least 4800 scholars. In April there was an examination of schools at Honolulu, on Oahu, at which 2409 scholars attended from 69 schools, in which 66 native teachers were employed. The joint letter of the mission, March 10; estimated the number under instruction on all the islands at 20,000, and stated, that 2000 persons were known to be in the habit of family and secret prayer. On Kauai, in April, attendance upon instruction was evidently increasing. Kakioeva,

the governor, accompanied by Mr. Whitney, made a tour round the island, earnestly exhorting the people to attend upon the instruction of the missionaries. Such journeys of the chiefs were frequent. In the autumn, Kaahumanu visited Hawaii, for the purpose of promoting learning and religion, and with good effect.

At Kilua, early in the year, the house of worship was found too small for the increasing congregation, and another was erected by order of Kuakini, (Gov. Adams,) 180 feet by 78. At Kowaihae, in November, Mr. Bishop preached in a grove, to a congregation of 10,000 people. In July, an examination of schools was held at Lahaina. It was estimated that there were then 8000 learners in schools connected with that station; 7000 on Maui, and 1000 on the adjacent small islands of Molokai and Lanai. At the general meeting in October, the number under instruction on the islands was estimated at 25,000, and the native teachers at 400. The number of books and tracts printed since June, 1825, was 74,000. This was an insufficient supply, but no more could be furnished, for want of paper.

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## CHAPTER XIX.

**1827.** Annual Meeting in New York. Special efforts to increase the funds of the Board.—Bombay. Schools transferred to the Church Missionary Society.—Ceylon. Quiet progress.—Mediterranean missions. Death of Mrs. Temple;—of Mr. Gridley. Legislative reform in Malta. Mr. Brewer goes to Constantinople, and then to Greece. Mr. Smith arrives at Beyroot. Church at Beyroot organized. Maronite excommunications, and violence on Mount Lebanon. Battle of Navarino.—Indian missions. Missions received from the United Foreign Missionary Society. Chickasaw mission received.—Sandwich Islands. Return of Mr. Loomis. Death of Kalaimoku. Admissions to the church. Increase of schools. Improvement of morals. Third outrage at Lahaina. Capt. Buckle's complaints. Council at Honolulu. London Quarterly Review, and stories of voyagers. Reinforcement.

The Annual Meeting of the Board was held in New York. It commenced on the 10th, and was continued daily, the Sabbath excepted, to the 15th of October. The auditor having declined re-election, William Ropes, Esq. was chosen to that office.

Agreeably to a vote of last year, the annual report was presented in a printed form. It was thought best, however, to direct that henceforth it be presented in manuscript, in such form, that the parts relating to the several missions and other important topics may be submitted to committees of the Board, who should examine them and report during the meeting; so that, after the amendment of the several parts if necessary, the whole might go to the public with the deliberate approbation of the Board. This plan has ever since been followed.

The income of the Board from donations, for the year ending August 31, had been \$82,435,25; the expenditures, \$104,430,30. Towards meeting the deficiency, a debt had been incurred of \$15,513,10.

This meeting derived its principal interest from the effort made to increase the funds of the Board. Many promising fields for missionary labor had been found, where no missions had yet been planted; and several of the existing missions were calling loudly for reinforcements; but only a small part of these calls could be met, for want of funds, which the churches were evidently able, if disposed, to furnish. An effort, by which the funds of the Board should be greatly increased, and that without delay, had been a subject of serious thought, conversation, and correspondence, for some months. Among the most ardent and influential friends of this project—if

he may not be called its author—was Mr. Josiah Bissell, an enterprising merchant of Rochester, N. Y. He attended the meeting as an honorary member; and by his fervid and impressive eloquence, did much to produce the state of feeling with which it closed. Dr. Beecher's sermon was one of his most powerful and successful efforts. The various parts of the work in which the Board was engaged, as they came under review in the course of business, excited a lively interest. A meeting of friends of the Board was appointed to be held on Monday evening, Oct. 15, and the members were invited to attend. Zechariah Lewis, Esq. was chairman, and Eleazer Lord, Esq. clerk. The Corresponding Secretary gave a statement of the fields for missionary labor open to the Board, which it would require an additional expenditure of \$100,000 annually to occupy; the Rev. Jonas King, lately from the East, described many of them, from his own personal knowledge; and Dr. Beecher urged the duty of efforts in proportion to the wants of the heathen and the opportunities for doing them good. Dr. McAuley, Mr. Bissell and others spoke with overwhelming force and pathos. Subscription papers were then circulated, on which \$25,675 were subscribed, payable annually for five years, on condition that the amount be raised to \$100,000 annually, and all but \$5,000 payable, for once, within twelve months, unconditionally. Of this sum, one gentleman in New York city subscribed \$5,000. Mr. Bissell subscribed \$10,000 for himself and friends in Western New York. Many gentlemen, from distant places, who subscribed nothing, pledged themselves to raise increased amounts in the places of their residence. Whether this movement, in the end, did more good or harm, is a question not easily settled, and on which there will be different opinions. That it did much of both, is undeniable. The attempt to raise \$100,000 annually was a failure. A large part, even of the sum pledged unconditionally for the first year, was never received. Many persons, in different places, felt that they had been pressed too hard,—had been borne down by eloquence and importunity, and not allowed to judge for themselves of their own duty, and were thus rendered less accessible to future applications. In short, there was a "re-action," and its evils were long and seriously felt. On the other hand, new ideas of Christian liberality were made to enter many minds. Not a few rich men have, since that time, given in juster proportion to their wealth than formerly. The evils of the re-action were temporary, and we may hope are past; while the good influence of larger views and a juster apprehension of the right use of wealth remains, and will do good to the end of the world.

**BOMBAY.** The Rev. Cyrus Stone and David O. Allen, with their wives, and Miss Cynthia Farrar, embarked at Boston, on the 6th of June, to join this mission. Mr. Allen and wife arrived on the 27th of November, having left their companions at Calcutta.

The various departments of missionary labor had been carried on as usual, so far as the reduced strength of the mission would permit. Several of the free schools for boys were surrendered to the care of the Rev. Mr. Mitchell, who was laboring in the service of the Church Missionary society at Tannah. The number retained under the care of the mission was 26,—16 for boys and 10 for girls. A female teacher of one of the girls' schools died near the close of the year, giving some evidence of piety.

**AT CEYLON,** this was a year of quiet and silent progress. Before the end of August, 12 had been received into the church. About 2000 hearers usually attended worship at four stations on Sabbath morning. At the close of the year, there were 93 free schools, containing 3378 boys and 942 girls. The number of students in the Seminary at Batticotta was 67, of whom 24 were members of the church, and others were apparently pious. In the in-

struction of this school, Mr. Poor was assisted by Gabriel Tissera and ten other natives. It was fast rising in reputation, and some of the more learned Brahmuns occasionally resorted to it for instruction in the higher departments of Tamul literature. Some difficulty was found in keeping the pupils till they had completed their full course of study, owing to the high wages offered for their services. The whole number under instruction in all the schools, at the close of the year, was 4,500.

At MALTA, Mrs. Temple closed a useful life by a happy death, on the 15th of January. She was soon followed by her infant child.

In November, the mission had published since its commencement, 62 books and tracts in Modern Greek, 43 in Italian, and one in Greco-Turkish; in all, 106, averaging more than 40 pages each. Of several, second and third editions had been issued. Something was done in the way of preaching and Sabbath Schools. The missionaries of several English Societies were at work, and the wrath of the Roman Catholics was greatly excited. At several times, men undertook to assassinate Mr. Keeling, a Wesleyan missionary, on one of his usual walks; and the doors of the Roman Catholic churches were set open, on purpose to favor their escape; for those churches were privileged places, over which the Romish priesthood claimed exclusive jurisdiction, and in which no person could be arrested by the civil government. The priests, too, claimed the right of being tried for any crime whatever, only by their own ecclesiastical superiors, there and at Rome. The British government now abolished these privileges; so that criminals could henceforth be arrested even in the churches, and priests must answer for their crimes, like other men, before the civil courts. Of course, there was a great improvement in morals, and in personal safety.

WESTERN ASIA. Mr. Gridley, having spent the winter and spring at Smyrna, went, in June, to Kaisarea in Cappadocia, about 400 miles east of Smyrna, where he hoped for better advantages in his present studies, and to gain important information concerning the Greeks in the interior of Asiatic Turkey. His health was improved by his journey of 21 days on horseback, but afterwards suffered from excessive labor and study. On the 13th of September he ascended Mount Argeus, near which the city is situated. This mountain is 13,000 feet high, and Strabo asserts that, in a clear day, the Black Sea and the Mediterranean can both be seen from its summit. Of the whole company of seven, he alone reached the summit, from which he returned in a state of extreme exhaustion. This effort brought on a fever, which proved fatal on the 15th day from the ascent of the mountain. His funeral was attended by many of the Greeks, who had learned, as had many at Smyrna, to respect his talents and virtues. Even before he left Smyrna, he had become able to preach acceptably in Modern Greek.

Mr. Brewer left Smyrna, on the 22d of January, for Constantinople, where he engaged in the study of the Hebrew-Spanish language; that is, the Spanish in Hebrew characters. His teacher failed to fulfil his engagement; and the prospect of gaining access to the Jews appearing less favorable than he had expected, he turned his attention for awhile to the Turkish, and then to the Modern Greek. Political affairs growing more unsettled, he left Constantinople in September for Greece, for the purpose of establishing deposits of Bibles and tracts, distributing the Scriptures, and gaining information. Having visited several of the Greek islands, he went to Smyrna in November, and, in December, sailed for Malta, where he procured a quantity of books and tracts, to be distributed during the ensuing year.

Mr. Smith left Alexandria on the 30th of January, and, after a journey of 20 days, through the desert to Jaffa and thence by sea, arrived at Beyroot. He was accompanied by three German missionaries in the service of the

Church Missionary Society; Mr. Mueller, destined to Egypt, and Messrs. Gobat and Kugler, missionaries to Abyssinia. Another of the company was Girgis, (George,) an Abyssinian, who had visited Egypt on ecclesiastical business, and whose intelligence and apparent piety deeply interested all who saw him; but concerning whose real character and subsequent career, reports are contradictory, and nothing is certainly known. While he was at Beyroot, the Monthly Concert in March was kept as a day of fasting, and closed with the Lord's Supper. Sixteen persons were present, all regarded as pious. They were from America, Europe, Asia and Africa; members of Congregational, Episcopal, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Americans, Armenians, English and Germans, took part in the exercises.

At Beyroot, on the 2d day of January, Dionysius Carabet and Gregory Wortabet, Armenians, and an European lady of distinction and intelligence, a member of the Latin Church, were solemnly received to the communion and fellowship of the mission church. Besides these, there were others, Armenians, Maronites, Greeks and Greek Catholics, making in all about twenty, "whose hearts," says Mr. Goodell, "we hope, have been moved by an influence more than earthly," and some of whom, it was confidently hoped, had indeed been born again; "besides many others, who appear to be rationally convinced that the Bible is right, and that they are wrong." At the Monthly Concert in February, the wives of Carabet and Wortabet were admitted to the church.

This gathering of the converts into a new church was an important event. It announced distinctly, that, so far as the mission should be successful, existing ecclesiastical relations were to be broken up, and the existing churches destroyed. So it was evidently understood. The danger of reform had roused those churches to violent persecution, and this undisguised threat of destruction greatly increased its fury. No one, so far as is known, then doubted the correctness of this policy; but it was probably a mistake. The measure could not be justified by the example of Luther and his coadjutors, even were we to admit that they were infallible. The cases, it is true, had many strong points of resemblance. The same truths were brought into conflict with the same errors as in Luther's time, and with the same preponderance of learning, piety, and morality, on the side of truth. But in Germany, the movement commenced in the bosom of the church itself, and its object was reform. Some plead Luther's example, for coming out of a corrupt church without delay. Others blame him for leaving it so soon. Both mistake the facts. Luther did not excommunicate the Pope, till the Pope had fixed the day for excommunicating him. He continued in the Romish church, within a very few days, as long as he could. His followers were not definitively separated from it, and erected into a distinct church, till the treaty which put an end to the religious war, after his death; and from that time Protestantism ceased to spread in Germany. In England, Sweden, and other countries that became Protestant, the work was done by the churches and governments of those countries, with aid, in some cases, voluntarily sought from Germany. In Syria, the case was different. Foreigners had come to Beyroot, uninvited and undesired. There they dwelt and labored, under the consular protection of a foreign power. They sought, not merely the reform, but the destruction, of the established churches; and endeavored to draw away their members to a new organization. The old establishments, therefore, must fight in defence, not only of their errors, their superstitions and their vices, but of their very existence; and this added new bitterness to the contest. More light will be thrown upon this subject by the history of succeeding years,

On the 14th of January, the decree of excommunication, by the Maronite Patriarch, dated December 15, was read with great vehemence, and with many extempore additions, in the Maronite church at Beyroot. The Patriarch stated that the missionaries "are unwearied in their efforts;" that "they go about manifesting a zeal in compassionating their neighbors;" that "they have opened schools and supplied instructors, all at their own expense;" that "in their outward works they appear as men of piety;" and that "the evil grows every day." He strictly forbids all connexion with them, in buying or selling, borrowing or lending, giving or receiving, attending schools or teaching, laboring for hire, or rendering any other service, on pain of loss of office if the offender be a priest, and of the great excommunication if a layman, the power of absolution being reserved to the Patriarch alone. On the 28th, additional threats were uttered in the same church; and the agent of the Greek church read a new and severe prohibition against all who should be in habits of intimacy with the mission.

These severe proceedings increased the general curiosity concerning the mission. Visitors were multiplied, and the brethren could do little but explain their doctrines and motives from morning till night. But the schools suffered. Parents dared not send their children. One teacher after another received positive orders to discontinue his school, and was forced to comply, till, some time before the close of the year, not one was left. Serious inquirers were constantly harrassed with threats, false accusations, arbitrary taxes, and petty annoyances, till some of them discontinued their visits, and others were deterred from approaching the mission. For several months, their labors were interrupted by the prevalence of the plague around them.

Mr. Bird wished to spend a part of the hot season on the mountains, with his family, for the sake of health. He, therefore, accepted the invitation of Sheikh Naami Latoof, to spend the time at his father's, at Ehden, near Cannobeen. Naami had appeared to be a staunch friend of the missionaries, and had refused to leave their society at the command of his priest. Some hope was even entertained of his piety. Having obtained from the Emeer Besheer an order for protection, he set forth, and arrived in company with Naami, on the 3d of August. Towards evening, the next day, a priest entered the house, and read a proclamation, signed by "the Ignoble Joseph Peter, Patriarch of Antioch and all the east," excommunicating the whole family for receiving "that deceived man and deceiver of men, Bird, the Bible man;" declaring, that "They are, therefore, accursed, cut off from all Christian communion: and let the curse envelope them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself: and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form: but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God."

In a few moments an attack was made by some followers of a rival sheikh, in which Latoof received a severe wound upon his head, and his wife's mother had her wrist broken. On the Sabbath, a letter was received from the Patriarch, commanding the people to persecute the Bible-man from the place, even though it should be necessary to kill him. Mr. Bird, therefore, left the house of Latoof on Monday, with a single attendant, and retired to Tripoli. He soon obtained leave of Sheikh Mohammed to reside at Bawhyta, where his wife and children joined him, after a separation of ten days. Excommunications from Cannobeen followed him here, but pro-



duced little effect. It was said that Joseph Latoof, a brother of Naami, had been the cause of much infidelity: that is, had weakened the confidence of the people in the priesthood. The elder Latoof visited the Patriarch to obtain reconciliation. Naami was summoned, but took his own time to go, and when there, made no concessions. He boldly defended the missionaries, and denied the truth of the Patriarch's proclamations. When the Patriarch threatened him with the fate of Asaad Shidiak, he laid his hand on his sword, and defied his power.

On the 7th of November, intelligence was received of the battle at Navarino, in which the Turkish and Egyptian fleets were destroyed by the combined fleets of England, France, and Russia. It was supposed that war would immediately follow, if it had not already commenced; that the fury of the Turks would know no bounds; and that persons under English protection, instead of being safe, would be marked for destruction. The English ambassador at Constantinople, and Commodore Downes, commanding the American squadron in the Mediterranean, had been applied to, and had promised protection in case of need; but there was not time for them to afford assistance. With the English Consul, the mission families fled in the night to Mansoorea, a Greek village 6 or 7 miles distant. Learning, soon after, that war would probably be averted, they returned to Beyroot, where they dwelt undisturbed to the close of the year.

**INDIAN MISSIONS.** Among the Cherokees, there were seven missionary stations, supplied by 34 missionaries and assistants. This was a year of moderate progress, with no remarkable changes. The schools were generally successful. There was some special seriousness, and some were added to the churches, at several of the stations. The itinerant labors of Mr. Chamberlain and John Huss were attended with some instances of conversion.

The Choctaw mission comprised eleven stations, and 35 laborers. The farm at Elliot was managed with singular skill, energy and success, so that the station more than supported itself. At Mayhew, the presence of the Holy Spirit was manifest during the winter and spring. In June, nine persons, two of whom were native girls belonging to the schools, were received into the church, and there were other candidates for admission. There were also seasons of unusual seriousness at Elliot, at Goshen, and at Ai-ikhunnuh. Mr. Byington and Mr. Wright spent a great part of the year in preparing school-books in the Choctaw language, in which they had the assistance of Israel Folsom, who had been educated at Cornwall, and some of the best native interpreters. The books were printed, during the summer, at Cincinnati.

Dwight was the only station among the Cherokees of the Arkansas. Here were 16 missionaries and assistants. The people anxiously requested two more schools, and an increase of preaching, beyond the ability of the mission to supply. Several instances of conversion occurred, and the morals of the people were evidently improving.

The seven missions next to be noticed, were received from the United Foreign Missionary Society.

**OSAGES OF THE NEOSHO.** Two stations, with 14 missionaries and assistants.

1. *Union.* Commenced in 1820. Rev. William F. Vaill, superintendent; Dr. Marcus Palmer, licensed preacher and physician; Mr. Abraham Redfield, carpenter; Mr. Alexander Woodruff, blacksmith; their wives; Mr. George Requa, steward; Mr. George Douglass, farmer; Miss Elizabeth Selden. This station was about 150 miles north-west from Dwight, on the Neosho, or Grand River, which enters the Arkansas from the north. The

Osages were more uncivilized than any other natives among whom missions had been attempted; without fixed habitations, subsisting almost wholly by the chase, and having no idea of one Great Spirit who made or governs all things. Scarce any of the comforts of civilization, or even of the necessaries of life, could be obtained amongst them. Somewhat extensive farming operations were therefore indispensable. After excessive labor and privations, about 140 acres of land had been subdued by the plough, the produce of which, in 1825, was 900 bushels of wheat, and 1600 of corn. By unprecedented floods in 1826, fences had been swept away, corn-fields ruined, and property destroyed to the amount of \$2,000. The school had numbered 50 pupils; but fear of invasion from the neighboring tribes, in 1826, drove the greater part of the people to the prairies, and the number was reduced to 20. In July of this year, it had again risen to 40.

2. *Hopefield*. 1823. Rev. William B. Montgomery; Mr. William C. Requa, farmer; Mrs. Requa. This was a small farming establishment, about 4 miles from Union, designed to show the Osages the benefits of agriculture when conducted by their own people. Eleven Osage families took up their residence here in 1824, and, in August, carried their disposable produce, about 25 miles to Fort Gibson, for sale. The next year, the number of families was 15, containing 91 souls. In 1826, they were in constant terror for fear of war; and sometimes fled to Union, rushed into the mission houses, ran up stairs, and crept under beds for safety; for savage ferocity and apparent apathy under sufferings that are manifestly inevitable, are no proofs of habitual courage. This settlement was nearly ruined by the floods of 1826, when the settlers were reduced to extreme suffering for want of food; but in the spring of 1827 they resumed their labors with alacrity, and with good prospects of success.

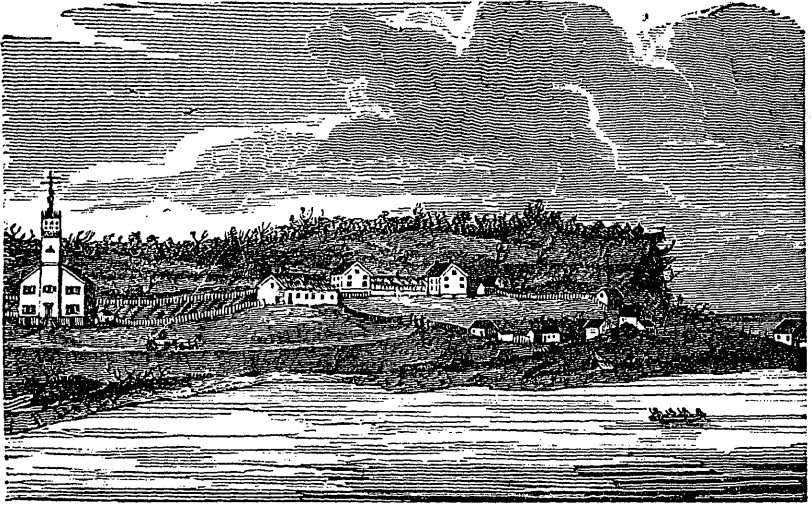
OSAGES OF THE MISSOURI. This mission had 13 members, at two stations.

1. *Harmony*. 1821. Rev. Nathaniel B. Dodge, superintendent; Mr. Amasa Jones, teacher and licensed preacher; Mr. Daniel H. Austin, carpenter; Mr. Samuel B. Bright, farmer; their wives; Mr. Richard Colby, blacksmith; Miss Mary Etris; Miss Harriet Woolley. This station was about 150 miles north from Union. From the unpromising character of the Osages, the want of union and good management in the mission family, the great expense in proportion to the good effected, and the amount of sickness and suffering, several families had become discouraged, and left the mission about the time of its transfer to the Board. In 1824, the farm produced 460 bushels of wheat and 1600 of corn. The school now contained 35 children, 25 of whom could read the Word of God. From ignorance of the language and want of interpreters, little had been done in the way of preaching the gospel.

2. *Neosho*. 1824. Rev. Benton Pixley, and his wife. This station was situated about 60 miles from Harmony, and 100 from Union, nearly in a direct line between them. Having obtained some knowledge of the language, Mr. Pixley removed to this place, that, unincumbered with other cares, he might devote himself exclusively to the religious instruction of the Osages. He had acquired much knowledge of their character, habits and customs, and in some degree gained their confidence; but no religious impression had yet been made.

MACKINAW. 1823. Rev. William M. Ferry, superintendent; Mr. Martin Heydenburk, teacher; Mr. John S. Hudson, teacher and farmer; their wives;\* Miss Eunice Osmar; Miss Elizabeth McFarland; Miss Delia Cook. This station was on the island of Mackinaw, in the strait between lakes Huron and Michigan, about 350 miles from Detroit. This island was

\* Mrs. Heydenburk was not formally appointed till the next year.



Mackinaw.

the centre of operations for the American Fur Company, and a common rendezvous for various Indian tribes, scattered from the great lakes and the head waters of the Mississippi to Hudson's Bay and lake Athabasca. It had long been a common, though not a universal practice, among the many traders, clerks and other whites in this whole region, to live with Indian women, either as wives or concubines, and to desert them and their children on returning to civilized life. This practice was introduced while the French held possession of Canada, and the greater part of the half-breeds were still of French descent. They and many of the Indians were nominally Roman Catholics, but were almost entirely ignorant of Christianity. Those of mixed blood were generally more intelligent, and possessed more influence, than the unmixed Indians. French priests occasionally visited the region, and opposed the mission to the extent of their power. In August of this year, there were 112 scholars in the boarding school, and there had been several interesting cases of conversion. The children were collected from the whole region extending from the white settlements south of the great lakes to Red River and lake Athabasca.

**MAUMEE.** Mr. Isaac Van Tassel, teacher and licensed preacher, and his wife. Mr. Leander Sackett, farmer, left the mission in August, on account of a disagreement with the other members. This mission was situated in the north-west part of Ohio, on the Maumee River, about 30 miles from its mouth. In October, 1826, the school contained 32 pupils, from five neighboring tribes. Six gave evidence of piety. The number of pupils at the end of this year was 16.

**TUSCARORA MISSION.** Mr. John Elliot, teacher. The site of this mission was 3 or 4 miles east of the Niagara river, at Lewistown, N. Y., among 200 or 300 Tuscaroras, living on a reservation of 2,000 acres. A church had been organized some years since, and now contained 15 members. The school had between 30 and 40 pupils.

**SENECA MISSION.** Rev. Thompson S. Harris, superintendent; Mrs. Harris; Mr. Hanover Bradley, steward and farmer; Miss Asenath Bishop, Miss Mary Henderson, Miss Phebe Selden, teachers and assistants. This mission was situated about 4 miles from Buffalo, N. Y., on a reservation of

83,557 acres, inhabited by 686 Indians of the Seneca, Cayuga and Onondaga tribes. The school contained 45 children. Six natives, recently converted, were added to the church in May, and ten others during the summer, making the whole number 30.

**CATTARAUGUS MISSION;** 30 miles south of Buffalo, on a reservation of 26,880 acres, having between 300 and 400 inhabitants. Mr. William A. Thayer, teacher, and his wife, constituted the mission. From various causes of temporary influence, the school had declined, so that the average attendance this summer was not more than 12. In spiritual things, the mission was prosperous. A church was organized in July, with 12 native members, recently converted. Ten or twelve others were thought to give evidence of piety.

**CHICKASAW MISSION.** In 1821, the Missionary Society of the Synod of South Carolina and Georgia established a mission among the Chickasaws, a numerous tribe of Indians whose territory lay immediately south of the State of Tennessee. During the summer of this year, 1827, the Rev. Dr. William A. McDowell visited Boston, for the purpose of negotiating a transfer of this mission to the Board. The subject was brought before the Board at its annual meeting in October, and a resolution was passed, authorizing the Prudential Committee to receive the mission, on such terms as they should think reasonable. On the 27th of November, the Committee voted to receive the mission, on condition that it should be free from debt; that its property should be delivered to the Board; that the missionaries should be retained if agreeable to themselves; and that the Board should be recommended to the patronage of the churches under the care of the Synod. Mr. David Greene, who had for some time been employed in the Secretary's department at the Missionary Rooms, and who was now going on a visit to the Indian missions, was appointed to attend to the remaining formalities of the transfer. Mr. Greene attended the meeting of the Synod at Charleston. On the 14th of December, the Missionary Society of the Synod transferred its "foreign missions" to the Board, and the Synod passed resolutions, approving the transfer, recommending the Board to the patronage of the churches, and their own co-operation with the Board in the work of foreign missions.

To this mission belonged four stations, and twelve members.

1. *Monroe.* Rev. Thomas C. Stewart, superintendent of the Chickasaw mission; Mr. Samuel C. Pearson, farmer; and their wives. Mr. Stewart arrived at this station, January 31, 1821, and the school was opened in May, 1822. At the time of the transfer, nearly 100 acres of land were under cultivation, and the property of the station was estimated at \$3,870. The church was formed in June, 1823, comprising the seven members then belonging to the mission family, and one black woman, the first fruit of their labors. Four converts were added in 1824, 5 in 1825, 6 in 1826, and 26 in 1827; making 42 converts added since its formation. A large majority of these were of African descent, and several were white.

2. *Toksheish.* 1825. Mr. James Holmes, teacher and catechist; Mrs. Holmes; Miss Emeline H. Richmond, teacher. This station was but two miles from Monroe, and its members and converts belonged to the same church. It had a small school, composed mostly of small girls, under the care of Miss Richmond, and a farm of about 30 acres, cultivated by hired labor.

3. *Martyn.* 1825. Rev. William C. Blair, and his wife. Here was a farm of about 30 acres of good land, and a school, commenced in August, 1826, containing 24 pupils. There had been four or five instances of conversion.

4. *Caney Creek*. 1826. Rev. Hugh Wilson; Mrs. Wilson; Miss Prudence Wilson. The school was opened in January, 1827. As this station was some 40 miles from any considerable settlement of the Chickasaws, it afforded little opportunity for preaching the gospel, but was the better fitted for a boarding school, as it removed the children more effectually from the influence of their heathen relatives.

In a treaty made some years previously, it had been stipulated that the United States should pay \$4,500 for erecting buildings and opening farms for two schools, at such places as the Chickasaws should select, and \$2,500 annually for the support of the schools. Martyn and Caney Creek were the places selected. Their superintendence was committed by the Chickasaws to Mr. Stewart, who was held responsible for the character of the teachers and success of the schools. It was stipulated that 25 children should be boarded at Caney Creek, on account of the annuity.

On the 12th of November, the missionaries beyond the Mississippi formed themselves into a Presbytery, to be under the care of the General Assembly of the Presbyterian Church in the United States.

SANDWICH ISLANDS. Mr. Loomis found his health failing under the influence of the climate; and with the approbation of his brethren, sailed for the United States on the 6th of January. He brought with him the means of printing Hawaiian books, of which many thousands of copies were afterwards executed under his superintendence, and sent to the islands. In the same month, the regent Kalaimoku, whom foreigners had called Billy Pitt, and whom the natives regarded as "the iron cable" of their country, anticipating his approaching dissolution from the progress of the dropsy, sailed from Honolulu, and touched at Lahaina, where he witnessed the reception of the young princess into the church, arrived at Hawaii, where he wished to die. Here, under an unsuccessful operation for his disease, he fainted, and survived but a few hours. His mind, to the last, appeared to be steadfast in the faith and hope of the gospel. "The world," he said, "is full of sorrows; but in heaven there is no sorrow nor pain:—it is good—it is light—it is happy." The evidence of his preparation for death was most satisfactory to those who knew him; and he left his parting advice to his people in writing, exhorting them to walk in the same way.

During this year, six natives were received as members of the church at Lahaina, six at Honolulu, and one at Waimea, making the whole number of native members 23. Ten of these were among the highest chiefs of the islands, and other chiefs stood propounded for admission. Congregations on the Sabbath were large. At Honolulu, at Kailua, at Kaawaloa, 2000 hearers were often present on Sabbath morning, and sometimes the number amounted to 5000. Except at Honolulu, where the opposition of foreign residents caused some decline, the number both of schools and of learners increased greatly. The press was kept busily employed; printed books were eagerly sought, and some of them were copied by natives and extensively circulated in manuscript. Frequent journeys were made by the missionaries, the chiefs, and the most competent of the people, selected for that purpose, to promote attention to learning and religion; and with good success. Teachers were brought together occasionally to receive special instruction, and some of the principal chiefs spent a part of their time in teaching. The morals and customs of the people improved immensely. Though they were still an uncivilized people, and a stranger, on arriving, might think their condition could never have been worse, yet the progress astonished those who had long known them. Mr. Young, an Englishman who had been strangely left on Hawaii, and finding for a long time no opportunity to escape, had become an inhabitant, expressed his surprise to see the

ready triumph of the gospel over barbarous and immoral habits, on the prevalence of which his labors, for thirty years, could make no impression.

The opposition of foreigners continued. There was a third outrage at Lahaina. The crew of the English whale ship John Palmer, commanded by Capt. Clark, said to be a native of Massachusetts, had succeeded in enticing several women on board their vessel. Hoapili, the governor, now the highest male chief on the islands, demanded them of the Captain, proposing to send himself to the vessel for them. Capt. Clark first evaded and then ridiculed the demand. Three days having been thus consumed, Hoapili resolved to take vigorous measures to enforce the law. He told Capt. Clark that he should not be permitted to return to his vessel, unless the women were brought on shore; and ordered the ship's boat to be drawn up upon the beach; but, being as open hearted and unsuspecting as he was brave and upright, he took no measures to prevent intercourse between Capt. Clark and his crew by other boats, and the Captain sent permission to his men to fire upon the town, unless he was released in an hour. The knowledge of this state of things having come to the mission house, Mr. Richards repaired to Hoapili's, to attempt a reconciliation. Capt. Clark raved and scolded, and threatened to batter down Lahaina; but finally promised that if the governor would release him, the women should be sent on shore and every thing settled by nine o'clock the next morning. Mr. Richards suggested that it would be well to accept the offer, and Hoapili, with some hesitation, consented. Just after this, the crew commenced firing, but ceased when informed of their Captain's release. Five balls were discharged, all in the direction of the mission house. Capt. Clark afterwards asserted that he ordered his men to fire *over* the mission house, and not *at* it. One ball passed very near the roof. The next morning, October 24; he sailed for Oahu, without fulfilling his promise; thinking, no doubt, that lying to a barbarian chief was a capital joke.

A part of Mr. Richards' letter, giving an account of the conduct of Capt. Buckle at Lahaina, had been in the *Missionary Herald*, from which it had been copied in the newspapers and extensively circulated. The account arrived at Honolulu near the close of this year. Capt. Buckle was there. The excitement was tremendous. The Sandwich Islands had been regarded as a spot, out of sight of the civilized world, where men might wallow in all moral pollution, and return with reputations untarnished. The discovery that this privilege was now at an end, and that whatever they should do at the islands was liable to be known elsewhere, was more than the vicious would bear. Their rage was unbounded. They threatened even to go to Lahaina and kill Mr. Richards; and for a while it was feared that blood would be shed. The British Consul, too, demanded satisfaction for the detention of Capt. Clark and his boat at Lahaina. At length, Kaahumanu ordered the principal chiefs and the missionaries from Lahaina to Honolulu, early in December. While the chiefs were together, laws were proposed against murder, theft, adultery, rum-selling, and other crimes and immoralities. The opposition of foreigners was violent; the British Consul taking the lead, and threatening the islanders with the vengeance of Great Britain, if they should presume to make laws for themselves. However, the first three were enacted, to go into operation in all the islands next year. The others were enacted, but no time set for their enforcement. All were ordered to be printed for the information of the people.

A council was called, to investigate complaints against the missionaries. The dissatisfied foreigners attended. Their chief complaint was against Mr. Richards' letter. They were requested to bring their charges in writing, but refused. After many hours had been uselessly consumed, the

chiefs sent for Mr. Richards. On hearing this, the complainants immediately rose—the chiefs said, “they jumped up like persons seized with the cholera,”—and hastily retired. Mr. Richards came, and acknowledged that he wrote the letter. Hoapili said they all knew that the letter was true, and the council agreed that it could be of no use to pay any further attention to the matter. All soon went to their homes; Hoapili shipped a good supply of cannon to Lahaina, to be used in case of any future attack; Capt. Buckle soon sailed for England; and thus ended the last scene of the kind at the Sandwich Islands. Some good came out of all this evil. It effectually opened the eyes of the chiefs to the character of all parties.

This year a new mode of attack upon the mission was adopted; publishing accusations against it in foreign countries. The London Quarterly Review took the lead. Its statements were supported by a letter, in bad English, from Boki, “which,” the editor said, “we pledge ourselves to be genuine.” Unfortunately for the pledge, it was well known that Boki could neither write, read, speak or understand English at all. A copy of this letter in the language of the islands, endorsed with Boki’s certificate, in his own hand, that it was not written by him, is preserved in the archives of the Board. The accusations of the review were very thoroughly refuted, soon after their appearance, by the Rev. C. S. Stewart. From that time to the present, voyagers from different countries have visited the islands, and being unable to converse with the natives, from ignorance of the language, have sought information from some of the principal foreign residents. These men, who appear to have neither candor enough to give correct information nor genius enough to invent a new slander, repeat the same accusations, in nearly the same words, to one visitor after another. The voyagers go home, and publish accounts of what they have learned at the islands; and thus we seem to have the independent testimony of several respectable witnesses, when in reality we have only successive editions of the same defamation, sent through different channels by the same enemies of the mission. Hence the remarkable and otherwise unaccountable similarity, even in the selection of words and arrangement of sentences, between the accounts which voyagers give of the errors of the missionaries. The names of the chief defamers are well known.

A reinforcement of this mission sailed from Boston on the third of November. Its members were, Rev. Messrs. Lorin Andrews, Jonathan S. Green, Peter J. Gulick, and Ephraim W. Clark; Dr. Gerrit P. Judd; Mr. Stephen Shepard, printer; their wives; Miss Maria C. Ogden, Miss Delia Stone, Miss Mary Ward and Miss Maria Patten, assistants, to reside in the different mission families. Mr. Green was instructed to embrace the first favorable opportunity for visiting the North West coast of America, for the purpose of learning what openings might be found for missionary labors.

## CHAPTER XX.

**1828.** Meeting at Philadelphia.—Bombay. Several conversions. Excitement among the Brahmuns. Babajee.—Ceylon. Schools transferred to the Church Missionary Society.—Beyroot. Missionaries retire to Malta.—Mr. Brewer returns to America. He requests and receives a dismission.—Mr. Greene's visit to the Indian Missions. Death of Mr. Hoyt. Cherokees admitted to the churches. Awakening among the Choctaws. Mr. Kingsbury's letter. Stockbridge mission commenced.—Sandwich Islands. More quiet. Progress of printing and schools. Increased religious attention. Native prayer meetings. Awakening at Kaliua. Return of Mr. Ely. Roman Catholic mission.

The annual meeting was held at Philadelphia, on the first, second and third days of October. The income of the Board, for the financial year, had been about \$102,000, or more than \$14,000 greater than the preceding year. The payments from the treasury had been more than \$107,000, and the debt was increased to \$22,179 21.

At this meeting, the Board resolved to institute a fund, to be composed of legacies and donations made for that object, for the support of aged and infirm missionaries, and the widows and children of missionaries; it being understood that such persons are bound to do what they can for their own support, and that the proceeds of the fund should be applied only to meet the unavoidable deficiency. Legacies and donations for this fund, however, have never been received to any considerable amount, and all such claims have been met from the annual receipts of the Board. The prevailing sentiment among the patrons of the Board seems to be against providing permanent funds for objects which can as well be accomplished without them.

Dr. Wisner was added to the Prudential Committee. The increase of business demanded an increase of strength in the Secretary's department. More than 2400 letters had been written and sent from the Rooms during the year. Constant correspondence must be maintained with about 70 large auxiliary societies, including at least 1500 local associations; with clergymen and others in various parts of this, and other countries; with 223 missionaries and assistants, and with an increasing number of candidates for employment. The Board therefore resolved to appoint another Assistant Corresponding Secretary, and Mr. David Greene was elected to that office. In practice, by an arrangement made at the Rooms, Mr. Anderson was Assistant Secretary for Foreign, and Mr. Greene for Domestic Correspondence.

AT BOMBAY, the missionaries were less interrupted by ill health than in any former year, and their various departments of labor were carried on with unusual uniformity. The preaching of the gospel was attended by an increasing number of the natives, and with more order and solemnity than formerly. Two men were received into the church; an intelligent Portuguese, who had for some time been seriously attentive to religious instruction, and a native of Massachusetts, who had been engaged in the whale fishery, and had become pious after a visit to the Sandwich Islands. A young lady who resided for awhile in one of the mission families, at length gave pleasing evidence of a change of heart. A Mahratta woman, the mother of the female teacher who died in hope the year before, followed her daughter into another world, and there was some reason to hope into heaven. The feelings and conduct of her daughter in view of death, so different from those of a heathen, deeply impressed her mind. She became a habitual attendant at the Mission chapel, and in her last sickness declared her faith in Jesus Christ as her Savior. A Hindoo convert from a distant village, whose attention was first arrested by certain tracts that fell into his posses-



sion, was baptized in the chapel of the American Mission, by the Rev. Mr. Stevenson, of the Scottish mission. The Hindoo who was baptized in 1826 was deterred, by the opposition of his relatives, from coming to the Lord's Supper. They were especially opposed to this ordinance, because, in celebrating it, he must eat with Christians, by which his caste would be lost and his family disgraced. He was therefore separated from the church; though some hope was still entertained of his piety.

The schools rather increased during the year. One for the instruction of Jewish children in the Hebrew language was established at Alibag, about 30 miles south of Bombay, under the instruction of Samuel, a Jew, who had been for eight years in the service of the Mission.

In the spring of this year, a rule was adopted, that the teachers, scholars, and all persons in the employment of the mission, should stand during prayer at the chapel. This had been the practice at Mahim, and in other missions, and even Brahmuns had readily complied with it; but here it raised a storm of excitement. The Brahmuns were afraid that even so much compliance with the forms of Christianity might lead to more, and in the end endanger the Hindoo religion. A combination was formed to resist the rule, and all the Brahmun teachers left the service of the mission, except Babajee. He had entered the service of the Scottish mission in 1820, and in 1823 came to Bombay, where he had ever since been employed by the American mission. He had sometimes appeared to feel the force of Christian truth, but generally was as careless as his countrymen. He said that there was nothing in the rule improper in itself, or contrary to the sacred books of the Hindoos; and that he would comply the next Sabbath. Though threatened with loss of caste, he kept his word. Council after council was called to condemn him and cast him out, at one of which at least a thousand Brahmuns were present. He appealed to their common sense against the absurdity of persecuting him so violently for an act neither improper in itself nor forbidden in their sacred books, while there were Brahmuns present, with whom he had eaten beef and drunken brandy and caroused for whole nights together, and no censure had been inflicted on them. They, however, imposed such humiliating penances upon him, and were so resolute in their wrath, that it was thought best for him to retire awhile to the Deccan. Other teachers soon came forward, eager to be employed by the mission; and many of the Brahmuns who had left, soon came back and resumed their places, submitting to the offensive rule without further contest. After a while, Babajee came back, and was permitted to pursue his business unmolested; but these events did much to cure him of his regard for Brahmunism.

AT CEYLON, this year was much like the last. There were some instances of conversion and of admission to the church. On the 24th of January, 14 were admitted. Preaching in the neighboring villages was manifestly useful. From want of funds, it was found necessary to give up a few of the free schools; several of which were transferred to the care of the Church Missionary Society's station at Nellore. The examination of the Seminary at Batticotta, in September, was highly satisfactory to Chief Justice Ottley and other gentlemen of distinction who attended. A class of 15 left the Seminary, having completed their course of study, and a class of 29 entered the preparatory school, selected from not less than 200 applicants, whose claims were clamorously urged by their relatives and friends.—What a change, since the time when it was difficult to procure a single pupil!

MEDITERRANEAN MISSIONS. The schools at Beyroot were all broken up; intercourse with the inhabitants, to any considerable extent, had become difficult and dangerous; the plague was again approaching; the prospect of

war between Turkey and England increased; the English Consul, Mr. Abbott, thinking his life unsafe, had secretly left the place,—so that now the missionaries were no longer under consular protection; commerce had almost ceased, and vessels in which they could depart were seldom to be found; in this stagnation of commerce, the transmission of funds would be uncertain; Mr. Temple was about to leave Malta on a visit to his native land, (which he did in the autumn,) and some of them must supply his place, or the press must stop; and a passage could now be obtained in an Austrian vessel. Messrs. Goodell, Bird and Smith, therefore, embarked on the 2d of May, and arrived at Malta on the 29th. They were accompanied by the two Armenians, Carabet and Wortabet, who had for some time been in their families. They were suffered to depart without molestation. No enemy opened his mouth in triumph. As they went down to the water's side, those from whom scoffs were expected, exclaimed with apparent seriousness, "The Lord preserve and bless you;" while a few devoted friends were overwhelmed with grief. At Malta, during the remainder of the year, they were mostly employed in study and in superintending the press. Carabet and Wortabet assisted in the Armenian language; Pharez Shidiak in the Arabic; and Nicholas Petrokokino, who had been educated at Amherst College, in Greek. Every thing was arranged on the expectation that the station at Beyroot would be resumed, and new stations occupied at Constantinople, at Smyrna and in Greece, as soon as practicable.

Mr. Brewer sailed from Smyrna early in May, and arrived at Boston on the 17th of July. His arrival was unexpected; but after hearing his reasons, the Committee voted that he appeared to have acted conscientiously, and without any intention to violate an established usage of the Committee; and that, in view of all the circumstances of the case, his return was "excusable." When he went to the East, it was with the understanding that he should return in two or three years; and in view of the disturbed state of the Turkish Empire and other circumstances, he thought the present the most favorable time. Mr. Brewer expected soon to return to Greece as a missionary of the Board, and to establish a seminary of learning there. The Committee hesitated about sending him; for they had not all that knowledge of Greece, which the management of such an undertaking seemed to demand; and various circumstances showed that Mr. Brewer had not that confidence in the Committee, which would enable them to work together pleasantly and profitably. It was resolved, therefore, to refer the matter to the Board, at its approaching annual meeting. When the Board met, the whole matter was laid before the committee on that part of the annual report which related to missions in countries bordering on the Mediterranean. After hearing a full statement of facts and arguments from Mr. Brewer and others, and learning that the measure would be agreeable to all concerned, this committee recommended that the whole subject be referred to a special committee, to be composed of the Rev. Drs. Day and Chapin, and the members of the Prudential Committee. Mr. Brewer declared that he should acquiesce in the decision of this committee as final. The committee met on the 13th and 14th of October. Dr. Day was chairman, and Dr. Chapin was also present. After a full examination of the case, they resolved unanimously, that it was not expedient that Mr. Brewer should return to the Mediterranean at present, as a missionary of the Board; that, if he insisted on an immediate decision of the question whether the Board would employ him at some future time, it must be decided in the negative; but that, if he was willing to leave the question of his future employment undecided for the present, it be referred to the Prudential Committee. These transactions produced some excitement in a few places, and at New Haven, Ct. a society

of ladies was formed, to support Mr. Brewer in the East. On the 12th of November, Mr. Brewer requested a dismissal from the service of the Board; and on the 21st it was granted. Mr. Brewer soon returned to Smyrna, where he was sustained as a missionary by the society of ladies in New Haven, and afterwards by the Western Foreign Missionary Society at Pittsburgh. During a part of the time, he also received aid from the American Seamen's Friend Society. Since that time the Board has repeatedly been urged to appoint him again as its missionary; but has never received any offer of his services, either from him, or from any person authorized by him to make it. At the annual meeting in 1839, his case was again brought up by a memorial from the Berkshire Association of Congregational Ministers, and referred to a committee, who are to examine it in all its bearings, and report at the next annual meeting.

**INDIAN MISSIONS.** Mr. Greene, having concluded the business relating to the Chickasaw mission and left Charleston just before the year commenced, proceeded to the Cherokee country in January. In February, he visited the Chickasaw missions. The missionaries rejoiced to receive him, and to learn that their stations were transferred to the care of the Board. Having made some necessary arrangements for their personal comfort and the successful prosecution of their work, he visited the Choctaw missions in March, and then, accompanied by Mr. Kingsbury, visited the stations beyond the Mississippi; and finally, returning by way of the stations in Ohio and New York, reached Boston in July; having, in eight months, travelled about 6000 miles, and inspected about thirty stations. The information acquired and imparted on this tour was well worth the expense, fatigue and exposure which it cost.

Miss Lucy Ames and Miss Delight Sargeant joined the Cherokee mission on contract, for a limited time. It had become the opinion both of the older missionaries and of the Committee, that such temporary engagements were better, when practicable, in the case of assistants, than engagements for life, without previous experience; as they afforded opportunity for deliberate choice, after practical acquaintance with a missionary life.

The Rev. Ard Hoyt, for some years superintendent of the mission, died at Willstown, on the 18th of February, in the 58th year of his age, and the eleventh of his missionary labors. For several years, he had been able to do little more than to preach on the Sabbath, in pleasant weather, and converse with such as called upon him for instruction; but his love for the people continued in all its vigor and freshness, and they deeply lamented his death.

The additions to the churches were considerable. At Brainerd, in July, 54 communicants met at the Lord's table, eight persons were admitted to the church, and one was received as a candidate. There was some special seriousness in the neighborhood. At Candy's Creek, in August, five Cherokees had been admitted to the church. At Haweis, 40 communicants were present in June, of whom 30 were members of that church. Ten persons were then baptized; and during the year, 14 were baptized, and eight admitted.

At Willstown, the black people formed a society for promoting civilization and christianity in Africa, which sent ten dollars this year to the American Colonization Society.

In the annual report, the number of communicants in all these churches, the fruits of this mission, were stated at 160. Twelve had died in faith, and there were several candidates for admission.

The Chickasaw mission was still favored with the divine presence. In October, the number of communicants at Monroe amounted to 63, besides the missionaries. The awakening continued through the year.

Among the Choctaws, the seed which several years had been spent in sowing, began to spring up. Mr. Kingsbury thus gives the spiritual history of this year, in a letter written soon after its close.

"For more than a year past, there has been manifested in those parts of the nation where it was enjoyed, an increasing disposition to hear religious instruction. In the early part of last year, a few individuals became hopefully pious: two of them have united with the church, and two others are candidates for admission. In the neighborhood of Black Creek, about 40 miles below Elliot, where our lamented brother Hooper bestowed his last labors, a very general seriousness prevailed at the time of his death. The people had resolved on building immediately a meeting-house, and individuals had offered very liberal subscriptions towards that object.

"But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labors of our Methodist brethren in the south-west part of the nation. At a general meeting, convened in July or August expressly for religious instruction, and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixion of our Savior. One of these was affected with bodily exercises, similar to what was experienced a few years ago in the western and southern states. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy. Some who before were violent opposers of the gospel became its zealous friends. At these two meetings and subsequently, several hundreds have manifested a desire to be instructed in the gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that among them are several of our former scholars.

"It is worthy of notice, that, at the commencement of the above work, the old men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, 'It is not the hand of man that has made us weep: it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too.' These are now persons of prayer, and appear to be new creatures.

"This work of grace has carried with it such convincing evidence, that almost all have been constrained to acknowledge it the work of God. One of the principal chiefs, an enlightened man, and formerly no ways disposed to favor such a work, has been entirely convinced that no other than the Almighty God had power to produce such a change in the Choctaws. He now spends much time at religious meetings, and on other occasions, in making known the gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the gospel. Such means it is conceived Infinite Wisdom has employed in relation to the above-mentioned religious excitement.

"On the first Sabbath in December we had a meeting at the new station near Col. Folsom's. The weather was unfavorable, and not a large number attended: but it was a solemn and interesting occasion. The sacrament of the Lord's Supper was administered for the first time at that place. At that meeting the chief of this district (the north-east,) came out very decidedly on the Lord's side, and spoke with much feeling and effect to his people on the truths of the gospel, affectionately recommending to them to believe on

the Lord Jesus Christ, as the only Savior for sinners, and to obey his commands. About ten came forward, and expressed a desire to seek in earnest the salvation of their souls.

“On the last Sabbath in December the sacrament was administered at Elliot. The chief of that district (the south-west,) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending to them to attend to the great salvation offered in the gospel. Much seriousness was manifested, and some were anxious to know what they should do to be saved. It is a remarkable fact, and one which ought greatly to encourage the friends of missions, that two of the highest chiefs in the nation are now personally and zealously and effectually laboring to communicate the gospel to their people.”

The Cherokees of the Arkansas, showed an increasing desire to hear the gospel,—which was preached at stated times, at six different places within 25 miles of Dwight. The school at Dwight was prosperous. At the earnest request of the people, who erected the necessary buildings, cleared and fenced the garden, and agreed to board their own children, and furnish corn and meat for the teacher, a new station was commenced at Mulberry, under the care of Dr. Palmer. The school was opened in March. Dr. Palmer had a congregation on the Sabbath, varying from 75 to 100, among whom were many serious inquirers after the truth, and some instances of conversion.

By a treaty concluded at Washington in May, this division of the Cherokees agreed to exchange the country which they then occupied, for one immediately adjoining it upon the west. It was stipulated in this treaty, that the money which the Board had expended in buildings and other improvements should be refunded by the United States, to be used for similar purposes in the new residence of the Cherokees.

At Mackinaw, the last quarter of the year was a season of spiritual interest, during which there were several instances of conversion; but the history of this awakening belongs mostly to the succeeding year.

A mission was commenced among the Stockbridge Indians, who had removed to the vicinity of Green Bay. In 1827, the Rev. Jesse Miner, their former pastor, visited them, in the service of the Board; and having reported their condition and prospects, was appointed as missionary among them. He arrived in June, 1828, and found their condition better than he expected. They had sustained public worship on the Sabbath, and other religious meetings, to good effect. Mr. Augustus T. Ambler was sent to this mission as a teacher, about the end of the year.

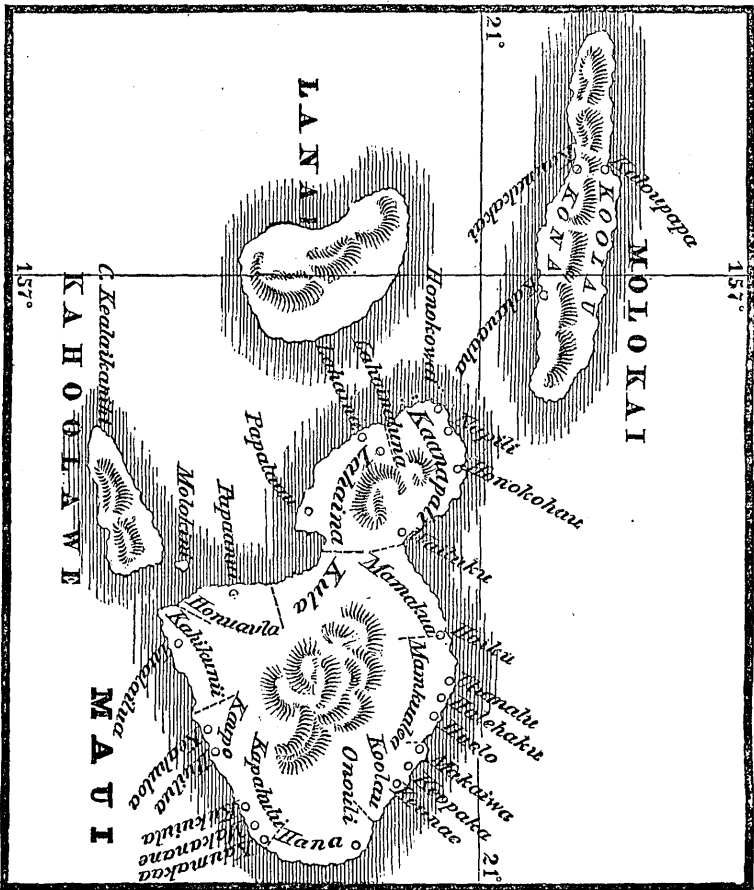
**SANDWICH ISLANDS.** The missionaries were less disturbed by foreigners, than in preceding years. An increased number of vessels touched at Lahaina, and the conduct of many officers and crews deserved commendation. On one occasion, the crews of several English ships were guilty of disorderly conduct, and threatened to kill the missionaries, unless the “tabu” were removed. Two captains called the next day, and promised to prevent farther disturbance from their crews. At Honolulu, the efforts of foreign residents to retard the progress of knowledge and religion, and to promote vice, were incessant, and lamentably successful. Yet even there the good work went forward.

The reinforcement, sent out last year, arrived on the last day of March; and, at the general meeting of the mission in April, the newly arrived brethren were assigned to their several stations. Agreeably to a suggestion from the Committee, Mr. Clarke was stationed at Honolulu, with directions to spend a part of his time in laboring for the benefit of American seamen. A few were found, who gave evidence of piety.

The arrival of Mr. Shepard gave an impulse to the printing department.

Two presses were in almost constant operation. Four natives had become very respectable workmen, and were employed in the office. In nine months previous to September of this year, 51,900 copies of hymn books, portions of Scripture and tracts, were printed, containing 2,417,900 pages in all. The four Gospels had been translated. That of Luke was printed at the islands, in an edition of 20,000 copies. The others were transmitted to the United States, to be printed under the superintendence of Mr. Loomis. The American Bible Society printed 15,000 copies of Matthew, and Mark and John were done at the expense of the Board.

The station at Waimea, in Kauai, which had been vacant for a year or more, was resumed. The governor, Kaikioewa, one of Tamahamaha's veterans, was delighted with the return of Mr. Whitney with additional aid. While left alone, he and his wife Kapuli, formerly the wife of Tamoree, had done what they could, and, in the opinion of Mr. Whitney, the people had not gone backward.



During the summer, tours of inspection and preaching were made around Maui, and the small islands of Lanai, Molokai, and Kahulawe. On Molokai there were about 5,000 inhabitants. No missionary had ever been on this island, except Mr. Chamberlain, who once landed there, but made no

stay, and gave no instructions. Here they found 1,000 learners in the schools, nearly all of whom could read. On these four islands, they examined 225 schools, in which there were present 5,039 males and 5,204 females, or 10,243 in all. Of this number, more than 6,000 could read, and more than 1,000 could write. The whole number belonging to the schools was found to be 12,956, in a population of about 37,000. The impulse given by this visitation raised the number to more than 18,000. It is remarkable, that but about one fifth of these learners were under 14 years of age. Some were 60 years old. On Hawaii, Kekupuohi, one of the wives of Kailiupu, (Tereoboo,) who was king when Capt. Cook discovered the islands, learned to read at the age of 80, though her memory had failed, and she was often advised to give up the attempt; so great was her desire to read the word of God herself. Still, these schools were very imperfect. The teachers were ignorant; and one of them complained that they were obliged to teach the people *their ignorance*, having nothing else to communicate. Teachers were called together as was practicable, to receive special instruction. The whole number receiving instruction on all the islands was not less than 45,000.

The number of marriages at Lahaina, from the commencement of the mission to October of this year, was 994. Besides these, many couples who were already living together under their former customs, came forward and were publicly recognized as man and wife.

Religious instruction seemed to be taking a deeper hold, in many parts of the islands, than ever before. At Lahaina, in April, about 1,000 of the natives regularly attended prayer-meetings, and professed to be seeking the salvation of their souls. In October, the number was considerably more than 1,000. There were then not less than 20 places on Maui, and many on Molokai and Lanai, where stated meetings were held for prayer and instruction. The native teachers conducted the meetings. They occupied the time in reading and teaching the various Scripture tracts and other books, and closed with prayer. These teachers, so lately heathen, were themselves extremely ignorant. Religion, according to their idea of it, probably consisted of little besides abstinence from idolatry and some gross vices, keeping the Sabbath, attending worship, and learning to read. There is no reason to doubt that, so far as they knew their own hearts,—which was not very far—they honestly received the gospel as they understood it; though there is reason to fear that few of them understood enough of it to be a living principle of holiness within them. It was about this age of the mission, that some in the interior of one of the islands, who had heard of the new way only by report, were found to be punctual observers of the Sabbath, according to the best idea they had been able to gain of its nature and duties. Having learned which day was to be observed, they kept their own reckoning, and when the Sabbath came, washed themselves, put on their best clothes, if they had any better than others, lay down in their huts and went to sleep. Yet even this ignorant obedience brought men more easily and favorably under the influence of the whole “truth as it is in Jesus;” and who can tell how much true piety Omniscience may have seen, where the best human judges could discover satisfactory evidence of none?

At Kailua, the whole year was a season of deep interest, which was much increased by the lamented death of Mrs. Bishop, on the 21st of February, after a distressing illness of six months. The thought that her dying prayers were offered for them, that they might meet her in heaven, produced a deeper effect upon the minds of the natives, than any arguments or persuasions. In their joint letter, dated December 10, Messrs. Thurston and Bishop say:—

"It is more than a year since the first indications of special attention to religion were apparent. From that time to the present, the Spirit of God has been working in the hearts of this people, and bringing numbers into his kingdom. From the time that our place of worship was completed, we had seen encouraging tokens of increased attention to the ordinances dispensed by us, and a deeply serious aspect was apparent among those, concerning whom we had entertained pleasing hopes. During the latter part of last year, our houses began to be visited by those who came to make the great inquiry concerning the means of salvation. From that time to the present, our great daily employment, when disengaged from domestic avocations, and other duties pertaining to our work, has been to give oral instruction to the numbers that have thronged our houses to inquire after the concerns of their souls. This religious attention still continues in a pleasing degree, but it has for a few months past been gradually diminishing, and at present new cases of inquiry seldom occur.

"The prominent features of the late religious attention at Kailua, were a deep sense of sinfulness, of danger, and of inability, on the part of the inquirer himself, to subdue the evil propensities of the heart, or effect any good thing. To persons of this class our instructions have been simple, and confined principally to an explanation of the nature and necessity of repentance and faith, together with an entire dependence on the aids of the Holy Spirit, as the only means of escaping from the power and dominion of sin.

"In order to possess a hold upon the religious feelings of all such as profess to have become serious inquirers, and to maintain a continued influence over them, a moral and religious society has been formed, which meets weekly on the afternoon of each Friday, to which all persons are admitted who profess their belief in the doctrines of Christianity, and express a desire to obtain an interest in the Savior of sinners. Upon becoming members of this association, they engage to live sober and moral lives; to attend diligently upon the means of grace; to observe the duty of prayer; and, if heads of families, to maintain family worship morning and evening. If any member of the society is found guilty of immorality, he is excluded until he confesses his fault and manifests tokens of repentance. At these meetings moral and religious subjects are discussed, particularly those of a practical nature. This association, which is similar to those at the other stations, has a powerful effect upon the public sentiment, and is fast raising the standard of Christian morals. The number of individuals, male and female, who belong to this society, is between 400 and 500.

"But there is another association composed of such as give evidence of a work of grace in their hearts, and selected from the members of that just mentioned. They meet with one or both of us on the evening of each Friday. The present number belonging to this meeting is about 60, including those already received into the church. This number is increasing by small weekly additions. The instructions imparted to them, are upon the fundamental doctrines of grace, and are usually conveyed in the form of question and answer. It is from this little band that we select our candidates for church membership, after having continued them a suitable time under a course of preparatory instruction.

"On Sabbath, the 9th of March last, the first fruits of our labors here were gathered into the church. Six persons, two men and four women, came forward, and, in the presence of a large concourse of people, solemnly avowed their belief in the articles of Christian faith, took upon themselves the vows of the covenant, and were baptized; after which the Lord's Supper was administered. It was a day of deep interest to all the young converts.



They afterwards came to us, and in an unaffected and feeling manner, declared that they had in spirit partaken with us of the sacred emblems of our Lord's body and blood. Nor to these alone was it a day of power. Many who had before remained undecided became from this time determined to seek the Lord, and have since become hopefully new creatures.

"In August last, twenty persons, twelve men and eight women, were propounded, but owing to the absence of one of us to another station, were not admitted to the church until the last Sabbath in November. This, too, was a season of solemn interest like the former. Many of the candidates were persons of distinction and influence, among whom was Keoua, the wife of Governor Adams, (Kuakini,) and a chief of the first rank in the islands. Our church now consists of 26 native members, all of whom have given for a full year, and many of them much longer, a satisfactory evidence of piety, and have walked worthily in their profession."

The whole number of native communicants, on all the islands, in April, amounted to 50; at the end of the year, to 108.

Mr. Ely, who commenced the station at Kaawaloa in February, 1824, was compelled, by the dangerous illness of himself and wife, to leave the islands. He embarked, October 15, in the *Enterprise*, Capt. Swain, of Nantucket. The owner, Gilbert Coffin, Esq., generously declined receiving any compensation for the passage.

This year, the Roman Catholic mission began its attempts to convert the natives. This mission, consisting of three ecclesiastics and six seculars, sailed from Bordeaux in 1826. About the time when the first accounts from the American mission were published in France, John Rives, a dissolute Frenchman who had resided at the islands, happened to be there. He gave glowing descriptions of soil and climate, and of his own vast possessions in the islands; and it was by his advice, as its members asserted, that the mission was commenced. They were never able to find his farms, or profit by his promised patronage. The chief ecclesiastic died on the passage. The others arrived at Honolulu in the summer of 1827. The government was unwilling that they should stay; but the captain of the vessel that brought them said he was short of provisions, and could not take them back. For some time they kept themselves secluded. The ecclesiastics engaged in studying the language, and the seculars in farming and mechanical employments. At length, they began to hold meetings on the Sabbath, which were attended by some of the foreign residents, the more dissolute of whom cordially wished them success. Some of the natives occasionally attended, but found their Latin prayers neither interesting nor instructive. The priest proposed to teach some of the king's attendants their religion; but they, having learned something of their use of images, bones of dead men and other relics, their occasional *tabus* on the eating of meat, and their other observances, said it was just like their old religion, which they had thrown away, and would have nothing to do with it.

## CHAPTER. XXI.

1829. Meeting at Albany.—Bombay. Additions to the church. Donations to the Schools.—Ceylon. An eclipse. Discomfiture of the Brahmuns.—China. Bridgman and Abeel embark.—Mediterranean. Mr. Anderson's agency. Misunderstandings removed. Plans formed. Intercourse with the Greek government. Schools and school books. Mr. Bird visits Barbary—American Indians. Numerous conversions.—Sandwich Islands. Foreigners brought under law. Visit of the Vincennes. Letter from the President of the United States to the king. Mr. Green visits the North West coast.

The twentieth annual meeting was held at Albany, on the 7th, 8th and 9th days of October. William Ropes, Esq. declining re-election as auditor, John Tappan, Esq. and Mr. Charles Stoddard were chosen. The receipts for the financial year had been \$106,923,26; the payments to meet current expenses, \$92,533,13. The debt was reduced to \$7,784,58.

BOMBAY. The late reinforcement enabled the mission to give greater extent and efficiency to every department of its labors; and there seemed to be a better state of feeling in all classes of people around them. The congregations on the Sabbath gradually increased in numbers and seriousness. Three persons were admitted to the church in April. One of them, of Portuguese descent, had begun to prepare himself to labor as an assistant to the mission; supporting himself meanwhile, because he thought it would be wrong to live on the sacred funds of the mission, while his ability to be of use was yet doubtful.—The schools increased. At the annual examination, distinguished English residents were gratified and astonished at the progress made by the girls. Sir John Malcolm, the governor, made a donation of 300 rupees, (about \$130) for the support of female schools, and others gave 1200 rupees more. The District Committee of the Society for promoting Christian Knowledge offered to support six female schools under the care of the mission. This raised the number to 18. The superiority of the mission schools was acknowledged by parents and children of all classes, and new schools, for girls as well as boys, were earnestly requested in distant towns and villages.—The health of Mr. Graves had been so impaired by the climate, that he was advised to return to America for a few years. Unwilling to leave India, he attempted a voyage to Ceylon; but not finding a passage from Cotym, he turned aside to the Neilgherry Hills, where he remained, gradually improving, for more than a year.

Of the CEYLON MISSION, both Mr. Woodward and Dr. Scudder were obliged to spend a considerable part of the year on Neilgherry Hills, for the recovery of their health. Owing to the admirable system with which the affairs of the mission were conducted, and the aid supplied by 25 native assistants, no department of labor was suspended. Mr. Spaulding found time to visit the famous pearl fisheries at the proper season, where he spent a fortnight usefully in distributing tracts and portions of Scripture, and in giving religious instruction to men of all religions, many of whom were native Christians, assembled from various parts of Ceylon and the adjacent continent. In another tour, twenty miles or more east of the mission stations, he found such a desire for schools, and for persons to reside there who could read and explain the Bible, that he left two native readers there for three months, hoping, in the end, to make more permanent arrangements for their benefit.—Eight persons were received into the churches during the year.

The system of schools was steadily accomplishing its work, laying broad and deep the foundations of future success. The whole number under instruction was 3436. Their improved system of education was attracting

the attention of all orders of men. The Seminary, especially, was made to bear powerfully on the question, whether the Brahminical religion is true. The Brahminical systems of geography and astronomy, are parts of their religion, and as such, claim infallibility, and if they are overthrown, the whole must fall. The Brahmun cannot admit that the earth is a sphere, or that it moves; and a slight knowledge of geography shows that many of the mountains and seas mentioned in the histories of their gods, have no existence. Eclipses are said to be caused by two monsters,—serpents, they are sometimes called,—who attempt to devour the sun and moon. These serpents were doubtless originally intended as emblems of the ascending and descending nodes, called even in some of our almanacs, the “dragon’s head” and “dragon’s tail,” near which alone eclipses can take place; but modern Brahmuns teach, that they are actual serpents, or monsters, *Katoo* and *Rahoo*; and when an eclipse occurs, the people call earnestly upon the gods, to deliver the endangered luminary. Still, strange as it may seem, their learned men can calculate the time when it will please *Katoo* to seize the moon, how much of it will come within his grasp, and how long the struggle will continue.

*Vesuvénather*, whose ancestors, for nine generations, had been astronomers, and who was the most learned native astronomer in the region, had published his annual almanac, in which he predicted an eclipse of the moon, on the 21st of March, at 24 minutes past 6, P. M. which would obscure five eighths of the moon’s disc. According to European calculations, it was to commence at 9 minutes past 6, and to obscure only three eighths of the moon’s disc. There was a difference, too, of 24 minutes in the duration of the eclipse. Hearing of the difference, *Vesuvénather*, assisted by his brethren, carefully reviewed his calculations, and re-affirmed their correctness. As the time drew near, a leading and zealous Brahmun grew deeply interested in the affair, and ran from place to place, calling the attention of the people to the decisive evidence about to be given, of the superiority of their religion over Christianity. The evening came. At 6 o’clock, *Mr. Poor* and his students, the *Pandarum* and his friends were all assembled. The telescope was ready, with the nicely regulated watch, and all convenient apparatus. They turned to the east, but a small cloud was rising, which threatened to conceal the object of their anxiety. At 9 minutes past 6, the cloud was still there. In another minute, the moon appeared. A small spot was visible on her northeastern limb; but “it was the cloud—certainly it was the cloud.” In two minutes more the cloud was gone; but the spot had grown, and the eclipse had certainly begun. The *Pandarum* was silent for a while, and then began to abuse the native astronomers for “imposing upon the people.” *Mr. Poor* defended his acquaintance *Vesuvénather*, on the ground,—which a believer in the infallibility of their system could not admit,—that even the most learned men are liable to mistakes. He then led the way to his school room, and delivered a lecture on eclipses. By means of an orrery, putting a lamp in the place of the sun, he showed them the heavenly bodies as they had seen them at sunset; and then, extinguishing all the lamps but that which represented the sun, they saw how the shadow of the earth eclipsed the moon. The *Pandarum* himself was gratified, and the company generally expressed their delight, at seeing the two great serpents changed into two shadows, that of the moon, and that of the earth.—But after all, might not their time-pieces be wrong, and the native astronomers right? Two other tests remained; the magnitude and the duration of the eclipse. These were watched with intense interest; but it was certain that less than half of the moon was obscured, and that the duration was just what had been predicted at the Seminary. The Hindoo system was

seen to be incorrect. There could be no doubt about it; and there were great reasonings among them, as to what could be the result. A few days afterwards, Dashiell, one of the students at the Seminary, called on Vesuvethan. The old man brought forward an ancient book, which he said was written more than 200 years ago, and which contained the true theory of eclipses. He said he had long been acquainted with that theory, and knew it to be the true one. Being asked why he did not make it known to the people, and especially to the learned in the district, he replied, that "the people would not believe it, nor could they be made readily to understand it."—Does the reader ask, what was the result of all this? Not a single instance of conversion, for astronomical truth cannot change the heart; but the learned were compelled to regard and treat the Seminary and the mission with more respect than formerly; their words had more weight with people of every class; their preaching had better access to the minds of men; the confidence of the people too, in the Brahmuns, was weakened, and in every way it was favorable to the dissemination and candid reception of that truth by which the heart is changed.

CHINA. A new mission was commenced in the east. The Rev. Elijah C. Bridgman sailed from New York for Canton, in China, in the ship *Roman*, on the 14th of October. He was accompanied by the Rev. David Abeel, missionary of the American Seamen's Friend Society to Seamen in Canton and its vicinity. Mr. Abeel had received an appointment as a missionary of the Board, if, after the expiration of a year, he should think it his duty to become a missionary to the Chinese. Their passage and their support at Canton for a year was given by a merchant at New York, engaged in the Canton trade, who felt a deep interest in the mission, and had furnished many of the facts and arguments which justified its commencement.

MEDITERRANEAN MISSIONS. The struggle of the Greeks for independence had excited a lively sympathy throughout the Christian world, and especially in the United States. American soldiers volunteered to fight the battles of Greece; statesmen lent her their influence, and the rich sent food and raiment to her suffering people. A committee of ladies at New York sent liberal supplies, and Mr. King, who was formerly in the service of the Board, went as their agent to distribute them. The churches partook of the general enthusiasm, and felt that they must now supply "regenerated Greece" with the bread of life; but the Board could not safely go forward, without more perfect information. Plans were to be laid, too, for the conduct of missions in Syria and Asia Minor, which it was intended soon to resume. The whole missionary force in that part of the world, except Mr. Temple, was now together at Malta, and could easily be consulted. Another reason was decisive, for sending an agent from the Rooms to the Mediterranean without delay. Messrs. Gridley and Brewer, it will be recollected, went out unmarried. By misunderstanding some facts and imagining others, they came to the conclusion, that the Prudential Committee were averse to the marriage of missionaries generally, and had contrived and managed to send them out single by unfair means. This conclusion seems to have been formed during the voyage, and on their arrival, was communicated to the American and some of the English missionaries in that part of the world. On hearing their statements, some felt that dear friends had been abused; the wives of the missionaries understood that they were regarded as encumbrances to their husbands; confidence in the Committee was impaired, and all felt that a false principle had been adopted, which would seriously injure the cause of missions. It was indispensable to the peace, happiness and usefulness of the mission, that these matters should be

explained more perfectly than could well be done by writing; and from the known character of the brethren there, and their demeanor while misinformed, such explanation was evidently practicable.

Mr. Anderson was therefore directed, near the close of the last year, to proceed first to Malta, and then to Greece. He arrived at Malta on the 1st of January, 1829. Here he remained about two months. During this time, the mistakes into which the brethren had been led were satisfactorily explained, the history of the mission carefully reviewed, and principles and plans for future operations established. In this work, valuable aid was received from the missionaries of the principal English societies. He then left Malta, accompanied by the Rev. Eli Smith, and by the Rev. Mr. Robertson, an American Episcopalian missionary, for the Ionian Islands. Having visited the most important places in the Morea and the principal Greek Islands, and met Mr. King at Egina, he proceeded to Smyrna, and then returned by Malta to the United States. The results of his investigations in Greece were published in a volume, which probably gives the best view anywhere extant, of the intellectual, moral and religious condition and prospects of Greece, as they then were.

In obedience to his instructions, Mr. Anderson had several interviews and some written correspondence with the Count Capo d'Istrias, then President of Greece. The President learned, with apparent satisfaction, the plans of the Board for the establishment and superintendence of schools, the supply of books, and the introduction of Scripture lessons; he intimated that the Board might proceed according to those plans, without hindrance from the government. He preferred, however, as more befitting the dignity of Greece, to receive a loan from the Board, to be deposited in the national bank of Greece, and expended in executing a plan for general education which he had devised. Such a loan he had solicited from the Society for Elementary Instruction at Paris, and now solicited from the friends of Greece in America. If this loan should be granted, the superintendents of schools appointed by the Board, being suitable men, might receive similar appointments from the Greek government also, and statedly report the condition of the schools to both. This plan Mr. Anderson could only refer to the Prudential Committee. It was never executed, as the Board did not feel authorized to loan funds to nations.

In all the nations bordering upon the Mediterranean, there was found to be almost an entire destitution of school books in the languages spoken by the people. In the common schools in Greece, on the old system, the course of study was confined to a very small spelling book, a collection of prayers and the Psalter, all in ancient Greek, which none of the children and few of the teachers understood. Even of these, no school had an adequate supply, and many had no printed books of any kind. The few Lancasterian schools which foreign benevolence had planted, had a partial supply of books which the children could understand. The most uneducated Greeks saw the difference between the two systems, and in ordinary conversation called those upon the old system *pseudoscholeia*, false schools. The missionaries earnestly recommended the publication of a series of elementary school books, for the nations which use the Greek, Armeno-Turkish and Arabic languages; the books to be well seasoned with moral and religious truth. The work was commenced; and has been carried on successfully. The Board has furnished, in Modern Greek, besides spelling and reading books, elementary works on arithmetic, grammar, geography, history, and the evidences of Christianity; several important school books have been published in the Armenian and Arabic; other societies have rendered important aid by their own publications; and the assortment of good school books in these lan-

guages is now tolerably complete. If any one would estimate correctly the value of this work, let him consider what our condition would be, if we had but few schools; a great part of our schools had no printed books; and the others only a few copies each of a little spelling book, a little prayer book and the Psalms, all in Latin, while neither teacher nor learner understood any language but the English.

A careful review of the whole subject, in the light of Scripture, history and experience, led to some change of views with respect to the proper mode of conducting their strictly religious efforts. It was their unanimous opinion, that the time for controversy had not come. The people had neither knowledge enough to see the force of their arguments, nor conscience enough to yield to the truth when proved to them. It was resolved, therefore, in future to labor for the removal of these obstacles; for the increase of knowledge and conscience; to promote education; to inculcate saving truth; to promote piety; and to leave forms and ceremonies, however vain and even hurtful, to be disposed of by the people themselves, when they should become Christians at heart. Experience has shown that they decided wisely.

By the mission itself, little could be done this year but to study, print and explore. Study and printing were carried on at Malta, with good success, by the aid of Carabet, Wortabet, and Petrokokino. And in April, all arrangements for a companion having failed, Mr. Bird embarked alone, to explore the Barbary States, on the northern coast of Africa. He was absent nearly four months, and found reason to believe that a missionary of the right character might be useful there.

**INDIAN MISSIONS.** Among the Cherokees, Chickasaws, Choctaws, and at Mackinaw, the preaching of the gospel was attended with unusual success. At Brainerd, six natives were admitted to the church in May. In July, there were ten more who had hope of their own piety, most of whom appeared to be truly penitent. At Haweis, in August, 12 persons had been admitted within a year, and there were 14 others apparently pious. At Carmel, in September, five were admitted, and favorable hopes were entertained of others. There were other admissions within the year at some of the stations. Converts are mentioned at Willstown, and in other parts of the nation.

Among the Chickasaws, an unusually interesting meeting, or "religious council," was held at Tokshish, on the 3d, 4th, 5th, and 6th days of July. "In the evening," says Mr. Holmes, "a considerable number had arrived, and among them some who had come 60 miles. At early candle light our exercises commenced. As we have no church edifice, we assembled in the woods under an arbor. We had a plain pulpit and seats sufficient for nearly a thousand people. Mr. Blair and Mr. Adams were with us at the commencement. On Friday morning Messrs. Williams, Wood, and Caldwell arrived from the Choctaw nation. Also Major Levi Colbert, Capt. Sealy, and Capt. McGilvery—three of our principal chiefs—besides several other men of distinction with their families. In the evening Mr. Byington came, with two of the Choctaw converts, Tahoka and a neighbor. On Saturday the session convened, and seven persons were received into the church, three of whom, were from the neighborhood of Martyn. Four were Chickasaws and three black people. On Sabbath the memorial of Christ's sufferings and death were set out in the view of the poor perishing heathen, and nearly a hundred of his professed followers were permitted to celebrate his dying love. Mr. Byington preached frequently and was well understood. Tahoka exhorted and prayed with the greatest fervency, and his labors were evidently blessed of God. On Sabbath afternoon all who were

in an anxious state of mind were asked to come forward and occupy seats provided for the purpose in front of the pulpit. About 30 presented themselves, the majority of whom were black people. The next morning we assembled at 9 o'clock for our final meeting. A considerable number more came forward to the anxious seats. Among the number of inquirers we counted 15 Chickasaws. We continued together two hours, during which time the Spirit of the Lord appeared especially near. The anxious then arose, and arranged themselves in a line: opposite to them and about five yards distant, our church, now consisting of above 70 members, took their stand. The whole was concluded with prayer. Since the meeting several new cases of awakening have come to our knowledge." This awakening continued to the end of the year, and other meetings were held, of equal interest.

Among the Choctaws, the awakening which commenced the previous year, continued, with increasing interest and power. In February, Mr. Williams, writing from Ai-ik-hum-na, mentioned six recent converts, who were active in promoting religion, and added: "Our meetings are very interesting. After the public preaching and an intermission, the natives continue to sing and pray for some hours, and are then loth to leave the place. As soon as one has spoken and prayed, another rises up, exhorts, and then, prostrate before the great Jehovah, he pours out his soul in prayer. A few other individuals, chiefly women, are somewhat affected with a sense of sin, and have expressed their desire of an interest in the prayers of Christians, while others ridicule and oppose. Our old friend, Tunnapinchuffa, thinks he has evidence that God heareth prayer. He feels that he need no longer stand alone as heretofore. He is happy. A letter from Elliot, dated about the 20th ult., states that eight members of that family attend the inquiry meetings. Two of the principal chiefs of the nation appear to be decidedly pious."

At a meeting in the wilderness, in June, about 14 miles from Mayhew, 20 persons were admitted to the church. Among them was Col. David Folsom, the senior of the three highest chiefs, and two of his brothers.

Mr. Byington wrote, August 21: "On Monday morning, the 10th of August, about ten of us, Choctaws and missionaries, started for Goshen. On Thursday evening at candle-light, the "Council about the Gospel" opened under a circular bower, which had an open area in the centre. Col. Garland, the chief, first spake to his people, and then called the Choctaws from this part of the nation and all the missionaries together. We stood up in a rank, and all his captains and warriors and women and children came and took our hands. Soon after this, all were seated under and around the bower. We speakers stood in the centre, under a small arbor. Col. Folsom then spoke, and requested one of the missionaries from his own district to pray and to speak. There were probably 500 Choctaws present. On the next day the gospel was preached again. Several spoke. Col. F. was the principal speaker on the occasion, and I know of no one who can speak to the Choctaws respecting the gospel with so much effect. At, or near night, Col. Garland intimated a wish to have the anxious seats placed before the people. This was done. The chief and four others soon came forward, when a shower of rain constrained us to break up. On the next day the congregation was very solemn and still, more came forward and more spoke. On the Sabbath we had a peculiar day. In the afternoon the anxious persons were separated from the rest and stood up in a rank; when, on their names being taken, the whole number was found to be 250. After this the members of the church who were present sung a hymn, and a prayer was offered. There was preaching again Sabbath evening, and

about 20 more went forward to the anxious seats, making 270 in all. These were great days of God's power, many wept and sighed during prayer. Some spent the night in singing and praying. Some that I heard of, did not eat for three days, nor did they wish to. One captain said in a speech, "We had better stay here till the flesh dries to our bones, than go away without the gospel in the heart."

In September he wrote again, of another meeting:—"Ten members of the church, including the three preachers in this part of the nation, were chosen as a committee to examine candidates for admission to the church; of which committee Mr. Williams was chosen clerk. We admitted seven captains, 24 other persons of Choctaw descent, one white man, who was then in connexion with a Methodist church, and a colored woman; in all 33. We examined and approved of three other persons, but they were absent at the time the ordinance was administered, and were not received. Fifty-four persons came forward as anxious inquirers, and 100 sat together at the Lord's table. We were under a bower; the new candidates sitting in a row, the members of the church sitting over against them. The subject of their admission was explained to them. The confession of faith and covenant was read in Choctaw, and a prayer was offered. The new candidates arose and sung a hymn similar in thought to Montgomery's 'People of the Living God.' The church heard this standing, and then replied in another hymn. During the singing of this last, Mr. Kingsbury and a few others, members of the church committee, passed along and took the new brothers and sisters all by the hand. Then brother Cushman and Major Craven led up the candidates, who kneeled and were baptized. During this scene many sobbed. Some of the candidates were greatly overcome. After this the bread was broken and distributed; and after this the cup. It was a scene I am unable to describe."

On the 15th of November, 29 Choctaws were admitted to the church, and sat down with about 50 of their countrymen, and many others, at the Lord's table. The church now contained, besides the missionaries, 102 members, of whom 84 were Choctaws. Many others appeared to be truly converted to God; but it was thought inexpedient to admit them, till time should test the genuineness of their piety. The change was great throughout the nation. As early as June, the Methodists, who labored principally in one district, claimed 1,000 as members of their society; that is, as persons, "having the form and seeking the power of godliness." Toward the close of the year, Mr. Wright had the names of more than 600 in the southern districts, who professed to be anxiously seeking the right way. It was supposed that there were 3,000 anxious inquirers in the nation. More than 2,000 had begun to pray.

Some time this year, or near the close of the last, the ordained missionaries to the Chickasaws and Choctaws, and the churches under their care, had formed themselves into a Presbytery, and the Presbyterian General Assembly, in May, had erected the new Synod of Mississippi. This Synod held its first meeting at Mayhew, on the second Wednesday in November. The Rev. George Potts and Rev. Benjamin Chase were appointed a committee, to give an account of the religious state of the Choctaws, as exhibited while they were there. They speak most particularly of a meeting held about 12 miles from Mayhew. They say:

"On Sabbath morning a meeting of the natives themselves was held, and several addresses by different pious individuals among them, were successively made. Here we felt the power of "grace and truth." From what was gathered through an interpreter, as to the purport of the several addresses, we discovered that the burden of them was the wonderful work of



God. One spoke to the assembly of what *they had been*, and what *he had been*, and drew a vivid contrast, and gave the praise to God. Another, a brother of the former, in an address, which for fluency and animation, was scarcely to be excelled, spoke of the dangers of backsliding—he became pale with his earnestness. The greatest simplicity of truth was preserved by these and the other speakers. And in prayer, could you see the lowly abasement, the suppressed voice, the humble earnestness, with which they addressed the throne of grace, you would have said, although ignorant of the language in which they spoke, that there had indeed been some mighty influence exerted to produce such effects upon Indian character. We assembled in the afternoon for the purpose of celebrating the ordinances of baptism and the Lord's Supper. Previously to the baptisms, of which there were 27, the nature of the ordinance was explained, and the usual questions proposed to the candidates, who had all been, for some months, on probation. They manifested the deepest reverence and feeling, when baptized. Among the number were very aged persons, with some of whom we had previously conversed through an interpreter, and found them all entertaining the same simple, but correct views of the system of grace. Great care has been exercised to prevent the admission of any to the church, but such as give good evidence of a real change of character."

At Mackinaw, the revival, which commenced near the close of the last year, continued through the winter and spring. As the result, 33 were added to the church within the year, and 10 or 12 others appeared to have become penitent for sin. The church now contained 52 members—25 of Indian descent and 27 whites—exclusive of the mission family. The influence of the means of grace upon the traders, who spent a great part of the year far to the north and west, was remarkable. Two of them, while far from the resorts of civilized men, kept a certain Sabbath together as a day of fasting, and at its close, subscribed a solemn covenant thenceforth to be servants of God. Other instances of conversion occurred in the depths of the wilderness. During their annual visit to Mackinaw, the principal traders were constant and serious attendants on divine worship; and some were anxious that a missionary should accompany them on their distant excursions.

At Green Bay, the Rev. Jesse Miner died on the 22d of March. Since his arrival, 27 had been admitted to the church, the greater part of them the present year. There was some seriousness also at several of the smaller stations. The number of native members of the mission churches among the Indians, as stated in the annual report in October, was 556.

Amidst this general prosperity, there were some afflictive events. Mr. Pixley was obliged to leave Neosho and the Osages, by a difficulty with the U. S. Agent. It is not known that Mr. Pixley was in fault. He still had the entire confidence of his fellow laborers. The agent was soon after removed from office. The death of Mr. Miner has been mentioned. Mrs. Fernal, at Brainerd, died in October, and her husband found it necessary to leave the service of the Board. Mr. David Brown died at Creek path, on the 15th of September. He had retired from public business, and was engaged in study, preparing for the ministry. He was the fifth of that family who died in the triumphs of Christian faith, in consequence of the establishment of the mission at Brainerd.

Of the mission among the Cherokees of the Arkansas, the Rev. Alfred Finney died on the 13th of June. He was the senior member of the mission, and for several years, till released at his own earnest request, its superintendent. His talents and education were highly respectable, and his associates gave decided testimony to his piety and worth. Mrs. Wisner died in

August, having rendered cheerful and valuable assistance in missionary labors for nine years.

This year was spent, by this division of the Cherokees, in removing to their new country. The school at Dwight was continued through the winter, and then abandoned. A new station was selected, to bear the same name, on the western bank of the Salisa, about 12 miles from its junction with the Arkansas, which it enters from the north. Fairfield, another station, was opened under the care of Dr. Palmer, who commenced a school, with 12 pupils, in the autumn. This school was commenced at the earnest request of the people, who contributed liberally towards the support of their children while there.

At the SANDWICH ISLANDS, the history of this year was much like that of the last. Every where, the preaching of the gospel was attended by crowds of serious hearers, and at most of the stations there were seasons of special interest. On Kauai, there was a season of unusual awakening about the middle of the year. Kaikioeva, the governor, and six others, were added to the church. At Honolulu, 49 were admitted during the year, and the number of native members at its close was 74. At Lahaina, 23 were admitted during the year, and at Kailua, 37, one of whom was Kuakini, the governor of Hawaii. The whole number of native members at all the stations, at the close of the year, was 185, of whom 117 had been admitted during the year; and there were 39 others, who had been propounded for admission. Besides these, the number of those who gave some evidence of piety was large, and those who had covenanted to break off from their old immoral practices and obey the gospel, amounted to thousands. At Kailua and Kaawaloa especially, during almost the whole year, the missionaries and their wives were thronged with anxious inquirers after the way of life. Facts of daily occurrence in every part of the islands showed, that this increased attentiveness to religion, unenlightened and superficial as it generally was, brought with it a vast increase of honesty, and decrease of every vice. By the best accounts that could be obtained of the schools, it appeared that the number of learners was found to be 39,208. Nearly one fourth of these could write legibly on the slate.

On the 7th of October, the king issued a proclamation, in his own name, and that of Kaahumanu and ten other of the highest chiefs, in which he declared that the laws of his country forbade murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking and gambling; and that these laws were in force against foreigners residing at the islands, as well as his own people. This decision was as bold as it was just. English and American residents and visitors habitually threatened the chiefs with the vengeance of their respective governments, if any of them should be punished for violating the laws of the kingdom. The English Consul had threatened them with the vengeance of Great Britain, if they should presume to make laws at all, without first transmitting them to England, and obtaining the sanction of the king. It was currently reported and believed at the islands, that he had boasted that he had 500 men at his command; and that he had threatened to make war on the chiefs, depose the regent, remove the present governors of the islands, appoint others in their places, take possession of the forts, and take the king and his sister into custody. But the regent and her advisers were not to be thus overawed; and, perhaps, such threats served to show them the more plainly, how necessary it was to govern all persons found within their jurisdiction.

Nor were they long without powerful support. The American sloop of war, Vincennes, which had touched at Hilo, arrived at Honolulu on the 14th of October, one week after the date of the proclamation. The next day,

Capt. Finch, her commander, had an interview with the king and chiefs. He first presented and read an address from himself to the king, in which he introduced himself as the bearer of a letter and presents from the President of the United States. He said, "That the genuineness of the letter may not be questioned,—and to make it the more honorable to yourself, he [the President] has dispatched a ship of war for this and other purposes." After the address, he presented, in the name of his government, a pair of globes and a map of the United States to the king; a silver vase, with her name and the arms of the United States upon it, to the regent; two silver goblets with similar engravings to the princess; and a map of the world each, to Boki and Kuakini. The letter of which Capt. Finch was the bearer, which, as well as his address, was presented both in English and Hawaiian, was from the Secretary of the Navy, by the direction of the President. After congratulating the king on the progress of civilization and religion in his dominions, and recommending earnest attention to "the true religion—the religion of the Christian's Bible," it proceeds to say: "The President also anxiously hopes that peace and kindness and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to enforce them upon all. Our citizens who violate your laws, or interfere with your regulations, violate at the same time their duty to their own government and country, and merit censure and punishment. We have heard with pain that this has sometimes been the case; and we have sought to know and to punish those who are guilty." The letter then bespeaks favor and protection for American citizens who conduct with propriety, and especially for the missionaries, in whom it expresses entire confidence.

Here was the most ample sanction which the American government could give, to the ground taken by the proclamation issued the previous week. The reader will naturally suppose that the *Vincennes* was sent on this mission, for the special purpose of repairing the mischief done by the *Dolphin*. He will remember, too, that the President had "heard," by a formal complaint, of the misconduct of Lieut. Percival, and had "sought," by a court of inquiry, to "know" whether he was "guilty." He will infer, too, that Lieut. Percival was the man, or one of the men, of whose conduct the President had "heard with pain," and whom he had "sought to know and punish." Whether he was actually punished, the letter does not state; but it was said at the islands, on the authority of an officer of the U. S. Navy, that he had been reprimanded by the President.

The *Vincennes* took on board several of the principal chiefs, and visited Lahaina, Kailua and Kaawoloa, and after a stay of about two months, returned, laden with the thanks of the mission and the affectionate remembrance of all good men with whom she had had intercourse.

The death of two chiefs demands notice. Piia, or Opiia, the sister of Kaahumanu, "had permission to depart in peace," on the 12th of September. She was one of the earliest, most constant, and most efficient friends of the mission. Her confidence in the Redeemer appeared firm to the last, and enabled her to triumph over the terrors of death. Very different were the career and end of Boki, Governor of Oahu, and brother of Kalaimoku. Of moderate abilities and easy disposition, he had been raised beyond his proper level by his connexions, and in consequence of his visit to England. He was more beset and led away by the arts and temptations of foreigners, than any other chief of his standing. Towards the close of this year, he engaged in a rash adventure to procure sandal wood from a distant island, by which he expected to become suddenly and immensely rich. He took two vessels, with numerous crews, but one of which ever returned. That

on board of which he sailed, was probably blown up or foundered at sea, and every soul on board perished.

The Rev. J. S. Green, according to his instructions, left Honolulu in the brig Volunteer, Capt. Taylor, February 13, for the Northwest Coast of America. He explored the coast and collected information concerning its inhabitants, so far as the course of the vessel afforded opportunity, from Norfolk Sound to California; but he found no place in which it appeared, either to himself, or his brethren at the islands, or the Prudential Committee, expedient to establish a mission. The inhabitants were found to be few, access to them difficult and dangerous, and the prospect of usefulness but small. From reports which appeared worthy of confidence, he judged that more favorable stations might be found in the interior, on the Columbia River,—a conclusion which later investigations have confirmed. In California, he saw what Roman Catholic missions, conducted on an extensive scale, for a long time, and undisturbed, had done for a savage people. They had taught them some of the forms of religion, without improving their intellects, their morals or their habits of life.

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## CHAPTER XXII.

**1830.** Meeting at Boston. Georgia and the Cherokees.—Bombay. Evidence of progress. Oriental Christian Spectator. Conversions.—Ceylon. The Seminary. Catechists requested for the continent. Another revival.—China. Efforts for its conversion. Dr. Morrison. American mission commenced.—Mediterranean. Mr. Temple returns. Smith and Dwight explore Armenia. Schools in Greece. Dr. Korkk. Mr. King again enters the service of the Board. Station at Beyroot resumed.—Indian missions. Conversions among the Cherokees, Chickasaws, Choctaws, Creeks, at Mackinaw, among the New York Indians. Brainerd burnt. Meeting house at Alleghany burnt. Negotiations for the removal of the Indians. Pernicious effects. Influx of whiskey. Secretary of War interferes. Sandwich Islands. General prosperity. Health station at Wainea. Reinforcement.

The annual meeting was held at Boston, on the 7th, 8th and 9th days of October. The most interesting portion of its proceedings related to the proposed removal of the Cherokees, Creeks, Chickasaws and Choctaws across the Mississippi.

The state of Georgia originally claimed, under a charter from the king of England, all the territory between its present western boundary and the Mississippi. Large tracts of land in the western part of this territory had been sold under a law of that State. The law was then repealed, on pretence of some fraud in its enactment, the records of the State relating to it were destroyed, and all titles under it were declared void. By this "Yazoo fraud," as it was commonly called, many who had purchased land on the faith of the State, were reduced to poverty. Others took legal measures to defend their rights; and in the end, the Supreme Court of the United States decided that Georgia could not, by repealing her own law, deprive the purchasers of their right to what they had honestly bought, and that their claims were valid against the State. To procure the means of meeting these claims, Georgia ceded to the United States all the right, title and claim which the said State had to the jurisdiction and soil of the lands, now comprising the States of Alabama and Mississippi. The United States agreed to pay to Georgia the sum of \$1,250,000, from the first net proceeds of said lands, "as a consideration for the expenses incurred by the said State in relation to the said territory," and also to extinguish, at their own ex-

pense, for the use of Georgia, as soon as the same could be obtained "peaceably and on reasonable terms," the Indian title to all lands then occupied by the Indians within the present limits of Georgia. This agreement was made April 24, 1802, and is usually cited as "the compact of 1802." The legislature of Georgia, within six months, "ratified and confirmed" this agreement "in all its parts," and declared it "to be binding and conclusive on the said State, [of Georgia,] her government and citizens forever." In pursuance of this compact, the United States had purchased for Georgia, by several treaties with the Cherokee Nation, far the greater and more valuable part of the Cherokee lands within the present limits of Georgia. Meanwhile, by the advice of Washington and every succeeding President of the United States, and assisted by grants of money from Congress, made for that express purpose, the Cherokees had been rapidly advancing in civilization. They had become a nation of farmers, so entirely, that persons extensively acquainted among them did not know a single individual who depended on the chase for a subsistence. They were unwilling to leave their comfortable habitations, their cultivated fields, and "the graves of their fathers," and remove into a distant and unknown wilderness. They had organized a regular government, and were to a considerable extent supplied with schools and religious institutions. For several years, they had refused to sell any more of their lands, and had even enacted a law for punishing with death any chief who should attempt it. Georgia did not need the lands, for her population was not more than seven souls to a square mile; but the avaricious part of her citizens coveted them,—for money could be made by trading in them, and some of them contained gold mines. It was proposed that the State should take possession of the lands, divide the whole into small portions, and distribute them among her citizens by lottery. This plan appealed directly to the avarice of every voter; for it promised him a chance of drawing an excellent farm, or perhaps a mine of gold. Scarce a politician in the State, therefore, dared do otherwise than be in favor of it, lest he should lose his office at the next election. The state clamorously urged the general government to remove the Cherokees, reproached it with bad faith for not having done it sooner, and threatened to take the work into her own hands.

The plan of concentrating all the Indian tribes in some region west of the Mississippi, was first recommended to the people of the United States, in a report by Mr. Barbour of Virginia, Secretary of War, during the administration of President Monroe. During that and the succeeding administration, it was repeatedly mentioned as desirable, but was not pushed forward to the satisfaction of Georgia. The alledged neglect of Mr. Adams in this matter, and his protection of the Cherokees against the aggressions of Georgia, were assigned by the politicians of that State as prominent reasons for opposing his re-election. His successor, General Jackson, gave the measure his decided support.

A law was enacted by the legislature of Georgia, to take effect in June, 1830, extending the jurisdiction of that State over that part of the Cherokee nation within her chartered limits. Against this the Cherokees remonstrated to the President; but he, through the Secretary of War, answered that he had no authority to interfere. Encouraged by this state of things, Alabama and Mississippi enacted similar laws with respect to the Indian territories within the limits that they claimed. All these laws were passed for the avowed purpose of making the situation of the Indians so uncomfortable, that they would be willing to sell out and remove to the west. Success was confidently anticipated; and speculators were already inquiring what parts of the lands about to be vacated would be most saleable, and

making arrangements to supply provisions for the Indians while on their way, at enormous profits, at the public expense.

By these proceedings, the minds of the Indians were disquieted, and the efforts of the Board for their improvement greatly impeded. If the plan should be executed, all the missions of the Board among three nations would be broken up, their property wasted, their converts and pupils scattered and subjected to pernicious influences, the confidence of the Indians in white men destroyed, and an injury inflicted upon their interests, both temporal and spiritual, which could never be repaired. The Corresponding Secretary found himself called upon, as an officer of the Board, as an American citizen, as a Christian and as a man, to oppose this destructive undertaking. He wrote a series of articles, signed "William Penn," which were published in the *National Intelligencer*, commencing in August, 1829. They were extensively circulated, both in the newspapers and in pamphlet form. It was a work of immense research and uncommon power. It showed conclusively, from six treaties with the Cherokees, made by Georgia as a colony and as a state, before the adoption of the Federal Constitution, and from sixteen treaties between the Cherokees and the United States, in all which the Cherokees were acknowledged to be a nation, not rightfully subject to any human jurisdiction but their own, that both the United States and Georgia were solemnly bound, by repeated pledges of the public faith, to a course of conduct, the very reverse of that now threatened and commenced. The whole nation was roused, and a great part of it was convinced. Numerous public meetings were held, and petitions forwarded to Congress in behalf of the Cherokees. But Congress, by a bare majority, sustained the President, and Georgia persevered. Her law of December 20, 1828, still proclaimed "That all laws, usages and customs, made, established and in force in said territory, by the said Cherokee Indians, be, and the same are hereby, on and after the first day of June, 1830, declared null and void;" and "That no Indian, or descendant of an Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness, or a party to any suit, in any court created by the constitution or laws of this State, to which a white man may be a party;" so that no Cherokee could obtain redress at law for any injury or abuse, which any Georgian should choose to inflict upon him.—In this state of affairs, the Board "Resolved, That, from the peculiar relation in which those defenceless and unoffending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of our country in their behalf; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of our country, so as to secure the just rights of the Indians and preserve the faith and honor of the government." The Prudential Committee was directed to present a memorial to both houses of Congress, in reference to the effect of the proposed removal of the Indians on plans for their civilization and religious improvement.

The Missionary Rooms in Cornhill had been given up, and others taken in the basement of the Hanover Street Church. The building was burned on the 1st of February; but, as if by the special favor of Providence, nearly all the property and valuable papers of the Board were saved. Other Rooms were taken, at No. 28, Cornhill, where the business of the Board was transacted till the spring of 1839.

AT BOMBAY, the change since Hall and Nott first sought permission to live and labor there was immense. Then they had no coadjutor in Western

India. Now, there were in the Residency of Bombay, eight missionary stations, supported by five societies in Great Britain and America, and seven societies, auxiliary to the same cause, in the city of Bombay itself. The press of the American mission was still the main dependence of all who wished to diffuse religious truth by means of the printed page, and all these societies were much indebted to it for their efficiency. Of 103,520 volumes of Scriptures, tracts and other religious works, printed at that press in this year and the preceding, only about 10,000 volumes were done at the expense of the mission. With the commencement of this year, it began to issue the *Oriental Christian Spectator*, a monthly magazine, edited by one American and one Scottish missionary, and two English laymen. The *Bombay Calendar*, of a later date, mentions the literary and mechanical execution of this work as honorable to its conductors and to the city. In other departments, the progress of the mission this year was slow, as it always was, but manifest. The number of attendants on public worship at the chapel was considerably increased, by the influence of the schools. Three persons,—one European, one Malay woman, and one country born wife of a convert from Popery, were admitted to the church; and hope was indulged that some others had been born again.

The Rev. Messrs. William Hervey, Hollis Read, and William Ramsey, embarked at Boston, August 2, with their wives, to reinforce this mission.

IN CEYLON, the Commissioners appointed by the government to report on the subject of education in the island, visited the Mission Seminary at Batticotta in September. They gave most decided testimony in its favor, and one of them placed 20 pounds in the hands of the Principal, to be distributed in prizes for the best translations of useful essays from the English. Another testimonial was received, of a still more gratifying character. A missionary of the English Society for Propagating the Gospel, residing at Trinchinopoly, applied to Mr. Poor for fifteen of his pupils to be employed as catechists among the Tamul people on the continent. The cause of female education, too, had made such progress, that when there were 12 vacancies in the girls' school, there were not less than 70 applicants for admission.

There were very few additions to the church during this year, and very few conversions till near its close, when this favored mission enjoyed another revival. It commenced in October, and increased in power and interest to the end of the year. Nearly all the students in the Mission Seminary were more or less awakened; evident tokens of the Divine presence were seen in the boarding schools at Tillipally and Oodooville, and indeed at all the stations; and many of the teachers and superintendents of free schools received deep religious impressions. The results belong to the history of another year.

CHINA. This year, the first missionary of the Board arrived in China. Attempts had been made long before to convert this immense empire to Christianity. To say nothing of more remote traditions, it is known that the Nestorians had missionaries there from the seventh century to the fifteenth; that they had very encouraging success, planted many churches, and were favored by some of the emperors of the Tartar dynasty, but finally suppressed by persecution. The Roman Catholic missions to China commenced in the thirteenth century; but it is not certain that they accomplished much till the seventeenth, when the address and mathematical learning of Matthew Ricci procured favor for him and his sect, and many converts were made. They were generally indulged, but some times persecuted, till 1723; when the government, wearied out with their contentions, and intrigues, and appeals to Rome, decided that all but a few of their

best mathematicians were "of no manner of use," and must be banished to Macao. They profess then to have had 300 churches and 300,000 converts. The sect has been kept alive by native catechists, visited secretly at times by priests from Europe. Their missions still cost nearly \$200,000 a year.

The first Protestant missionary to China was Dr. Morrison, sent by the London Missionary Society. Having acquired some knowledge of the language, he left England in January, 1807, for New York. Mr. Madison, then Secretary of State, became deeply interested in the enterprize, and gave him a letter of introduction to the American Consul at Canton, which proved of great service to him. He reached Canton in September, and applied himself to the study of the language. The next year, he was appointed translator for the East India Company, which gave him a support, and increased facilities for his work. In 1813, he was joined by Mr. Milne. Dr. Morrison, when the American mission was commenced, had published his dictionary and grammar of the Chinese language, and his Chinese translation of the Bible. He had seen a few converts, the fruits of his labors; one of whom, Leang Afa, he had ordained as an evangelist.

Mr. Bridgman arrived at Macao on the 19th of February, and on the 25th, had an interview with Dr. Morrison at Canton. This year he devoted almost exclusively to the study of the Chinese language. Towards its close, he, with Dr. Morrison, Mr. Abeel, and a few other pious Englishmen and Americans, formed the "Christian Union at Canton," the object of which is, to ensure greater union and vigor in efforts to diffuse Christian knowledge and piety. About the end of the year, Mr. Bridgman received three Chinese youths under his care, for instruction in the art of reading and in the English language.

Mr. Abeel, having labored acceptably as a preacher to seamen till December, entered into the service of the Board, and as directed in instructions sent him from the Committee, sailed on the 27th for Batavia, on a voyage of exploration among the churches planted by the Dutch in the Islands of south eastern Asia, about two centuries ago. He was still considered as belonging to the Chinese mission.



Chinese god.

**MEDITERRANEAN MISSIONS.** The acknowledgment of Grecian independence and the return of peace had prepared the way for resuming missionary operations in Greece and Western Asia. Mr. Temple sailed from Boston on his return to Malta, on the 18th of January. He had married while

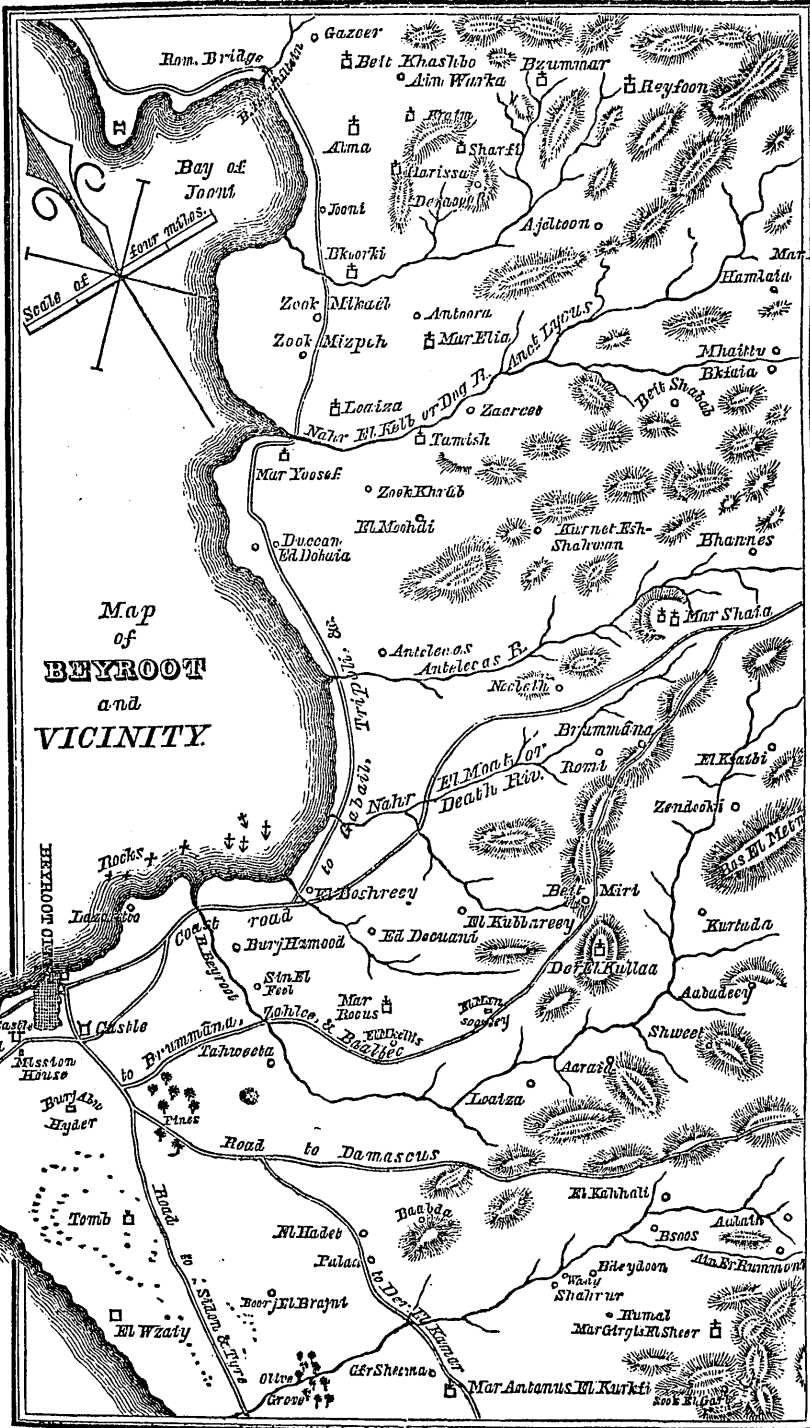


here; and on his return, took his children with him, satisfied that the want of parental oversight in any situation in which he could leave them here, would be more injurious than the inevitable disadvantages attending their education at Malta or in the Levant. Three days afterwards, the Rev. H. G. O. Dwight and Rev. George B. Whiting embarked for Malta, where all arrived about the end of February.

In about three weeks, Mr. Smith had put the press and all its concerns into the hands of Mr. Temple, and embarked with Mr. Dwight on an exploring tour through Armenia. Having enjoyed, at Smyrna, the hospitality of Mr. Brewer, who was established there, they proceeded to Constantinople, and thence to Tocat, 500 miles to the east, where they arrived on the last of May. Having visited the grave of Henry Martyn, they continued their route to Erzeroum, to Tiflis, passed along the eastern shore of the Caspian and the base of Mount Arrarat, visited the great Armenian convent at Échmiadzin and the Nestorian and Chaldean Christians at Ooroomiah; and the route by way of Bagdat and Syria being then unsafe, returned by Trebizond and the Black Sea to Constantinople, and thence by Smyrna to Malta, where they arrived on the 2d of July, 1831. The results of their investigations were published, and the work has been reprinted in England. By their recommendation, the interesting mission to the Nestorians of Persia was soon afterwards commenced. It appeared that efforts for the benefit of the Armenians themselves might be most advantageously made at Constantinople. Messrs. Smith and Dwight travelled as American citizens, with firmans obtained for them by Mr. Rhind, American Consul at Odessa. Mr. Rhind also procured for them a circular letter to the Pashas on their route, and a letter of introduction from the Russian Ambassador to the Governor of Georgia; and the English Consul General gave them a letter to the English Ambassador at Tabreez.

On the 1st of May, Messrs. Bird and Whiting left Malta for Beyroot. Mr. Abbott, their valuable friend, had already returned and resumed his functions as English Consul. He and his lady gave them cordial welcome on their arrival, and kindly received Mr. and Mrs. Whiting into their own house, until another could be procured. Mr. Bird took possession of the house formerly occupied by Mr. Goodell. They were received with respectful salutations by their old acquaintances generally. The Greeks, of the Greek Church, appeared friendly, and were ready to read the Scriptures and converse on religion with them; but the Maronite priests, faithful to the doctrines of Rome, on the day after their arrival, announced that "The Bible men, that is, the followers of the devil," had again made their appearance, and commanded the people, under the penalty of their curse, to abstain from all intercourse with them. This command the Maronites generally, though not universally, obeyed. In their joint letter, written just after the close of the year, Mr. Bird and Whiting state that opportunities for religious conversation are frequent; that they had almost daily calls from persons desirous to converse on the Scriptures; that a few young men, over whom they rejoiced as the first fruits of their labors, were modest, but zealous and useful coadjutors in defending the truths which their lives honored. These young men, it was believed, had pursued the same faithful course while the mission was suspended. Gregory Wortabet, who had left Malta 18 months before, was supporting himself at Sidon by the profits of a small retail shop, exhorting his customers and neighbors to repent, and instructing them out of the Scriptures. He had acquired a high character as an honest man in his dealings, and in his religious labors was not without encouragement.

In Greece, the operations of the Board were confined almost wholly to



Map  
of  
**BEYROOT**  
and  
**VICINITY**

Scale of  
four miles

C. of Bey  
root

Road to Damascus

Road to Sidon & Tyre

Road to Der El-Kamer

Road to Baalbek

HERMON MOUNTAINS

Rocks

Castles

Mission House

Byzantine Hydr

Tomb

El Wzaty

Palace

El Hadet

El Braynt

El Sherna

Mar Antonus El Kurkti

road

Bury Hamood

Sin El Fei

Mar Rocus

Nahlae & Baalbec

Palace

El Hadet

El Braynt

El Sherna

Mar Antonus El Kurkti

Ed. Decuan

El Kubrerey

Mar Rocus

Nahlae & Baalbec

Palace

El Hadet

El Braynt

El Sherna

Mar Antonus El Kurkti

Ed. Decuan

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Mar Antonus El Kurkti

Ed. Decuan

El Kubrerey

Mar Rocus

Nahlae & Baalbec

Palace

El Hadet

El Braynt

El Sherna

Mar Antonus El Kurkti

the promotion of schools. After Mr. Brewer left Constantinople, in 1828, he established a school in the Greek Island of Syra, which he left under the care of Dr. Korck, a German, in the employment of the English Church Missionary Society. The Greeks soon erected a building for it, capable of accommodating 300 pupils, and both they and the Church Missionary Society shared with the Board the burden of its expense; but it was always known in Syra as "the American School." In July, 1830, it had grown to three schools; the Boys' Lancasterian, the Boys' Scientific, and the Girls' School; all containing 534 pupils. In September, 1830, Dr. Korck gave a list of twenty places in liberated Greece and ten in Greek settlements in Turkey, where schools had been established by the aid of books, slates and lessons, furnished by English and American Christians through his hands. He had also furnished books for two schools in Constantinople. This year, the Greek government gave orders for introducing into all schools supported by the public treasury or by Greek citizens, pictures and prayers, such as Dr. Korck rightly judged to be idolatrous. The prayers were introduced into the Boys' Lancasterian school by the master, without the knowledge of Dr. Korck. Though there was reason to suppose that the objectionable regulations would not have been enforced upon him, had he chosen to remain, and that the master would have been removed to another school, Dr. Korck thought it better to retire from its superintendence. About the close of the year, he was instructed by his society to proceed to Corfu, when he left the Girls' school under the care of his associate, Mr. Hildner, till the pleasure of the Prudential Committee should be known.

The Rev. Jonas King had been invited to return to the service of the Board, as their agent in Greece. His acceptance was received about the last of September. He was then at Tenos, where he had been for about a year, in the service of the Ladies' Greek Committee at New York. He had under his care a school of 30 or 40 girls, and was actively engaged in distributing Bibles, tracts and school books. He sold 500 copies of the Modern Greek spelling book, printed by the Board at Malta, in two weeks. That little work was exceedingly popular and useful in Greece.



View of Brainerd.

INDIAN MISSIONS. Among the American Aborigines, the religious awakenings of last year had not wholly subsided. Of the Cherokees, small

numbers were frequently received into the churches. Near the close of the year, a season of unusual interest commenced at Carmel, and at Haweis. In December, there were in the nation, 219 members of Presbyterian churches, of whom 167 were Cherokees; 45 Cherokee members of Moravian churches; about 90 members of Baptist churches; and the members of Methodist societies, including "seekers," not supposed to be regenerate persons, not less than 850. Of the Gospel of Matthew, in Cherokee, nearly the whole of an edition of 1000 copies had been disposed of, and 800 copies of the Cherokee hymns had been circulated, and another edition of 1400 printed.

Among the Chickasaws, the station at Monroe was given up, and its operations removed to Tokshish. The people were specially attentive during the winter, and a number gave evidence of conversion. At three communion seasons previous to the last of September, 19 persons, 13 of whom were Chickasaws and six blacks, were received into the church.

Still greater progress was made among the Choctaws. At Elliot, the oldest station among this people, not one, except members of the mission, had been admitted to the church till this year. Mr. Smith had early been sent here as a farmer and superintendent of secular concerns. He attended ably and faithfully to his own business, and made the station always nearly support itself, and sometimes more. He rightly judged that he ought not to neglect his own department, to make some other successful; for the man who will do that, is not a suitable person to be employed in any. Teachers had been associated with him, who appear to have done their duty well; but a preacher of the gospel had been wanting. This station and its vicinity had shared but moderately in the awakening of last year. In January, the Rev. Harrison Allen arrived, and the religious prospects of the neighborhood improved. In February, five persons were admitted to the church, and six afterwards. Ten of these were Choctaws. At Emmaus, seven were admitted in January, and 30 more from March to July. At Hickashubaha, where the Choctaws had built a house of worship, 50 Choctaws and two blacks were admitted on the 3d of May. The whole number received from the commencement of the mission to September 20 of this year was 342; of whom 282 had been admitted since July, 1829.

Beyond the Mississippi, there was little progress in spiritual things, except among the Creeks, to whom no mission had been sent. Two or three thousand Creeks had, within a few years, removed across the Mississippi to the country west of the Verdigris river, near its junction with the Arkansas. The brethren at Union had commenced preaching among them the last year, and were well received. Here a church was formed in September, with 30 members, of whom five had been members of Baptist or Methodist churches in the Creek country east of the Mississippi. In sustaining public worship and religious influence here, two young Creeks, about 20 years of age, who had come to the school at Union to prepare for missionary labors among their countrymen, were exceedingly useful.

Immediately after the death of Rev. Mr. Miner, at Green Bay, his people applied to the Board to supply his place. Rev. Cutting Marsh was sent. He arrived in the spring of this year. By September, 10 or 12 persons had been received into the church, and, in December, the number of members was 43. At Cattaraugus, an awakening commenced at a general conference of the Senecas in February, as the result of which, 10 were added to the church. A church of 14 members was formed among the Senecas on the Alleghany, in February, and about as many more were thought to be pious. The gospel of Matthew, translated by the Rev. Mr. Harris and pub-

lished by the American Bible Society, and other religious books in their own language, were read by this tribe with profit and delight.

There were some adverse events this year. On the 12th of March, the principal buildings at Brainerd were consumed by fire. It was with great difficulty that some of the children escaped. The schools were immediately suspended. The Committee ordered the erection of such buildings only, as could be erected at a moderate expense. The same winter, the house of worship, which had been erected by the Senecas on the Alleghany, was burnt by an Indian hostile to Christianity. They immediately proceeded to build another, and a school-house. The withdrawing of several valuable missionaries, from sickness and other sufficient causes, from the service of the Board, was a more serious loss.

But the most serious embarrassments arose from the government's plan for transplanting nations. It produced much inconvenience and evil among those beyond the Mississippi. The Osages were obliged to leave the vicinity of Hopefield, to make room for the Arkansas Cherokees. This settlement was therefore transferred to a place about 25 miles north of Union. These Cherokees, too, had no sooner taken possession of their new country, where they were to be forever protected from injurious intercourse with white men, than they were followed and beset by hosts of whiskey-sellers. It was expected that they would receive money from the government, for the improvements they had left; and whiskey, it was thought, would be the most effectual means of getting that money from them. At the time expected, the money was not paid, and Congress had made no provision for paying it; and the Cherokees, generally, sold their claims for trifling sums, and spent the avails in whiskey. Mr. Washburn said that there was more intemperance among them in six months, than in the preceding six years. He at length wrote to the Secretary of War, who sent orders to the U. S. Agent to stop the traffic. The chiefs, too, were alarmed, and warmly seconded the proposal to form a temperance society. The means of purchasing, too, began to be exhausted. By all these means, the plague was stayed. Intemperance also raged among the Choctaws and Chickasaws. The states, which claimed their country, had enacted laws, extending their jurisdiction over these tribes, and abolishing the Indian governments and laws, by which the means of intoxication had been excluded. Traders rushed in, loaded with temptations, and unprincipled Indians became traders. In the autumn, the chiefs of the Chickasaws, wearied out with impotency, concluded a treaty, by which they agreed to remove beyond the Mississippi, if a suitable country could be found for them. A large majority of the nation were opposed to removing on any terms, and the chiefs were confident that no suitable country could be found. After exploring, they chose a region in Texas, to which they would remove if the government would procure it for them. With the Choctaw chiefs, a treaty had been made in March. The Methodist missionaries were forward in promoting it, and the treaty itself was in the hand-writing of Dr. Talley, their principal missionary. This gave occasion to the irreligious, to represent all missionaries as enemies, and all religious men as traitors to the nation; and thus a mighty influence, hostile to religion, was created, which threatened to sweep every thing before it, and which multitudes who had been friendly, were unable to withstand. The treaty was not ratified by the Senate, and in September, a council was called for making another. The missionaries of the Board, and they only, were forbidden by the U. S. Commissioners to attend. After full consultation, the Choctaws almost unanimously refused to treat, and the greater part of them returned to their homes. The Commissioners convened the remainder the next day; and by a mixture of per-

suasions and threats, and by large promises of lands and salaries to the chiefs, procured a treaty. These tribes had become convinced that former treaties would not be kept, and that they must either emigrate, or submit to the laws of the States that claimed their land; laws made on purpose to oppress them and drive them away. They had, therefore, little confidence in the promises now made them. Generally, they regarded ruin as inevitable, and cared but little how, or how soon it came. In this desperation, the hope of improvement was gone, industry ceased for want of motive, and vice was let loose. Some, even of the members of the churches, were borne away by the general current.

The Cherokees steadily refused to treat for the sale of their country. Their unwillingness to sell was ascribed to the influence of the missionaries, who, it was said, were acting inconsistently with their professed character, by giving advice on political questions. If the missionaries, by the direction of their employers, had given advice on every political question that came before the Cherokee people, they would only have exercised an undoubted right, and no person on earth would have had any just reason to complain. But the charge was false. Their employers, for good and sufficient prudential reasons, had given the contrary directions, and they had scrupulously followed them. At length, on the 29th of December, a meeting was held at New Echota, the capital of the Cherokee nation, consisting of five missionaries of the Board, two Moravian and one Baptist missionary, for the purpose of making such a public declaration as the state of things seemed to require. Mr. Butrick was chosen chairman, and Mr. Worcester, secretary, and the following resolutions were adopted:—

“*Resolved*, That we view the Indian question, at present so much agitated in the United States, as being not merely of a political, but of a moral nature—inasmuch as it involves the maintenance or violation of the faith of our country—and as demanding, therefore, the most serious consideration of all American citizens, not only as patriots, but as Christians.

“*Resolved*, That we regard the present crisis of affairs, relating to the Cherokee nation, as calling for the sympathies, and prayers, and aid, of all benevolent people throughout the United States.

“*Resolved*, That the frequent insinuations, which have been publicly made, that missionaries have used an influence in directing the political affairs of this nation, demand from us an explicit and public disavowal of the charge; and that we, therefore, solemnly affirm, that in regard to ourselves at least, every such insinuation is entirely unfounded.

“*Resolved*, That, while we distinctly aver that it is not any influence of ours, which has brought the Cherokees to the resolution not to exchange their place of residence, yet it is impossible for us not to feel a lively interest in a subject of such vital importance to their welfare; and that we can perceive no consideration, either moral or political, which ought in the present crisis, to restrain us from a free and public expression of our opinion.

“*Resolved*, Therefore, that we view the removal of this people to the west of the Mississippi, as an event to be most earnestly deprecated; threatening greatly to retard, if not totally to arrest their progress in religion, civilization, learning, and the useful arts; to involve them in great distress, and to bring upon them a complication of evils, for which the prospect before them would offer no compensation.

“*Resolved*, That we deem ourselves absolutely certain that the feelings of the whole mass of the Cherokee people, including all ranks, and with scarcely a few individual exceptions, are totally averse to a removal, so that nothing but force, or such oppression as they would esteem equivalent to force, could induce them to adopt such a measure.

*Resolved*, As our unanimous opinion, that the establishment of the jurisdiction of Georgia and other states over the Cherokee people, against their will, would be an immense and irreparable injury."

They then gave a statement of the progress of civilization and religion among the Cherokees. Of the latter, the reader has already been informed. Of the former, he may judge from the facts, that the men generally, and the women and girls almost universally, were decently dressed after the fashion of the whites, and that an actual enumeration, six years before, had shown that 2,923 ploughs were in use in the nation. The missionaries had never hesitated to tell the Cherokees, when interrogated, that the treaties, already in existence, ought to be and would be observed.

A new mission, at La Pointe, near the south-western extremity of Lake Superior, may be dated from this year. Two of the pious fur-traders had each offered to support a missionary at his establishment; and this summer one of them, Mr. Warren, had brought down to Mackinaw an extra boat, manned and furnished, principally for the purpose of conveying a mission family up the lake to his post. The Committee had been unable to obtain a missionary for that station; and by the advice of the brethren at Mackinaw, Mr. Ayer, teacher of the boys' school, with one of the pupils as an interpreter, accompanied him on his return. Mr. Ayer collected a small school, labored as a catechist, gained some knowledge of the language, and obtained such information as was decisive in favor of establishing a mission there.

**SANDWICH ISLANDS.** The missionaries were allowed to labor this year without any considerable disturbance, and made gratifying progress in their work. The general meeting commenced on the 18th of January, at Honolulu, and continued to the 27th. Arrangements were made for translating other parts of the Scriptures, and for preparing several school-books, among which were works on geography and arithmetic. It was recommended that at each station a class of the most promising students should receive special instruction; to prepare them for teachers, and ultimately for preachers of the gospel. It was resolved, too, to commence a station on the high table land, and in the cooler atmosphere, of Waimea, on Hawaii, to which invalids might retire for the recovery of their health, and thus avoid the necessity of abandoning the mission to save their lives. In this attempt, Kuakini, the governor, rendered prompt and generous aid. In less than three months from the commencement, five good native houses were erected, and a fence made round the whole, so that the establishment was well prepared for the comfortable reception of its inmates. The buildings, provisions, and other necessaries furnished by him and the people in about four months, were estimated at \$600. Dr. Judd and Mr. Ruggles, with their families, occupied the station. The health of Mr. Ruggles, which was seriously impaired, began to improve, and in June, Mr. Bingham repaired thither to recruit his strength. Waimea is about 2,600 feet above the level of the ocean.

There were, at the close of the year, 900 schools, taught by as many native teachers. In these schools, estimating the number on Hawaii at 20,000, and on Kauai at 5,500, which were thought moderate estimates, and counting only those on Maui who could read with ease, there were 44,895 learners. Hitherto, the greater part of the learners had been adults. On Oahu, till the summer of 1829, scarcely one tenth were children. At the commencement of 1830, a first book for children was issued from the press. Efforts were then made to bring children into the schools. The number on Oahu was immediately doubled, and was much augmented on the other islands.

There was no decrease in attendance on public worship. Decent buildings for worship had been erected, it was said, in every considerable village





number increased, similar societies were formed at other stations, and female societies were formed on the same principles, till now the number of members amounted to more than 10,000. These had all covenanted together that they would endeavor to obey the law of God and meet for prayer and religious improvement. The number of admissions to the church during the year was 112.

The third reinforcement sailed from New Bedford on the 28th of December. It consisted of the Rev. Messrs. Dwight Baldwin, Reuben Tinker and Sheldon Dibble, and Mr. Alexander Johnstone, with their wives. Mr. Johnstone was to be associated with Mr. Chamberlain, as superintendent of secular concerns, in order that Mr. Chamberlain might have more time for inspecting the schools.

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## CHAPTER XXIII.

**1831.** Meeting at New Haven. Death of Mr. Evarts. Commissioners from the General Assembly, and their report on the character and claims of the Board. Report approved and published.—Bombay. Deaths of missionaries. Admissions to the church. New station at Ahmednuggur.—Ceylon. Native preachers and assistants. Admissions to the church. Church divided. Fire at Manepy.—China. Gutzlaff's voyage. Mr. Abel visits Java, Singapore and Siam.—Mediterranean. Mr. King removes to Athens. Mr. Goodell removes to Constantinople. Fire at Pera. He removes to Buyuk Dereh. Schools for the Greeks.—Cherokees. Arrest, trial and imprisonment of Worcester and Butler. Choctaws. Removal commenced.—Conversions among several tribes. Boutwell and Hall sent to the Ojibwas.—Sandwich Islands. High School commenced. Kuakini called to Oahu. He suppresses immorality. National Temperance Society. The Jesuits are sent to California.

The annual meeting at New Haven, October 6, 7, and 8, was made sad by the absence of the late Corresponding Secretary. The following minute, prepared by the Rev. Drs. Samuel Miller and David Porter and John Tappan, Esq. were entered on the records:—

“Jeremiah Evarts, Esq., the late beloved and revered Corresponding Secretary of this Board, departed this life on the 10th of May last, in the city of Charleston, in South Carolina, on his return from a voyage to the Island of Cuba, which he had taken for the benefit of his health, which had been long enfeebled by a pulmonary complaint, and by labors of the most unwearied and exhausting kind in the great cause of Christian benevolence.

“This excellent man had, for a number of years, devoted all the powers of his strong, sagacious and sanctified mind to the cause of missions among the heathen, with a degree of zeal, judgment, disinterestedness and indefatigable diligence and perseverance, which has, probably, never been exceeded by any one occupying a similar station, and which commanded the universal confidence of the friends of missions to whom he was known in every part of the world. His departure, like his life, was marked with that lively faith, and triumphant hope in the grace and truth of the gospel, which were eminently adapted to edify and animate the friends of the Redeemer's kingdom.

“The Board cannot forbear here to record their deep impression of the distinguished talents, the ardent piety, and the peculiar devotedness of their departed brother and fellow laborer, and their grateful recollection of his long, faithful and invaluable services. And while they bow in humble submission to the sovereign wisdom of God, which had removed him from his earthly labors, they desire to cherish a solemn sense of the new call which this bereavement presents to every surviving member of the Board,

to increasing zeal and diligence in the great work to which he was so eminently devoted in life and in death."

The Rev. Elias Cornelius was elected Corresponding Secretary and member of the Prudential Committee.

The income of the Board, for the year ending August 31, had been about \$101,000, and the debt was reduced to about \$3,000. The Prudential Committee were directed to apply to the American Bible Society for aid in printing the Scriptures in Greece, Bombay, Ceylon, and the Sandwich Islands; stating the amount that could be advantageously expended during the year. Such aid had repeatedly been rendered; but it was thought desirable to obtain it more systematically, and in better proportion to the wants of the Board.

The proceedings of the missionaries among the Cherokees were fully approved. The committee were directed to address a memorial to the President of the United States, claiming protection for the missionaries and property of the Board; and the churches were invited to special prayer in relation to this subject, particularly on the first Monday in December.

The Rev. Drs. Thomas McAuley and James Richards attended the meeting, as "Commissioners from the General Assembly of the Presbyterian Church, relative to the measures best adapted for enlisting the energies of the Presbyterian Church more extensively in the cause of missions to the heathen." President Day and Drs. Wisner and Beecher were appointed to confer with them. This joint committee made a report of considerable length, showing that, of the 62 corporate members of the Board, 31 were Presbyterians, 24 Congregationalists, 6 of the Reformed Dutch Church, and 1 of the Associate Reformed; that of its 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch; that of the churches formed by them, 27 were Presbyterian, and 7 Congregational; that the Board was bound by agreement to report annually to the three denominations; and that the ecclesiastical relations of missionaries were not affected by entering the service of the Board; while nearly two thirds of its funds were furnished by Congregational churches; that the Board was, therefore, "a national institution, belonging as much to one section of the country as to another; that it fairly represents, and sustains the same relation to, the Presbyterian, Reformed Dutch and Congregational Churches; that the Board, its Prudential Committee and its missionaries are under very high responsibilities to the three denominations just named, and to the Christian public,—a responsibility peculiarly adapted to ensure the purity and efficiency of the whole system;" that "it is wholly inexpedient to attempt the formation of any other distinct organization within the three denominations for conducting foreign missions; and it is of the highest importance to their own spiritual prosperity, and to the extension of the Redeemer's kingdom in the earth, that the ecclesiastical bodies and the individual churches in these connexions should give to the American Board of Commissioners for Foreign Missions, their cordial, united and vigorous support." They therefore recommended, "that the Prudential Committee of the American Board should take prompt and efficient measures, by agencies and in other ways, to bring the subject of foreign missions, in its various relations, before the individual congregations and members of the Presbyterian body,—and that the General Assembly and subordinate judicatories of that church give their distinct and efficient sanction and aid to the measures that shall be adopted for this purpose."

This report was adopted by the Board at this meeting, and by the General Assembly at its next meeting, in May, 1832. It was then published, with the signatures of all the members of the joint committees, including, on the

part of the General Assembly, that of the Rev. Dr. John McDowell, who had not been able to attend the meeting of the Board.

The BOMBAY MISSION was strengthened by the arrival, on the 7th of March, of the re-inforcement sent last year. Its strength was diminished by the death of Mrs. Allen on the 5th of February, of Mrs. Hervey on the 3d of May, and of Mr. Garrett on the 16th of July. The immediate influence of these changes on the operations of the mission was less than might have been anticipated. The 34 schools, at the end of the year, contained 1,940 pupils, of whom 455 were girls, 149 Jews and 78 Brahmuns. Mr. Garrett, who had been at the head of the press for ten years, had taught the art so thoroughly to several of his workmen, that, after the first burst of overwhelming sorrow for his death, they carried on its operations as usual. Three native converts were added to the church; Dajeeba, of the Purbhoo caste, Moraba, a Mahratta, and Babajee, a Brahmun, who was mentioned in the history of the year 1828.

Mr. Allen and Mr. Read, during their journey to attend the meeting of the Missionary Union at Poona, in November, visited many important places in the Deccan, to preach the gospel, distribute tracts, and ascertain the most eligible site for a new station. They chose the city of Ahmednuggur, a little north of east from Bombay, and about 175 miles distant. It is situated in the middle of a plain 12 or 15 miles in diameter, and contains about 50,000 inhabitants. It was once the seat of Moslem power and splendor in that part of India, and now, being a military station of the East India Company, was rising from its decline. From its elevated situation, about 2,000 feet above the level of the sea, its climate was expected to be much more favorable to health than that of Bombay. The brethren returned from their journey December 1. On the 9th, Messrs. Graves, Hervey and Read, with Babajee, set forth, and arrived on the 20th. Their reception by the English inhabitants was kind and encouraging, and they engaged in their work with high hopes of usefulness.

Mr. Charles Theodore Huntridge, of Bombay, left a legacy of 7,000 rupees, or more than \$3,000, for the support of public worship in the Mission Chapel in that city.

In CEYLON, at the quarterly communion in January, two native young men, named by the benefactors at whose expense they had been educated, Nathaniel Niles and Charles A. Goodrich, were licensed as preachers of the gospel. There were, at the end of this year, connected with this mission, six married American missionaries, three native preachers, and 28 other native assistants; and besides these, more than 30 of the teachers of the 93 free schools were native members of the church, and other teachers were candidates for admission.

On the 30th of March, the mission buildings at Manepy were all consumed by fire. The loss, including the private property of Mr. Woodward, was estimated at more than \$3,000. The heathen exulted, and said that the God of the Christians could not protect them against the wrath of Ganesa, whose temple formerly stood on the mission premises. They supposed this branch of the mission effectually annihilated. In six months, the house of worship was completed, and Mr. Spaulding preached from the text—“And the Lord alone shall be exalted in that day, and the idols he shall utterly abolish.” Friends of the mission in India generously contributed to repair this loss. Bishop Turner, of Calcutta, who visited the district a few days after the fire, headed a subscription with 100 rupees, which was raised to near 1,000 at Madras, and almost 2,000 was subscribed at Bombay. Others in Ceylon and Southern India gave generously.

The revival, which commenced near the close of the last year, continued

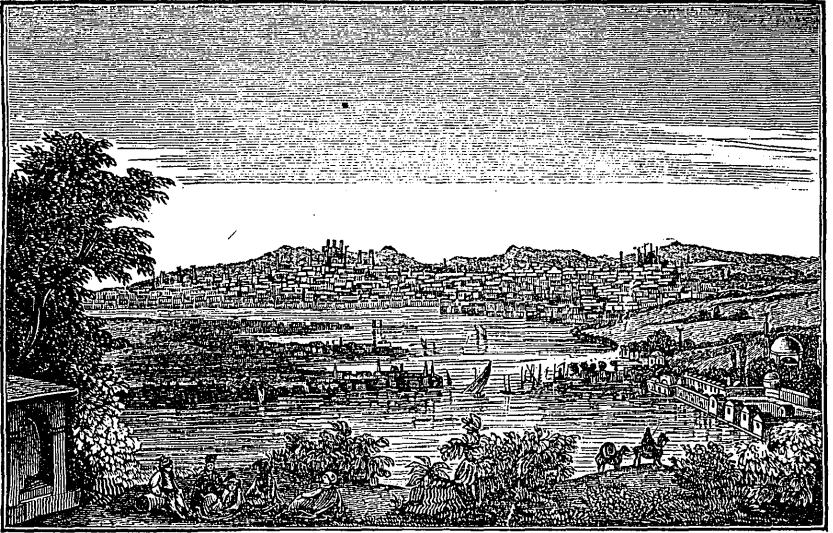
through January and February with little abatement. On the 21st of April, 34 natives were received into the church; and on the 21st of July, 25 others, with the two oldest children of missionaries; making, in all, an addition of 61 members. The number of native members was now 170. From various motives of convenience, they were now formed into five churches,—one at each station; and these five churches were united in a consociation, meeting quarterly for Christian conference and communion.

**EASTERN ASIA.** Mr. Bridgman spent the year at Canton and Macao, studying the Chinese language and acquiring information. Still, he saw some things done for China. Leang Afa was busy in conversing, writing, and publishing in favor of Christianity; and being a native, could operate where foreigners could gain no access. Mr. Gutzlaff, a Prussian, in the service of the Netherlands Missionary Society, who had been three years in Siam, embarked at Bangkok in June, in a Chinese vessel bound for one of the northern provinces. He made himself so thoroughly Chinese in language, dress and manners, that even those who recognized his foreign birth, acknowledged him as a civilized man, and no longer an "outside barbarian." He administered medicines, distributed Christian books, and recommended them in conversation, and returned unharmed. It was published to the world, that China was open to missionary labors. In fact, it was only open, just then, along the coast, to men like Gutzlaff.

Mr. Abeel, having left Canton about the last of December, arrived at Batavia, on the 24th of January. Having spent about four months in missionary investigations, and occasionally preaching the gospel, he sailed for Singapore, where he arrived in June. From Singapore, he proceeded, in company with Mr. Tomlin, of the London Missionary Society, to Bangkok, the capital of Siam, where he arrived on the 1st of July, just after Mr. Gutzlaff had set forth on his voyage to China. Here they were kindly received by Mr. Silveira, the Portuguese Consul, who assigned them a house on his own premises. He continued to be their friend and supporter, even when opposed by the Roman Catholics, and through their influence, by the native authorities, and threatened with the loss of all his property and with expulsion from the kingdom. Here they dispensed medicines to the diseased, who resorted to them in crowds, and thus secured opportunities to publish the gospel orally and by the printed page. It was found that great numbers of the people could read. Even ladies sent requests for books for their own perusal. Priests were disposed to inquire concerning the religion of Jesus; and Siamese of all classes, Chinese, Malays and Burmans, sought their acquaintance. After making all due abatement for the deceitfulness of first appearances, it was evident that here was a favorable opening for missionary labors.—About the close of the year, the health of Mr. Abeel declined, and he accompanied Mr. Tomlin to Singapore for its restoration.

**MEDITERRANEAN MISSIONS.** At Malta, during the year ending October 16, the press struck off 78,000 copies of 14 works, amounting to 4,760,000 pages, all in Modern Greek. The translations from the English by Petrokokino, and the abridgments of the Old Testament and the gospels by Niketoplos, a Greek ecclesiastic, were highly approved by the best judges in Greece.

Mr. King had still resided at Poros; for the Turkish troops had not yet left Attica. Having satisfied himself that the attempt would not be an imprudent exposure of life, he repaired to Athens in April, where he soon opened a school, and engaged Niketoplos, who had the confidence of the Greeks, and was esteemed their best Lancasterian teacher, as its instructor. On the last of May, it contained 176 pupils, and it was found best to divide it into two,—one for each sex, and to establish others in the vicinity. He



Constantinople.

removed his family to Athens in June. In September, he visited Smyrna, where the plague detained him the remainder of the year.

Mr. Goodell, having carried the Armeno-Turkish New Testament through the press, left Malta in May, and arrived at Constantinople on the 9th of June. Here he was engaged principally in translating the Old Testament into the Armeno-Turkish. He resided in Pera, one of the suburbs of Constantinople, where nearly all the European ambassadors resided. On the 2d of August, a fire broke out, and all Pera, except eight houses, was consumed. Mr. Goodell and his family lost house, furniture, library, papers, and nearly all their clothing. The same day he removed to Buyuk Dereh, a village on the European side of the Bosphorus, some 15 miles above the city, where he was hospitably accommodated with lodgings for himself and family by Commodore Porter, Charge des Affaires of the United States. Commodore Porter always opened his doors for public worship on the Sabbath; and he extended the protection which his office enabled him to do, to the American missionaries here and in other parts of the empire.

In November, Mr. Goodell had established four Lancasterian schools for the Greeks; one at Constantinople, and the others in villages on the Bosphorus. That at Buyuk Dereh received important aid from Commodore Porter, and from the Russian Ambassador. Some enemy sought to crush these schools by exciting the Turkish government against them; and, in consequence of reports which he had heard, the Seraskier ordered Mr. Goodell's agent to bring 40 boys to the Palace, as soon as they could be perfected in the system, to be examined by himself and other officers of government. When the boys were prepared for examination, the agent requested that a day might be named for that purpose. The Seraskier replied that there was no need of it; that he might establish as many schools among the Christians as he pleased; and that he himself would call and see some of them at their school-houses. Soon after, the Greek Patriarch appointed this same agent superintendent and director of Greek Lancasterian schools.—Towards the close of the year, Mr. Goodell had more intercourse with the Armenians. Several young men appeared much interested in conversing on the Scrip-

tures and religious topics; and some definite arrangements began to be made for establishing schools.

On the 14th of November, the Rev. William G. Schauffler was ordained at Boston, as missionary to the Jews in Turkey, under the direction of the Board, and to be supported by the Ladies' Jews' Society. He immediately embarked for Paris, intending to spend some time there in the study of the oriental languages, and to proceed, thence, over land, to the place of his destination. Mr. Schauffler was a native of Stuttgard, in Germany, but early removed, with his parents, to a German colony near Odessa, on the Black Sea, within the Russian dominions. Through the influence of Mr. King, he had come to the United States, to procure an education which should prepare him for missionary labors in the East.

Of the mission at Beyroot, there is little to record. Truth and piety appeared to be making some progress in the minds of a very few, both here, and under the labors of Wortabet, at Sidon. Tannoos el Haddad continued firm and useful. In September he opened a school under the patronage of the mission; and he chose to continue it, though higher wages were offered, if he would go to Alexandria.

INDIAN MISSIONS. Among the Cherokees, there were some instances of conversion, and some additions to the churches. John Huss, a Cherokee, was licensed as a preacher of the gospel, by the Presbytery of North Alabama, in April. Two new houses of worship were erected by the Cherokees themselves. Mills, and other members of the churches, were abundant and faithful in prayer and Christian effort. Though the authority of the chiefs was much impaired by a law of Georgia, purporting to annihilate their government, they did much to sustain the cause of morality.

But the people of Georgia were determined to have their land, to divide among themselves by lottery; and to drive them from it, it was thought necessary first to break up the missions. For this purpose, a law was enacted, declaring that all white men who should be found residing on the Cherokee lands within the chartered limits of Georgia on or after the first day of March then next ensuing, without having taken an oath of allegiance to the State and obtained a license from the governor or his agent, should be considered guilty of a high misdemeanor, and, upon conviction, should be imprisoned in the penitentiary, at hard labor, for not less than four years. Copies of this law were sent in January to the stations at Carmel, Hightower, Haweis and New Echota. As this unconstitutional law was aimed, not only against their rights, but against the rights of their people, the Cherokees, they resolved to disregard it, and seek protection from the Supreme Court of the United States. They pursued their labors as usual.

On the 12th, the 13th, which was the Sabbath, and the 14th of March, Mr. Proctor, Mr. Worcester and Mr. Thompson were made prisoners by a Colonel and 25 armed men, belonging to what was called the "Georgia Guard," without warrant from any civil court, and brought on the 15th to the head quarters of the Guard at Camp Gilmer. Mr. Worcester and Mr. Thompson were soon taken by a writ of *habeas corpus* before the Superior Court for Gwinnet County, where able counsel moved for their release, on the ground that the law was unconstitutional and void. Judge Clayton overruled this motion; but he decided that, as Mr. Worcester was a postmaster, and as all the missionaries had been employed in expending the United States' fund for civilizing the Indians, they were, in some sense, agents of the general government, and, therefore, the law did not apply to them. On this ground he ordered their discharge, and they returned to their labors. Dr. Butler was arrested in like manner on the 7th of May;

but from regard to the state of his family, was released on his promise to appear at Camp Gilmer as soon as practicable.

On the 20th of April, Governor Gilmer wrote to the Secretary of War, inquiring whether that Department considered the missionaries as its agents. The Secretary seems to have felt the impropriety of entertaining the Governor's appeal from the Courts of his own State on a question of State law—whether the exception of agents of the general government, in that law, applied to persons employed in expending certain funds. He evaded a direct answer, but stated facts, from which, he intimated, the Governor might infer a negative. On the 16th of May, the Governor wrote to Mr. Worcester, Mr. Butrick, Mr. Proctor and Mr. Thompson, stating that sufficient evidence *had been obtained* from the government of the United States, that the missionaries are not its agents; and informing Mr. Worcester of his removal from his office as postmaster. The letters concluded by requiring them to leave the country "with as little delay as possible," under penalty of another arrest. A similar letter was addressed to Dr. Butler, who replied on the 7th of June, as did Mr. Worcester on the 10th, stating the reasons why they could not in conscience obey the law enacted for their expulsion.

Early in June, Mr. Butrick, Mr. Proctor and Mr. Thompson removed their families to parts of the Cherokee country not claimed by Georgia. Mr. Proctor commenced a new station at Amohee, near Candy's Creek, where he preached on the Sabbath, and in September opened a school. The Cherokees erected a school-house and dwelling-house, almost wholly at their own expense. Miss Fuller continued to reside at Hightower, to keep possession of the premises and teach the school; and Mr. Thompson went there occasionally to preach. On the 22d of June, Col. Nelson, with a detachment of the Guard came to the mission house, inquired for Mr. Thompson, claimed the house, lands and crops, as the property of Georgia, and said that the Guard would occupy the house on the evening of the next day. Mr. Thompson, on learning this, addressed a note to Col. Nelson, assuring him that the Guard could not be entertained at the mission house, and would not occupy it with his consent. He was arrested, and conveyed 50 miles through forests and swamps to Camp Gilmer. Though sick and in pain, he was not allowed to ride on his own horse, but compelled to walk till he could walk no longer, and then thrust into a most offensive and uncomfortable wagon. A part of the time he was chained. After he had been locked in jail a few minutes, he was called before Col. Sanford, commander of the Guard, who censured him for too great freedom of speech, denounced the missionaries, and told him to go where he pleased. No reason was assigned why he had been arrested, or why he was now set at liberty; nor was any provision made for his return.

On the 7th of July, Mr. Worcester was again arrested. The next morning, he was taken ten miles, where he found a detachment of the Guards under Col. Nelson, having as prisoners the Rev. Mr. Trott, a Methodist missionary, with a Cherokee family, who was under bonds to answer at Court for residing in the nation without license, and now arrested the second time for having returned to his family while the case was pending; and Proctor, a Cherokee, who had been arrested for digging gold at the Cherokee mines, and made to walk 22 miles, chained by the neck to a wagon. They were then marched on foot 22 miles, to the place where Trott and Proctor had been taken. On the way, the Rev. Messrs. McLeod and Wells, Methodist clergymen not residing within the country claimed by Georgia, met them. For some expression, displeasing to Col. Nelson, Mr. McLeod was arrested, his horse was taken away, and he was compelled to

walk on with the rest. One sergeant Brooks, who had the immediate command, compelled him to keep the middle of the road, through mire and water, threatening to thrust him through with a bayonet if he turned aside. Sergeant Brooks made it his business to torment the missionaries, by reviling them and all ministers of the gospel, in the most profane and obscene language he could command. "Fear not, little flock," said he, "for it is your Father's good pleasure to give you the kingdom." At night, the prisoners were chained together by the ankle in pairs. Soon after they had lain down, another detachment arrived with Dr. Butler, who had been arrested at Haweis the preceding day. After proceeding a few miles, a chain was fastened by a padlock round his neck, and at the other end to the neck of a horse, by the side of which he walked. When it grew dark, and he was liable, at every step of their forest road, to stumble and fall and be strangled by the chain, on speaking of his danger he was taken up behind the saddle. In this situation the horse fell, and both riders were injured, the soldier badly. At night, he was chained by his ankle to his bedstead. The next day he walked and rode alternately 35 miles, with the chain still around his neck, but not fastened to the horse. At night, he was chained to Mr. Worcester and Mr. McLeod. After traveling two days more, much in the same style, they arrived on the Sabbath at Camp Gilmer, and were thrust into jail; Brooks saying, as they entered, "There is where all the enemies of Georgia have to land—there and in hell." The jail was built of logs, with a floor of split poles, and without chair, bench or table. No one was permitted to speak with them privately, or to receive any papers from them which had not first been inspected by Col. Nelson. After being confined here for eleven days, Messrs. Worcester and Butler were removed by a writ of *habeas corpus*, and, after some delay, brought before the Inferior Court of Gwinnett County, where they gave bonds to appear for trial before the Superior Court in September, and were released. While before the Court, a letter from the Governor to Col. Sanford was produced, directing him, if the missionaries should be discharged by the Court, or obtain bail and return home, to have them arrested again.

As it was now evident that repeated arrests would render residence at home physically impossible, Mr. Worcester determined to retire to Brainerd till September; leaving his family, which could not be removed, at New Echota. On the Sabbath, August 14, his infant daughter died, after an illness of one week. Mr. Worcester was sent for, and arrived on Tuesday night; intending, after a short visit of consolation to his wife, to return on Thursday. On Wednesday night, he was decoyed to the door by one of the Guard in disguise, and arrested; but Col. Nelson, on hearing the circumstances, released him, and he returned to Brainerd.

Their trial came on at Lawrenceville, on the 15th of September. The Rev. J. J. Trott, Methodist missionary, Mr. J. F. Wheeler, printer of the Cherokee Phoenix, and seven other white men, who were not missionaries, were brought to trial at the same time. The prisoners had engaged as their counsel, Messrs. Chester, Harris and Underwood. Gen. Harden also volunteered in their behalf, and refused compensation for his services. The only crime laid to their charge in the indictment was, residing in the Cherokee country, without taking the oath of allegiance to the State and obtaining a license from the Governor. The jury brought in a verdict of guilty. The next day, Judge Clayton sentenced them to hard labor in the penitentiary for four years; recommending them to executive clemency, if they would promise to take the oath of allegiance or leave the Cherokee country.

The convicts were now to be sent to Milledgeville. On Saturday, the Sheriff's papers were not ready; and at their request, he delayed his depart-



ure till after the Sabbath. On their arrival, September 22, Governor Gilmer directed the Inspectors of the Penitentiary to converse with each of them, and learn whether they would promise to leave the State, and accept pardon. This was done, and a formal report was made to the Governor the same day. It briefly states the conversations with each of the convicts, the promises of all but the missionaries of the Board, to leave the State if pardoned, and the testimony of Mr. Worcester and Dr. Butler to the general good character of their fellow convicts. Those who promised, were all pardoned and discharged. Messrs. Worcester and Butler were urged for hours to accept the same terms; and meanwhile the gate of the prison was often made to grate on its iron hinges, as if to inspire them with terror. But they had made up their minds. Accepting pardon would be an acknowledgment of guilt, and would put it out of their power to test the constitutionality of the law. This, they knew, was one reason why the Governor was so anxious to pardon them. They were therefore committed to the prison, clad in its garb and employed in its labors.

But nothing could make these men to be regarded as felons. The excitement in their favor was strong, even in Georgia. The keeper of the Penitentiary, though obliged to enforce its rules, treated them with kindness and respect. The felons among whom they were confined, felt and acknowledged the difference between these men and themselves. On the Sabbath, Mr. Worcester preached to such as chose to hear, and nearly all were present. At the request of some of the prisoners, he and Dr. Butler were lodged in different parts of the prison, so that the greater part of them were enabled daily to enjoy evening worship. The exercises were reading the Scriptures, singing, exhortation and prayer. The truth was attended with the divine blessing. Several gave evidence of conversion before the end of the year, and more at a later period.

On the 12th of November, Mrs. Worcester and Mrs. Butler arrived at Milledgeville, attended by Mr. Chamberlain. They spent the afternoon with their husbands. On the next day, which was the Sabbath, they could not be admitted. They visited them again on Monday and Tuesday, and were allowed to carry in blankets, books and provisions for their comfort. They took their husbands by the arm, and were led by them through the different workshops, and were shown the various occupations and curiosities of the place. On Wednesday, they returned to their homes. From others, the imprisoned missionaries received tokens of sympathy. Many of the Cherokees wrote letters, contributed small sums of money, and were anxious to know how they might minister to their comfort. Ecclesiastical bodies passed resolutions approving their course, and prayer was offered for them by the churches throughout the land.

In the mean time, as the mission had been established with the express sanction of the Executive of the United States, the Prudential Committee addressed a memorial to the President, giving an account of these unlawful transactions, asking protection for the missionaries and mission property, and requesting that the Attorney General might be directed to commence a suit against the offending officers of Georgia. The President replied, through the Secretary of War, that as Georgia had extended her laws over the Cherokee country, the laws of Congress became inoperative, and he had no authority to interfere.

Among the Chickasaws, this was a year of gloom, despondency and decline. Their government was prostrated, their hopes were crushed, they believed their ultimate removal to be inevitable. They were unable to defend their country from the inroads of whiskey-dealers, and intemperance

came in like a flood. The members of the church generally stood firm, but some of them were borne down by temptation and fell.

Many of the Choctaws believed that the treaty which had been made with a fragment of their nation in the name of the whole, would not be enforced against them. Their hopes revived, and with their hopes, their attention to all good and profitable things revived. But in March they learned that the Senate of the United States had ratified that treaty; that their country was sold, and they must leave it. On Saturday, April 19, the school at Mayhew was examined. Col. Folsom, the principal chief of that part of the nation, was present, with many of his people. The meeting was continued by religious exercises till Monday. The Lord's Supper was administered. A petition was drawn up, and signed by the leading members of the church in behalf of the whole, stating their past and present condition, and requesting that at least some of the missionaries might accompany them to their new home. Col. Folsom delivered a "talk" in support of the petition, and Mr. Kingsbury replied, encouraging the hope that their request would be granted. The Prudential Committee could not but comply. Towards the close of the year, the removal actually commenced. The season was unusually severe, and great suffering ensued. In gathering up all the inhabitants of an Indian town, old and young, sick, lame and destitute, and marching them 500 miles through forests in the winter, it could not be avoided. One body of several hundreds passed through the Chickasaw country, and halted a short time near Martyn. The contractor seemed to do all in his power to render them comfortable; but it could not be done. More than nine tenths of the women, it was believed, were bare-footed, and a great majority of them obliged to walk. One party came to Martyn, and begged an ear of corn for each, to appease their hunger.

Beyond the Mississippi, we find brighter scenes. Among the Arkansas Cherokees, the U. S. Agent exerted himself to exclude whiskey, and with gratifying success. The religious awakening which began to show itself last year, continued. At the close of this year, nine had been received into the church as the fruits of this awakening, five others stood propounded for admission, and five more were soon to be examined. Others still appeared to be truly pious, and the work was still increasing. To the church among the Creeks, 15 were added in April, and 16 in October. The number of members was then 60, and the awakening still continued. In December, the dawn of awakening appeared among the Osages, where ten years' labor had been expended, without a single conversion. The school at Harmony was well filled with Osage, Creek and Cherokee children, whose progress was good.

The mission at Mackinaw enjoyed moderate prosperity. Among the Stockbridge Indians at Green Bay, there was a season of special seriousness during the winter, as the result of which ten were added to the church. Another revival commenced near the close of the year.

The year 1831 will long be remembered as a year of revivals throughout the northern and eastern States; and the small and insulated tribes in the State of New York partook of the general blessing. All the stations were visited with seasons of refreshing, and the converts were believed to be not less than 70.

The mission to the Ojibwas, commenced last year by Mr. Ayer, was strengthened. The Rev. William T. Boutwell and Rev. Sherman Hall, destined to this mission, arrived at Mackinaw with their wives in July. Mr. and Mrs. Hall, Mr. Ayer, and Miss Campbell, a member of the church at Mackinaw, familiar with the Ojibwa and French languages, accompanied the traders to the site of the mission. They arrived at Magdalen Island on

the 30th of August. Messrs. Warren, Aitkins and Oakes transported them and their baggage gratuitously, and Mr. Warren, who resided there, bestowed upon them many valuable favors. They commenced a small school, began to preach by an interpreter to a few hearers, and spent much time in the study of the language. Mr. Boutwell remained at Mackinaw, engaged in study and in missionary labors, till October, when he went to the Falls of St. Mary, where he received constant kindness and assistance in acquiring the language, from Dr. James, of the U. S. Army, and H. R. Schoolcraft, Esq., U. S. Agent for Indian Affairs. He remained there about four months, during which time many in the village and garrison, and some Indians, were awakened to spiritual things, and some appeared to be born again.

**SANDWICH ISLANDS.** Religious meetings, on the Sabbath and on other days, continued to be numerous, and to be well attended; and the missionaries, at some of the stations, were habitually thronged with crowds of inquirers. In many districts, the practice of family prayer, and of asking the divine blessing on meals, was almost universal; but the ignorance and levity, if not habitual immorality, of the people, showed that it was in most cases a mere form. Extreme caution in admitting members to the church was thought a duty. At Kailua, it was a rule to admit none who had not been candidates at least two years. Still, 190 were added to the churches during the year. And the number of native communicants at its close was about 400. Among the candidates for admission at Lahaina, at the close of the year, was one man who belonged to the crew of the *Daniel*, when they made their shameful attack on the mission house. Two others of that crew were now regarded as pious men.

The native school system had attained its full maturity. The number of learners, ascertained in nearly all the districts by actual enumeration, was 52,882. Of these, about one third were able to read with a good degree of ease, many could write, and a few had some knowledge of arithmetic. More than five sixths of them were over ten years of age. The teachers, with few exceptions, had very lately been unlettered barbarians, and now the greater part of them were nothing but ignorant savages who had learned to read. When they had taught their pupils to read, and perhaps to write, they had exhausted their own stock of knowledge, and the schools ceased to yield either pleasure or profit. The whole system was coming to a dead stand, for want of competent teachers. The mission, therefore, at its general meeting in June, resolved to establish a High School at Lahaina, under the superintendence of five directors, of whom the Principal should be one. This institution was intended not only to educate teachers for common schools, but to prepare young men of piety and talents for the various departments of missionary labor; in short, to grow up, with the growth of civilization and Christianity, into a college and professional seminary. After the first year, candidates for admission were to be examined in reading, writing, and the first principles of arithmetic and geography. Mr. Andrews was selected as the Principal. The school was opened in September, with about 25 scholars.

Since April, 1828, the press had more than supported itself; the natives having paid for books, in provisions and other useful articles, more than the cost of manufacturing them.

While the well-disposed, easy-tempered and inefficient Boki was Governor of Oahu, he had, at the instigation of foreign residents, and contrary to the general laws of the kingdom, allowed the existence of nearly twenty tipping shops and their attendant vices, at Honolulu. His wife, who governed during his absence, pursued the same course. After the death of

Boki became known, and while the king and principal chiefs were visiting other islands, she began to make warlike preparations, which alarmed the whole group. It was feared that the foreign residents had instigated and would sustain some forcible attempt at revolution. In this state of affairs, Kuakini, at the summons of Kaahumanu, left Hawaii in charge of Naihe, and repaired to Oahu, as governor during the season of danger. On his arrival at Honolulu, he forthwith ordered the suppression of the grog-shops and gaming-houses, prohibited riding for amusement on the Sabbath, and established an armed police, to be always in the streets, and strong enough to enforce obedience. Various efforts were made to evade the laws, by pretending to sell coffee and give away rum, and the like; but all such attempts were in vain. An Englishman said, "They do not prohibit these things in England, or America." Kaahumanu replied, "We do not rule there; but these islands are ours, and we wish to obey the word of God." The British Consul, it was said, applied for permission to buy up rum for British ships of war; but he was refused. Others begged the privilege of selling ardent spirits to foreigners only, and not to natives; but Kuakini would make no such exceptions. "To horses, cattle and hogs," said he, "you may sell rum; but to *real men* you must not on these shores."

A national temperance society was formed. Its constitution was in these words:—"These are the resolutions to which we agree. 1. We will not drink ardent spirits for pleasure. 2. We will not deal in ardent spirits for the sake of gain. 3. We will not engage in distilling ardent spirits. 4. We will not treat our relatives, acquaintances, or strangers, with ardent spirits. 5. We will not give ardent spirits to workmen on account of their labor." A thousand names were subscribed immediately, and measures were adopted for extending it throughout the islands.

The Jesuit missionaries were sent away. They had been nearly four years on the islands, without permission from the government. The chiefs had taken pains to become acquainted with them and their system. They found the system to be idolatrous. The few over whom the priests acquired influence, were found to be unable to read, and unwilling to learn. The two priests were ordered to leave the islands in three months. Eight months passed away, and they made no preparations to depart. On the 5th of November, therefore, the king, the regent, and the governor of Oahu, signed an order to the commander of a Hawaiian brig then at Honolulu, to convey the two priests, with all their goods, to California. The brig sailed on the 24th of December. The voyage cost the government about \$1,000. The laymen, a carpenter and a mason, were allowed to remain. On the question, whether Christianity sanctions this proceeding, there will be different opinions; but the right of the government, under the law of nations, to exclude foreigners whose presence they esteem injurious, is unquestionable; nor will any who justify them in suppressing their old idolatry by force, find it easy to condemn them for excluding the new. Some intelligent English visitors, not connected in any way with the American mission, urged the government to remove the priests. The American missionaries, as was their duty, labored to guard their hearers against the delusions of Romanism, but gave no advice concerning the removal of the Jesuits.

The reinforcement, which sailed for the islands in December of last year, arrived on the 7th of June. Another reinforcement sailed from New Bedford on the 26th of November. Its members were, the Rev. Messrs. John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons; Alonzo Chapin, M. D., missionary physician, with their wives, and Mr. Edmund H. Rogers, printer, engaged for a limited time.

## CHAPTER XXIII.

1832. Meeting at New York. Arrangement with the Reformed Dutch Church. Death of Dr. Cornelius. New arrangements in the department of correspondence.—Mahrattas. Changes in the mission. Conversions at Ahmednuggur.—Ceylon. Governor consents to the enlargement of the mission.—Chinese Repository. Mr Abael's second visit to Bankok. His return to Singapore.—Greece. Mr. King's intercourse with the government.—Constantinople. Greek Schools multiply. The patriarch's sanction. Mr. Dwight and Mr. Schauffler arrive. Removal to Ortakoy.—Conquest of Syria by the Egyptians. Death of Asaad Shidiak ascertained. Death of Wortabet.—Indian Missions. Condition of Worcester and Butler. Decision of the U. S. Court in their favor. Refusal of Georgia to obey. The law repealed. Chickasaws cede their land. Choctaws removed. Missions in their new country. Conversions among the northern tribes.—Sandwich Islands. Death of Naihe. Death of Kaahumanu. Awakening on Kauai. Influence of the Tabu societies. New Stations. Improvement among seamen.—Mission to the Washington Islands.

The twenty third annual meeting was held at New York, October 3d, 4th, and 5th. The attendant religious exercises were unusually numerous and interesting. On Wednesday evening, there were four missionary sermons, in different parts of the city. The receipts, for the financial year, had been nearly \$30,000, and the expenditures about \$23,000, greater than the year before.

A committee from the General Synod of the Reformed Dutch Church attended the meeting, and Drs. Miller and Edwards, Judge Platt, Mr. Lewis and Mr. Anderson were appointed to confer with them. This joint committee reported a plan of cooperation in Foreign Missions, which was adopted, and still subsists. According to this plan, candidates for employment as foreign missionaries who are members of the Reformed Dutch Church, if suitable persons, are to be appointed by the Prudential Committee as missionaries of the Board, and to be under its direction, like others who are in its service; but they are still to continue members of that church, and subject as before to its laws and discipline, and if they form churches among the heathen, may form them according to their own views of church government; and the friends of missions in the Reformed Dutch Church, whether acting as individuals, or as voluntary or ecclesiastical associations, may, in making donations to the Board, direct that the money be applied to missionaries belonging to that Church. All this might have been done without any formal agreement, for it was all in agreement with the previous practice of the Board; but it was well to have it distinctly and officially stated.

The Rev. Dr. Cornelius, who was elected Corresponding Secretary at the last annual meeting, accepted the appointment near the close of the year. On the 16th of January, he took his seat with the Prudential Committee. He left Boston on the fourth of February, intending to spend several months on an agency in the Middle States. When he arrived at Hartford, he was much exhausted and in pain, but attended the Monthly Concert, and addressed the audience, according to previous appointment. This was the last of his public labors. He was immediately confined to his bed by an inflammation of the brain, which terminated fatally on the morning of the Sabbath, February 12. A respectful notice of his merits and his death was entered on the records of the Board. In supplying the vacancy made by his death, at this annual meeting, it was thought best to introduce a new arrangement, and instead of a secretary and two assistants, to appoint three corresponding secretaries. Accordingly, the Rev. B. B. Wisner, DD., Rev. Rufus Anderson, and Mr. David Greene were elected. In the division of labor among the Secretaries, the domestic correspondence was as-

signed to Dr. Wisner; correspondence with missions and societies beyond the seas, to Mr. Anderson; and correspondence with missions among the Indians, and editing the *Missionary Herald*, to Mr. Greene.—Samuel T. Armstrong, Esq., and Mr. Charles Stoddard were added to the Prudential Committee.

**MAHRATTA MISSION.** This was a year of changes among the laborers. Mr. Hervey died of the cholera at Ahmednuggur, on the 13th of May. Mr. Graves, needing, for the preservation of life, a climate that could not be found in India, sailed for America in August, with his wife and the orphan child of Mr. Hervey, and arrived at Boston in January, 1833. Mr. Allen, too, left Bombay with his orphan child in December, and arrived at Salem in May 1833. The Rev. George W. Boggs and his wife embarked at Salem in May, arrived at Bombay in September, and in December proceeded to Ahmednuggur. About the last of December, Mr. William C. Sampson, printer, embarked at Boston, to take charge of the press of the mission.

In Bombay, one Hindoo woman was received into the church in February.

The brethren at Ahmednuggur were kindly received, encouraged and assisted by the few pious Europeans whom they found there. The natives, at first, were too ignorant of Christianity to see any reason for opposing it. For three or four months, the gospel was often preached to large assemblies of orderly and sometimes attentive natives. But when it was seen that if Christianity prevailed, Brahminism must fall, the Brahmuns began to treat the missionaries and their instructions first with indifference, and then with contempt. They abused the missionaries in the streets, disturbed the companies which they gathered for conversation by the way side, and taught the boys to hoot at them and pelt them with dirt and stones. Babajee, the converted Brahmun, was a special object of this petty but trying persecution, for they hated him as an apostate; but he bore all patiently, and the more he was reviled and abused, the more faithfully and affectionately did he seek the good of his persecutors. His wife, awakened at the death bed of Mr. Hervey, by seeing how a Christian could die, was received into the church on the 17th of July.

An asylum for the poor, the aged and the infirm, established by the English inhabitants, had been put under the care of the missionaries from their first arrival. Here they daily gave religious instruction. In September, several of the inmates began to show more than usual interest in the exercises. One evening about the middle of October, when Mr. Read had returned from the asylum, depressed by the unusual indifference of his hearers and contempt of spectators, Babajee came to him and introduced the poor, lame Kondooba, who requested baptism, saying, "I am a great sinner; my mind is very dark, and I wish to be saved through Jesus Christ." He received appropriate instruction, and on the 18th of November, he and two other inmates of the asylum, all of low caste, were baptised and received into the church, in the presence of several pious Europeans, and about 100 natives, several of whom, with apparent sincerity, requested baptism for themselves. The hearts of the missionaries were encouraged, and Babajee wept for joy.

**CEYLON.** This was one of those good years, which, because they are good, afford little matter for the historian.—The Preparatory School was removed from Tillipally, and attached to the Seminary at Batticotta, with the intention of opening central day schools for teaching in English at each of the stations. During the year, there were seasons of unusual seriousness and some instances of conversions at all the stations, but no general revival.

Thirty persons were added to the churches, and there were 13 candidates for admission at its close.

For several years, the government had refused to allow any increase of the number of American missionaries in Ceylon. Neither were they permitted to have a press under their control. A press, therefore, which had been given to the Board for the use of this mission, had been put into the hands of the Church Missionary Society's mission at Nellore, and the printing for the American mission had been done there. The present Governor, Sir Robert Wilmot Horton, an enlightened friend of missions, gave leave officially for additional missionaries to be received from America till further orders could be received from England, and promised to write to the English government, recommending and requesting an entire removal of the restrictions. The brethren, therefore, immediately applied for a reinforcement, which was sent the next year.

**EASTERN ASIA.** Mr. Bridgman, at the close of the year, had five boys under his instruction. One of them was Atih, a son of Leang Afa. It was his father's desire that he should acquire a good knowledge of English, Greek and Hebrew, that he might become an accomplished translator of the Scriptures. A press, given by private liberality in New York, arrived on one of the last days of 1831; the type, some time later. On its arrival, a printer was immediately engaged, and a monthly magazine, called the "Chinese Repository," was commenced. The first number was issued May 31. Mr. Bridgman was its editor. It was "printed for the proprietors," who were the members of the "Christian Union,"—Dr. Morrison, his son, Mr. King and Mr. Bridgman; so that, if the work should prove unprofitable, but a fourth part of the expense would fall upon the Board. The leading object of the work was, to diffuse among all readers of the English language, useful information concerning China. It has been ably conducted, and done much to accomplish its object.

After a short stay at Singapore, Mr. Abeel hastened back to Bankok, that he might supply the numerous Chinese vessels with Christian books, before they commenced their homeward voyage. On his arrival, he was forbidden to distribute books, except among the Chinese junks in the harbor, because the king would permit no attempt to change the religion of the country. The priests were less familiar than on his former visit. Still, many came for medicine, and one for religious conversation. The number of his patients increased, to all of whom he preached the gospel. A few,—not more than 20—came to hear him on the Sabbath, and five or six professed to renounce their idols. Mr. Abeel hoped that some of them would in future years be found true converts.

In November, the failure of his health compelled him to return to Singapore, where he was able to preach on the Sabbath, and to attend some other religious meetings. Some were awakened and alarmed, and there was more thought and conversation on religion, than had ever before been known there.

**MEDITERRANEAN MISSIONS.** Modern Greek school books, from the mission press at Malta, were in great demand. Mr. Leeves wrote from Corfu for 14,000; Mr. Hildner from Syra for 2,000; and many were distributed by Mr. King in Greece, and by the brethren at Constantinople.

Mr. King returned from Smyrna in February. The Turks were still at Athens, but opposed no hindrance to his labors. He had purchased land for a female school, and in May commenced preparations for building. The Demogeroutes, too, gave him the use of the old Hellenic school-house, where he opened a school for teaching ancient Greek and some other of the higher branches of learning. In July, he visited Nauplia, then the seat of

government, and presented to Rizos, Secretary for Religious and Public Instruction, a quantity of school books from the press at Malta. The Secretary distributed the books among the schools, and afterwards acknowledged the donation, and the reception of Mr. King's annual report, in the government newspaper, with thanks for those "useful labors."

The Rev. Elias Riggs, with his wife, sailed from Boston, on the 30th of October, to join the mission in Greece.

At Constantinople, early in the year, Mr. Goodell waited on the Armenian Patriarch, and proposed to establish Lancasterian schools among his people. The Patriarch, after numerous inquiries concerning American institutions, opinions and missions, appointed Boghos to learn the system and commence a school by way of experiment.

A normal school for Greeks was sustained at Galata, to which Greek teachers resorted for instruction, and for books, slates, and other school furniture. Here Mr. Paspatis, who had been educated at Amherst, was a principal teacher. Another school for Greeks was supported at Buyuk Dereh. A little encouragement, assistance and advice, induced the Greeks themselves to establish nearly 30 more, at their own expense. The Greek Patriarch gave these schools his decided approbation. It being reported that heretical books were in circulation, the Patriarch made out a catalogue of such as he thought suitable to be used in schools and families. This catalogue included all the publications of the Malta press which had been circulated at Constantinople.

Mr. Dwight arrived from Malta in June, and Mr. Schaufler from Paris, by way of Vienna and Odessa, on the last of July. About this time, the brethren removed from Buyuk Dereh to Orta Koy, a village of Jews and Armenians about five miles from Galata. Soon after their removal, the plague broke out, and they were obliged to shut themselves up to avoid contagion. The plague was followed by the cholera, and both by a civil war, which shook the capital and endangered the throne. During the remainder of the year, therefore, but little public effort was possible.

The mission at Beyroot was in like manner shut in by pestilence and war. The Viceroy of Egypt was in arms against the Sultan. His troops, under Ibrahim Pasha, being joined by some 10,000 or 15,000 men from Mount Lebanon, under the Emeer Besheer, took Acre in May, pushed their conquests as far as Damascus, and in the end established the dominion of Egypt over Palestine and all Syria. Soon after the capture of Acre, Mr. Tod, an English merchant, accompanied by Wortabet, obtained an audience with Ibrahim, and made known to him the case of Asaad Shidiak, who had been imprisoned "because he would not worship images and pictures and pray to the dead." By order of Ibrahim, the Emeer Besheer furnished Mr. Tod with ten soldiers, and with authority from himself to search the convent at Cannobeen, by force if necessary. When Mr. Tod arrived at Cannobeen and demanded the surrender of Asaad, the Patriarch and priests trembled with dismay. They asserted that Asaad had died of a dropsy about two years before, pointed out his grave, and offered to open it. The convent was thoroughly searched, but he was not found, and Mr. Tod was convinced that he was really dead. One report was, that he had been poisoned by order of the Emeer Besheer; but the length and severity of his imprisonment were enough to destroy life, and were probably intended to produce that result.

Wortabet, since his return from Malta, had not been a member of the mission; but, from his weight of character, and his perfect knowledge of the people, his influence at Sidon was exceedingly valuable, and was fast increasing and extending. But, on the 10th of September, a short illness,



supposed to be the cholera, terminated his earthly labors. From the first attack, he considered the disease as fatal, and met death with calm reliance on the Savior.

The Rev. William M. Thomson and Dr. Asa Dodge sailed from Boston, October 30, to reinforce this mission.

**INDIAN MISSIONS.** The most interesting point, this year, was the Georgia penitentiary. The imprisoned missionaries were treated with all the kindness which the rules of the prison would allow. Except that all letters sent or received by them must be seen by some officer of the prison, they corresponded freely with their friends; and Mr. Worcester still continued to give advice and directions concerning the management of the mission. Severe tasks were not imposed upon them; and when any peculiarly unpleasant work was to be performed, some of the other convicts often begged the privilege of doing it in their stead. Still, they did their full share of labor, and refused every indulgence which could distinguish them invidiously from their fellow prisoners.

Their case was brought, by a writ of error, before the Supreme Court of the United States, and argued by William Wirt and John Sargeant on the 20th, 21st and 23d of February. No one appeared before the Court in behalf of Georgia. On the 3d of March, Chief Justice Marshall pronounced the decision of the Court in favor of the missionaries, declaring the laws of Georgia, extending her jurisdiction over the Cherokee country, to be repugnant to the constitution, treaties and laws of the United States, and, therefore, null and void. The mandate of the Court was immediately issued, reversing and annulling the judgment of the Superior Court of Georgia, and ordering that all proceedings on the indictment against the missionaries "do forever surcease," and that they "be, and hereby are, dismissed therefrom." On the 17th of March, Mr. Chester, supported by Mr. Underwood and Gen. Harden, moved, in the Superior Court of Georgia, that this mandate be received and recorded, and the prisoners discharged. The Court refused to obey the mandate. According to the regular course of law, a record of this refusal should be carried up to the Supreme Court of the United States, which should then proceed to enforce its own decision. To prevent this, the Court refused to allow its own decision, or any matter relating to it, to be recorded. To supply this deficiency, for which the statutes had made no provision, Mr. Chester made his affidavit of these facts, which, Judge Clayton certified, was sworn before him. Mr. Chester then applied by letter to the Governor, Lumpkin, to discharge the prisoners, but he refused to answer in writing; saying, "You got round Clayton, but you shall not get round me."

Meanwhile, the work of taking possession of the Cherokee country went on. A law of Georgia forbade the Cherokee government to act, or to exist. An armed force was sent, to arrest the members of the national council, if they should attempt to meet; and the meeting was thus prevented. The country was laid out into lots of 140 acres each, to be distributed by lottery. Possession was to be given immediately, except in cases of lots on which Cherokees were actually residing. White men crowded into the nation to take possession of the vacant lots, even before the lottery was drawn. Some of these were appointed justices of the peace, and a show was made of enforcing the civil code of Georgia. Whiskey was brought in without restraint; many of the disheartened Cherokees gave themselves up to intemperance and kindred vices, and some—about 500, it was said,—emigrated to the west. The drawing of the lottery commenced on the 22d of October, and, after a short suspension, to investigate certain frauds in the manner of conducting it, was soon completed. The legislature met early in November.

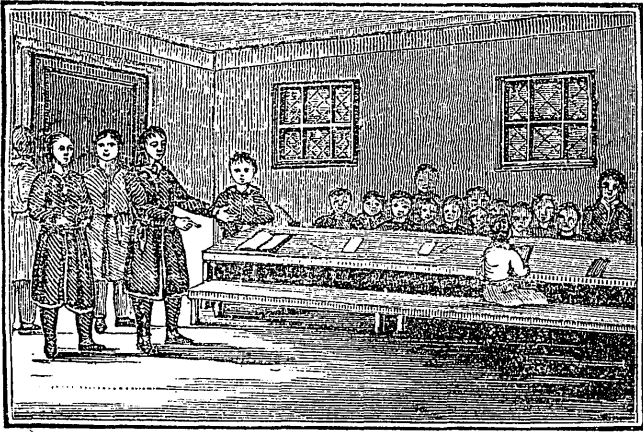
The Governor in his message, stated what progress had been made in taking possession of the Cherokee lands, and the legislature repealed the law, under which the missionaries had been imprisoned.—On the 28th of November, the missionaries gave notice to the Governor and Attorney General of Georgia, of their intentions to move the Supreme Court for further proceedings in their case at its session on the second of February. The result belongs to the history of another year; and some transactions connected with it will be more conveniently related in that connexion.

Still, missionary labors were not wholly suspended, even within the limits claimed by Georgia. Several of the schools were continued, under the care of female teachers. Mr. Butrick, Mr. Chamberlain, Mr. Thompson and John Huss occasionally visited the churches, preached, and administered gospel ordinances; several native church members were faithful, industrious and successful in their evangelical labors; and during the year, some were awakened, converted, and added to the churches.

The Chickasaws found this year like the last, a year of gloom and downward progress. In October they made a treaty, according to which, their lands were to be surveyed and sold, in the same manner as the public lands of the United States, and the proceeds paid over to them. From these, they were to provide themselves a country and remove to it, or remain on one third of their present territory, subject to the laws of Mississippi. Meanwhile those laws were permitting unprincipled white men to deluge the land with whiskey, and fill it with vice and woe, and the missions were making arrangements to close their labors.

The removal of the Choctaws went on, and the amount of unavoidable suffering was great. Some, in crossing the swamps of the Mississippi, were surrounded by the rising waters, from which there were no means of escape. The captain of a steam boat took off one company, who had been confined six days in this perilous condition, and were near perishing with hunger. He saw at least 100 horses standing frozen dead in the mud. Many died of sickness, brought on by exposure and fatigue, and many by the cholera. The Christian Choctaws had morning and evening worship in their tents or boats, and refused to labor on the Sabbath, or to travel, unless compelled. The captain of a boat that carried one party remarked, that they were the most religious people he ever had to do with; another said that "their singing and praying made the passage appear like a continued meeting;" and an agent, who had the best opportunities for judging, said that the trouble of removing those who had been under missionary instruction was less by one half, than that of removing the others. Meanwhile, the schools were gradually closed, and the missions broken up. It was determined that, in the new Choctaw country, no boarding schools or large farming establishments should be opened by the Board, and therefore a less number of laborers would be needed. Some of the missionaries therefore retired from the service. Others prepared to follow their people to the west, and a few remained to close up the concerns of the mission, and to give such instruction and exert such good influence as should be possible, during the breaking up of the nation. The Board relinquished to the nation the annuity, which was due annually till 1836.

The country to which the Choctaws were removing, is bounded on the east by Arkansas, on the north by the Arkansas river, on the south by the Red river, and on the west by the lands of other tribes. Mr. Williams arrived among them and selected the site for a new mission on the 12th of July. He chose a place near the principal ford of the mountain fork of the Little river, and about ten miles from the eastern boundary of the country. He called it Bethabara. About 1000 of the Choctaws were settled



A Choctaw School.

within five miles, and at least 3000 within 25 miles. In a few weeks, he opened a school with 25 scholars; the parents offering to pay three or four dollars a quarter for each pupil. The health of Mrs. Williams, the teacher, failed, and the school was discontinued after three months. It could not be resumed till the next year. A church was organized on the 19th of August, with 57 members, all of whom but one had belonged to churches, previous to their removal. In November, 18 others were added, three of whom were new members.—Mr. Wright, who had been detained by journeys and sickness, entered his new field of labor on the 14th of September. He selected a site about 18 miles east of Fort Towson, which he called Wheelock, in memory of the first president of Dartmouth College. At least 2000 of those among whom he formerly labored were settled around him, within ten or twelve miles. A church was organized on the second Sabbath in December, with 37 members, seven of whom had not before been members of any church. Mr. and Mrs. Hotchkin and Mr. Moulton arrived early in December.—Besides public worship on the Sabbath, frequent meetings were held by the missionaries on other days; and meetings for prayer and religious conversation were often held by the pious Choctaws, when no missionary was present.

Among the tribes north of the Arkansas, the awakening continued. Early in the spring, a series of meetings was held among the Cherokees, Creeks and Osages, with happy results. The first was at Dwight. Six missionaries were present and assisted. More than 40, hitherto impenitent, requested public prayer for their own salvation, and some, it was hoped, submitted themselves to God. Then a still more interesting and effective meeting was held at the Forks of the Illinois. Here, all appeared to be affected, and some found hope of pardon. The party then repaired to Dr. Weed's, who had already settled in the Creek country, on an invitation from the chiefs, with a promise of \$400 a year for the support of his family and the purchase of medicine. Here the awakening had been steadily in progress for more than two years; though the majority of the nation hated Christianity, and despised all who attended on its ordinances. The Lord's supper was administered to about 60 communicants, and nearly 40 came forward to avow their anxiety for salvation. Among the Osages, visits were made and meetings held in all the villages but two. Here they found no instances of conviction of sin and anxiety for pardon; but they found and

promoted an increasing conviction of the folly of idolatry, and of the value of Christianity.

As the season advanced, the awakening extended among the Cherokees. May 18, Mr. Washburn reported 59 members of the church, and nine propounded for admission. The number of converts then was believed to be at least 70. The awakening was more extensive than ever before. Instances of special seriousness were known to exist in every settlement in the nation. At Fairfield, Dr. Palmer's station, a new impulse was given to the work late in May, and in June it was rapidly increasing. In September, 13 were propounded; making more than 30 who gave evidence of conversion in that neighborhood within about a year. The temperance society advanced. A female society had a circulating library of 150 volumes, and expected to add 200 more within a year. A society of males was procuring and distributing Cherokee Testaments, hymn books and tracts.—This state of things continued through the year.

Among the Creeks, Dr. Weed labored alone, except occasional visits from his ministerial brethren. Mr. Vaill made a visit in July, when 18 were admitted to the church, making the whole number 81. Schools were anxiously desired by the people, and Mrs. Weed commenced a small one in the autumn; but, as the children were destitute of the necessary clothing, it was suspended at the approach of winter. A Baptist missionary to the Choctaws, passing through the nation and seeing their wants, began to labor among them. In October, he had formed a church, and admitted 40 members, and expected soon to baptize 40 more. The Methodists, too, had received at least 200, including "seekers," into their society. The introduction of sectarian distinctions, in the end proved a serious evil.

At Harmony, the preceding year closed with hopes, which were not disappointed. On the third of June, 13 persons were received into the church; eleven by profession, and two by letter. Of these, two were Osages, two Delawares, two of African descent, and seven children of missionaries. Hope was indulged of the piety of others. On the first Sabbath in November, nine more were admitted; making 20 within the year, as the fruits of this awakening; 15 of whom had been members of the school.

The Maumee mission was drawing towards its close. In the autumn, the Ottawas sold to the United States all their land in the State of Ohio, except a few small reservations to some of the chiefs. They still retained a tract of about 27,000 acres at the mouth of the Maumee, in Michigan. No new country was provided for them, and they refused to cross the Mississippi. Mr. Van Tassel, with the assent of the Prudential Committee, offered the use of land belonging to the mission, to such as would erect buildings and open fields upon it; but few were inclined to accept the offer.

Among the Ojibwas, the gospel was preached by an interpreter to a few. Some gave serious attention, and one or two appeared to embrace its offers. A school was kept up at La Pointe, with from 12 to 25 scholars. In the autumn, another was opened at Sandy Lake. In June, Mr. Boutwell accompanied Mr. Schoolcraft, agent for Indian Affairs, on an exploring tour, as far west as the head waters of the Mississippi. The party travelled about 2400 miles, mostly in bark canoes, of Indian construction, and returned to Lake Superior about the first of September. This journey was made at the invitation and expense of Mr. Schoolcraft.

This was another good year to the Indians in the State of New York. In January, 13 were admitted to the church at Seneca, three at Cattaraugus and eleven at Alleghany. In April, five were admitted at Seneca. In June, 13 were admitted at Alleghany. Here a protracted meeting was held in August, at which there were some conversions. On the 2d of No-

ember, the Rev. Asher Bliss arrived with his wife at Cattaraugus. The Indians, hearing of his arrival, which had been expected, came together for a protracted meeting on the next day. It continued for six days; and besides its general good influence, was believed to be the means of some conversions.

**SANDWICH ISLANDS.** The death of Naihe, at Kaawaloa, on the 29th of December, 1831, was followed by some diminution of attendance on public worship at Kaawaloa; showing that much of the apparent religiousness of the people arose from the influence of the chiefs. His widow, "the admirable Kapiolani," exerted herself with increasing singleness of heart to promote the best interests of her people; a sense of religious duty seemed to spring up in others, who had formerly leaned wholly on their chief; and the congregation again increased. At several stations, the influence of novelty seemed to be dying away, while that of religion was gaining strength; and the number of serious hearers increased, while the whole number of attendants diminished.

The large reinforcement arrived on the 17th of May. A general meeting of the mission was held, and they were assigned to their respective fields of labor.

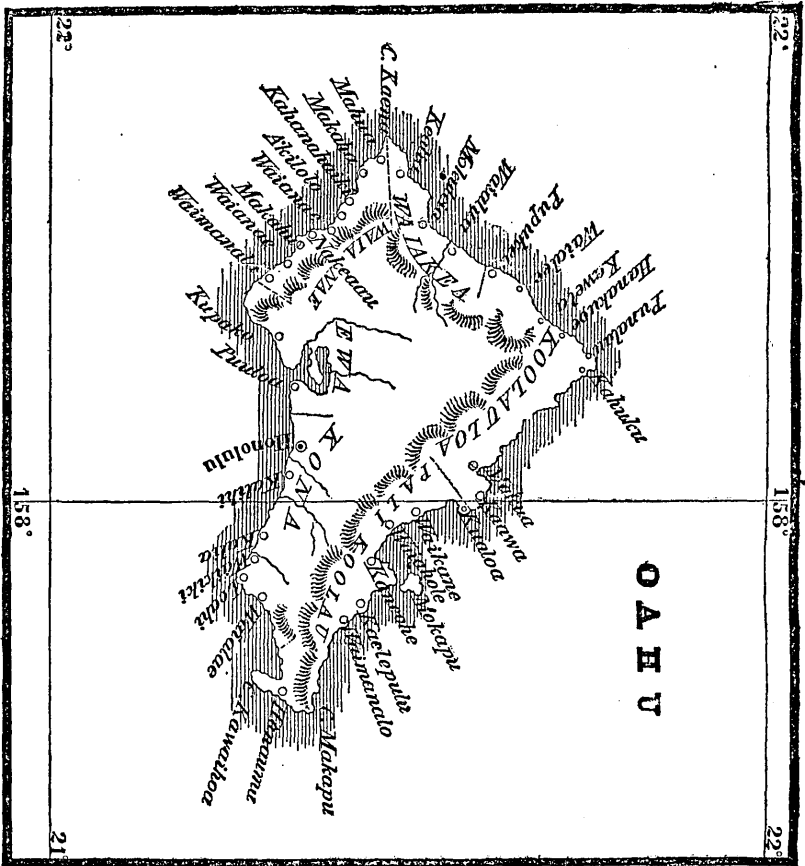
Kaahumanu was ill when the reinforcement arrived, and received them at her house. She soon after rapidly declined, and died on the 5th of June. She was 58 years of age. Her piety grew brighter to the last; so much that some of the foreign residents, who had formerly spoken lightly of it, now acknowledged its reality. Some days before her death, she settled all her worldly affairs, called the young king and gave him her dying charge, and appointed her sister, Kinau, her successor.

The general meeting of the mission adjourned to attend her funeral. Mr. Bingham preached from the triumphant words of Paul—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." The mission also resolved that a funeral sermon on this occasion be preached at each of the stations.

At Waimea, on Kauai, the funeral sermon in memory of Kaahumanu was preached by Mr. Whitney. On the same day, he preached a farewell sermon, in view of his own absence on a voyage to the Society and Washington Islands. These sermons were the means of an awakening, which was sustained by the labors of Mr. Gulick and some native Christians, till the end of October, when Mr. Bingham came to their assistance. His arrival gave a new impulse to the work. On the second day after his arrival, more than 60, who appeared to be really awakened, called to converse with him. There were inquirers, and apparent conversions, and some admissions to the churches, at the other stations; but no general awakening. The whole number admitted during the year ending in June, 1832, was 235; making the whole number since the commencement of the mission, 577. Of these, about one in 100 had been excommunicated, and about four in 100 had died in hope. There were also 45 who had been propounded for admission.

The "tabu meetings," or moral societies, it was found necessary to modify, if not to abolish. They had been useful, and still, perhaps, strengthened the infirm purposes of some of their members to live lives of external morality. But it was found that many, having joined one of these societies, felt that they had become good, and were worthy of heaven; and the self-righteousness, thus encouraged and sustained, kept them from Christ. These societies were, therefore, suffered to fall into neglect, or thrown open to all, or otherwise so modified as to relieve them from this objection.

The number who belonged to the schools was not reported at the general meeting. The number able to read, ascertained at every station but one by actual enumeration, was 23,127. Schools for the improvement of teachers were taught at nearly all the stations, and with some success. The High School increased to more than 60 scholars, including the king and some of his attendants. The manual labor system was early introduced. A substantial school-house, 50 feet by 26, was erected and covered, and writing-desks and seats were made, by the labor of the students.



Three new stations were formed this year; one at Wailuku, on Maui, in a tract of country containing more than 25,000 souls, by Mr. Green; one at Kaluaha, on Molokai, by Mr. Hitchcock; and one at Waialua, on Oahu, by Mr. Emerson, assisted, at first, by Mr. Clark. All opened with encouraging prospects. At Wailuku, a school-house was erected, 118 feet long and 40 wide, capable of holding 2,000 persons; and Auwae, the leading chief of the district, prepared to build a house of worship, as large as the missionaries should think desirable. Mr. Green made special efforts to bring the children into school, and with some success. He met with much difficulty, from the almost entire absence of family government; but it was gratifying to know that parents had learned to let their children live, instead

of putting them to death to avoid the burden of supporting them; and it might be hoped that they would, in time, learn to bring them up "in the nurture and admonition of the Lord."

An unusual number of vessels resorted to Lahaina; perhaps, because Hoapili, the governor, had effectually banished the means of intoxication, while the traffic in ardent spirits was but imperfectly suppressed at Honolulu. Fourteen captains of vessels and 150 seamen were seen at one time at public worship, and religion was evidently making progress among that class of visitors.

A fifth reinforcement, consisting of the Rev. Benjamin W. Parker and Rev. Lowell Smith, with their wives, and Mr. Lemuel Fuller, printer, sailed from New London on the 21st of November.

WASHINGTON ISLANDS. In 1829, the Rev. C. S. Stewart visited the Washington or Northern Marquesas Islands, in the U. S. ship Vincennes; and, in consequence of his representations, the Committee instructed the Sandwich Island mission, conditionally, to send some of their own number to those islands. A correspondence was accordingly opened with the English missionaries in the South Pacific, by which it was ascertained that they had already sent several native teachers to the Marquesas, and written home for help from England to carry on the work. As the result of this correspondence, Messrs. Whitney, Tinker and Alexander, sailed for the Society Islands, on the 18th of July. There was a pleasant and profitable interchange of sentiments on the whole subject of missions in the Pacific. The English brethren preferred that the proposed mission should be delayed till they could hear from London; but should this be deemed inexpedient, they consented to relinquish the northern group to their American brethren. They, after visiting the Washington Islands, believed that a mission might be commenced with a fair prospect of success, and so reported on their return. The subject was referred to the general meeting in June of the next year.

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## CHAPTER XXIV.

**1833.** Annual Meeting at Philadelphia. New Auxiliaries. Southern and Central Boards.—Mahrattas. Conversions and organization of a Church at Ahmednuggur.—Ceylon. Death of Mrs. Winslow. Mr. Winslow returns. Reinforcement, with consent of the Government. Fire at Tillipally.—China. Mission reinforced. Leang Afa among the graduates.—Mr. Abeel returns.—Mission to Siam.—Embarkation of Munson and Lyman.—Malta abandoned, and Press removed to Smyrna. Greece. Ecclesiastical Constitution.—Constantinople. Schools in the Turkish barracks. Ordination of Armenian priests.—Nestorians. Mr. Perkins embarks.—Beyroot. Mission reinforced. Station at Jerusalem. Mr. Bird's reply to Butrus.—Mission to Western Africa.—Patagonia explored.—Indian Missions. Release of Worcester and Butler. John Huss ordained, Stephen Foreman licensed. Chickasaw Mission reduced. Removal of the Choctaws completed. New Stations among them. Sickness and Deaths. Deaths at Dwight. Awakening continues. Ojibwa printing. Mackinaw and Maumee reduced.—Sandwich Islands. The king assumes the government. Relaxation of the laws. Declension of morals, and of attendance on instruction. Efforts of chiefs. Seamen's Friend Society.—Washington Islands. Mission abandoned.

The annual meeting was held at Philadelphia on the 18th, 19th, and 20th of September. The receipts for the financial year had been nearly \$146,000, exceeding those of the last year by more than \$15,000. The expenses had been about \$150,000. The Board had also received from other societies and expended 17,920; making its total of disbursements, \$167,826,27.—At this meeting, a letter from Sir Alexander Johnstone was read, communicating a resolution of the subscribers to the Oriental Translation Fund of Great

Britain and Ireland, in which the value of the labors of the Board in Ceylon is gratefully acknowledged.

During this year, some new arrangements were made for conducting the domestic operations of the Board. New England and the greater part of the Middle States had already been divided into districts, and a permanent agent appointed in each, who was expected to visit auxiliaries, churches, and other ecclesiastical bodies, and superintend the whole business of raising funds. In October of this year, the Foreign Missionary Societies of the Western Reserve and the Valley of the Mississippi were formed, auxiliary to the Board. The latter had its centre of operations at Cincinnati; and the two were expected to conduct the whole business of raising funds beyond the Alleghany mountains. In October, too, the Central Board of Foreign Missions was formed by the Synods of Virginia and North Carolina, with its executive committee, its treasurer and its secretary, who should ordinarily be appointed as a general agent of the American Board. Its missionaries were to be commissioned and directed and its funds expended by the American Board. In December, the Synod of South Carolina and Georgia formed the Southern Board of Foreign Missions on the same plan. The benign influence of the formation of this Board and of the discussions which attended it, upon the spirit of piety and brotherly love in the Synod, was acknowledged by a solemn vote of thanks to the great Author of all good.

**MAHRATTA MISSIONS.** Mr. Sampson arrived in May, to take charge of the press. Mr. Allen embarked on his return to Bombay in July, but did not arrive till January 7, 1834. Mrs. Stone died in August, of an affection of the liver. Mr. Read, Mr. Ramsay, and their wives were laid aside much of the time by sickness.

At Bombay, two Indo-Britons were received into the church, and several natives requested admission, but were deferred. A Mussulman, who had been awakened by a New Testament given him by Mr. Garrett, was received into the Scottish mission church. Several other cases of the kind are known to have occurred; and perhaps the native converts are not to be severely blamed, for preferring to be ecclesiastically connected with the people who govern the country. The *Oriental Christian Spectator* was given up to the Scottish mission, and the *Journalist and Missionary Reporter* was commenced.

At Ahmednuggur, four native converts were received into the church in February; and on the 4th of March, a Presbyterian Church was organized, with 14 members, ten of whom were Hindoos. Mr. Read was made its pastor, Babajee elder, and Dajeeba deacon. Another Hindoo was added during the year.

Frequent and extensive journeys were made from these stations, for preaching the gospel and distributing books and tracts. It appeared evident that many thousands were convinced of the falsehood of Hindooism and the superiority of Christianity. But this afforded no ground to expect numerous conversions; for a Hindoo feels under no obligation to give up his religion just because he knows it to be false.

**CEYLON.** Mrs. Winslow died suddenly on the 14th of January, having been a member of the mission for thirteen years. In consequence of this bereavement, Mr. Winslow was designated instead of Mr. Meigs, to accompany several children of missionaries to the United States. In September, he left Ceylon, with his three daughters and seven daughters of his brethren, and arrived at Philadelphia in March of the next year.

The Rev. Messrs. William Todd, Samuel Hutchings, Henry R. Hoisington and George H. Apthorp, and Dr. Nathan Ward, with their wives, sailed



from Boston the first of July, and arrived at Jaffna in October. The Rev. James R. Eckard and Mr. E. S. Minor, printer, sailed from Salem in October, and arrived in February of the next year. The permission of the British government for an enlargement of the mission had been received in April.

The school bungalow at Tillipally and the out houses attached to it were consumed by fire on the 26th of June, and the house of worship, with nearly all the Tamul books and tracts belonging to the station, on the 11th of August. These fires were probably the work of a cooley, who had been dismissed from the employment of the mission for bad conduct.

This year, seventeen members were added to the church.

CHINA. The Rev. Ira Tracy and Mr. S. W. Williams, who sailed from New York in June, joined Mr. Bridgman at Canton in October. Mr. Williams immediately took charge of the press; but all were obliged to devote themselves principally to the study of the language. But they were not alone in their labors. Mr. Gutzlaff continued his voyages along the coast, and Leang Afa was busy in preparing and distributing Christian tracts. In October, he distributed 2500 copies of Scripture tracts and of his own "Good Words to admonish the Age," among the 24,000 literary graduates who were assembled at a public examination at Canton. He believed that he could profitably distribute 50,000 volumes a year.



Leang Afa and his Sons.

SOUTH EASTERN ASIA. Mr. Abeel was usefully employed at Singapore till May. His health was failing under the influence of the climate; and having received an invitation from the Prudential Committee to return and labor for a time as an agent among his brethren of the Reformed Dutch Church, he sailed for London, where he arrived in October. By the advice of physicians, who feared the effects of an English winter, he repaired to Paris, intending soon to visit Holland for missionary purposes.

The Rev. Messrs. Charles Robinson and Stephen Johnson, with their

wives, embarked at Boston, on the 10th of June, to commence a permanent mission in Siam. They reached Singapore in the autumn, and Mr. and Mrs. Johnson attempted to proceed to Siam; but having encountered calms, head winds and currents for 46 days and advanced only 300 miles, they were obliged to return to Singapore.

The Rev. Samuel Munson and Rev. Henry Lyman, with their wives, embarked with the brethren last mentioned, with instructions to explore the Indian Archipelago; especially Java, Sumatra, Borneo, Celebes, the Moluccas, and the neighboring islands. Having arrived at Batavia in September, they spent the remainder of the year in making preparation for their future labors.

**MEDITERRANEAN MISSIONS.** Malta ceased to be one of the stations of the Board at the close of this year. Mr. Temple and Mr. Hallock, with the printing establishment, left the island on the 7th of December, and arrived at Smyrna on the 23d. Dyonisius Carabet accompanied them, as a translator. Mr. Smith left Malta on the 12th, and arrived at Alexandria on the 25th, on his way to Beyroot. The whole amount of printing done at Malta, from the establishment of the press in July, 1822, to the time of its removal, was about 350,000 volumes, containing 21,000,000 pages. Nearly the whole of them had been put into circulation, and additional supplies of some of the works were urgently demanded. During almost his whole residence here, Mr. Temple preached twice on the Sabbath, and at least once on some other day each week, in English; and especially during the latter part of the time; several members of the missions had performed valuable labors in the education of youth.

Mr. Riggs arrived at Athens on the 28th of January; and having already acquired some knowledge of modern Greek, was soon able to give religious instruction in the schools.

The government of the country was now passing into the hands of the newly elected king, Otho of Bavaria. The ecclesiastical constitution was adopted during the summer, by which the Greek Church in Greece was made independent of the Patriarch at Constantinople, and placed under the government of the "Holy Council of the kingdom of Greece," which was to guard both the clergy and the schools against heresy, and to report any attempt to disturb the church by proselyting or other means, to the civil government. In September, a law was published, forbidding the sale of books without license, obtained from the local authorities for cities, and from the Minister of the Interior for country places. The laws were not so administered as to interfere seriously with the labors of the mission.

The girls' school was suspended in May, on the return of Anastasia, the instructress, to Smyrna. The schools for boys were remodelled, and the higher department was named "The Evangelical Gymnasium." Here students who could sustain an examination in reading, writing and arithmetic, entered upon a well arranged course of study for four years, corresponding, as well as the circumstances of the country would permit, with the studies of a New England College. Anastasius Karavelles, who had been educated at Amherst, was one of the teachers. A month after the publication of the prospectus, the Gymnasium contained 66 scholars, and the Elementary School 76.

The Greek schools at Constantinople remained much as last year. But the school house at Buyuh Dereh had been built at the expense of the mission. This made the mission too prominent in the work. It looked like foreign interference, and excited jealousy. The Latins set themselves against it; the Greeks supported it but feebly, and it was thought best to give up the school.

The Armenians here had a good number of schools, and a tolerable supply of books for spelling and reading, grammar and arithmetic. A priest at Broosa, about this time, translated the book of directions for establishing and conducting Lancasterian schools, from the modern Greek into Armenian. Measures were taken to supply such books, cards and other apparatus as were still wanting, and an Armenian who gave some evidence of piety was employed to open a school at Pera, to which place the brethren removed in August.

In 1831, some enemy of the mission called the attention of the Turkish government to these schools. The reader will recollect the result. Since that time, the schools had occasionally been visited by Turkish officers, who expressed their approbation of the system, and their desire for its introduction among themselves. One of them left a donation of 500 piastres for the Greek school at Arnoot Koy. Several of them attended the examination of this school in July; and at its close, after a long conversation with the agent of the mission, told him that Ahmed Pasha, the Sultan's military counsellor, had encouraged them to make a trial of the system among the young soldiers in the barracks at Dolma Baktche; that they had already fitted up a school room, under direction of the teacher at Arnoot Koy; and that they now wanted assistance in preparing cards, books, and all the apparatus of a Lancasterian school. The agent and Paniotes, who had been the teacher at Buyuh Dereh, and who was a good scholar, both in Greek and Turkish, were directed by the mission to comply with this request. In about two weeks, the school had been established, and Azim Bey, who had acted a leading part in this business, was promoted and transferred to the barracks at Scutari, where he was preparing to open another school. Azim Bey repeatedly visited the missionaries at Pera, who presented him with an orrery, and a variety of furniture greatly needed by his school. At his request, Paniotes was sent over to Scutari, to assist in preparing lessons in Turkish for the school, and while there, was treated with a degree of respect seldom shown to Greeks. Meanwhile, a learned Turk was translating from the Arabic, some books published by the Church Missionary Society at Malta. The geography was not full enough in its account of Turkey. Azim Bey, learning that Mr. Dwight was preparing a geography for the Armenians, to be translated into Turkish, requested that the part relating to Turkey might be prepared immediately, that the Sultan might see it when he should visit the schools. It was done; and as fast as Mr. Dwight could prepare it in English, Mr. Oscanean translated it into Armenian, Mr. Paspati into Greek, and Paniotes into Turkish.—Such was the origin of Lancasterian schools among the Turks. They did not belong to the mission, nor were they under its care. They were not Christian schools. They were established by the Turks,—as Azim Bey said, by order of the Sultan,—through the indirect influence of the mission, and with aid which it afforded.

Early in the autumn, the brethren were invited to attend the ordination of fifteen Armenian priests,—the first who had been ordained for several years. On inquiring why they had not been ordained of late, Mr. Goodell was informed that in 1826, the Synod resolved to have better educated priests, or none, and had ordered that thenceforth none should be ordained, who had not finished a course of study under Peshtemaljan, the Principal of the Armenian Academy at Constantinople. These were the first who had been ordained since that time. They were comparatively well educated men. By the advice of Peshtemaljan and others, several useless and inconvenient observances formerly attending their ordinations were omitted, and instead of the repetition of certain forms of prayer for forty days, the new

priests were told to spend a considerable part of the time in studying the Bible.

The spirit of this last recommendation was evidently making progress among the Armenians at Constantinople. Peshtemaljan encouraged and assisted his pupils in the study of the Scriptures. Several young men, not under his instruction, met stately for that purpose; and a few, it was hoped, had begun to feel the power of divine truth to purify the heart.

Mr. Thomson and Dr. Dodge arrived at Beyroot on the 24th of February. In March, Mr. Thomson with two English missionaries, left Beyroot, passed down the coast to Jaffa, visited Jerusalem, and returned through the interior, after an absence of five weeks. He found the country more open to missionary operations than formerly; and while at Jerusalem, engaged lodgings for himself and his family, intending soon to return. He was, however, detained by sickness, and afterwards by the sickness of his wife, till the next year.—In April, Mr. Whiting accompanied his wife on a voyage to Constantinople for the recovery of her health, from which they did not return till early the next year.

Butrus, (Peter,) Papal Bishop of Beyroot, had published an answer to Mr. King's farewell letter. It was thought best that Mr. Bird should prepare a reply to the bishop. For this purpose, he was furnished with the more important works of the ancient fathers; and what was still wanting in the polemical department, was generously supplied by Mr. Parnell, one of the devoted men who established the English mission at Bagdad; and who also presented to the mission a lithographic press, for printing the Arabic and Syriac languages. The reply occupied Mr. Bird for several months. In the summer it was completed, and sent to Malta to be printed at the Church Mission press. It was comprised in thirteen letters to the bishop of Beyroot, "by certain Christians of that city."

The Rev. Justin Perkins and his wife, who sailed from Boston on the 21st of September, to commence a mission among the Nestorians of Persia, arrived at Constantinople in December.

**AFRICA.** At length, the Committee was enabled to commence a mission in Western Africa. The next day after the annual meeting, the Rev. John L. Wilson received his instructions at Philadelphia. He immediately made arrangements to embark for Cape Palmas, in a vessel about to be despatched by the Maryland Colonization Society. He had nearly abandoned the hope of having an associate; but, just in time, Mr. Stephen R. Wyncoop, a personal friend and fellow student, volunteered to accompany him on his voyage of exploration. They embarked at Baltimore on the 28th of November.

**PATAGONIA.** Silas E. Burrows, Esq., of New York, having offered a gratuitous passage, the Rev. William Arms and Rev. Titus Coan, by direction of the Committee, embarked at New York, August 16, and landed at Gregory's Bay, in Eastern Patagonia, on the 14th of November. The vessel proceeded on her way. The missionaries were hospitably received by the Patagonians, and assisted to visit the interior, but found it impossible to reach the Western Coast, either by water, or by crossing the Cordilleras. They ascertained that the country is generally sterile, the inhabitants few, and the prospect of usefulness comparatively small. They returned to the place where they landed, and embarked on the 25th of January, 1834, on board the Antarctic, Capt. Nash, of Westerly, R. I., for the Falkland Islands. After living some time on board the Antarctic and the Hancock, of Stonington, Ct., Capt. Allen, of the Talma, of Groton, Ct., gave them a passage home. They arrived at New London on the 14th of May. During their absence, they found no use for the funds with which the Committee had supplied them; their wants being gratuitously supplied by the natives

while in Patagonia, and at other times by the owners and masters of the several vessels on board of which they were received.

**INDIAN MISSIONS.** The course of events had fixed the attention of politicians, as well as of the churches, intensely upon the imprisoned missionaries. The doctrine of "nullification," that is, of the right of a State to declare a law of the United States unconstitutional, and to prevent its execution within her limits, had become predominant in South Carolina. A convention, called by the legislature of that State, had published an ordinance, "nullifying" the existing revenue law of the United States, forbidding the courts of the United States, their officers, and all other persons, to attempt to enforce that law in South Carolina, and declaring that if the general government should attempt to enforce it, South Carolina would withdraw from the Union; and the State had drafted men and provided military stores to sustain its ordinance by force. If the missionaries should persevere in their suit, and the Supreme Court of the United States should attempt to enforce its decision in their favor, it was feared that Georgia would join the "nullifiers," and that Alabama and Mississippi, where similar unconstitutional laws had been enacted, would follow the example; and then there would be four contiguous States, leagued together to resist the general government by force. If the President should sustain the Court, all those States would turn against him. If he should permit Georgia to triumph over the Court, the example would strengthen the cause of South Carolina. Georgia wished to support the President against the "nullifiers," but dared not, while it was so probable that she should soon find it expedient to join them.

These embarrassments had been foreseen, ever since it was ascertained that the missionaries could not be frightened, and would not accept a pardon; and the Governor had sent them word that he intended to release them from confinement at some future time. When, in November, they gave notice of their intention to move the Supreme Court for further process, the Governor saw the necessity of a speedy extrication from his difficulties. But there was only one way of escape. The missionaries must be persuaded to withdraw their suit. He and his friends grew active. Gen. Coffee, Judge Schley, Mr. Cuthbert, and other leading politicians, visited them in the prison, and told them that they had conversed with the Governor, and had his most unqualified assurance, that if they would withdraw their suit, they should be unconditionally discharged immediately after the adjournment of the Supreme Court. The Hon. John Forsyth, called on Mr. Wirt, to persuade him to advise the missionaries to withdraw their suit, and assured him that, immediately on being informed that no motion would be made in the Supreme Court, they would be released. He gave this assurance "unofficially;" yet he was authorized by the Governor to give it.

The decision of the Supreme Court had established the right of the missionaries to a discharge from confinement, and the right of the Cherokees to protection by the President from the aggressions of Georgia. But it had become certain that, even if the President should interfere, agreeably to the decision of the Court, to release the missionaries, which was doubtful,—he would not execute the principles of that decision by protecting the Cherokees. The law under which the missionaries were imprisoned, had been repealed; and if released, they could now return to their stations and resume their labors. In this state of things, they believed that by withdrawing their suit, they should gain all that they could expect to gain by prosecuting it, and in a shorter time; and should save the country from whatever danger there might be of a civil war with the "nullifiers." They immediately wrote to the Prudential Committee, stating their views and asking advice;—for on subjects relating to their imprisonment, the Committee never

gave them instructions, but only advised them as friends. The question was very fully discussed at a meeting of the Committee on the 25th of December, 1832. The prevailing opinion was, that it was expedient for the missionaries to withdraw their suit, and a letter was immediately written by Dr. Wisner, communicating that opinion.\* This letter was received on the 7th of January, 1833. The next day they wrote to their counsel, instructing them to make no motion in their behalf before the Supreme Court, and to the Governor and Attorney General of Georgia, informing them what instructions they had given their counsel. In their letter to the Governor they added :—" We beg leave respectfully to state to your Excellency, that we have not been led to the adoption of this measure by any change of views with regard to the principles on which we have acted; or by any doubt of the justice of our cause, or of our perfect right to a legal discharge, in accordance with the decision of the Supreme Court in our favor already given; but by the apprehension that the further prosecution of the controversy, under existing circumstances, might be attended with consequences injurious to our beloved country." This the Governor thought disrespectful to the authorities of the State, and wished them to write again, disclaiming any disrespectful intention. They accordingly wrote the next day :—" We are sorry to be informed that some expressions in our communication of yesterday were regarded by your Excellency as an indignity offered to the State or its authorities. Nothing could be further from our design. In the course we have now taken, it has been our intention simply to forbear the prosecution of our case, and leave the continuance of our confinement to the magnanimity of the State." This the Governor pronounced satisfactory; but a newspaper article, written by some political opponent, compelled him to wait a few days longer, to show that he was not "driven." At length, on the 14th, Col. Mills told them he had received orders to discharge them from confinement, and took them from prison to his own parlor. The Governor sent them no written discharge, but issued his proclamation, stating that they had appealed to the magnanimity of the State, and had been set at liberty. With a horse and wagon furnished by Col. Mills at his own request, they returned to their homes and their labors.

Of those labors and their results, there is little to record. The members of the churches generally withstood the flood of temptations which was poured around them, and a few were added to their numbers. The schools were much as last year. On the 20th of July, John Huss, who could speak only his own language, was ordained as an evangelist at Creek Path; and about the 1st of October, Stephen Foreman, a Cherokee, who had studied with Mr. Worcester, at the Union Theological Seminary, and at Princeton, was licensed as a preacher by the Union Presbytery. Both engaged in preaching to their countrymen under the patronage of the Board.

Among the Chickasaws, the evils which oppressed them last year, continued to produce the same disastrous results. The piety of the church seemed to give way before temptation, and early in the winter, seven were removed from its fellowship by excommunication. After some time, the very greatness of temptation alarmed the pious. They became more

\* A letter written on the 29th of December, 1832, and received early in January, 1833, offers, on "informal authority, in behalf of the government of Georgia," that if the Committee will station the missionaries any where beyond the limits of Georgia, they shall be immediately discharged "in a manner which shall not attach to them the reproach of pardoned criminals;" and "in behalf of the government of the United States, that the relief which the consent of the Prudential Committee to the foregoing proposition will give to the constituted authorities of Georgia, by enabling her in the most efficient manner to come to the support of the government and laws of the United States, will be gratefully acknowledged, and that the Board of Commissioners for Foreign Missions will possess the confidence, and will largely partake of the appropriations of the general government for the melioration of the condition of the Indians."

prayerful and exemplary. Many were awakened, and some gave evidence of conversion.—But the mission was drawing towards a close. The stations at Martyn and Caney Creek were given up. Only a few children, were kept at school in Tipton County, Tennessee, and at Tokshish, supported by the avails of the farms and by the Chickasaw annuity.

In the old Choctaw country, but two missionaries, with their families, remained; Mr. Kingsbury at Mayhew, and Mr. Byington at Yoknokchaya. No school was taught, for the children were gone. About 40 members of the church at Mayhew lingered around their spiritual birth place, and listened attentively when the gospel was preached. Mr. Kingsbury was principally employed in disposing of the property and closing up the extensive secular concerns of the mission; and Mr. Byington, in preparing a Choctaw dictionary and grammar. As the new missions among the Choctaws were to be conducted in a less expensive style, and fewer laborers would be needed, Messrs. Cushman, Smith, Howes, Bardwell, Gage and Town, with their wives, were, at their own request, released from the service of the Board. Most of them had expended ten or twelve of the best years of their lives in missionary labors and sufferings, with no compensation but a bare subsistence for the time; and such of them as had property, had given it to the Board. Now, when they were about to be left without employment, in the decline of life and with impaired health, the Board was not authorized to give, nor were they willing to receive, such compensation for past services, as their labors might have commanded in some worldly pursuit; but from the household, agricultural and other movable property at the several stations, which could no longer be used for missionary purposes and which was least saleable, they were allowed to take such articles as would enable them to commence frugal arrangements for their future support.

Early in the autumn, the last party of the Choctaws departed for their new country at the West. The whole number removed was about 15,000. Many remained in the southern part of their old country, and a few in other parts; but the nation was gone, and they were mere individual Indians in a community of white men.—In October, Mr. Kingsbury left Mayhew, on a visit to all the tribes among whom the Board had missions beyond the Mississippi, to ascertain their condition, and to comfort, advise and encourage his brethren. He was gone till March of the next year.

The Choctaws in their new country were busy with the cares and labors incident to removal and a new settlement. But gradually new churches were formed, of those who had been members before the removal, and a few others were added to them. Six or eight schools were either opened or ready to open, under native teachers, appointed and superintended by the missionaries; when, in June, every thing was suspended but the care of the sick. Unusual inundations, from the rise of the Arkansas and Red river, left extensive tracts of level country filled with stagnant water and decaying vegetable matter, exposed to the burning heat of a summer sun. Putrefaction produced fevers. Nearly every member of the mission families was visited with sickness. Of the Choctaws, it was believed that not more than one in fifteen escaped, and as many as one in fifteen died. Out of 70 families in one neighborhood, 70 persons died. In many of the settlements on the rivers, scarcely a young child survived.

At Dwight, Mrs. Finney was released from her earthly cares about the middle of January. Other members of the family suffered much from sickness about the same time. Mr. Matthias Joslyn, formerly teacher at Mayhew, died at Dwight in December.

The religious awakening continued through this year also, but was evidently on the decline. Of this, Mr. Washburn mentioned a conclusive

proof, in a letter written in April. "Measures," he said, "calculated to produce strong excitement, such as protracted meetings, 'anxious seats,' &c. cause very great interest yet; but small neighborhood meetings, family visits, and the imparting of religious instruction in a serious, noiseless and unostentatious way, are not so highly regarded. This is lamentable." Still, the work continued, and in December it received a new impulse, in a part of the nation before but slightly affected by it. At the close of the year, the church had 106 members, more than 60 of whom were among the fruits of this awakening, which had continued for three years.

The schools, generally, were in a good condition. In May, the chiefs resolved to appropriate half of their national school fund, or about \$750 annually, to support the school at Fairfield, under Dr. Palmer. They appointed a committee to receive and dismiss pupils, and a Cherokee family to keep the boarding house. Their appropriation was expected to support about 30 scholars.

Among the Creeks and Osages, scarce any progress was made, except in the preparation of school books in their native languages. The Osages were now engaged in war, and their attention could not be drawn, either to learning or religion. The school at Union, being situated on land now belonging to the Cherokees, was nearly deserted by Osage children, and was discontinued in January.

The Ojibwa language was now reduced to writing. The spelling and reading book, containing select portions of Scripture and a few hymns, was completed, and 500 copies printed. Dr. James, too, completed his translation of the New Testament, and had it printed under his own superintendence. Some of the children were much interested in learning to read their own language. Little could yet be done in imparting religious instruction, and the migratory habits of the Indians impeded all the operations of the mission. The mission church was organized in August. In October, Mr. Boutwell commenced a new station at Leech Lake.

Notwithstanding the self-devotion, energy and ability of Mr. Ferry, it was manifest that the expence of the station at Mackinaw was much too great in proportion to its usefulness. Mr. Greene, by direction of the Committee, visited Mackinaw this summer, and, with Mr. Ferry's aid, arranged a plan for reducing it within very moderate limits.

The Maumee mission was also reduced, as the Indians had sold their land in the vicinity, and were gradually scattering. Only Mr. Van Tassel, with his wife, and Mr. Culver, the teacher, remained. The school contained 31 scholars, all boarded and some of them clothed at the expense of the mission. During the winter and spring, there was a season of spiritual attention to religion in the school and neighboring white settlements, and 15 or 20 persons gave evidence of conversion, most of whom soon united with the church.

SANDWICH ISLANDS. The young king, about the beginning of the year, wished to purchase a brig, which was offered for \$12,000. Kinau, the regent, after consulting other chiefs, refused to comply, thinking that the debts of the nation should be paid, before incurring any such expense. The purchase was given up, but the king was disaffected. He avoided the society of the more influential chiefs, and associated with young and unprincipled men. Breaking over the laws to which he had formerly given his assent, he bought ardent spirits and wine, and drank with his companions, though seldom to intoxication. He enticed others into the same practices, and is said even to have inflicted punishment on some who would not comply. He revived the hulahula, or national dance, and, it was understood, intended to revive other practices which had been common in the days of heathenism.



Hoapili, who was a near relation, hearing of these things, hastened to Honolulu, hoping to dissuade the king from such evil courses, and rescue him from the influence of evil counsellors, and intending, if practicable, to persuade him to remove to Lahaina, where there were fewer temptations. On his arrival, the king assembled the chiefs and people, declared the regency at an end, and took into his own hands the power of making laws, and of life and death. He then published laws prohibiting only murder, adultery and theft; from which it was inferred that the other laws which had been enacted for the promotion of good morals were no longer in force. He had expressed his determination to remove Kinau wholly from public employment, and appoint her who had been the wife of Boki as his agent for the transaction of business,—as was the desire of the dissolute; but when about to pronounce the name, he hesitated, and named Kinau. When his companions asked him why he had not done as he intended, he replied,—“Very strong is the kingdom of God.” He was not stout enough in wickedness, to carry through his opposition to the influence of the good and the demands of his conscience. He always treated the missionaries with kindness and respect, and was frequently present at public worship. Hoapili remained for a long time at Honolulu, endeavoring to exert a beneficial influence. The princess, too, who was naturally giddy and volatile, and whose apparent spirituality had considerably declined, was alarmed by the dangers which beset her brother. She was faithful, affectionate and incessant in her endeavors to reclaim him. She first remonstrated with him in private; and finally, even in public, hung upon his arm and besought him with tears to listen to his true friends, the chiefs whom age, experience and moral principle made worthy of his confidence. These efforts were but very partially successful. His course was, in the main, unaltered. It was soon understood, throughout the Islands, that the supreme authority did not demand good morals and encourage piety as formerly. With multitudes, this fact was decisive. “The thought of the chief” was their name for law; and when the king, the supreme chief, thought proper to change his course, they at once, so far as in their power, followed his example. Great numbers forsook the schools. Many of the teachers ceased to teach. The congregations on the Sabbath were reduced at least one half; and scarce any where was there much appearance of serious inquiry among the unconverted. At Honolulu, the grog shops were opened, and any person could procure a license for a few dollars. Distilleries, too, were again put in operation in various parts of the Islands. Other immoralities revived; and in some places,—especially in the district of Hilo, on Hawaii, idolatrous worship was again performed.

These results were expected by all who understood the history of the mission. Religion had been promoted by the influence of the chiefs, whose will was law. There had, unavoidably, from the state of society there, grown up a virtual union of church and state.

The chiefs had decided in favor of the gospel, and nothing remained for the people, but to learn it, and to act the Christian as well as they could. Hence, multitudes became Christians in form, never suspecting that any thing else could be required of them. But the gospel, faithfully preached, can hardly fail to awaken thought. Nothing does so much to give a man strength, activity and independence of mind, as a faithful examination of his own heart and life, and a successful contest with his own sinful propensities. So far as the preaching of the gospel at the Islands had been followed by real conversions, or even by clear convictions of sin, it had taught people to think for themselves, to have opinions of their own, and to act from their own convictions of truth, duty and propriety. Events were now about to

show how far this had been accomplished. The king had separated the state from the church; and the church must now stand by strength derived from its invisible head.

The result was as favorable as could have been expected. The additions to the church this year were 64. The whole number of native members, in July, was 670. In July of the next year, only seven had been excommunicated, from the commencement of the mission, and 27 were temporarily suspended from church fellowship. The higher chiefs generally kept on their Christian course. The means of intoxication were nearly excluded from all the islands except Oahu. Kuakini, who had returned to his former home, visited every part of Hawaii, to repress disorders, punish crime and promote good morals. Strenuous efforts were made to resuscitate the schools, and with moderate success. The High School and Lahaina, though yet struggling into existence, made itself felt for good. Many of its pupils had been teachers; and now they went once a week to their homes, and called together their former pupils, and taught them something of what they themselves had learned. At nearly every station, some of the missionaries or their wives engaged in teaching, and considerable numbers were thus put upon a more thorough and extensive course of instruction. Efforts for the education of children were increased. They had not fallen off from their attendance, like the adults. Though the progress of depopulation was not stayed, but only diminished; though it was still thought that, from the former prevalence of infanticide and other crimes, three fourths of the women were childless, yet the number of children was evidently increasing, and there was hope that they might be formed into a better generation than their parents had been. And finally, protracted meetings were held at several stations; and that at Hilo, in December, was followed by several instances of conversion and admission to the church.

Better provision was made at the Islands for the good of seamen. The Rev. John Diell who sailed from New London in November, 1832, as seamen's chaplain, under the patronage of the American Seamen's Friend Society, arrived at the Island this spring. He was cordially welcomed by the mission, at its general meeting in June; and on the 28th of November, the first chapel built by that Society in foreign lands was opened for public worship, at Honolulu. Attached to it were a Reading Room for the use of officers and seamen. The mission also voted to open similar rooms at Lahaina, where there were, on an average, about 100 seamen in port through the year.

WASHINGTON ISLANDS. The instructions of the Prudential Committee, to take no further steps in relation to the Washington Islands, did not arrive in season; and at the general meeting at Lahaina in June, Messrs. Alexander, Armstrong and Parker were deputed to commence the mission. These brethren, with their families, sailed from Honolulu on the 2nd of July, and after touching at Tahiti, came to anchor in Massachusetts Bay, in the Island of Nuuhiva, on the 10th of August. They found the natives few in number, without any general government, divided into small settlements, separated by mountains difficult and dangerous to pass. The tribes were sunk to the lowest degradation, and perpetually at war. There was no place where a station could be formed, with convenient access to more than 1000 people. The brethren were convinced that they could do much more good, at much less expense, in some yet unoccupied part of the Sandwich Islands; and the arrival of the Benjamin Rush affording an opportunity, they left Nuuhiva on the 16th of April, and arrived at the Sandwich Islands on the 13th of May. The Prudential Committee approved of their decision, and commended the courage, enterprise and self-denying zeal with which they had made the attempt.

## CHAPTER XXVI.

1834. Meeting at Utica. Children of missionaries.—Mahrattas. Return of Mr. Graves. Tours in the Deccan.—Tamil Missions. Press at Ceylon. New Stations. Death of Mr. Woodward. Mission at Madura.—China. Persecution. Converts.—S. E. Asia. Mission to Siam; to Singapore. Death of Munson and Lyman.—Constantinople. Awakening among the Armenians.—New Missions. Broosa. Trebizond. Nestorians. Mohammedans of Persia. Scio. Cyprus. Western Africa. South Eastern Africa.—Indian Missions. Missionaries expelled from Haweis and New Echota. Itinerant Schoolmasters. Chickasaw mission closed. Conversions at Dwight. Several missions reduced.—New Indian Missions. Oregon. Pawees. Sioux. Abernaquis.—Sandwich Islands. Gradual improvement. First newspapers. Reinforcement.

The twenty fifth annual meeting was held at Utica, N. Y., October 8, 9 and 10. There were present, 28 corporate and 91 honorary members; in all, 119. The Rev. Dr. Woods and the Hon. Mr. Reed declined re-election as members of the Prudential Committee, as they could not attend its meetings with desirable regularity. John Tappan, Esq. was chosen a member of the Committee, and Daniel Noyes, Esq. was chosen auditor in his place. The receipts had been about \$6500 greater than last year; but the expenditures had been still greater, and a small debt had been contracted. Including \$28,666,39 appropriated to its use by other societies, of which \$18,000 were from the American Bible Society, and \$9500 from the American Tract Society, the amount expended by the Board was \$188,446.

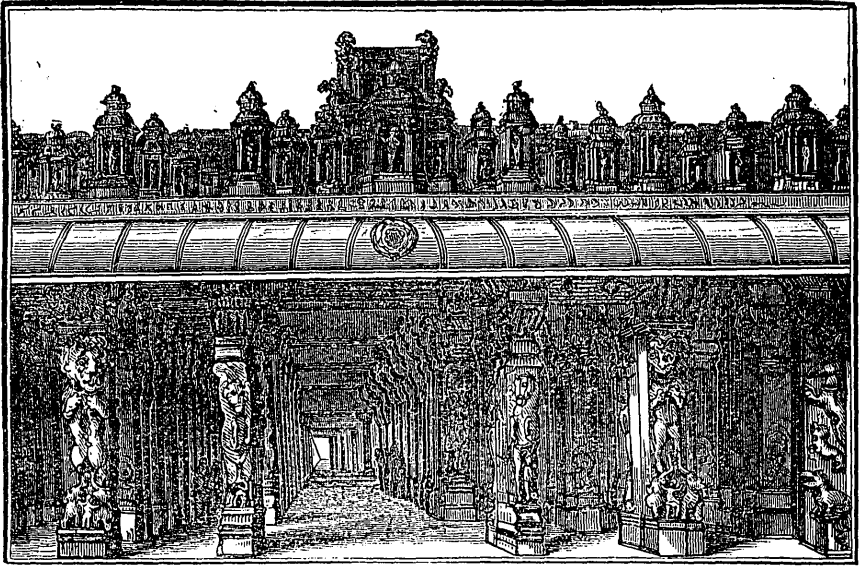
At this meeting the question concerning the return of the children of missionaries to this country for their education, was finally settled. The missionaries of the Board have generally been found prepared to submit, without a murmur, to the sacrifices which their employment has called them to make in their own persons; but to see their children suffer the disadvantages of an education in a heathen land, and sink below the rank they might have occupied in a Christian land,—this is a trial which they did not understand, when, young and unmarried, they consecrated themselves to the work, and which it has proved hard to bear, especially in India, where the climate is unfavorable to health, where the difficulties of a Christian education are greatest, and where, generally, suitable employments and connexions in life are not to be found for the children of foreigners. The subject was first brought up by a letter from the missionaries in Ceylon, dated October, 1822; in which they proposed that their children should be sent to the United States at the age of eight, twelve or fifteen, and educated together in a seminary established for that purpose. To this the Committee objected; and after some further correspondence, the Board resolved, at its meeting in 1825, that it could adopt no general system for the removal of the children of missionaries to this country, but would not object to their removal at the expense of their friends. This was not satisfactory. Correspondence continued, with this and other missions. The missionaries in the Mediterranean thought children, generally, should not be sent home, but that there should be an allowance for their support and education, wherever they might be. The brethren in Ceylon proposed a plan, by which missionaries might send home their children, and draw at once on the Board, with suitable deduction for payment in advance, for the allowances which must otherwise be made to the children while living with their parents. A plan somewhat on this principle, was adopted, and many were sent home. Meanwhile, an excitement on this subject was rising throughout the country. Some contended, that any arrangement, by which parents were not to bring up their own children, must be at war with the designs of Providence, false in principle, and pernicious in its results; and some Christian mothers contended

that women had no right to marry, with the expectation of casting their children upon others for maternal care; and the question began to be agitated whether missionaries ought not to go out unmarried. But the strong current of feeling was in the opposite direction. Funds to found a seminary for the children were offered. Multitudes flocked to this meeting at Utica, resolved that some liberal public provision should be made. A thorough discussion produced a change of opinions, such as is seldom witnessed on such occasions. It was seen that homes in pious families, commonly of relatives, were better for the children than a great boarding establishment; and that, with an appropriation, if needed, not exceeding fifty dollars a year for a boy and forty for a girl till eighteen years of age, to be charged among the expenses of the mission to which the parents belong, such homes could always be obtained. This plan was adopted with entire unanimity. The missionaries in Ceylon expressed their entire satisfaction with it, and the subject has ever since been at rest.

**MAHRATTA MISSION.** When Bombay was the only station under the care of the Board, its annual history could be related minutely; but now the number of missions had increased to 36, and of stations to 65, and a few words for each must suffice; and this is the less to be regretted, as the attentive reader is already familiar with the general course of labors and events at the more important stations.

Mr. Graves, finding the restoration of his health hopeless, chose to return to India, and spend the short remnant of his life in those labors to which his life had been consecrated. He sailed from Boston, May 21, accompanied by his wife, the Rev. Sendol B. Munger, Mr. George W. Hubbard and Mr. Amos Abbott and their wives, Miss Orpah Graves and Miss A. H. Kimball. After arriving at Bombay in September, Mr. Graves, by advice of physicians, repaired to the Mahaburlishwur Hills, to be employed principally in translating. In October, Miss Kimball was married to Mr. Stone. Mrs. Ramsay died suddenly of the cholera on the 11th of June. Mr. Ramsay's health soon after entirely failed, and he returned, with his two children, to the United States. His published "Missionary Journal" gives probably the best view any where to be found, of itinerant missionary labors in India. Itinerating in the Deccan was found favorable to health, and carried farther than ever before. From October 1833 to July 1834, Mr. Read travelled about 1100 miles, and preached in about 125 towns and villages, in about half of which, he supposed, the gospel had never before been heard. At the Mahaburlishwur Hills he found six Chinese convicts who requested baptism. They had no book among them but a tract, given to one of them by Dr. Morrison at Canton. Chinese tracts were procured for them at Bombay, and instruction was given adapted to their wants. At Jalna, 120 miles north-east from Ahmednuggur, Mr. Allen found a society of about 50 native Christians, some of them members of churches in Southern India, and others converted from Popery and Hindooism by their influence. They never had any pastor. He baptised four, and administered the Lord's supper to fourteen.

**TAMUL MISSIONS.** The Ceylon printing establishment, which had two presses, with Tamul and English type, began its operations on the 31st of January at Manepy. Early in the year, Dr. Scudder, with four native helpers, commenced a new station at Chavagacherry, where the government gave him the use of the old Portuguese church buildings. In October, he had 23 free schools, with 1000 pupils. In July, Mr. Hutchings opened another station at Varany, still further east. The whole number of children and youth under instruction, including 124 in the Seminary, was 5,367. The publication of a Christian Almanac, in Tamul, with calculations by a member of



Palace at Madura.

the Seminary, was commenced. But the great event of the year was the commencement of another revival, during a protracted meeting at Batticotta, on the 12th of November. It soon spread to nearly all the stations, and to Nellore and Jaffnapatam; but its history belongs to another year.

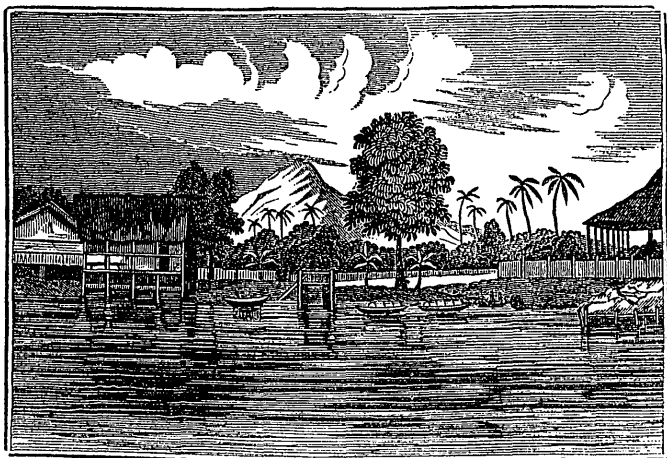
Mr. Woodward died on the 3rd of August, at Coimbatoor, near the base of the Neilgherry Hills, which he had visited for his health. The Rev. Alanson C. Hall embarked at Boston, with his wife, to join this mission, on the 4th of November.

Early in January, Mr. Spaulding visited the neighboring continent, to select a site for a new mission among the six or eight millions of Tamul people there. He was gone about two months, and visited the English missions at Palamcottah, Nagercoil and Tinnevely. As the site for a new mission, he selected Madura, the ancient residence of the Tamul kings, and the present metropolis of Tamul learning, and of Brahimical learning in Southern India. Extensive palaces, temples, and other public buildings, adorned with costly sculpture, but now in decay, attest its former magnificence. The population of the city is about 50,000, and of the district, about 1,300,000. Mr. Woodward, a little before his death, obtained permission from the Madras government, for American missionaries to reside in the district. In July, Mr. Hoisington and Mr. Tod, with three native assistants, commenced a mission here, and soon established two small schools,—one for each sex.

CHINA. The venerable Dr. Morrison died on the first of August. During the same month, there was a collision between Lord Napier, the agent of the British government, and the Chinese authorities at Canton; and on the 30th, Lord Napier published a statement of facts in the Chinese language. Immediately there was an outcry against the "traitorous natives" who taught foreigners the Chinese language; and on the same day a proclamation was issued against those who "make the evil and obscene books of the outside barbarians, and under the false pretence of 'admonishing the age,' print and distribute them;" commanding that they should be arrested and punished, and all their books and printing apparatus destroyed. Leang Afa, well

known as the author of "Good Words to admonish the age," fled to Singapore; some of his assistants were seized and punished, all of them dispersed; a quantity of metallic type, procured for the purpose of printing the Scriptures in Chinese, were melted, and valuable blocks destroyed, to avoid detection; and Mr. Bridgman's school of seven Chinese boys was broken up. In an account of these troubles, Leang Afa gave the names of twelve Chinese, besides himself, who had been baptised, and whom he regarded as truly pious. Mr. Bridgman and John R. Morrison, in an account of the same disturbances, gave the names of fourteen Chinese converts.

Dr. Peter Parker sailed from New York in June to join this mission. He arrived at Canton on the 26th of October. After consultation, it was thought best that he should study the language for some time at Singapore, where he arrived on the 25th of December.



Residence of Mr. Gutzlaff, at Bangkok.

**SOUTH EASTERN ASIA.** Messrs. Robinson and Johnson arrived at Bangkok from Singapore in July. Mr. Jones, of the American Baptist mission, introduced them to the Prah-Klang, one of the chief officers of government, who received them with great apparent cordiality and respect. As the Chinese are immensely numerous at Bangkok, Mr. Johnson devoted himself to the study of that language, while Mr. Robinson directed his attention to the Siamese. The little company of converts left here by Mr. Abeel, had already been formed into a church by Mr. Jones, and were now under the care of Mr. Dean, of the Baptist mission.—Dr. Dan B. Bradley embarked at Boston for Siam, on the 2nd of July.

A permanent mission was established at Singapore, intended as a central point for all the missions in South Eastern Asia and its adjacent islands. Singapore is a British seaport, and is frequented by native vessels from almost every port in Asia, from Bombay to the eastern extremity of China, to the number of more than 1500 a year. Here was a large printing establishment, containing founts of Roman, Malay, Arabic, Javanese, Siamese and Bugis type, with a foundry for casting type in all these languages, which had been under the direction of the London Missionary Society. It was now for sale; and as that Society declined purchasing, Messrs. Robinson and Johnson made a conditional purchase, on advantageous terms. The continued operation of that press seemed indispensable to the success of mis-

sonary labors in that part of the world. The Prudential Committee ratified the contract, and directed Mr. Tracy to proceed from Singapore, to commence a mission and take charge of the establishment. He arrived on the 24th of July, a few days after Messrs. Robinson and Johnson had left for Bankok. During the remainder of the year, he printed 1000 copies of the gospel of John, with extracts from Matthew and Acts, and labored in various ways to promote religion. He was joined by Leang Afa in November.

The exploring mission came to a tragical end.—Messrs. Munson and Lyman remained at Batavia till the 8th of April, when they embarked for Padang. Here they spent a fortnight, and then sailed for the Battoo group of 122 islands. Among these and at the Pulo Nigas they spent a month, visiting the more important places, and collecting much valuable information. Finding that their lives would be in danger from the ferocity of the inhabitants, they gave up their intended visit to the interior of Pulo Nigas, and proceeded to Tapanooly, in Sumatra, intending, if practicable, to visit the Battas of the interior. Mr. Bonnett, the Post holder under the Dutch government, received them courteously and kindly, and assisted them in their inquiries. Mr. Burton, an English Baptist missionary, had labored some years among the Battas near Tapanooly, commencing in 1820, and had penetrated far into the interior, but he had some time since been removed by death, his school was dispersed, and all traces of his labors had disappeared. Other Europeans had visited the interior, and some of them very lately, without injury. There was a rumor of war in the interior, which might render a visit dangerous. The brethren hesitated. Mr. Bonnett instituted an inquiry into the origin and character of the report, called up and examined its author, and ascertained that it could not possibly be true; though, as afterwards appeared, it was only a gross exaggeration. He, however, considered the journey hazardous from the nature of the country and the ferocity of wild beasts, and endeavored to dissuade them from the attempt. They were not to be deterred by such dangers; and on the 23d of June they set out on foot, accompanied by their faithful attendant, Si Jan, from Batavia, a native cook, an interpreter, two police runners, and ten coolies to carry their baggage; all furnished by the kindness of Mr. Bonnett. On the second night, they fell in with Rajah Swasa, who had heard of war in the interior, and advised them to wait, while he would visit Lake Tobah, the intended limit of their journey, and write to them from thence; but as the rumor which he had heard was evidently the same that had been pronounced false at Tapanooly, they proceeded on their way the next morning.

Scaling dangerous precipices and penetrating dense jungles, they advanced ten or twelve miles a day, till about four o'clock in the afternoon of Saturday, June 28, when they came suddenly upon a log fort, occupied by men armed with muskets, spears, and other weapons. Here was the village of Sacca. It was now engaged in a petty war with a neighboring village, and all hearts were full of suspicion, fear and rage. The interpreter advanced to the fort to explain their character and designs; but before he could address them, about 200 armed men rushed upon one flank and the rear of the party. The coolies threw down their burdens and fled. The interpreter disappeared. The brethren pushed aside the spears of the Battas with their hands, gave up the musket and pistols they had brought as a defence against wild beasts, and entreated them to wait for an explanation. Mr. Lyman told Si Jan to call the interpreter. He ran a short distance, but not finding him, turned, heard the report of a musket, and saw Mr. Lyman fall. The Battas raised a shout, which was answered from the fort. They rushed upon Mr. Munson, who was pierced with a spear and fell. The cook fled, but was pursued and cut down with a cleaver. Si Jan hid himself in a

thicket, and at length escaped to Tapanooly. A report was circulated, that the bodies of the missionaries were eaten. It may have been so,—for the Battas sometimes eat the bodies of enemies slain in war; but it is certain that the report rests on the testimony of no known witness, and some of its most horrible particulars are inconsistent with well attested facts. There is reason to believe that the Battas acted from mistaken apprehensions concerning the character and designs of the strangers, and that if an explanation could have been had, no blood would have been shed. A terrible vengeance soon overtook them. When it became known, by reports from the natives on the coast and on the road, that the strangers were good men, and had come to do the Batta people good, all the neighboring villages leagued together to require blood for blood. In an unsuspected hour, they came upon Sacca, set fire to the houses, slew many of the inhabitants, and destroyed their gardens and fields. Those who could escape were scattered to various parts, a thick jungle is growing up where the village stood, and even the name of Sacca is heard no more. The death of these brethren produced a deep sensation throughout the Christian world. Their widows, who were at Batavia, received every kind attention from benevolent and Christian friends in that city, where liberal pecuniary contributions were made for their support. The next year, they returned to their native land.

GREECE. In June, Mr. Riggs removed to Argos, and commenced a school for females. Near the close of the year, the seat of government was removed to Athens, and some of the public buildings which Mr. King had been allowed to occupy, were required for its use. The bishop began to preach against Mr. King and his labors, and sentiments hostile to the mission were spreading among the clergy. Yet the government appeared friendly. Dr. Korck, who, though a German in the employment of the English Church Missionary Society, was usually called an American, was appointed Inspector General of Common Schools. He was supplied with a large quantity of school books. A law was enacted, requiring the Scriptures and the more important school books from the Malta press to be used in schools, and Mr. King had numerous orders for them, from different parts of the kingdom.

CONSTANTINOPLE. The schools in the Turkish barracks increased to eight, and had 2,000 scholars; but the mission had nothing to do with them except as neighbors and friends. A Greek monk from the Ionian Islands preached violently against the mission, its books, and its improvements in education, and even against the Patriarch for favoring them. The teachers were compelled to restore the old church prayers and Psalter to their place, when the plague broke out, and the schools were suspended.

But the Armenians of this city presented the most interesting field of labor. From their original mountain home, which stretches from the southwestern shore of the Caspian to the head waters of the Tigris and Euphrates, commerce has led this enterprising people to nearly all the more wealthy parts of the Eastern continent. The most influential body of them,—about 200,000 in number, resides at Constantinople, where they possess immense wealth, and have almost monopolized the business of banking. Their church was early separated from that of Rome, for embracing the Monophysite heresy,—the doctrine that Christ had but one nature, compounded of divine and human. It has embraced many of the errors of Rome; but has never, by any authoritative decree, set them up as an infallible standard. The spiritual head of the church is the Catholicos, or general bishop, at Sis; but the actual ruler is the Patriarch at Constantinople, who is held responsible by the Turkish government, like the head of every other sect in Turkey, for the good conduct of his nation, and who may, when he pleases,



call for the Turkish sword, to enforce what he deems good conduct. He is dependent, however, for his office, on the general Synod, or council of Primates; that is, upon any twenty-five or less, who happen to possess the greatest amount of personal influence.

There had been various indications of a tendency towards the revival of learning and piety among the Armenians. The most important were, the establishment, in 1829, of the Academy under Pestemaljan, and the order that no one should be ordained as a priest, who had not pursued a course of study there. Pestemaljan was learned, conscientious, mild and prudent. He said little of the errors of the church, but encouraged and assisted his pupils in the conscientious study of the Scriptures. Among his earliest students was Hohannes, who from childhood had been fond of books, and for some time had longed to see his countrymen better furnished with the means of education. In 1830, he began to converse on religion with his friend Senekerim, the teacher of a school in the Patriarch's palace. Senekerim was at first startled, at hearing sentiments not taught in their churches; but gradually his mind became enlightened, and they both saw how their nation needed to be aroused, and brought to the knowledge of the gospel. How could it be done? Awakening tracts must be published, and schools must be established; but they had no funds. As they thought and conversed, their zeal increased; and they closed one of their interviews with a formal consecration of themselves, their bodies, their ideas, and every thing pertaining to them, to the Lord Jesus Christ; declaring that thenceforth they were ready to execute his will. One day, in reading the New Testament, Senekerim found the words, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Full of joy, he informed Hohannes, who rejoiced with him; and they both prayed, saying, "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin." "And great," says Senekerim, "was our hope in regard to this thing." Soon after this, in the spring of 1833, they heard something concerning the arrival and plans of the American missionaries. Hohannes visited them, first alone, and afterwards with his friend, "in order to find out what kind of persons they were;" that they "might understand their views, and especially might prove them and their works." At their third visit, "by little and little" they "perceived that the great object of their pursuit was nigh at hand." Hohannes began to study the English language under Mr. Dwight, and both were frequent visitors of the missionaries. But their secular duties embarrassed their religious pursuits; and, in July, they earnestly requested to be taken under the entire direction of the mission. They could not be refused. As means of support, Senekerim was employed to open an Armenian school at Pera, and Hohannes to translate the Psalms from ancient into modern Armenian. They soon gained clearer views of the nature of experimental religion, and became intensely afraid of deceiving themselves with respect to their own piety; but after a season of sorrowful and painful searching of heart, were brought into the clear light of the gospel, and enabled to trust, with a soul-satisfying confidence, in the blood of Jesus Christ. They continued in the service of the mission, seizing opportunities for conversing with their friends on spiritual religion, but avoiding carefully all allusion to what was wrong in the ceremonies of the church. A papal priest, alarmed, it would seem, for the purity of the faith among the Armenians, whom his church anathematizes as heretics, induced a rich Armenian jeweller to cite them before Pestemaljan, as teachers of heresy; but Pestemaljan pronounced and proved their doctrines correct, and the

jeweller was convinced. Thus strengthened, the young brethren continued their labors, and their evangelical views continued slowly to gain new adherents, but almost exclusively among the clergy and their sons. Several persons, occupying important stations at a distance from the capital, were found to be in some degree enlightened, and might, perhaps, be regarded as fellow-laborers. Before the end of 1834, the journals of the mission mention 12 or 15 Armenians, who appeared to be either truly pious, or serious and hopeful inquirers after the truth.

A High School for Armenians was opened under the instruction of Mr. Paspatis, in Mr. Goodell's house, on the 27th of October, with the earnest approbation of Pestemaljan.

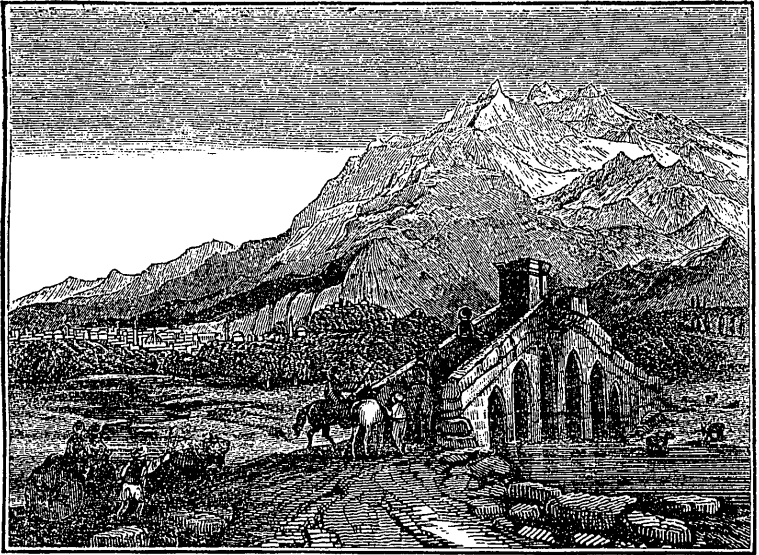
SYRIA. Mr. Smith arrived at Beyroot in January, and found that the mission had made much greater progress than he expected. The attendance on preaching had increased. There were four schools, two of which were taught by pious natives; besides a Sabbath school, and a female school, for which a house this year was erected by the subscriptions of foreign residents. Mr. Smith, accompanied a part of the way by Dr. Dodge, explored the country as far as Damascus, which he recommended as a missionary station. During the summer, Commodore Patterson visited Beyroot with the U. S. line of battle ship Delaware and schooner Shark, principally to do honor to the mission, and to convince the people that it had powerful friends, which was effectually done.

Mr. Thomson, with Mr. Nicholayson, of the London Jews' Society, and their wives, removed to Jerusalem in April. In May, Mr. Thomson went to Jaffa, to bring up his furniture. Civil war broke out, Jerusalem was besieged, and earthquake and famine added their horrors. After about two months, the rebels were subdued, and he returned to his family. His wife was sick with an inflammatory fever, to which the powers of life yielded on the 22d of July. He returned to Beyroot, where it was thought best for him to remain.

SMYRNA. Through the influence of an old enemy, the Armenian bishop Dionysius (Carabet) was compelled to leave Smyrna in February. Sarkis, a learned and pious Armenian priest, came from Constantinople to supply his place. The Rev. John B. Adger arrived from Boston and joined the mission in October, expecting to labor chiefly for the Armenians. The labors of the press were much the same as at Malta, except that its publications were nearly all in Modern Greek.

NEW MISSIONS. Mr. Schneider removed his family to Broosa in July. Broosa is situated about 80 miles from Constantinople, at the base of the Asiatic Olympus. It was for 130 years the capital of the Turkish Empire, and is now called one of its most beautiful cities. It has about 50,000 inhabitants. Mr. Schneider had previously visited the place, with Mr. Goodell, engaged a house, and left Hohannes to make arrangements for a school. Notwithstanding the opposition which some of the clergy had excited during his absence, the school was commenced with 70 pupils; and in December another was opened at Demir Tash, a Greek village about six miles distant.

In November, Mr. Johnson visited Trebizond, where Xenophon, in his famous retreat with the "ten thousand" first came to the sea, and found a Greek population, which had been there ever since the Argonautic expedition, before the Trojan war. Here, after the overthrow of Constantinople by the Crusaders, a branch of the imperial family reigned for 250 years; and from Kalomeros, a member of that family who emigrated to Italy, disdaining submission to the Turks, the family of Buonaparte is said to be descended. Mr. Johnson engaged a house, and returned to Constantinople.



Mount Olympus and Broosa.

Mr. Perkins, missionary to the Nestorians of Persia, with his wife, left Constantinople in May, and passing by Trebizond and Erzroom, and meeting some unpleasant detention from the Russian authorities, by the kind aid of the British Ambassador to Persia, Sir John Campbell, reached Tabreez in August. In October he visited Ooroomiah, the scene of his future labors, and engaged Mar Yohanna, bishop of Galavan, as his teacher in Syriac. He saw Mar Elias, of Mosul, one of the rival Patriarchs of the Nestorians, who was delighted with the Syriac spelling book and Scriptures, and with the prospect of printing in the language of the Nestorians, and thanked God for the commencement of the mission. After a cordial reception from all parties, he returned, with the bishop and a priest, to study the Syriac at Tabreez.

The Rev. John B. Adger, whose arrival at Smyrna has been mentioned, the Rev. Samuel R. Houston, the Rev. Lorenzo Pease, their wives, and the Rev. James L. Merrick, sailed from Boston in August, and arrived at Smyrna in October. Mr. Houston visited Scio, where he made arrangements to commence a mission. Mr. Pease proceeded to Larnica, in Cyprus, the place of his destination, and immediately informed the brethren at Beyroot, with whom his mission was to be connected. Mr. Merrick went to Constantinople, to prepare for an exploring tour among the Mohammedans of Persia.

**AFRICA.** Messrs. Wilson and Wyncoop returned in April, having selected Cape Palmas as the place for a mission in Western Africa. Having made the necessary preparations, Mr. Wilson embarked at New York, with his wife and a colored female, in November, and arrived at Cape Palmas late in December. The framed house which he had carried out on his first voyage had been erected, during his absence, on land granted by Dr. Hall, governor of the Maryland colony, and the natives welcomed them to it with shouts of joy.

The Rev. Dr. Philip, missionary of the London Missionary Society at Cape Town, had earnestly recommended, and the Committee had deter-

mined to undertake, missions to the Zulus of South Eastern Africa. The Rev. Adin Grout, Rev. George Champion, and Dr. Newton Adams, were designated to the Maritime Zulus, in the region of Port Natal; and the Rev. Messrs. Daniel Lindley, Alexander E. Wilson, and Henry Venable, to those of the interior. Mr. Wilson was also a physician. These brethren, with their wives, embarked at Boston, December 3, for Cape Town, where they would decide upon the manner of reaching their respective fields of labor.

INDIAN MISSIONS. Georgia continued the work of making the Cherokees willing to emigrate. Partly by force and partly by fraud, Dr. Butler was driven from Haweis, and removed to Brainerd in February. A little later, the mission premises at New Echota were seized by authority of the State for a claimant under the lottery, and Mr. Worcester removed to Brainerd. Miss Sawyer continued the school at Brainerd till December, when she commenced another, under the patronage of Mr. John Ridge, at Running Waters.—Still, something was done. Several natives were employed as itinerant school-masters, for teaching to read in Guess's alphabet. Each had a circuit of schools, which he taught one or two days in a week; and thus many were taught to read the word of God; the perusal of which proved the means of salvation to some who had never seen a missionary. There were some instances of conversion, and some additions to the church, which was comparatively free from white intruders.

The remaining schools of the Chickasaw mission were closed, the missionaries were honorably discharged, and the mission property was sold. Of the Chickasaws, many took reservations, sold them for small sums, and squandered away the money. And here and in Choctaw lands commenced that series of rabid speculations in every thing, which, becoming contagious, pervaded the land, and within the last few years has ended in such widespread bankruptcy and general distress.

Of the Choctaw mission, Mr. Kingsbury and Mr. Byington spent a part of the year in the old Choctaw country, but a greater part in traveling on missionary business beyond the Mississippi. In the new country, five stations had been commenced; there were three churches, with about 200 members, and about 150 children were taught in seven or eight schools, two of which were under Choctaw teachers. Sickness prevailed again during the summer, which swept away many valuable lives, but was less fatal than that of last year.—Mr. Wood, formerly teacher at Elliot, again joined the mission as a preacher.

The religious interest among the Arkansas Cherokees still continued. From one neighborhood near Dwight, ten were received into the church in November; and at Dwight there were several who seemed to be born again. Death deprived the mission of the labors of Miss Thrall, and of the Rev. Jesse Lockwood, who had joined it in January.

Ill health compelled Dr. Weed to leave the Creek mission, and, in December, Dr. R. L. Dodge arrived to supply his place. An elementary book, in the Creek language, prepared by Mr. Fleming, was printed.

Nearly all the Osages left Hopefield, where there were sixteen deaths mostly by the cholera. Mr. Montgomery died of the cholera in August, his widow of a fever in September, and Mr. Redfield's four children during the remainder of the year. By the advice of Mr. Kingsbury and Mr. Byington, the establishment at Harmony was reduced to a smaller and less expensive scale.

The proposed reduction of the station at Mackinaw was nearly completed. In December, declining health compelled Mr. Ferry to leave the mission. His influence in that region had been great and salutary, and not less than 100 persons regarded him as their spiritual father.

The Indians were nearly all gone from Maumee. The boarding school was closed in April, and Mr. Van Tassel remained to take care of the farm till it could be sold, supported by its income, and endeavoring to be useful to Indians and others as opportunities should present.

The removal of the Stockbridge tribe to their new residence on Lake Winnebago was nearly completed. The mission removed into its new buildings in the autumn. During the summer, a delegation from this tribe, at the head of which was John Metoxen, the principal chief, visited the Sac and Fox Indians, to renew their ancient covenant of peace, and to recommend Christianity and civilization. Their Christian deportment on the journey attracted general notice.—Mr. Barber's labors this autumn at Fort Winnebago were the means of the conversion of a number of persons, who were afterwards organized as a church by Mr. Marsh.

**NEW INDIAN MISSIONS.** The Reformed Dutch Church in Ithaca, N. Y., had resolved to sustain a mission to the Indians beyond the Rocky Mountains, and requested the Board to assume the direction of it. By direction of the Committee, the Rev. Samuel Parker, the Rev. John Dunbar and Mr. Samuel Allis left Ithaca in May, to explore the country. They arrived at St. Louis too late to join the annual caravan, whose protection is needed in crossing the mountains. Mr. Parker returned to prepare for another attempt next year. Mr. Dunbar and Mr. Allis remained in that region, and in the autumn, at Council Bluffs, met some of the chiefs of the Grand Pawnees and Pawnee Loups, and proposed to teach their people a new religion and do them good. The proposal was favorably received. They accompanied the chiefs to their homes. In a few days, both tribes started, with their new teachers, on their winter's hunting expedition.

Dr. Thomas S. Williamson explored the Indian country north of Missouri, and reported in favor of establishing a mission to the Sioux, somewhere near Fort Snelling.

Peter P. Osunkerkhine, of the St. Francis tribe of Abernaquis, about 60 miles below Montreal, in Canada, had become pious while a member of Moor's Charity School, at Hanover, N. H. He returned to his tribe, and prepared an elementary book in their language, which was printed at the expense of the Board. He began to teach school and hold religious meetings on the Sabbath, and three or four became pious. The Roman Catholic priests were alarmed, and induced the government to withdraw his salary as school-master. He applied to the Committee for a small annual allowance, which was granted, and he went on with his school and his Sabbath meetings, with encouraging success.

**SANDWICH ISLANDS.** All good things were slowly recovering from the shock produced by the late political changes. Of the 795 natives who had been received into the churches since the mission commenced, only seven had been excommunicated. The religious state of the churches was improving; there were conversions at most of the stations; and at the general meeting in June, 77 additions to the churches were reported.

The cause of good morals began to rally. The king published laws against murder, manslaughter, theft, perjury and adultery, and for punishing offences committed during intoxication. The traffic in ardent spirits was almost wholly suppressed, except on Oahu. At Lahaina, a Marine Association was formed for the support of temperance and good morals generally, by 16 masters and 18 officers of vessels in port.

An old press and type were sent to the High School at Lahainaluna; and on the 14th of February, the first newspaper ever printed on the islands was struck off. It was called *Ka Lama Hawaii*, the Hawaiian Luminary, and was designed for the school. Afterwards, *Ke Kumu Hawaii*, the Hawaiian

Teacher, a religious newspaper for general circulation, was commenced at Honolulu, edited by Mr. Tinker.

The mission now had 16 stations, 14 out-stations, and, including a reinforcement on the way, 24 missionaries and 42 assistant missionaries. The reinforcement embarked at Boston, December 5. It consisted of the Rev. Titus Coan, who had been one of the explorers in Patagonia; Mr. Henry Dimond, bookbinder; Mr. Edwin O. Hall, printer; their wives; Miss Lydia Brown and Miss Elizabeth M. Hitchcock. Miss Hitchcock went to reside with her brother, as a teacher. Miss Brown went to teach the natives to make cloth from the cotton which grows there spontaneously, and took out a quantity of domestic apparatus for that purpose.—Mrs. Rogers died suddenly on the 23d of May; and Mr. Shepard, whose health had long been feeble, died during the general meeting in June. Mr. Johnstone engaged in teaching the Oahu Charity School, for the children of foreign residents, an employment not embraced in the charter of the Board, and became disconnected with the mission.

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## CHAPTER XXVII.

**1835.** Meeting at Baltimore. Death of Dr. Wisner.—Changes in the Mahratta mission.—Ceylon. Revivals. Reinforcement—China. Voyages up the Min and along the coast. Dr. Parker's dispensary. Arrests threatened. Printing removed to Singapore.—Siam. Arrival of Dr. Bradley. Order for their removal. Invitation to Chantaboon, accepted.—Singapore. Printing, preaching, Bible class, and candidates for baptism. Chae Hoo baptised. Reinforcement—Greece. Proclamation concerning the Septuagint. Education of Greek youths in the United States—Constantinople. Progress of revival. First Jewish convert.—Missions commenced at Scio and Trebizond.—Armenian type for Smyrna.—Syria. Druzes request baptism. Schools at Jerusalem, and in Cyprus.—Persia. The Nestorians. Favorable commencement of the mission.—Africa. Schools at Fair Hope. Zulu mission on its way.—Cherokees. Schermerhorn's treaty. Mr. Worcester and the press removed to Dwight.—Sioux mission commenced.—Expedition to the Oregon.—Revival at Mackinaw—Sandwich Islands. Quiet progress. Hoapili's school law. Spinning and weaving taught. Return of Dr. Chapin.

The 26th annual meeting was held at Baltimore, on the 9th, 10th and 11th of September. The Rev. Dr. Wisner, one of the Corresponding Secretaries, had been removed by death, after an illness of four days, on the ninth of February. The Board recorded on the minutes of this meeting, "their deep sense of the eminent talents, the fervent piety, the large views and the persevering diligence of their departed brother and fellow laborer," and "their grateful recollection of his faithful and important services."

The Rev. William J. Armstrong, of Richmond, Va. Secretary of the Central Board of Foreign Missions, was chosen Corresponding Secretary for Domestic Correspondence, in place of Dr. Wisner. It was thought best that hereafter neither of the Secretaries, nor the Treasurer, should be a member of the Prudential Committee. Daniel Noyes, Esq. was chosen to fill the vacancy in that Committee, and Charles Scudder, Esq. to supply his place as Auditor.

The receipts of the Board for eleven months had exceeded those of the whole preceding year, by about \$11,000. More than \$45,000 had also been received from Bible, Tract and other societies, and expended for them; making the entire amount expended by the Board about \$209,000.

**MAHRATTA MISSIONS.** It became evident that Mrs. Read could not live in India, Mr. Read therefore embarked with her in March, and arrived in the United States, by way of Liverpool, in November. The Rev. Henry Ballantine and Mr. Elijah A. Webster, printer, in October. Mr. Sampson, the printer, had just left on a voyage to Singapore, to arrest the progress of

a pulmonary disease. It was too late. He died at Allepie, December 22. In December, Mr. Stone's health compelled him to embark for Ceylon.

There were some additions to the churches, which raised the number of native members to thirteen at Bombay, and eight at Ahmednuggur. Three of these were employed by the mission as assistants. There were in all, 40 free schools, with 1620 pupils. One of these was a school of 30 girls, taught by Mrs. Graves at Malcom Peth, on the Mahaburlishwur Hills, where a due regard to health compelled Mr. Graves to reside.

**TAMUL MISSIONS.** The new year found the Ceylon mission in the midst of one of its most interesting revivals. Symptoms of awakening had appeared as early as October, 1834; and the revival in the churches led to special efforts for the conversion of the impenitent. A protracted meeting commenced at Batticotta on the 12th of November, and continued through the 17th. Every member of the Seminary appeared to be deeply impressed with the truth and importance of vital piety, and a considerable number appeared to become truly penitent. From that time forth, the native church members understood better than before, what efforts they ought to make for the conversion of their relatives and friends, and systematic efforts were made, not wholly without success. In March, 15 seminarists and two others were added to the church;—and ten or twelve others were candidates for admission. Before the meeting at Batticotta had closed, the tidings of what was doing there, produced a deep impression at Oodooville. Here the work appears to have been remarkably rapid and powerful; indicating that its subjects had very clear views of their duty, before they were thus awakened to perform it. Here, eleven girls belonging to the boarding school, and two others, were received into the church in March, and others were candidates for admission.—The tidings were also a means of awakening at Tillipally, where, in a short time, 20 gave evidence of a change of heart, and where 13 were added to the church in March. Protracted meetings were also held, with good results, at Panditeripo, at Manepy, and at Chavagacherry. The whole number added to the church in March was 51, of whom 48 were received at one meeting at Batticotta. The admissions during the year were 79.

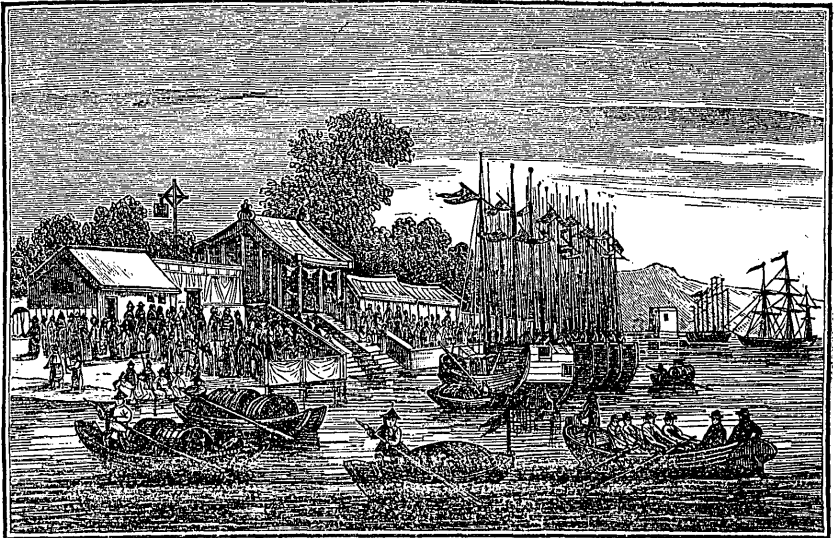
On the 17th, 18th and 19th of November, another protracted meeting was held at Batticotta. On the morning of the third day, 85 professed their resolution to follow Christ. Of these, 40 wished, in December, to be regarded as candidates for admission to the church; but, except in a few marked cases, there had not been time to form opinions of their fitness. At the same time, the church at Oodooville was favored from on high, and several members of the girls' school were evidently born again.

The Rev. John M. S. Perry and wife, who embarked in May, joined the mission in September. Mr. Winslow, having married, sailed from Philadelphia in November on his return, accompanied by the Rev. Robert O. Dwight and his wife.

With the approbation of both missions, Mr. Eckard of Batticotta and Mr. Hoisington of Madura exchanged places early in the year. Mrs. Tod of the Madura mission, died on the 11th of September. Mr. Tod then visited Ceylon. He returned in October, accompanied by the Rev. A. C. Hall and Rev. J. J. Lawrence, who came to reinforce the mission, and Mr. Poor, who expected to labor there for three months and then return. The mission was employed in establishing schools in the city and adjacent villages, and in other preparatory labors.

**CHINA.** The Rev. Edwin Stevens, Chaplain of the American Seamen's Friend Society at Canton, was acting in concert with the mission, of which, according to a previous arrangement, he became a member in the autumn. Several voyages having been made along the coast of China, Mr. Stevens,

Mr. Gutzlaff and an English gentleman determined in May to test the practicability of visiting the interior, by ascending the Min river, if possible, as far as the famous Bohea Hills. In four days they ascended about 70 miles, with no very serious molestation; but on the fifth, two parties of soldiers fired upon their boat from opposite sides of the river. Two of the crew were slightly wounded. They then returned, having distributed a considerable number of books, and learned that missionaries would not be allowed to visit the interior. In August, September and October, Mr. Stevens accompanied Mr. Medhurst, of the London Missionary Society, in the American ship *Huron*, which carried no opium, on a voyage along the coast as far as the province of Shan-tung, where they distributed nearly 4000 volumes. In the great commercial city of Shang-hae, on the river Woo-sung, they soon distributed 1000.



Landing at Woo-sung.

Dr. Parker, having returned from Singapore, opened a dispensary in November, and had 300 patients within a month. Several successful attempts to restore sight to the blind called forth extravagant expressions of gratitude.

The voyages made this year, especially that up the Min, attracted the attention of the government. One of Mr. Gutzlaff's tracts, which was on "Free Intercourse, on Gospel Principles," and which, with others, was forwarded to Pekin, may have been regarded as seditious. Proclamations were issued for the arrest of "traitorous natives" who helped to make the books, and forbidding the "English barbarians" to "indulge their own desires" by sailing along the coast. It was found necessary to transfer the whole establishment for Chinese printing to Singapore; and five Chinese workmen sailed for that place on the 26th of December.

SIAM. Dr. Bradley, with a press and Siamese type, arrived at Bangkok in July. He opened a temporary receptacle for patients, and they soon came at the rate of 40 or 50 a day, to whom religious instruction was given. The jealousy of some of the natives was excited, and an order from government was obtained in October, requiring them to leave the Chinese quarter of the city in five days. One reason assigned for this order was, that they did



good every day, while it was not lawful for the king himself to do good more than ten days in succession; so that there was danger of their acquiring a greater stock of merit than the king and the nobles. It was suggested, too, that when they had thus gained numerous friends, and had made the Chinese intelligent by their schools, they might raise a rebellion. However, they were not forbidden to do good every day in some other part of the city. They had at this time one Chinese school in operation, and were preparing to open others.

Soon after their removal, Luang Nai Sit, the eldest son of the Prah Klang, (prime minister and commander of the army) invited Mr. and Mrs. Johnson and Dr. Bradley to accompany him to Chantaboon, the great Siamese station for ship-building, and to teach his family English. He said there were many Chinese there, who "had no god, and no religion, and who greatly needed the labors of missionaries." They accepted the invitation, and found a promising field for missionary labor, in a mountainous region, apparently favorable to health. Dr. Bradley returned to Bangkok in December. Mr. Johnson remained, according to invitation.

SINGAPORE. Miss Adeline White arrived, in company with Dr. Bradley, on the 12th of January, and in a few days, according to previous agreement, was married to Mr. Tracy. About the same time, Chinese printing commenced, under the direction of Achang, who had been the most active assistant of Leang Afa, before they were driven from China. About 2,000,000 pages were struck off this year; besides 60,000 pages in Malay and 41,000 in Bugis, and some in Siamese for the Baptist mission at Bangkok, and an English spelling book, prepared mostly by Mrs. Tracy. A brick printing office, 65 feet by 17 was commenced.

Dr. Parker was thronged with patients, from the time of his arrival; and in the winter a small dispensary was opened, to which 40 or 50 resorted daily. Here Mr. Tracy began to preach in Chinese, to an audience of 50 or 60, composed of patients, children and youth in the schools, printers, and others in the service of the mission. In August, he commenced a Sabbath evening meeting with ten or twelve persons, some of whom offered themselves as candidates for baptism. In August, Dr. Parker sailed for Canton, and left the care of the dispensary, as well as the printing, the two schools, and all other departments of the mission, upon the hands of Mr. Tracy. In addition to all these labors, he commenced a Bible class in October. On the 11th of that month, he baptised Chae Hoo, the first fruit of the American mission to China, and the first Chinese convert at Singapore. He had resided with Mr. Tomlin, but had received his most important instructions from Mr. Abeel.

In July the Rev. James T. Dickinson, missionary to China, Rev. William Arms, one of the explorers of Patagonia, now on an exploring visit to Borneo and neighboring islands, and Mr. Alfred North, printer, with Mrs. Arms and Mrs. North, sailed from Boston for Singapore.

GREECE. There was no very considerable change in the condition or prospects of the mission. A license was obtained from the government, to distribute books in all the towns and villages of the kingdom. In the first six months of the year, Mr. King distributed 16,000 school books and tracts. —On the second of April, the "Holy Council" issued a proclamation, declaring that they had examined the new translation of the Old Testament from the Hebrew, and found it to differ from the Septuagint; that the Septuagint alone was to be regarded as the canonical translation, to be read in the churches and used for the religious instruction of the clergy, youth and people in general; and that, for the above-mentioned use, every other translation was "uncanonical, and inadmissible in the eastern church."

This, however, did not forbid, much less prevent, the free circulation of the Old Testament in Modern Greek among individuals, for their private use.

During the summer, four Greek youths, sent by Mr. King and Mr. Riggs for education in the United States, arrived at Boston. On their arrival, provision was made for their support for a time, and the missions were directed to send no more at the expense of the Board, without the previous consent of the Committee. The whole experience of the Board had shown, that it is generally best for young men, when possible, to be educated in their own country.

**CONSTANTINOPLE.** The revival of learning and piety among the Armenians continued to advance, with a slow but steady progress; but, as none were gathered out of the Armenian church into a new organization; as, in some cases, the change seemed to consist only in the waking up of piety that existed before; and as, in most cases, it was only the reception of truth, in various degrees, into the understanding, without any suspicion that any more inward change could be needed, it was impossible to ascertain its progress definitely.—The High School at Pera had received its full number of scholars, (thirty) and many others desired admission. Mr. Paspatis having resigned the presidency, to study medicine at Paris, Hohannes was appointed his successor. Lectures were delivered on various branches of natural science, illustrated by apparatus; and there were classes in the English, French, Italian, Armenian, Turkish, Ancient Greek and Hebrew languages.

Among the Greeks, better views of education were making progress, notwithstanding some opposition among the clergy. Several new schools for Greek boys were opened.

The greater part of the Jews at Constantinople are the descendants of those who had been expelled from Spain. Their language is the Hebrew-Spanish; that is, the Spanish, with a mixture of the Hebrew words, and written in the Spanish Rabbinical alphabet. Mr. Schaufler was engaged in revising the Old Testament in this language. He was assisted by Arekal, a Jewish Christian, who showed some signs of piety. There was an unquiet state of mind among the Jews. About eight years before, 150 of them had renounced Judaism at once; but persecution soon brought them all back again, except Arekal and a few others. Now, several of them wished to become Christians, and requested baptism; but evidence of piety was wanting. If they were ready to meet danger and loss for the sake of becoming Christians, they seemed incapable of understanding that any thing more could be required of them. Some escaped from the city, intending to join the Armenian church in some other place.

At length, December 25, Mr. Schaufler baptised the first Jewish convert, Naphtali Leifschitz, a German Jew, whom he named Herman Marcussohm. Mr. Schaufler had known him 16 years before, in South Russia. He had now come from Odessa, where the Russian government would not permit him to profess Christianity, except as a member of the Greek church, bringing letters to Mr. Schaufler, and requesting baptism. Mr. Schaufler engaged him as a literary assistant.

The Rev. Henry A. Homes joined the mission December 26. Having spent some time in Paris in the study of Oriental languages, he was ordained in April, at the same time with several French missionaries to Southern Africa. Three members of the Board were present. On his way to Constantinople, he passed through Switzerland, Italy and Greece, where he collected for the use of the Board, much valuable information, not easy to be obtained.

**BROOSA.** The Rev. Philander O. Powers and his wife arrived in February; and in October, removed to the Armenian quarter of the city, while

Mr. Schneider continued to reside among the Greeks. The opposition of the clergy circumscribed their operations, and finally broke up the Armenian school. Yet the school at Demir Tash continued to flourish, another was established at Ghemlik, a large Greek village. Mr. Schneider taught a few Greek boys, and his wife opened a school for girls. A considerable number of Bibles, Testaments, school books and tracts were distributed, some of which were carried to remote towns and villages.

**TREBIZOND.** Mr. Johnston returned from Constantinople, with a letter from the Grand Vizier, directing the Pasha to put him in possession of the house which he had conditionally engaged, declaring that the opposition of some of the priests to his efforts to obtain a residence, was contrary to the treaty of friendship with the United States, and requiring the Pasha to protect him, and any other Americans who should reside there, till an American Consul should be appointed. The plague broke out soon after Mr. Johnston's arrival, and prevented his public labors.—The Rev. William C. Jackson and wife sailed from Boston, December 3, to join this mission.

At **SMYRNA**, the manufacture of books went on as usual, but the establishment needed perfecting. The Roman Catholic convent at Venice had manufactured Armenian type, much more elegant than that which the Board had procured at Paris, and would sell none to the mission; for they hoped, by the superior beauty of their work, to monopolize the circulation of books among the Armenians. There was some reason to fear that they would succeed. Mr. Hallock therefore visited the United States, and superintended the manufacture, at New York, of punches for making Armenian type as beautiful as the Venetian. Having procured all necessary materials for Armenian, Greek and Hebrew type and stereotype casting, printing and book-binding, he returned the next year to his station.

**SCIO.** Mr. Houston commenced his residence here in January, after allaying the fears of the clergy by a visit to the bishop and suitable explanations, he established three Lancasterian schools, and introduced books and improved methods of teaching into other schools. Some of the people were astonished at the alphabetarion, (modern Greek Spelling book) because they "could understand it." They had never seen books before, except in ancient Greek, which they could not understand.

**SYRIA.** At Beyroot, the attendance on preaching increased; the Arabic congregation usually amounting to 40 or 50, and sometimes 70 or 80. In July, the mission had ten schools, in and around Beyroot, in neighboring towns and on the mountains, containing 311 pupils. In November, Miss Rebecca W. Williams arrived by way of Smyrna, to engage in teaching. In December, a boarding school for boys, intended to grow into a High School, was commenced with six pupils.

Some of the most interesting labors of the mission, this year, were among the Druzes of Mount Lebanon. The Druzes formerly held their religion as a secret, and chose to pass for Mohammedans, as more advantageous to their temporal interests. Now they were called upon, as Mohammedans, to furnish recruits for the Egyptian army. To avoid this, many of them wished to become Christians. They came to the missionaries, desired to join their sect, rather than any of the native sects, and requested baptism. They were received as inquirers after the truth, and instructed accordingly. Mr. Bird first, and Mr. Smith afterwards, preached, and Mrs. Dodge taught a school among them at Aaleih, during the summer, and in the autumn their attendance at Beyroot and their requests for baptism greatly increased. They had yet furnished no recruits for the Egyptians; but about the end of September, Ibrahim Pasha suddenly appeared at Deir el Kamir, their capital, with 18,000 men, and demanded their arms, which they were obliged to

surrender; he then disarmed the Maronites, and took from both what recruits he then wanted. Applications for baptism now multiplied exceedingly, from the nobles as well as others, some offering to pledge all their property that they would never apostatize; and could the mission have stood forth as the head of a sect, baptizing all who wished without regard to character, it might have made nearly the whole Druze population, of 60,000 or 70,000, nominal Christians and furious partisans. As they were not baptized, their zeal soon declined; and at the end of the year, only Kasin and his family were constant attendants.

Dr. Dodge and Mr. Whiting had been stationed at Jerusalem near the close of the last year. The fatigue and exposure of a journey to Beyroot and back threw Mr. Dodge into a fever, of which he died on the 28th of January. Mr. Pease was then called from Cyprus to Jerusalem, where he remained till autumn. Mr. Whiting found some encouragement in distributing books and tracts, and was repeatedly importuned to receive nominal converts; for here also many were desirous to change their religion and "become Americans." He opened a school under a hired teacher in August; but the Latin Convent had influence enough to break it up. A few Mohammedans put their daughters under the instruction of Mrs. Whiting. The Latin monks, as if afraid that the Mohammedans would be made heretical, endeavored to break up this school also; but without success.

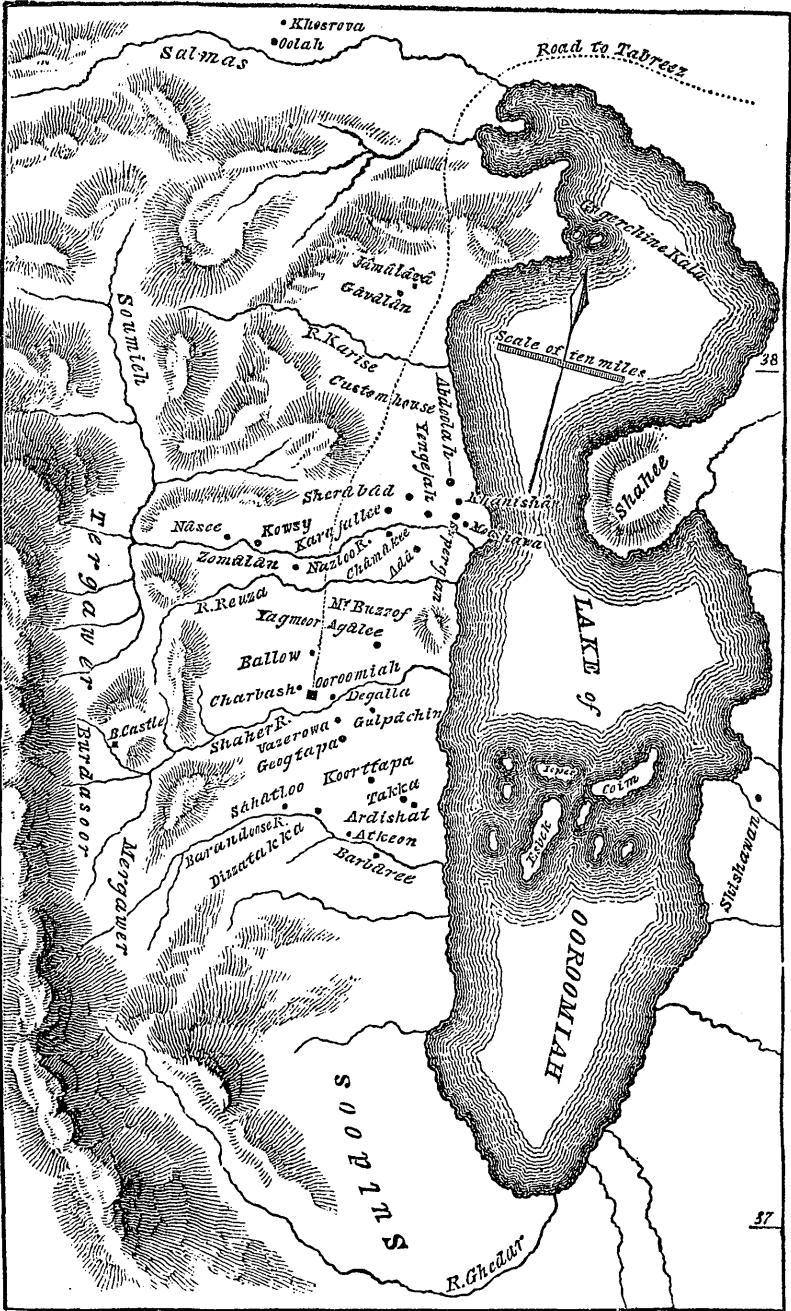
In October, Mr. Pease returned to Larnica, and commenced his labors among the 70,000 Greeks of Cyprus. The mission school had been opened on the 14th of September, by Mr. Pierides, a well qualified Greek, who understood English. It had now 50 pupils, and at the end of the year, 78.

In August, Mr. Bird was compelled by the declining health of his wife to sail for Smyrna. After remaining there nearly a year, they came to the United States. The health of Mrs. Bird has not yet permitted them to return. In December, the Rev. James L. Thompson and Rev. Story Hebard, with their wives, the Rev. John F. Lanneau, and Miss Betsey Tilden, teacher, sailed from Boston for Syria.

PERSIA. This year the mission to the Nestorians of Persia reached the place of its destination. The name is derived from Nestorius, a native of Syria, who was made bishop of Constantinople in the year 428, and was deposed for heresy by the third general council of Ephesus, in 431. The people, however, reject the name, and say it is a mistake for *Nusrany*, Nazarenes, which is the Arabic term for Christians. Nestorius was deposed for holding that Mary was not the "mother of God," and that the divine and human natures in Christ constituted two persons; both of which he denied. Yet he seems to have perceived that the popular current was setting strongly towards the error of ascribing divine attributes and honors to Mary; and in his opposition to it, he may very probably have used bad arguments, and even advanced heretical opinions. He was banished, first to Arabia, and then to Lybia, and finally died in Upper Egypt. But his opinions were not suppressed. His friends denied the fairness of his trial, and the justice of his condemnation. They defended his cause by argument, by ecclesiastical manœuvres, and even by political intrigues; and the sect increased, till at last the Nestorian archbishop of Seleucia and Ctesiphon proclaimed himself Patriarch of the East. The sect continued to flourish, though occasionally persecuted, under the Persians, the Saracens and the Tartars. They had celebrated schools for theology and general education. For centuries, they maintained flourishing missions in Tartary, China, and other eastern regions. Their churches were scattered from Syria and Cyprus to Pekin, and from the coast of Malabar and Ceylon to the borders of Siberia. Early in the eleventh century, Unkh Khan, a Tartar

prince on the northern borders of China, invited Nestorian missionaries among his people, and himself became the famous Prester John. Gengis Khan and several of his sons and grandsons, who conquered China and almost all Asia, and a part of Europe, were connected with Prester John by marriage. Several of them had Christian wives, and one of them at least professed himself a Christian. Under some of this dynasty, Central Asia was comparatively a civilized and enlightened country; and Christian travelers passed with safety and comfort from the banks of the Euphrates to Samareand and Pekin. Some of the Chinese emperors favored Christianity, and ordered the erection of numerous churches. - Meanwhile, the sword of Mohammedan fanaticism was advancing eastward. Bagdad fell before it, and all the country on the Euphrates; then Persia; then Caubul, and the regions to the north. The Nestorian church being thus crushed in the seat of its life and power, its missions languished. And finally, about the year 1400, Tamerlane, who has been called "the greatest of conquerors," swept like a whirlwind over the remains of Nestorian Christianity, prostrating every thing in his course. The missions in China had not only languished for want of support, but been weakened by controversies with missionaries from Rome, and still further by the expulsion of the Tartar dynasty in 1369; but some of the churches still existed. Four bishops were sent to China in 1502, and in 1540, Chinese Nestorians were numerous enough to be noticed by persecution. In the region of the Euphrates, the Nestorian churches dwindled under Mohammedan oppression, and were divided and weakened by the intrigues of Rome. They are now reduced to a few hundred thousands, living on and around the Koordish mountains, on the borders of Turkey and Persia. A considerable part of them, having submitted to the Pope, are under a Patriarch appointed by him, and are called the "Chaldean Church." Another considerable portion of them inhabit the deep and almost inaccessible glens of the Koordish mountains. Neither Turks or Persians have ever been able to bring them under tribute. Every melik, king, or rather head of a little clan, seems to be perfectly independent, except so far as they all yield a voluntary obedience to their Patriarch, Mar Shimoon, who resides at Kochannes, near Joolamerk, and styles himself "Patriarch of the East." No way has yet been discovered, by which missionaries can penetrate through the Koords, and other barbarous people that surround him, to his residence. The Nestorians of Ooroomiah acknowledge him as their spiritual head. Many of the errors of the Church of Rome are found in their practice, and in books which they never suspect of error; but they have adopted no ultimate standard of religious truth except the Scriptures. There is another Nestorian Patriarch, Mar Elias, at El Koosh, near Mosul, the ancient Nineveh, on the Tigris, who claims a more regular ecclesiastical descent from the ancient archbishops Selucia and Ctesiphon, than that of Mar Shimoon. The Nestorians seem to acknowledge the claims of either, or of both alternately, according to circumstances.

Dr. and Mrs. Grant, accompanied by Mr. Merrick, left Constantinople on the 18th of August, to join Mr. Perkins at Tabreez. Mr. Perkins, understanding the difficulties and dangers of the way, met them between Trebizond and Erzeroom. While detained at Erzeroom, the Hon. Henry Ellis, British Ambassador to Persia, received them under English protection. They reached Tabreez on the 15th of October. In about a month, Mr. Perkins, Dr. Grant and their families removed to Ooroomiah, where they arrived on the 20th of November. Ooroomiah is the ancient Thebarma, said to have been the birth-place of Zoroaster, the founder of the ancient religion of Persia. It is situated on rising ground, about ten miles from the lake



and the same distance from themountains, and contains about 20,000 inhabitants. The surrounding plain is exceedingly fertile, and beautiful with gardens and groves. Here, and on the way, the Nestorians received the mission with joy. The bishop Mar Yohanna and the priest Abraham had left Mr. Perkins in July, and each, of his own accord, had opened a school for teaching English in his native village. Some of the boys could already read parts of the English New Testament with ease and accuracy. A few of these boys formed the nucleus of a mission school at Ooroomiah. It was proposed that Mr. Perkins should instruct a Lancasterian school for educating teachers, till priest Abraham should be qualified to take charge of it. Here, one scholar from each of the 30 Nestorian villages was to be boarded and taught gratuitously, at an expense of about twenty dollars a year. The Mohammedans, seeing these preparations for the education of their Christian neighbors, resentfully asked, "Are *we* to be passed by?" So strong was their feeling on the subject, that it was thought best for Dr. Grant to spend an hour or two a day in teaching a school for them. An hour or two a day was all he could spare; for, from his first arrival, he had been thronged with patients, eager to avail themselves of his medical skill. Mar Yohanna was his interpreter, and Mar Gabriel, another priest, took his place as teacher of Syriac and learner of English. A Bible class was commenced; and on the 27th of December, Mar Yohanna was present, and gave a sensible and Christian exposition, in Turkish, of the Scripture passage under consideration. Both he and Abraham had already begun to give such explanations of Scripture to their congregations.

Mr. Merrick remained at Tabreez, preparing himself for his future labors by the study of the Persian language.

**AFRICA.** The station at Cape Palmas was named Fair Hope. Mr. and Mrs. Wilson after repeated attacks of the fever, became acclimated; their health was good. A boarding school was opened with fifteen boys and four girls, some of whom were from a distance in the interior. Mrs. Wilson also opened a school, and the establishment of others was solicited. Mr. Wilson prepared a small elementary book in the language of the natives, which was printed at Monrovia in December.

The whole mission to South Eastern Africa found it necessary to land at Cape Town, February 5. On the 19th of March, those destined to the Zulus of the interior, commenced their journey through the wilderness. On the 16th of May, they arrived at the station of the London Missionary Society at Griqua Town, where they were kindly received by Messrs. Wright and Hughes, and spent the remainder of the year in learning the language of the country, and other preparations for their future labors.

The missionaries to the maritime Zulus remained at Cape Town, waiting for the termination of the Caffre war, till July. On their departure, the church under the care of Dr. Philip made them a donation of £45, as an acknowledgment for their useful labors while there. They arrived in Algoa Bay on the 7th of August, and were hospitably received by the missionaries of the London Society at Port Elizabeth and Bethelsdorp. On the 7th of December, the brethren, leaving their wives, sailed for Port Natal, on a preparatory visit to the scene of their future labors.

**AMERICAN ABORIGINES.** The history of these missions for this year is brief.

Many of the Cherokees, wearied out with Georgian oppression, removed into those parts of their country within the limits of North Carolina and Tennessee. A small party in the nation, at the head of which were the Ridge family and Elias Boudinot, were in favor of ceding their lands to the United States and removing to the west. Early in the year, the Rev. J. F.

Schermerhorn, on the part of the United States, agreed with the delegates of this party at Washington, on the outlines of a treaty, by which the Cherokees were to receive a country at the west, and more than five millions of dollars for their present lands and improvements. The treaty was laid before the nation, and rejected. Mr. Schermerhorn was sent to explain it, and procure its adoption. He labored in vain till December, when he induced a council, composed of a part of the Ridge party, to assent to the treaty in the name of the nation; but the nation denied their authority to treat.

By these political troubles, missionary labors were impeded and deranged, but not rendered wholly fruitless. Preaching was attended with some success, especially at Carmel and Candy's Creek. The itinerant teachers were successful. Jesse had 14 schools, with 253 pupils. Stephen Foreman was ordained by the Union Presbytery in September. During the same month, Dr. Butler removed from Brainerd, and began a new station about 25 miles eastward, at Red Clay.—Mr. Worcester removed in April, with the press, to Dwight.

Among the Cherokees of the Arkansas, Mr. Worcester spent the summer mostly in making arrangements for printing, and Mr. Washburn was absent in New England. Towards the close of the year, the presence of the Holy Spirit was again manifest at Fairfield, at Dwight, and in the vicinity.

Among the Choctaws, the year opened with favorable indications of spiritual good; and during its continuance, the various branches of missionary labor were carried on with moderate success, and were slightly extended.

There was no considerable change in the Creek and Osage missions. The Osages having left the region around Harmony, it became manifest that the station must be abandoned.

Mr. Dunbar and Mr. Allis continued to live among the Pawnees, traveling with their hunting parties, and learning their language and character.

The missionaries to the Sioux, or Dakotas, arrived at Fort Snelling in May. One of the officers at the Fort, aided by the agent of the Fur Company and others, had held religious meetings on the Sabbath and taught a Sabbath School through the winter. Here Dr. Williamson and Mr. Stevens complied with the request to organize a church of 14 members, including one officer and seven privates who were the fruits of Christian effort here during the winter. In June, Mr. Stevens commenced a missionary station at Lake Harriet, about six or seven miles from Fort Snelling. Here two pious young men by the name of Pond, from Connecticut, had been laboring successfully for a year or two for the benefit of the Indians. They had come of their own accord; sent by no society, and had received no aid from any quarter, except the use of a team and some agricultural implements from the U. S. agent. Dr. Williamson removed to Lac qui Parle, on the St. Peter's river, about 200 miles from the Mississippi, in July. Schools were opened at both stations.

Explorations beyond the Rocky Mountains were resumed. Dr. Marcus Whitman had joined Mr. Parker, and both proceeded to St. Louis in April. In August they had arrived at the Green river, a branch of the Colorado. Having obtained such intelligence as warranted the establishment of a mission farther west, Dr. Whitman returned to make arrangements for it. Mr. Parker continued his journey, and having explored the regions around the Columbia river, returned by way of the Sandwich Islands and Cape Horn early in 1837. His published account is extremely interesting, and is the most authentic account of the regions which he explored.

Early in January, while Mr. Stevens, of the Ojibwa mission, was laboring for a season at Mackinaw, an awakening commenced in the school, which soon extended to the garrison and the village. In about two months, 18

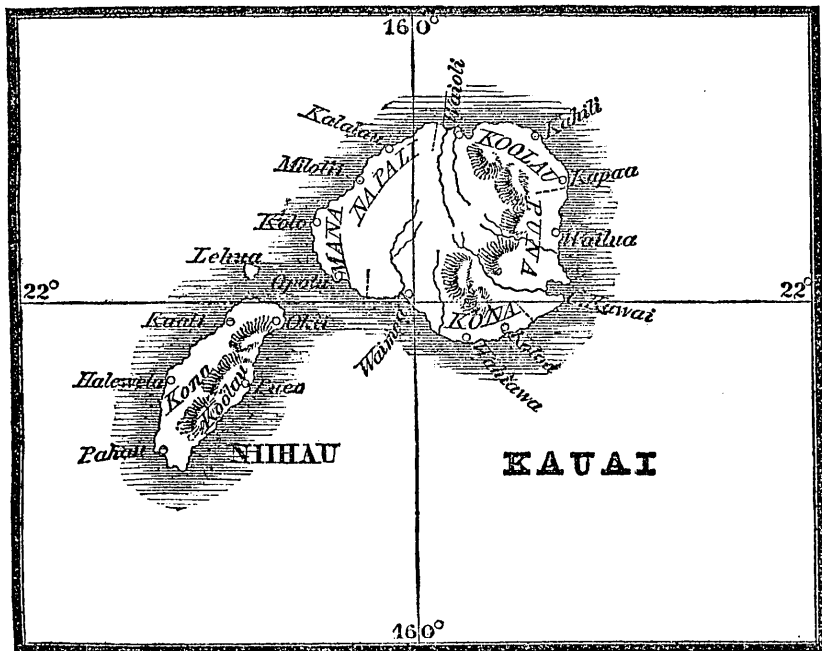


members of the school, and about 20 others appeared to be born again. In June, 20 were added to the church, and other additions were expected.

In the other Indian missions there were no considerable changes, either prosperous or adverse.

**SANDWICH ISLANDS.** The labors of the mission were conducted in peace, with no very remarkable results. Attention to preaching slowly increased, some instances of conversion occurred, and during the year ending in June, 72 natives were added to the churches. The whole number received from the beginning was now 864, of whom 13 had been excommunicated, and 24 were now under suspension from church privileges. The young princess had at last been drawn away by the king, her brother, and was among the excommunicated. Still she expressed no doubt of the truth of the gospel, and there is some reason to hope that she died penitent.

Schools were taught by the members of the mission at all the stations, and greater numbers of children were induced to attend. Near the close of the year, Hoapili issued an order, requiring all the children over four years of age on Maui to be sent to school, and exempting the teachers from all other services. The High School at Lahainaluna had 118 students in geography, arithmetic, trigonometry, composition, and similar studies, and a small select class in the rudiments of the Greek language. They wrote more and more for the paper issued from their press.



The reinforcement sent out the previous December arrived on the 6th of June. The labors of the mission were gradually extended to parts of the Islands hitherto neglected. At Koloa, on Kauai, a small church was formed in April. Here, at Ewa on Oahu, and at the new stations generally, the most rapid improvement was observable.

Miss Brown, soon after her arrival began to teach spinning, weaving and

knitting at Wailuku. The experiment commenced successfully. Several of the chiefs showed great interest in the attempt, and some cotton was planted.

Dr. Chapin embarked for the United States in November, as the only means of preserving Mrs. Chapin's life.

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## CHAPTER XXVIII.

**1836.** Meeting at Hartford. Missionaries detained for want of funds.—Redemption of slaves.—Mahratta mission. Visits to Jaha. Converts.—Tamil missions. Revivals in Ceylon. Mr. Poor removes to Madura. Church formed there. Madras mission commenced.—Siam. First printing.—Singapore. Chinese printing. Dispensary closed.—Mission to Borneo.—Mission of the Reformed Dutch Church.—Greece Excitement against the Americans.—Constantinople. Civilization among the Turks. Greek Patriarch's encyclical letter. Mr. Schaufler's visit to Odessa. Progress among the Armenians.—Asia Minor. Ecclesiastical opposition.—Kasim arrested for becoming a Christian, and released. Maronite persecution, subdued. Arabic type. Mr. Smith's shipwreck. Death of Mrs. Smith.—Progress among the Nestorians.—Mr. Merrick visits Ispahan.—Africa. Church formed at Cape Palmas. Missions commenced among the Zulus.—Indian missions. School at Brainerd closed. Revivals at Dwight and Fairfield. Creek missions terminated. Osage stations abandoned. Oregon missions commenced. Ojibwa printing.—Sandwich Islands. Quiet progress. Depopulation. Large reinforcement. Teachers.

The annual meeting was holden at Hartford, Ct., on the 14th, 15th and 16th of September. There were present, 34 corporate and 119 honorary members. An assistant Recording Secretary being needed, Charles Stoddard, Esq. was chosen. Since the last meeting, 20 male and 23 female missionaries and assistants had been sent out; and there were 64 under appointment, waiting to embark for stations where their labors were greatly needed. The receipts, for the year ending July 31, had been about \$176,000, and the expenditures more than \$210,000; leaving the Board about \$39,000 in debt.\* This state of things was not wholly unforeseen. For several years, the difficulty, in all departments of Christian effort, had been to find *men*. Every demand for *funds* had been met; not without hesitation and scrutiny, perhaps, but as soon as it was made evident that the funds were needed, and would be judiciously expended. The Board, therefore, had called for men, and men were offering themselves in unprecedented numbers. Increasing funds were needed, solicited and given; but not in proportion to the increasing need of them. Hence the condition of the treasury. In view of it, the Committee had voted, the week before the meeting, to send a circular to the appointed missionaries, instructing them to suspend preparations for their departure till further notice. At this meeting, it was felt that a crisis had come; that the funds and operations of the Board must be greatly and permanently increased; or that a check must be given to the missionary spirit, which should render offers of service less frequent, and forbid the Committee and the Missions to think of occupying the extensive fields of useful effort which were opening before them. The feeling appeared to be deep, decided and universal, that the work must be made to advance, and that funds should be supplied. Resolutions were adopted encouraging the Committee to send out all the missionaries under appointment; and the indications were such at this meeting and in various parts of the country to which the tidings of it came, that, on the 18th of the next month, the Committee resolved to do it.

Early in the year, a report was in circulation, that the Board had purchased slaves, and now held them in slavery. Having learned the origin of the

\* The Board had also expended for Bible and Tract Societies, \$37,900, received from them; making its whole disbursements a little over \$248,000.

report, the Committee adopted the following preamble and resolution, February 23.

“Whereas, in former years, some of the missionaries of the Board among the south western Indians have, in a few instances, in order to obtain necessary labor for the secular concerns of their stations, contracted with persons holding slaves, to pay the holders the estimated value of the services of the persons; but which agreement was, in each case, as the Committee understand, in compliance with the earnest wishes of the slave, previously ascertained, to labor for the station at a stipulated price, until the wages should amount to the sum paid for the ransom, and upon the full understanding and agreement that, at the expiration of the time, he or she should be released from all servitude to any person whomsoever; and which contracts have all been completed, except in two or three cases, where it is not known that the term of service has yet expired; But, as it has appeared to the Committee that in consequence of these transactions, the Board or its missionaries have been regarded by some of the friends of missions as holding slaves: Therefore,

“Resolved, that the missionaries among the south-western Indians be instructed to enter into no more such contracts; and that, if there be any persons who have not yet completed the term of service specified in such contracts, all claims to their further services be relinquished.”

The amount of the matter is, that in a few cases, in which it was for the advantage of all parties, the missions, at the request of the slaves and with the approbation of the masters, lent the slaves money to purchase their freedom; taking their promise to repay it by laboring a certain length of time for the mission; and when it was found that this could not be done without incurring the reputation of slaveholding, the practice was discontinued. It is believed that every such contract,—and it is *known* that nearly every one,—was the means, not only of releasing a man or woman from slavery, but of rescuing an immortal soul from the bondage of Satan, and from the pains of eternal death.

**MAHRATTA MISSIONS.** Mr. Allen spent a great part of the year in itinerating. He visited some parts of the Mahratta country where no missionary had been before. At Jalna, in the dominions of the Nizam of Hyderabad, he drew up regulations for a society of native Christians, by which they bound themselves to hold two religious services every week, to provide for the education of members and their children unable to read, and to practise Christian kindness towards each other in sickness and affliction. On the 23rd of April, he baptised three Hindoos, two men and a woman, at Ahmednuggur. The mission there regarded the year as one of prosperity, especially in the success of the boarding school. Mr. Stone returned from Ceylon to Bombay in May, with health improved. Mr. Graves and family resided at Malcolm Peth, the only station where the climate would not prove fatal to him. He was employed in translating the Scriptures, and preaching to a few Mahrattas and Chinese convicts. Mrs. Graves had a promising school of 20 or 30 children. Mr. Stone and Mr. Munger, near the close of the year, visited Jalna, to ascertain whether a station could be formed there. Their report was favorable, and it was resolved that Mr. Munger should make the attempt.

**TAMUL MISSIONS.** The churches connected with the Ceylon mission received 52 members this year. Of these, 26 were received at Batticotta, where, Dr. Ward wrote on the last day of June, 15 or 20 appeared to have become pious within the last three months. In September, there was a season of special interest in the girls' school at Oodooville. It commenced in a prayer meeting, which some of the girls had maintained for many months. One evening, their desires for the conversion of others were so strong, that

they could not rest till they had conversed with some of their impenitent schoolmates. Several instances of conversion followed. The 155 free schools, at the close of the year, contained 6,272 pupils, of whom 994 were girls. The number of pupils educated in the free schools of the mission, from its commencement to the close of this year, was estimated at 15,500. The Seminary at Batticotta, now under the care of Mr. Hoisington, contained 166 students. In October, a class of 46 was admitted, who were selected from 130 candidates. Of the rejected applicants, at least 50 were as well fitted as the class admitted the year before; showing that the desire for admission was raising the standard of education in the district. Of the graduates, if we may use the term, 57 were in the employment of the American missions, ten were employed by other missions, and 22 were in the service of government. The most afflictive event of the year, was the death of Nicholas Permander, one of the native preachers, and one of the earliest assistants of the mission.

Mr. Poor, having resigned the charge of the Seminary at the commencement of the year, removed in March to Madura. He ardently desired to be engaged more directly in preaching the gospel; and during the remainder of the year, his preaching and conversation excited no little attention and hopeful inquiry, especially among intelligent and influential men. On the 30th of October, a church was organized, with nine native members, all from Jaffna. Of 13 native helpers, eight had been educated at Batticotta. At the close of the year, 37 schools had been opened, of which 30 were in operation; nine in Madura and the others in the neighboring villages. They contained 1149 boys and 65 girls.

Mr. Winslow and Mr. Dwight, who sailed from Philadelphia in November, 1835, parted on their arrival at Madras. Mr. Dwight joined the mission at Madura in April, and in November commenced a new station at Dindigul, some distance farther north. Mr. Winslow proceeded to Jaffna. Here, according to instructions from the Committee, a consultation was held, and Mr. Winslow and Dr. Scudder were designated to commence a mission at Madras. This was designed principally as a printing and publishing establishment, for the benefit of the whole Tamul race. Yet other labors were needed. The population of Madras and its suburbs was estimated at 416,000, and the few missionaries of the London Missionary Society were anxious that the brethren should enter the field, so that some of them might be at liberty to occupy other stations. Mr. Winslow removed to Madras in August, and Dr. Scudder in September.

The Rev. Messrs. Henry Cherry, Edward Cope, Nathaniel M. Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, Dr. John Steele, with their wives, embarked at Boston on the 23rd of November, for Madras. It was expected that all, or nearly all, would join the mission at Madras. Mr. Hall, unable to bear the climate in any part of India, was compelled to return about the end of the year, and arrived at New York in April, 1837.

**EASTERN ASIA.** The missionaries to China were still shut out from intercourse with the people. Proclamations were issued, reviving the old law against the Roman Catholics, which was supposed to apply to the mission. Some Romish priests, even in the interior provinces, were thus expelled from the country. The distribution of books was almost wholly suspended. The Chinese printing was all transferred to Singapore. Public worship in Chinese was given up for the present. Still time was usefully employed in study, in English printing at Macao, and in preparing Chinese works, to be printed at Singapore.

Dr. Parker's Eye Infirmary, in September, had received 1912 patients, and had cost \$1200, all of which had been contributed by resident foreign-

ers. It was fast rising in the esteem of the Chinese, and for the present procured nearly all the opportunities enjoyed, for making known religious truth. The brethren, with a few Christian merchants at Canton, planned a missionary voyage along the coast and among the Islands of Eastern and South Eastern Asia, for the purpose of distributing books and tracts, and discovering openings for Christian effort. The *Himmeleh* was chartered for the voyage, and sailed, with Mr. Stevens on board, on the 3rd of December for Singapore, where she arrived on the 15th. On landing, Mr. Stevens was immediately seized with a fever, which proved fatal in about three weeks. His loss was deeply felt.

**SOUTH EASTERN ASIA.** At Bankok, at the end of this year, about 20,000 volumes had been distributed among the Chinese, and Mr. Johnson had established a school for Chinese children, after his return from Chantaboon, in May. Only Christian books were used in the school; and on the Sabbath, the parents and others were invited to come together and hear the preaching of the gospel.

On the 24th, the mission published a Siamese tract of eight pages, containing a summary of the law of God and the gospel, a short prayer and three hymns. This was supposed to be the first printing ever done in Siam. About 4000 volumes, from the press at Singapore, distributed by different missionaries, constituted the whole printed literature of the nation. But there was a prospect of its increase. The chief priest, a brother of the king and the second person in the kingdom, wished to procure a complete printing establishment, with Roman type, for printing the Pali, the sacred language of the Buddhists, in the Roman character, on a plan invented by himself.

Dr. Bradley's medical services were eagerly sought. He was often called to visit members of the royal family, and other distinguished characters; but preferred laboring among the poor, as more likely to promote the cause of Christ. His dispensary was a floating building, raised above the water by a raft of bamboos, of the same size as itself, and anchored by four upright posts, at the corners. Here 3800 patients, of all classes, and from all parts of the country, had received medical aid. The dispensary was opened daily with prayer and religious instruction in the Siamese language; and on the Sabbath, Mr. Robinson preached in Siamese to one or two hundred hearers.

At Singapore, in February, the printing house was completed, and twelve printers were at work. The usual force employed, during the year, was a copyist, eleven block-cutters, and eight or ten printers. The copyist wrote out, in a fair hand, the work to be printed. This was then transferred to wooden blocks, much as prints are transferred to ornamental boxes, tables, and the like, in this country. The block-cutters then cut away the parts not covered by the writing, so as to leave the characters standing out in relief. The printer then laid a heap of paper and two blocks, each containing a page, before him on a table, spread the ink over them with a brush, took a sheet of paper from the heap, spread it carefully over the blocks and pressed it down gently, and the work was done. An expert workman would thus print 2000 sheets in a day.

The school commenced in July 1835 was continued, having about 12 boys. Another, for Canton Chinese boys, was opened in July of this year, with about the same number of pupils.

The dispensary was closed in July. The missionaries had all become convinced that it cost more time and labor than its religious results would justify them in expending upon it. Worship on the Sabbath was then transferred to the printing house, where the congregation, of about 25, consisted mostly of persons in the employment of the mission. In May, Leang Afa

attempted preaching in the streets, but proved a dull preacher; showing that genius, learning and piety are not all the qualifications that a preacher needs.

The Rev. Matthew B. Hope, Rev. Joseph S. Travelli, and Dr. Stephen Tracy, with their wives, embarked at Boston, July 1, to reinforce this mission. They arrived at Singapore on the 17th of December. It was expected that Dr. Tracy would ultimately join the mission in Siam.

The Rev. William Arms and the Rev. Samuel P. Robbins were expected to commence a mission on some of the islands of the Indian Archipelago; probably on the western coast of Sumatra. The frequent wars of the Dutch and the unsettled state of the country rendering that region unsafe, Mr. Arms, in June, explored the western coast of Borneo. He visited Pontiana and Sambas, saw the Dyaks in their own villages, and gained such information as rendered the expediency of a mission somewhat doubtful. In November, he returned to Singapore, to consult on his future course. Here Mr. Robbins, who with his wife sailed from Boston with the reinforcement for Singapore, met him in December.

On the 30th of May, the Rev. Messrs. Elihu Doty, Jacob Ennis, Elbert Nevius and William Youngblood, with their wives, and Miss Azuba C. Condit, sister of Mrs. Nevius, teacher, members and missionaries of the Reformed Dutch Church, received their instructions in New York as missionaries of the Board to some place yet to be selected in the Indian Archipelago. They embarked on the 8th of June for Batavia, where they arrived on the 15th of September, and spent the remainder of the year, according to their instructions, in the study of the Malay, which is the language of commerce throughout those islands, and in acquiring the information necessary to the judicious selection of a place for their future residence.

GREECE. As some of the events of this year were brought to pass by deep laid secret plans and dark intrigues, it is not probable that the whole will ever be fully understood. A letter, purporting to have been written at Syra, was printed in a pamphlet form at Paris and sent to Greece, where it helped to raise a great excitement against "the Americans," as all missionaries were now called. This was followed up by repeated blasts from the "Gospel Trumpet," a newspaper edited by Germanos, and zealous for the Greek Church. The zeal of the ignorant and superstitious was inflamed by pretended miracles and revelations at Naxos. Absurd stories were circulated, some of them by professed eye-witnesses, of attempts to make the girls in the school at Syra\* "Americans," by sealing them on the arm; and how one of them refused to be sealed, and two horns grew out of her head; and how they took a boy into a dark room and catechised him, and he saw the devil there, and was frightened out of his senses. It was said, too, that "the Americans" were acting hypocritically; that they were endeavoring to make proselytes from the Greek Church, and to change the religion of the country, while they professed the contrary. It is not known, however, that any word or deed of any missionary sent out by the Board, was ever made the pretext for any of these accusations. By such means, mobs were raised, the schools at Syra were broken up, but soon went on upon a smaller scale, and missionary operations were interrupted by violence in other parts of Greece. The missions of the Board, however, suffered nothing from actual violence, except the breaking of some of Mr. Riggs' windows by individuals, without any public commotion. Some leading Greek publications ascribed these tumults to the Greek clergy, and were very severe upon them for opposing the efforts of "the Americans" to promote education. The local authorities were generally prompt in putting down riots; and towards the close of the

\* Established by Mr. Brewer, but now belonging to the Church Missionary Society.

year, Germanos was arrested for exciting them, and confined in a distant monastery. In this state of affairs, Mr. King disposed of more than 48,000 copies Testaments, school books and tracts in Modern Greek, mostly for the use of schools, during the year, and Mr. Riggs nearly 2000 more; the schools were continued without interruption, and Mr. King's Greek congregation on the Sabbath slowly increased.

The Rev. Nathan Benjamin, with his wife, sailed from Boston in July, and joined the mission at Argos on the 15th of November.

**CONSTANTINOPLE.** Civilization was advancing rapidly among the Turks. The Lancasterian schools in the barracks at Dolma Baktche and Scutari, were carried on in splendid style, and with remarkable success. The missionaries were invited to attend a public examination, and Azim Bey publicly declared that the Turks were indebted to them for every thing of the kind. Some of the Turks hoped that such schools would soon become common throughout the empire. Other improvements were introduced. Two steamers ran every week to Smyrna, and one to Trebizond, and one to Galatz on the Danube every fortnight; and a stage coach, or carriage of some sort, ran from Scutari about 60 miles eastward to Nicomedia. The Frank system, too, of guarding against the plague by quarantine, was extensively adopted. They were just becoming acquainted with America, "the new world," which was thought a wonderful place. An American naval architect had just built a splendid frigate, which was now the flag ship of the Turkish admiral. Jews cried "American cotton" for sale. One cried cakes, "made with American butter;" another, at a festival, cried "good American water;" and another, showing an ostrich, called it an "American bird."

The Greek Patriarch at Constantinople denounced the schools in his encyclical letter; and ecclesiastical committees were appointed in every city under his jurisdiction, to regulate the clergy and superintend schools. At Constantinople, where there were thousands who were Greeks by descent, but not by religion, the mission schools suffered less from this movement than in some other places. It was observed with some surprise, that the preaching in the Greek churches this winter was unusually evangelical.

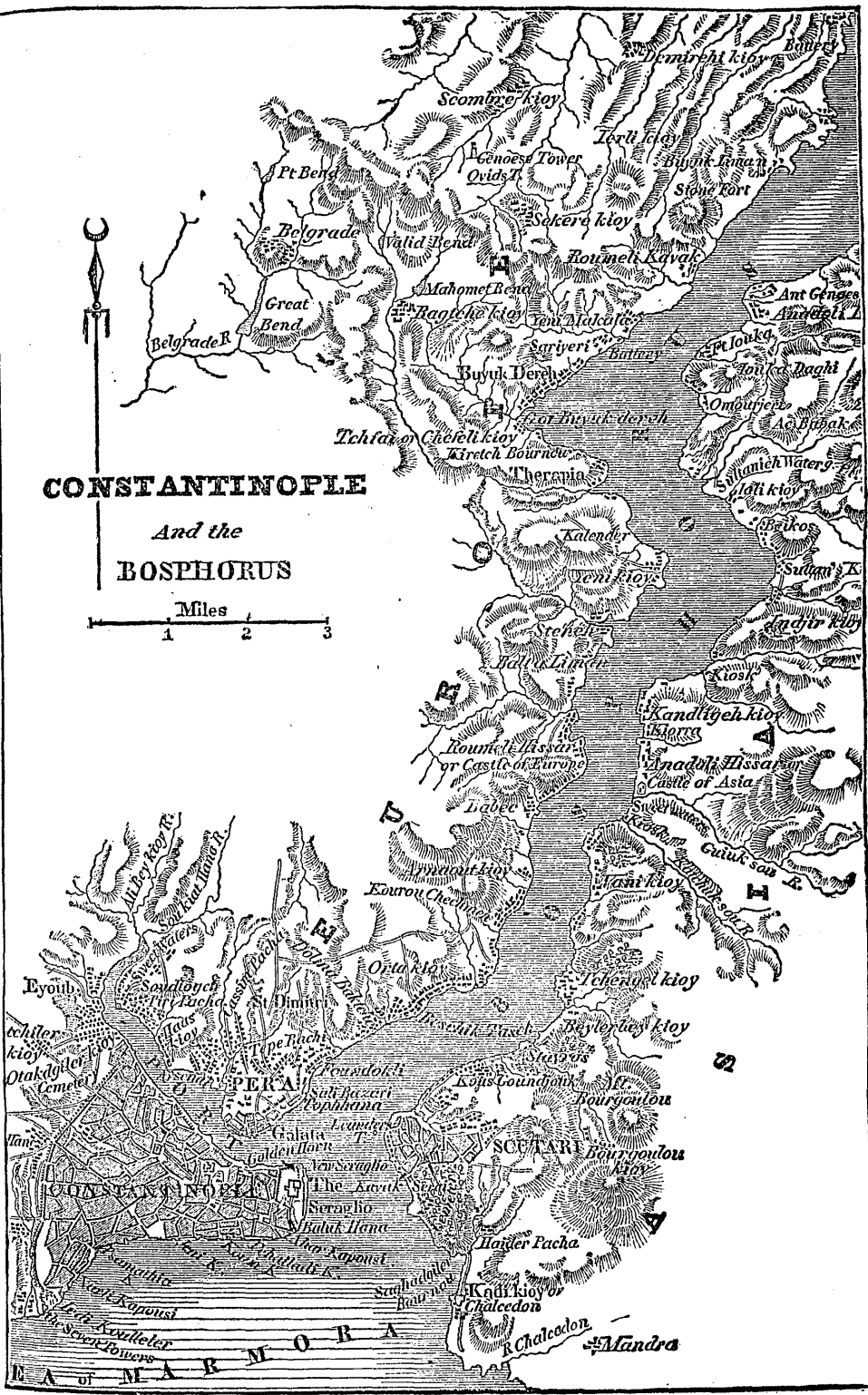
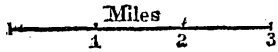
At the commencement of the year, Mr. Schaufler had a German congregation of about 20, of whom four were esteemed recent converts—truly pious. One of them was of Jewish descent. In April he visited his parents and relatives at Odessa, where he remained till October. The Russian government granted him permission to preach to Protestants, but not, as he had hoped and requested, to Jews. His labors were the means of an interesting revival of religion among the Protestants in that vicinity, which continued into the next year.

The most interesting work was among the Armenians; but from the mode in which it was carried on, mostly by the Armenians themselves, in a great degree by private conversation, at social visits of friends and relations, by priests and laymen enlightened in various degrees, its progress cannot be definitely stated. Some said that the "evangelical party," or "evangelical infidels," as they were sometimes called, amounted to 800, which was doubtless an enormous exaggeration. Five or six of the most influential of the priests in the capital were known to be decidedly evangelical, and others were heard of in distant cities and villages. Except when interrupted by the plague, the schools flourished, and Hohannes, already high, was still rising in the esteem of his countrymen.

**ASIA MINOR.** At all the stations, Smyrna, Scio, Broosa and Trebizond, the missions found themselves hedged in by ecclesiastical opposition. The Greek Patriarch's encyclical letter cut them off, almost wholly, from inter-



**CONSTANTINOPLE**  
*And the*  
**BOSPHORUS**





course with that people, and they met some opposition from Armenian clergy, especially at Broosa. At Smyrna, the Greek ecclesiastical committee succeeded in breaking up eight schools, containing 600 or 800 children, and in compelling some of the teachers and pupils of the mission to enter their service as teachers; for such an impulse had been given to the cause of education, that this committee was compelled to carry it on. One of the female teachers pressed into their service was esteemed truly pious. The committee also engaged in the preparation of school books; and it was manifest that their own operations must, in a considerable degree, be borne along by the current which the mission had set in motion. Mr. Adger opened a school for Armenian girls; but an Armenian, hostile to the mission, appealed to the national pride of his countrymen, saying that it was a disgrace to be thus dependent on the charity of foreigners; and the Armenians took the school into their own hands, and refunded what had been expended on it. The school for Greek boys remained, and the printing department was doing well. The mission at Broosa opened a school at Phil-ladar, but both this and that at Demir Tash were broken up by ecclesiastical interference.—Mr. Jackson and his wife arrived at Trebizond in August.

SYRIA AND PALESTINE. Truth appeared to be making progress slowly at and around Beyroot. A small number, mostly Druzes, were seriously thoughtful, and three or four wished to unite with the church. Kasim, the only Druze who continued his attendance on the Arabic preaching when the others fell off at the close of the last year, was arrested as an apostate from Mohammedanism, imprisoned, and threatened with death. He steadily declared himself a christian, and gave directions for the disposal of his little property after his execution. By the interference of Soleiman Pasha, at the request of the American consul, he was released, after a confinement of seventeen days. Mr. Thompson spent the summer at Brumannah, on Mount Lebanon. The Maronite Emeers of the village, at the command of their Patriarch, forbade all intercourse with him; and even the food which his servant had brought was taken away by force. The consul again applied to the Egyptian authorities, and the Emeers were compelled to desist from their annoyances. In July, the Greek Patriarch's encyclical letter was read by the Greek bishop at Beyroot. The bishop expressed great gratitude to the mission for establishing schools and waking them up to the subject; but now, he said, they must take the work into their own hands. He would establish schools, and his people must support them and send their children. The missionaries told their Greek neighbors that this would be all right, and quite agreeable to them, if done thoroughly and in good faith. The mission schools were nearly all broken up for a time; but before the end of the year, they began to revive.

As more Arabic type were needed, and as none had ever been made conforming exactly to the Arabic idea of perfect elegance, it was decided that Mr. Smith should visit Smyrna, to make arrangements for their manufacture at the foundry of the mission. The health of Mrs. Smith, too, required a voyage at sea. They embarked in June. The vessel was wrecked on the coast of Caramania, and they barely escaped with their lives to a desert shore, where they suffered much before they could pursue their voyage. These hardships hastened the departure of Mrs. Smith for a better world. She died at Smyrna, near the close of September.

Mr. Lanneau arrived at Jerusalem early in May. Little could be done during the year. The school for Mohammedan girls continued. Some encouraging attempts to establish schools in the vicinity were defeated by ecclesiastical opposition.

The mission in Cyprus made steady progress. The archbishop of that

island is not subject to the Patriarch, and therefore was not compelled to obey the encyclical letter. For a time, the general movement in the Greek Church against the missions appeared to fill him and his clergy with suspicion; but a visit and explanations from Mr. Pease, the testimony of Luke Zenocrates, who accompanied him, and especially the fact that Themistocles, whose character was well and favorably known, had actually opened a school in connexion with the mission, dispelled all apprehensions; and the mission, and especially the school under Themistocles, received the decided approbation of the archbishop and of the most influential Greeks.—The Rev. Daniel Ladd and his wife, who embarked at Boston July 16, joined this mission on the 28th of October.

PERSIA. The mission to the Nestorians enjoyed uninterrupted prosperity. The Nestorian clergy considered their nation as having “wandered



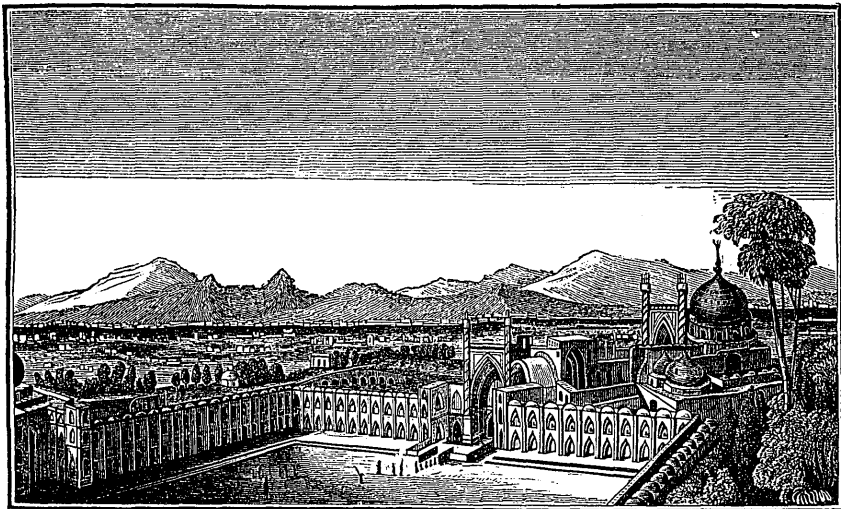
Nestorian Bishop.

Nestorian Woman and Child.

Persian Lady.

far from the right way,” and prized the mission and its instructions as aids in returning to it. The school, or teachers’ seminary, was opened on the 18th of January. In May, it had 40 scholars, and at the end of the year, 44. There were also three free schools, containing 93 pupils, of whom eight were females. Several of the clergy resided with the mission, and conducted worship once on each Sabbath in their own language. At this service, a portion of Scripture was read, which they had previously studied with Mr. Perkins, and its meaning was explained and enforced. The translation of the Bible into the language of the people was commenced on the 15th of February. Dr. Grant was overwhelmed with applications for medical services. Several successful operations for blindness from cataract, which had before been thought incurable, spread his fame far and wide.—In October, a brother and an uncle of the King of Persia visited the mission, and became acquainted with the school, and the next day, unsolicited, sent a firman, commanding the mission, and commanding the governor to protect it from all evil.

Mr. Merrick left Tabreez in June, in company with Messrs. Hoernle and Schneider, of the Basle missionary society, on his exploring mission among



Ispahan.

the Mohammedans of Persia. They visited Teheran, and then Ispahan, where a mob was excited by the report that Franks had come to attack their religion. The governor dispersed the mob, and placed a guard of 30 soldiers around their dwelling. The Germans soon returned to Tabreez, and Mr. Merrick proceeded to Shiraz, where he spent the remainder of the year.

**AFRICAN MISSIONS.** At Fair Hope, (Cape Palmas,) a school house was built, a boarding school maintained with good prospects of success, and four day schools were established in the vicinity under colored teachers; all the schools containing about 100 pupils. Mr. Wilson wrote, August 24, that a church had lately been organized, with six members, some of whom were employed as teachers. Several journeys were made into the interior, by which the country was found more favorable to missionary operations than had been supposed. The Rev. David White and his wife, and Mr. Benjamin Van Rensselaer James, a colored printer, embarked at Baltimore, October 31, with a press and types, and arrived at Cape Palmas on the 25th of December.

In south eastern Africa, the missions to the Zulus were commenced. Mr. Lindley and Mr. Venable left Griqua Town on the 22d of January, arrived at Mosika in May. Here, near the ridge which divides the waters of the Atlantic from those of the Indian ocean, in a fertile valley about 15 miles across, lived the savage chief, whom the French missionaries called "the terrible Moselekatsi." Two of them had attempted a mission here in 1831, when it was occupied by the Baharootsi; but the mission was broken up when Moselekatsi drove them away and took possession of the valley. The chief seemed pleased with the arrival of the mission, and appointed them a residence.

Dr. Wilson arrived by way of Kuruman with the other members of the mission, and in June they commenced their residence at Mosika. The mud floors of their huts were not sufficiently dried, and nearly all of them were seized with fevers, which proved fatal to Mrs. Wilson on the 18th of September.

Dingaan gave the brethren of the maritime mission leave to settle in his country, but proposed that they should reside at Natal, till he could see the

effect of their school. They returned to Port Elizabeth for their families in February. On the 24th of that month, Mrs. Grout was removed by consumption to a better world. The survivors, after a journey of two months, arrived at Port Natal on the 21st of May. Here a station was commenced and a school was opened, which flourished under the care of Mrs. Adams. In June, Dingaan gave permission to establish a station in the interior, and said that he himself would learn to read. Mr. Champion accordingly removed to Ginani, September 26, where he commenced a school with seven boys and four girls, whom Dingaan, the despot of the whole people, had sent to be instructed.

**INDIAN MISSIONS.** The mission to the Cherokees struggled, with some success, against a current of adverse influences, which, on the whole, appeared to be carrying the nation backward. In May, eight were added to the church in Carmel, and four at Brainerd. Some were admitted at other stations. The greater part of the Cherokees having removed from the vicinity of Carmel, the church was dissolved, 57 of its members transferred to that at Brainerd, and the station closed. Mr. Butrick removed to Brainerd in May. Miss Sawyer's school at Running Waters was also closed. The boarding school at Brainerd, the first establishment of the Board among the Indians, was closed about the 1st of March; but, at the earnest request of the people, Mrs. Butrick opened a school there in the summer. The schools of itinerant teachers seemed to be the most flourishing part of the mission. Jesse had 440 scholars; and a member of the Haweis church was appointed as his assistant.

The business of the old Choctaw mission having been closed, Mr. Kingsbury removed in February to Eagletown, the station formerly occupied by Mr. Wood, who commenced a new station, which was called Greenfield. About 3000 or 4000 Choctaws still remained in their old country, poor, defenceless, and surrounded with temptations. The Board received \$4,611,31 from the United States' government for its improvements at the abandoned stations. In the new Choctaw country, the annual report for this year mentions 13 schools, six of which were taught by natives, and all containing 386 scholars; and four churches, with 221 members. It was a year of quiet, with but little change.

There was another revival among the Arkansas Cherokees, at Dwight and Fairfield, during the winter. Eighteen were added to the church at Fairfield, during the year ending in October. Besides the mission schools, which were as prosperous as formerly, the Cherokees hired Mr. Redfield, formerly of the Osage mission, to teach a school at Union; the expense to be paid out of their annuity. The station at the Forks of the Illinois proving unhealthy, it was removed about three miles, to Park Hill, a place selected by Mr. Worcester, as the site for the printing office. He removed in December.

Two books were printed in the Creek language at Boston, and one at the Cherokee press; and a number of the people had learned to read. But dissensions prevailed among themselves; their relations to the United States' government were irritating; they were distracted and vexed by the operations of three missions of different sects; some white men labored to increase the disaffection; and finally several of the chiefs petitioned to the United States' Agent in the vicinity, to have all missionaries removed from their country. On the 9th of September, the agent issued an order for that purpose, which put an end to missions among the Creeks. No charge of unchristian or immoral conduct was brought against any missionary of the Board.

By various treaties with the United States' government, nearly all the

Osages had been removed from the vicinity of the missionary stations, while settlers were coming in, and whiskey was reducing the few remaining Indians to poverty and wretchedness. It was not known that an adult Osage had been converted, and of the few that had been educated, most seemed disposed to resume their savage character. Harmony and Hopefield were abandoned, the missionaries and assistants were dismissed, and Mr. W. C. Requa, farmer and catechist at Boudinot, alone remained. Mr. Dodge and Mr. Jones were employed by the American Home Missionary Society, as missionaries to the whites in that vicinity.

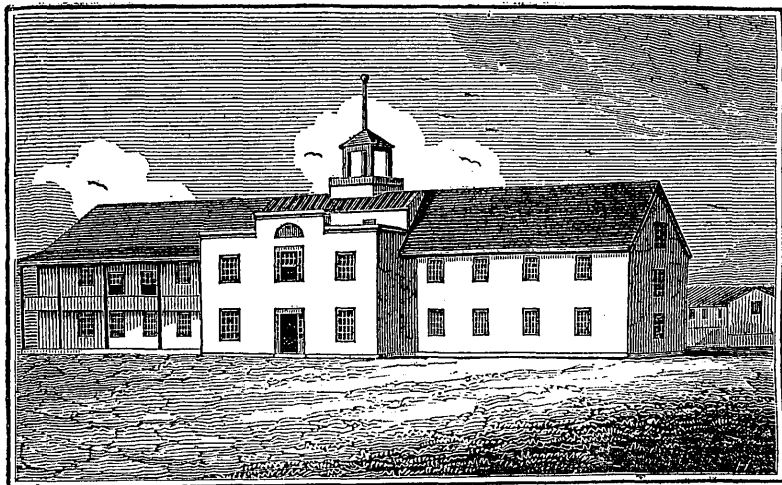
The missionaries to the Pawnees spent this year much like the preceding. Early in the spring, Dr. Benedict Satterlee and his wife and Miss Palmer, affianced to Mr. Allis, left Ithaca, N. Y. to join the mission. Mrs. Satterlee died in April, at Liberty, Missouri, before reaching the Pawnee country. An elementary book of 74 pages in the Pawnee language had been prepared, and Mr. Dunbar visited New England in the autumn, to superintend the printing.

The mission to the Indians on the Oregon river was commenced. Dr. Whitman set out on his return to them early in the spring, accompanied by his wife, the Rev. Henry H. Spalding and his wife, and Mr. William H. Gray. After a journey, estimated at 2,320 miles from the western boundary of Missouri, they arrived at their destined field of labor in September. They were much assisted on their way by gentlemen belonging to the American Fur Company and Hudson's Bay Company, some of whom were their companions during the whole journey. Some of the Nez Percés, whom Mr. Parker had encouraged to expect missionaries about this time, traveled several days to meet them and conduct them to their country. They were received with kindness and promises of aid at the English settlements at Forts Wallawalla and Vancouver. Mr. Spalding commenced his residence among the Nez Percés about the last of November, and Dr. Whitman among the Bayuses on the 10th of December.

The Ojibwa mission was advancing slowly. Four books in that language, all containing 343 pages, were printed at Boston, in editions of 500 copies each. One of them was a book of hymns, by Peter Jones, a native Methodist preacher, whose visit to England and marriage there had excited no little attention on both sides of the Atlantic. During the year, there were seasons of special seriousness, and several instances of conversion. Several of the Indians, too, began to cultivate the soil and raise cattle, and were thus comfortably supplied with food, when their countrymen were in want. The family at Yellow Lake was removed in May, about 50 miles west south west, to Pokegama.

The history of the other missions to the American Indians presents nothing of special interest, unless it be a proposal of the United States' government to the Stockbridge tribe, to remove once more, and settle west of the Mississippi.

**SANDWICH ISLANDS.** All the departments of missionary labors went on with a quiet efficiency, which indicated strength and promised success. During the year ending in June, 212 were received into the churches. Letters written later in the year mention other admissions; as eight at Waiialua in August, and 13 at Kailua in November. The 17 congregations on the Sabbath had an average attendance of 14,500, or about 900 each. Only three of them had so few as 300 each. During the latter part of the year, some of the stations enjoyed the evident presence of the Holy Spirit; especially the High school at Labainaluna. The first class that entered this seminary, 32 in number, completed their studies this year, and 20 or 30 of these "graduates" were employed as school-masters, generally, with good



High School at Lahaina, Hawaii.

effect. The people erected several school houses, and began, for the first time, to assist systematically in the support of the teachers by their own voluntary contributions, without the command of the chiefs. The semi-monthly religious newspaper had 3000 subscribers. The manufacture, sale, and use of ardent spirits was suppressed, except at Oahu, where the king had three distilleries. Several grog-shops at Honolulu were given up. One petition by 25 shipmasters, and another by the chiefs and more than 3000 of the people, were presented to the king, requesting the suppression of this traffic, but in vain.

The population of the Islands was decreasing. A census in 1832, gave 130,313 inhabitants. Another in 1836, gave 108,597; making a decrease of 21,734 in four years. Still, as the number of children was increasing, it would seem that the rate of depopulation must be less than formerly.

The number of missionaries on these Islands was already large, in proportion to the population; but to hasten the time when the Board might withdraw its care from the Islands and leave them to themselves, it was resolved to send out a strong reinforcement. The Rev. Isaac Bliss, Rev. Daniel T. Conde, Rev. Mark Ives, Rev. Thomas Lafon, who was also a physician; Dr. Seth L. Andrews; Mr. Samuel N. Castle, assistant secular superintendent; Messrs. Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, Abner Wilcox, Miss Marcia M. Smith, and Miss Lucia G. Smith, teachers, sailed from Boston on the 14th of December. It was definitely understood, that the teachers were to remain teachers, and should not attempt to make their way into the ministry. This was necessary, in order to secure a permanent supply of teachers, and to keep their minds from being drawn away from their proper employment.

## CHAPTER XXIX.

**1837.** Financial distress. Reduction of missions. Annual Meeting at Newark. Return of missionaries.—Maharattas. New stations. Curtailments. Subscriptions in India.—Tamil missions reduced. Aid from government.—China. Voyage to Japan.—Singapore. Voyage of the *Himmelmeh*—Netherlands India, Restrictions by the Dutch government.—Greece. Mission at *Ariopolis*. Gymnasium closed.—Constantinople. High school broken up. School under *Hobanness*, at *Hass Koy*.—Conversions at *Broosa*.—*Smyrna*. Missionary Conference.—*Syria*. Ecclesiastical opposition overruled. Cholera at *Jerusalem*. Preaching commenced there. Schools in *Cyprus*, transferred to the Greeks.—*Nestorians*. Constant progress. Papal mission. The king's uncle.—*West Africa*. Death of Mr. and Mrs. *White*. Schools—reduced.—*Zulus*. Interior mission broken up. New stations.—*Indian missions*. *Carmel* abandoned. *Hopefield* and *Mackinaw* relinquished. Revival among the *Stockbridge* and *New York Indians*. Death of *Dr. Satterlee*. Small pox. Encouraging prospects beyond the *Rocky Mountains*.—*Sandwich Islands*. Reinforcement. Conversions on the voyage. Return of the *Jesuits*, riots, and burning the *British flag*. Progress in education and civilization. Religion steadily advancing.

This year will long be remembered, as a year of peculiar financial distress throughout the commercial world; and the Board felt the pressure severely. A very large portion of its receipts, from the beginning, had been from the large cities, from men engaged in commerce, and from others closely connected with them. If a merchant is worth \$100,000, half or three fourths of it may consist of debts due to him from others, whose ability to pay depends on the prompt collection of their own demands; so that the failure of other men may deprive him of the ability to give, or even to pay his own debts when due. Receipts from the commercial classes, therefore, must be subject to considerable irregularity. Among the agricultural population, especially of the eastern and middle states, the case is different. The greater part of their wealth consists of property which has been paid for, and is in their possession. In comparison with merchants and manufacturers, they owe but little, and but little is due to them. Their income depends principally, not on the collection of debts, but on the sale of the annual produce of their farms. A pressure in the money market, if severe and long continued, reaches them at last, but with diminished force, and cannot crush them as it crushes merchants. By diminishing the demand for their produce, it renders them unable to raise money, except by painful sacrifices of property; but before it does this, it destroys the merchant's power to raise money at all. Such was now the case. The commercial world was in deep distress. Only the farmers, whom the pressure had scarcely reached, were able to give as formerly. Within a few years, the missions had been greatly enlarged, and new missions commenced, which needed enlargement. Men were ready to go forth; but funds were wanting. The receipts diminished, after January, at the rate of ten, twelve, and even fourteen thousand dollars a month. The process of enlargement must be stopped. Directions had already been sent to the missions, to abstain from enlarging their expenditures. Several missionaries, ready to go out, were detained, and no new missionaries were appointed, without informing them that they could not be sent till the treasury should be relieved. And, finally, June 20, the Committee were obliged to decide that the appropriations for the missions must be \$40,000 less than had been intended. This was apportioned among the several missions, and they were directed, by a circular dated June 23, to diminish their expenditures accordingly. The reduction was to be effected, according to the discretion of each mission, by closing free schools, and such other curtailments as should not diminish the amount of preaching. By the *Missionary Herald*, and other religious periodicals, the patrons of the Board were kept faithfully informed of these circumstances; and during the latter part of the financial year, there was a

great increase of the monthly receipts; so that, at the annual meeting, the receipts had been more than \$75,000 greater than the preceding year. The debt, however, had increased from less than \$39,000 to more than \$44,000. Including \$17,500 received from the Bible and Tract Societies, the Board had expended more than \$272,000. Sixty-three missionaries and assistants had been sent out since the last annual meeting, and 54 were now under appointment, waiting to be sent out.

The annual meeting was held at Newark, N. J., on the 13th, 14th, and 15th of September. There were present, 35 corporate, and 121 honorary members; a greater number than had ever before attended. The Board approved the proceedings of the Committee, and recommended that the reduction of remittances should continue till all the missionaries then under appointment should be sent out. Rules were adopted, making it the duty of the Committee to affix a limit to the annual expenses of each mission, and requiring each mission to furnish seasonable estimates of their probable necessary expenditures. Another rule declared the object of the mission presses to be, the exertion of a direct influence on the natives around them; and prohibited them from printing, at the expense of the Board, any letter, tract, or appeal, with a view to its being sent to individuals or communities in the United States. Another declared, that "It shall not be deemed proper for any missionary, or assistant missionary, to visit the United States, except by invitation, or permission, first received from the Prudential Committee." In the beginning, and for many years, it was understood by all parties, that foreign missionaries went out for life. It had, however, been understood, that, in case of necessity, a mission might authorize one of its members to return. There was a weak point in this arrangement. The members of a mission could not well deny to a brother, a privilege which they themselves might soon desire; especially, as the remembrance of the refusal might embitter all their future intercourse. Members might, therefore, be expected to assent to the return of others, for causes which they would think insufficient, if the case were their own. As such instances increased, each missionary would be made more familiar with the thought of returning, and less confident that he should remain for life; and a far greater number of them would at length find reasons to believe that they ought to return. At least an equal evil would be wrought in the minds of candidates for employment. They would learn to go out with the expectation of returning whenever they should wish; and many would volunteer, who otherwise would never offer themselves. It was desirable that such men should be deterred from going at all. Unequivocal symptoms of such evils as these were showing themselves, both at home and in some of the missions. It was thought necessary, therefore, to republish, in the form of a definite rule, the original idea of a foreign mission, as a consecration to the work for life.

The Rev. N. Adams, of Boston, was added to the Prudential Committee.

MAHRATTA MISSIONS. The Nizam of Hyderabad, though a Mussulman, permitted Mr. Munger to establish himself at Jalna, about the commencement of the year. Mr. Stone commenced a station, in January, at Allibag, south of Bombay, in the Concan, where the mission had long had schools; but near the close of the year, it was thought best to relinquish that station, and he joined Mr. Munger at Jalna.

The system of schools was considerably extended, especially at and around Ahmednuggur, where a seminary had been commenced, on the same principles with that in Ceylon; two boarding schools for girls had been commenced, and 17 free schools opened for boys. At the general meeting in October, the circular of June 23 had been received, requiring a reduction



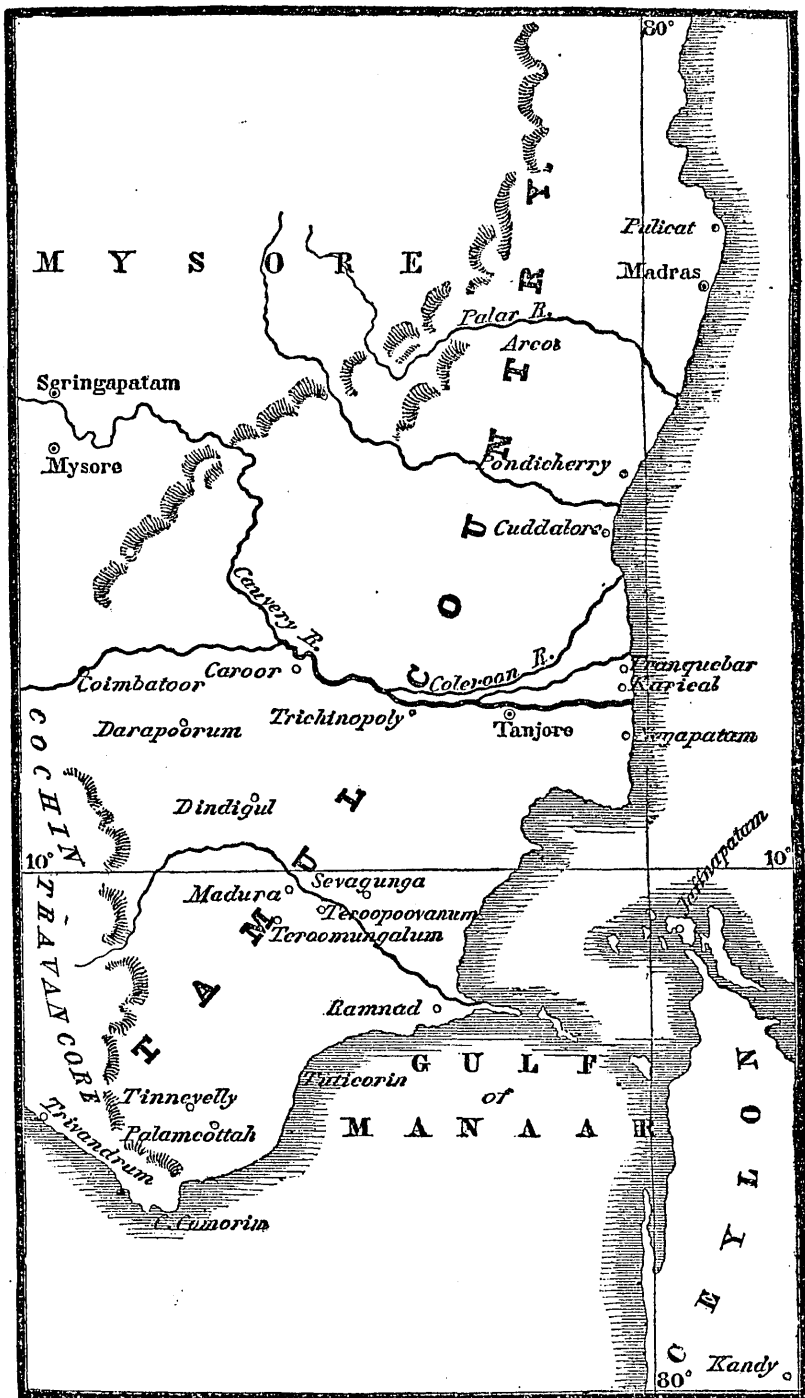
of expenses. The pupils in the seminary were then reduced from 60 to 50; six village schools were closed; the two schools for girls were thrown into one, the number of girls reduced to 15; and further reductions must have been made, but for the liberality of Europeans residing there and at Nassik. The European ladies agreed to sustain the girls' school at 20 scholars, till the treasury should be relieved. The gentlemen subscribed 1130 rupees, or about \$500. Similar reductions were commenced at Bombay, where they were in like manner arrested by subscriptions amounting to 1300 rupees.

**TAMUL MISSIONS.** The mission at Madras was located in two suburbs of the city; Mr. Winslow at Royapoorum, on the north, and Dr. Scudder at Chintadrepetta, on the south-west. In August, there were 25 schools, with 750 scholars, and congregations of 350 or 400 on the Sabbath. So many had been formed with the expectation of increased remittances from the Board, to meet the expense; and on learning that no increase could be expected, nearly all of them were closed. A donation of \$600 from a friend at Madras, enabled Mr. Winslow to resume 14 of them in October. A mission church was formed on the 21st of December, and one native admitted on profession of his faith. Dr. Scudder, and Mr. Smith of the London Missionary Society, labored unitedly in preaching the gospel; and by the divine blessing on their labors, a revival of religion was in progress at the end of the year.—Mrs. Winslow died on the 23d of September.

Messrs. Muzzy, Crane and Cope, arrived at Madura on the 10th of May, and Messrs. Tracy and Ward on the 9th of October. Mrs. Todd, who was formerly Mrs. Frost, and afterwards Mrs. Woodward, died on the 1st of June, and Mrs. Cherry on the 4th of November, in Ceylon. Mr. Lawrence joined Mr. Dwight at Dindigul, in May. Two natives were received into the church in July. In June, there were 43 schools connected with the station at Madura, and 17 with that at Dindigul; in all, 60 schools, with 2,284 scholars. Nearly all must have been closed, had not the Madras government, learning the circumstances, made an unexpected donation of £300 sterling for their support.—A church was formed at Dindigul in July.

In Ceylon, in May, Henry Martyn, a native beneficiary, was licensed as a preacher of the gospel. In May and June, there was another season of revival, especially at Batticotta, where there were 12 or 15 apparent conversions, and at Odooville, where 16 were afterwards admitted to the church, as the fruits of this gracious visitation. During the year, 49 were received into the churches, and 24 were excommunicated.

In July, there were 187 free schools, with 6996 pupils; 151 scholars in the seminary, eight of whom were from the continent, and 98 girls in the boarding school. There was not money enough in the treasury of the mission to sustain all its operations for two months. Information had been received of the pecuniary condition and prospects of the Board. A meeting was called on the last day of the month. Retrenchment was seen to be unavoidable. The free schools would suffer from a temporary suspension; but every other department would suffer more fatally. It was resolved to suspend all but 14, to admit no new class into the seminary, to dismiss a part of the students of the seminary and girls' school, to stop all building except the completion of the printing office, and to make other painful retrenchments. The heathen triumphed. They said the mission was going down. Native church members were discouraged, and resisted ridicule, threats and temptation, less firmly. Those educated in the seminary, and thus fitted for public employment, had long been sought by rich heathen parents of high caste, as husbands for their daughters. Many yielded. Hence, principally, the unusual number of excommunications.



The government of the island, November 4, understanding the want of funds, made a donation of £200, "in token of the high sense entertained of the important services" of the mission.

Mrs. Minor died in June.

**EASTERN AND SOUTH EASTERN ASIA.** Chinese printing, with metallic type, was carried on at Macao, where Mr. Williams had been, with the press, ever since 1835. This year he completed the printing of Medhurst's English and Chinese Dictionary. Besides the Chinese, he engaged in the study of the Japanese language, into which he intended, ultimately, to introduce the art of printing. Principally by means of the dispensary, which was supported by foreigners residing at Canton, access was obtained to several thousands of the Chinese, to whom some knowledge of the gospel was imparted in conversation, and by books and tracts, of which a large supply in Chinese, and some in Japanese, were received from Singapore in August. In July, Mr. King, of the house of Olyphant and Company, accompanied by his wife, Dr. Parker, Mr. Williams, and seven shipwrecked Japanese sailors, whom he intended to restore to their country, sailed for Yeddo, the capital of Japan. They touched at the Loo Choo Islands, where they took on board Mr. Gutzlaff. Both at Yeddo and another port they were fired upon by the Japanese, and compelled to return, bringing back the sailors at their own request, and having ascertained that, at present, intercourse with Japan is impossible.

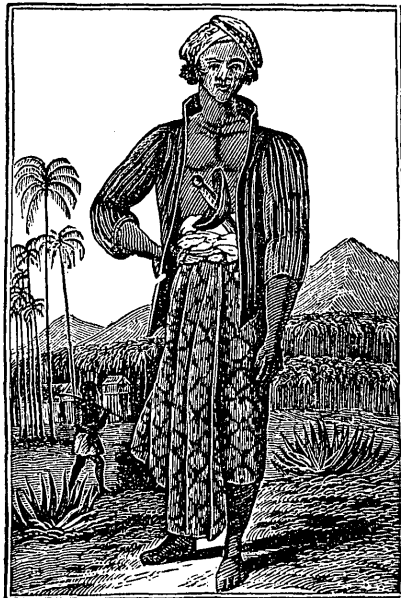
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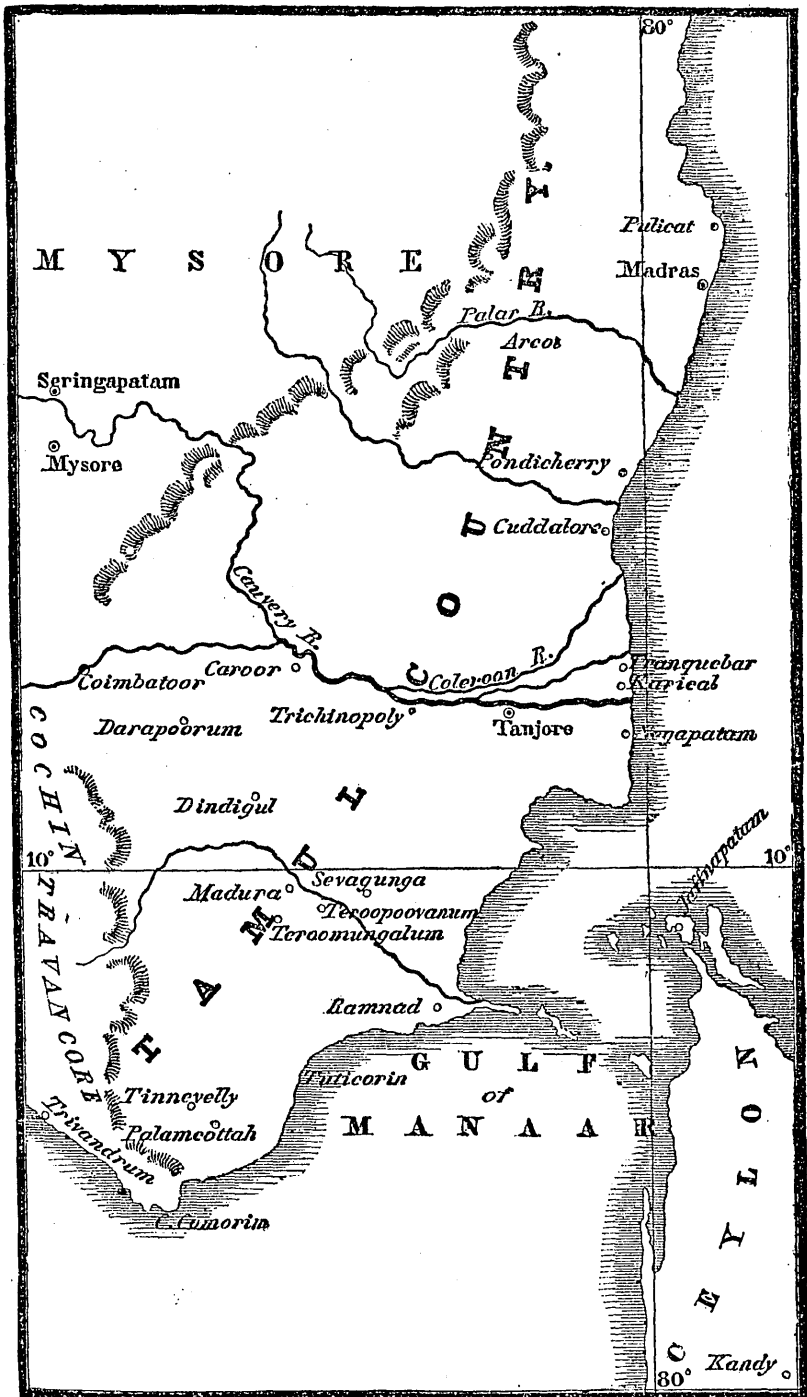
of expenses. The pupils in the seminary were then reduced from 60 to 50; six village schools were closed; the two schools for girls were thrown into one, the number of girls reduced to 15; and further reductions must have been made, but for the liberality of Europeans residing there and at Nassik. The European ladies agreed to sustain the girls' school at 20 scholars, till the treasury should be relieved. The gentlemen subscribed 1130 rupees, or about \$500. Similar reductions were commenced at Bombay, where they were in like manner arrested by subscriptions amounting to 1300 rupees.

**TAMUL MISSIONS.** The mission at Madras was located in two suburbs of the city; Mr. Winslow at Royapoorum, on the north, and Dr. Scudder at Chintadrepetta, on the south-west. In August, there were 25 schools, with 750 scholars, and congregations of 350 or 400 on the Sabbath. So many had been formed with the expectation of increased remittances from the Board, to meet the expense; and on learning that no increase could be expected, nearly all of them were closed. A donation of \$600 from a friend at Madras, enabled Mr. Winslow to resume 14 of them in October. A mission church was formed on the 21st of December, and one native admitted on profession of his faith. Dr. Scudder, and Mr. Smith of the London Missionary Society, labored unitedly in preaching the gospel; and by the divine blessing on their labors, a revival of religion was in progress at the end of the year.—Mrs. Winslow died on the 23d of September.

Messrs. Muzzy, Crane and Cope, arrived at Madura on the 10th of May, and Messrs. Tracy and Ward on the 9th of October. Mrs. Todd, who was formerly Mrs. Frost, and afterwards Mrs. Woodward, died on the 1st of June, and Mrs. Cherry on the 4th of November, in Ceylon. Mr. Lawrence joined Mr. Dwight at Dindigul, in May. Two natives were received into the church in July. In June, there were 43 schools connected with the station at Madura, and 17 with that at Dindigul; in all, 60 schools, with 2,284 scholars. Nearly all must have been closed, had not the Madras government, learning the circumstances, made an unexpected donation of £300 sterling for their support.—A church was formed at Dindigul in July.

In Ceylon, in May, Henry Martyn, a native beneficiary, was licensed as a preacher of the gospel. In May and June, there was another season of revival, especially at Batticotta, where there were 12 or 15 apparent conversions, and at Oodooville, where 16 were afterwards admitted to the church, as the fruits of this gracious visitation. During the year, 49 were received into the churches, and 24 were excommunicated.

In July, there were 187 free schools, with 6996 pupils; 151 scholars in the seminary, eight of whom were from the continent, and 98 girls in the boarding school. There was not money enough in the treasury of the mission to sustain all its operations for two months. Information had been received of the pecuniary condition and prospects of the Board. A meeting was called on the last day of the month. Retrenchment was seen to be unavoidable. The free schools would suffer from a temporary suspension; but every other department would suffer more fatally. It was resolved to suspend all but 14, to admit no new class into the seminary, to dismiss a part of the students of the seminary and girls' school, to stop all building except the completion of the printing office, and to make other painful retrenchments. The heathen triumphed. They said the mission was going down. Native church members were discouraged, and resisted ridicule, threats and temptation, less firmly. Those educated in the seminary, and thus fitted for public employment, had long been sought by rich heathen parents of high caste, as husbands for their daughters. Many yielded. Hence, principally, the unusual number of excommunications.



The government of the island, November 4, understanding the want of funds, made a donation of £200, "in token of the high sense entertained of the important services" of the mission.

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The progress of knowledge and piety among the Armenians here, appears to have been quite as great as during the last year, if not even greater; but, except that already mentioned, no public event marked the advance of evangelical sentiments. Several ladies exerted a powerful and salutary influence, by private conversation in their families and among their friends.

Owing first to the plague, and then to want of funds, the Greek schools were brought near to extinction.

In March, Mr. Homes visited Palestine and Syria, intending to devote a year to the study of the Arabic language. At Damascus, near the close of the year, he had a few boys under his instruction, and might easily have gathered a school.

Mrs. Dwight died of the plague, on the 8th of July. The learned and amiable Peshtemaljan, who was at least the Erasmus of the Armenian reformation, died about the close of the year.

Senekerim arrived at Boston in July; sent by his evangelical brethren, to obtain such an education as they thought indispensable to their plans, and not accessible in their own country. He spent some time at Andover, some time at New York, and is now at Princeton.

The brethren at Broosa found their labors still circumscribed by ecclesiastical opposition; but rather less strictly than the last year. The Greek school at Demir Tash was again in operation. The teacher had been driven away, because he was "evangelical;" but at length the people invited him back, and the school was resumed. Two young men who were studying under Mr. Powers, began to give some evidence of piety. One of them was a teacher in an Armenian school of 200 or 300 scholars. By those who controlled its management, the school was divided, and 55 or 60 of the most advanced were put under his instruction, to be taught to read and understand the Bible in ancient Armenian. Afterwards, the heads of the nation at Broosa, wishing to have better educated priests, selected eight of the most promising of these, to be educated for the priesthood; engaging to pay their expenses for a term of years. The teacher made the moral and religious improvement of his pupils a distinct object of his labors; so that there was reason to hope that Broosa would at length have a learned and pious priesthood.

The missionaries at Trebizond were unable, on account of opposition, to collect a school.

The circular of June 23, requiring retrenchment of expenses, bore hard upon the printing establishment at Smyrna. During the former part of the year, its operations had been enlarged, and the whole amount of work done this year was much greater than that of the year before. A remarkably neat pocket edition of the Armenian New Testament was finished on the last day of December. A school of 80 Greek children was closed the same day.

A missionary conference was held here from September 27 to October 5. There were present, all the members of this mission,—Messrs. King, Riggs and Benjamin from Greece, Mr. Dwight from Constantinople, Mr. Smith from Beyroot, and Mr. Calhoun, agent of the American Bible Society. The great principles on which the missions in this part of the world had been conducted, were fully discussed, and decidedly approved, as agreeable to Scripture and sanctioned by experience; past hindrances and deficiencies in the execution of them, and future improvements were naturally considered; and much time was spent in devotional exercises.

The mission in Scio was transferred to Greece, as already related.

SYRIA. At Beyroot, ecclesiastical opposition continued, but with less violence. The teacher employed by the Greek bishop, whose duty it was not

only to teach school, but to conduct a large part of the church service, had become decidedly evangelical. He frequently visited the missionaries, attended their preaching, and brought others with him; daily discussed religious subjects with some of his people, taught the truth to his large school with all boldness, and gathered and taught a large Sunday School. Councils were held, and the bishop commanded and threatened; but he mildly assured them that he should continue in the course which he believed to be his duty; and such was his weight of character and the attachment of his scholars to him, that his opposers thought it not safe to depose him from his office. Several others appeared to be truly pious, and were candidates for admission to the church.—The mission seminary was doing well, with a few scholars: but was obliged to reject several applications for admission, for want of funds.

The mission at Jerusalem, early in the year, engaged the services of Tannoos Kerem, of Safet, as a native assistant. He was, by birth and education, of the Latin church, but in thought and feeling, with the mission. He arrived with his family in June, and besides his literary services, was the means of procuring a more extended personal acquaintance with the people. In June, the cholera appeared, and swept off about 400 people in a month. The missionaries, with Mr. Homes, who was then there, devoted their whole time to the gratuitous service of the sick; a thing before unknown in that region. They gave medical aid to many, nearly all of whom recovered. Their kindness attracted notice, and gained them many friends. Soon after, religious services on the Sabbath in Arabic were commenced, and a few attended. In September, preaching was introduced, and the attendants, averaging about 20, were gratified with the change. Eleven of them, four of whom had been hard drinkers, became members of a temperance society.—The girls' school prospered under the care of Miss Tilden. A school for boys was opened in August, under a Greek teacher, which soon had its full number of scholars, (24,) and many applicants were refused.—Gen. Cass, American Ambassador at Paris, visited Jerusalem this summer; and in a letter to the Prudential Committee, gave his testimony to the good character and valuable influence of the mission.

The brethren in Cyprus, besides the extensive distribution of books and tracts, gratuitously and by sale, resolved to supply every church in the island with a copy of the Modern Greek New Testament. All in the southern district, 235 in number, were supplied. The High School at Larnica, under Themistocles, had 17 scholars, in three classes; and the two Lancastrian schools had 200 scholars. Themistocles delivered a course of exegetical lectures on the Scriptures to the three schools, as well as to priests and people on Sabbath mornings; and the priests were beginning to imitate his example in different parts of the island. A similar exercise was afterwards established, by order of the archbishop, in the Hellenic school at Nicosia. The threats of the Patriarch, at Constantinople, had become so violent, that clergy, laity and missionaries at Larnica, all thought it best to yield to them. The three schools were therefore closed on the 5th of May. Before the end of the month, they were started again in the name of the Greeks, and went on as before, except that the Greeks, and not the mission, paid the expense.

PERSIA. The Rev. Albert L. Holladay and Mr. William R. Stocking, with their wives, sailed from Boston on the 7th of January, to join the mission to the Nestorians. They arrived at Ooroomiah on the 7th of June, and found their field of labor even more encouraging than they had expected. No change had occurred, except a constant advance in promoting education and the knowledge of the divine truth. A bishop, two priests, a deacon and

several copyists were employed in preparing and distributing manuscript tracts and portions of scripture. A press and type had now arrived; but funds were wanting to send a printer.

Early in the year, a Roman Catholic bishop came to Ooroomiah, saying that he had a large sum of money to expend in assisting the Nestorians, if they would join his church. The Nestorians came to Mr. Perkins for proof texts against image-worship and other Romish errors; and after obtaining them and adding to their number by their own researches, were ready to answer the bishop. The Nestorians were highly gratified with the discussion that followed, and prized the Scriptures more than ever.

Mr. Merrick remained more than seven months at Shiraz. He became intimate with Meerza Seyed Aly, who assisted Henry Martyn in translating the New Testament, and still retained his admiration for that man of God.

Mr. Merrick's conclusion was, that a renunciation of Mohammedanism would be followed by a violent death even at Shiraz. He returned to Ispahan, where he remained openly ten days; but no riot was raised, as on his former visit. Here he received proposals from an Armenian archbishop, to assist them in establishing and supporting a school; but they could not agree upon the principles on which it should be conducted. He returned to Ooroomiah, where he he remained till November. Malek Kassan Meerza, the King's uncle, who visited the mission last year, now made a second visit. He had been recovered from habits of intemperance by Dr. Riach, of the English embassy. He called for the "Permanent Documents" of the American Temperance Society, read a part of the first page, and said that he intended to translate the whole into Persian, and present it to the King. He then gave orders that it should be made the English text book in a school which he supported at Sheshawan, where he resided. By his invitation, Mr. Merrick accompanied him home, where he remained about three months.—This year, the publication of the first newspaper in Persia was commenced, by order of the King.

**AFRICA.** As soon as the arrival of Mr. White at Cape Palmas was known, he received invitations from five different settlements, to reside among them. When it was understood that he was to live at Cape Palmas, delegates from two kings came, and begged to be sent to America with "books," that is, letters, "to get white men themselves." On Sunday, January 15, he preached by an interpreter. He told the people, this might be the last time they would ever hear his voice; and when he asked them what report concerning them he should carry up to heaven, intense emotion was depicted on almost every countenance. He was seized with the fever on the 18th, and died on the 23d. Mrs. White was seized on the 10th, and died on the 28th.

In March and April, Mr. Wilson penetrated the interior about 100 miles, hoping to reach the Kong mountains, which were thought to afford a favorable site for a mission; but falling sick at Grobba, among cannibals, he was compelled to return. Soon after, from a misunderstanding, the natives rose against the colony, and bloodshed was prevented only by his judicious interference.

There were several candidates for church membership, and an encouraging attendance on preaching. Several small books were printed in the native (Greybo) language; and five schools were in operation. The circular of June 23d came, requiring retrenchment. Printing ceased. Two schools were closed. The boarding school was reduced one third. The natives friendly to the mission were discouraged, Mr. Wilson was accused of breaking his word, and confidence in the mission was extensively impaired.

The two missions to the Zulus were reduced to one. Sometime in 1835, a considerable number of Boers, or farmers of Dutch descent, complaining

of British oppression, emigrated beyond the bounds of the Cape Colony, to the region near the Zulus. They were rich in sheep and cattle. In the autumn of 1836, Moselekatsi, from no motive but the love of plunder, attacked their settlement, killed several of the people and drove away their flocks and herds. Having been reinforced by new emigrants, the Boers, on the 17th of January, 1837, suddenly advanced to Mosika, slew many of the warriors, destroyed 14 villages, and compelled Moselekatsi to seek safety in flight. They declared their intention utterly to ruin him, (which they afterwards accomplished) and advised the missionaries to leave the place under their protection. They thought it best to comply; and after a circuitous journey of about 1300 miles, 1000 of which was in wagons drawn by oxen, through the wilderness, joined their brethren at Natal, on the 27th of July.

At Umlazi, near Port Natal, Dr. Adams had, in May, a school of 50 children, and a morning class of adults. The Sabbath school for adults amounted to 250, and another, under Mrs. Adams, was still larger. Mrs. Adams was also teaching 30 or 40 women the use of the needle. The average attendance on preaching was about 400. Mr. Champion, at Ginani, had 10 boys and 20 girls at school, and a congregation of 100 or 200. The press was set up during the summer, and some elementary school tracts were printed.

A new station was commenced by Mr. Lindley, on the Illovo river, 15 miles south-west from Port Natal, and another by Mr. Venable and Dr. Wilson, 30 miles beyond Ginani, in the interior. Mr. Grout returned, with his child and Dr. Wilson's, to the United States.

INDIAN MISSIONS. The Cherokees around Carmel had been crowded from their homes by the influx of Georgians. The station was therefore abandoned, and the members of the church mostly united with the church at Brainerd, which now numbered 110. The station at Creek Path also was abandoned. The affections of the people seemed to cling to Brainerd, the oldest of the stations. Here, at Candy's Creek and at Red Clay, public worship was well attended, and schools were kept up. Walker, one of the itinerant teachers, had ten or twelve schools. His labors were attended by some visible reformation of morals, and apparently, in some instances, by the Holy Spirit. Jesse was cheated out of his property by a white man, and in a state of despondency was tempted by another white man to intoxication. It was a single fault, and he appeared penitent; but he had fallen, and his schools were closed.

Among the Choctaws and Cherokees beyond the Mississippi, there was little change. A Cherokee almanac was among the works printed at Park Hill. Eleven Choctaw schools were supported some part of the year by the Board, four of which were taught by natives. In the autumn, 12 or 15 schools, under the direction of the United States' Agent, supported by a fund belonging to the Choctaws, had gone into operation. Some members were added to the churches.

Encouraged by some favorable indications, Mr. W. C. Requa attempted to revive the Osage mission, and had begun to erect buildings and make improvements within their present residence; but the hostility of the chiefs and majority of the people, who began to destroy the property of the mission, and threatened the lives of the Osage settlers, compelled him to abandon the attempt, and the Osage mission was at an end.

The population around Mackinaw had so entirely changed, and the resort of Indians to that place for purposes of trade had so nearly ceased, that it was no longer an advantageous site for an Indian mission. The 20 or 25 children in the boarding school, therefore, were returned to their friends, or placed in advantageous situations, the property was sold, and the mission was closed.

The mission to the Stockbridge tribe found this a year of more than ordinary trials and prosperity. Early in the year, the spirit of piety seemed to have declined, and one of the head men of the tribe had been excommunicated. In February, special efforts were made to awaken the church, and bring its members to their right minds. The divine blessing attended. There was a visible spirit of penitence and confession. The impenitent were awakened; and as the fruits of this effort, 16 were received into the church in November; making, with three others received during the year, 70 members added to the church since the commencement of the mission in 1828. Meanwhile, certain negotiations with the United States' government, and the proposed abolition of Indian customs and adoption of a new and more efficient code of laws, excited the spirit of party, and many professed converts kept back from uniting with the church.

At the Seneca, Cattaraugus and Alleghany stations, in the state of New York, a series of religious meetings in the autumn was the means of reviving and enlarging the churches. At Cattaraugus, the Christian chiefs invited the heathen party to meet them at the Council house. Mr. Wright addressed them in their own language, and several Indians members of the church followed him. The pagans seemed pleased with what they heard, and requested Mr. Wright to hold another meeting, and "use up the whole gospel among them." It was appointed, and he gave them as full a summary of the Bible as could be given in a speech two hours long. They requested another meeting to hear Mr. Bliss "tell his story." He also spoke about two hours. They expressed their approbation. Some admitted that the gospel is true, and that God hears the prayers of Christians.

The mission to the Pawnees was deprived of one of its members. The particulars of the death of Dr. Satterlee are not known; but it is supposed that he was murdered, on the 10th of May, while returning from a visit to a neighboring tribe, by a lawless and cruel white man who dwelt in those wilds, and whom "vengeance suffered not to live" but a short time afterwards.

The Rev. Stephen R. Riggs and his wife joined the mission to the Sioux in April. The Messrs. Pond, who had been here longer than the mission, and had been fellow-laborers from the beginning, and one of whom had now studied theology, became members of the mission in form, near the close of the year. With more knowledge of the language, more of divine truth was imparted, and with greater effect. The translation of the Scriptures into the Dakota language was commenced.—In the autumn, some of the Yankton band of the Sioux went on board a steamboat to procure whiskey. The small pox was on board, and they took the infection. From the Yanktons, it spread to the Wapckute and Teton bands, which it nearly annihilated. Some families, fleeing from the disease, brought it to Lac qui Parle, where its spread was arrested by the prompt and efficient measures of the missionaries. It passed on to the north and west, to the Assineboins, Mandans, Blackfeet, and other tribes, some of which it almost wholly exterminated. Tens of thousands were swept away in its destructive career.

The mission to the Ojibwas continued to make steady and perceptible, but very slow advances in its work. A church was formed at Pokeguma in February, with three native members. There were some others, of whose piety there was reason to hope. About the close of the year, there was a manifest increase of serious attention to religious truth and worship.—A few families were evidently becoming civilized. They built comfortable houses, for their permanent abodes; the men engaged in agriculture, and the women in the labors of housewifery.—The gospel of Luke, translated by Mr. Hall, assisted by George Copway, a native catechist from the Methodist mission to the Ojibwas in Canada, was printed at Boston.

The missionaries to the Indians beyond the Rocky Mountains had the most encouraging prospects of success. For years, several tribes had been anxious for religious instruction. They had heard that there were good people towards the rising sun, who knew and loved and served the true God; and a delegation of Flatheads once came as far as St. Louis to make inquiries on the subject. By treaty between the United States and Great Britain, traders from both nations might reside in certain parts of the territory for the present. There were several British forts, or trading posts, where the traders lived civilized lives, and carried on rather extensive agricultural operations. These traders generally exerted a good moral influence, and were friendly to the mission. From them the Indians had gained some indistinct, yet beneficial ideas of Christianity. By their instructions, the Kayuses near Fort Wallawalla had learned to assemble at the lodge of their chief every morning and evening and Sabbath forenoon, to unite in worship, consisting of singing, a form of prayer, and an address from the chief. A simple code of criminal law had been introduced from the same source, and with good effect. Some degree of a similar influence had pervaded the tribes extensively. They had heard of the Bible, as God's book, given for the instruction of mankind, and were anxious to possess it; believing that, in some way, they should yet become able to read it. Traders and hunters had been found, vile enough to sell them packs of cards, saying that they were the Bible. But the Indians, though uninformed, were not incapable of observation. They had already begun to suspect that "the men who would bring fire-water into the country, drink it, and then kill each other," could not be the servants of the true God, and were not to be trusted.

The commencement of two stations has been mentioned. The Indians labored cheerfully in erecting the necessary buildings. But their anxiety for religious instruction was remarkable. While they yet understood each other's language but imperfectly, they flocked around the missionaries, caught such ideas as they could, respecting truth and duty, and sometimes, after worship on the Sabbath, spent the whole night in conversing among themselves on what they had heard, for the sake of getting clear ideas of what they had imperfectly understood; and when once clearly informed what Christianity required of them, they appeared not only ready, but zealous to comply. Schools were established at both stations, and notwithstanding the want of books and the necessity of using manuscript lessons, the art of reading in English was acquired with remarkable rapidity. The Indians themselves were desirous to diffuse the knowledge of the truth; and when about to travel, would take pains to be prepared with a gospel message for such as they might meet while absent.

It was necessary for Mr. Spalding to procure provisions from Fort Colville, 250 or 300 miles to the north. Horses, there, are numerous, and about as cheap as sheep in New England. He started on the 28th of August, with 19 men and 75 horses, and arrived in five days. The news of his approach spread through the country, and every night, he must preach to the multitudes who had come long distances to hear him, and who followed him from day to day, for the sake of hearing more at night. Several exploring tours were made, with similar results.

One of these tours was made by Mr. Gray, in March. In view of the results of his inquiries and of other facts within their own knowledge, it was believed by the missionaries that at least fifty additional families were needed, to supply the pressing demand for religious instruction. It was thought best that Mr. Gray should return, and lay the subject personally before the Prudential Committee. He was accompanied by four delegates from the Nez Percés and the Flat heads, who brought with them a large number of

horses and other property, by the sale of which they hoped to defray a part of the expense of the journey, and of the expected assistants. On their way, near the head-waters of the Platte river, a plundering party of Sioux fell upon them, murdered the Indians, and took the property; Mr. Gray providentially escaped with his life, arrived at St. Louis in September, and soon continued his journey to the east.

**SANDWICH ISLANDS.** The reinforcements which sailed in December arrived in April. Their passage was unusually pleasant in all respects. Besides worship on the Sabbath, morning and evening prayer was daily attended in the passengers' cabin, the captain himself taking the lead during the latter part of the voyage. About half of the crew appeared to become pious during the voyage; and on arriving at Honolulu, six or eight of them, including two of the officers, became members of the mission church at that place.

The Jesuits who had been sent to California in 1831, returned this spring in a British vessel. The governor at Honolulu ordered them to depart in the same vessel. They refused. The case was reported to the king, who was then at Lahaina, and who confirmed the order. The priests were then put on board the vessel by force. The owner refused to receive them; but being compelled to yield, went on shore with his crew, and presented his flag to the British Consul, who burned it in the street. An account of the affair was extensively circulated in the newspapers, making the impression that the flag was burnt by others, out of hatred or contempt for British influence. During these disturbances, both a British and a French ship of war arrived, the commanders of which opposed the execution of the king's order; but the government persevered in its determination, and the priests left the Islands.

Mrs. Dibble died on the 20th of February, and Mrs. Lyons on the 14th of May. Mr. Richards, with his wife and six children, and the daughter of Mr. Bishop, arrived at Sag Harbor in May. Having provided for the education of their children and rendered important services to the cause of missions, Mr. and Mrs. Richards embarked on the 7th of November on their return to their field of labor. Mr. Dibble's health failed, and he embarked in the autumn for the United States.

The strength of religious principle among the people, and their preparation to act from their own convictions of duty, were more manifest than ever before; and the progress of knowledge and piety advanced with greater firmness and strength. The schools improved. Graduates from the High School were scattered through the islands as teachers, and proved even more competent than had been expected. Many others had become tolerably well qualified for the task. Geography and arithmetic were extensively and successfully introduced into common schools. A boarding school had gradually come into operation at Hilo, under Mr. and Mrs. Lyman, and Mr. Coan, also at Hilo, had 90 teachers under his instruction. A central school for girls was established at Wailuku. Aided by small appropriations from the mission, the natives erected more substantial school-houses at many of the stations. To a considerable extent, they contributed to the support of schools, of their own accord, and not, as formerly, at the command of the chiefs. As better teachers multiplied and the schools grew more interesting, many of the adult schools were revived. The sum of the numbers of learners of all classes, mentioned in the letters of the missionaries during the year, not including the Sabbath schools and Bible classes, is 11,932. The whole number under instruction cannot have been less than 14,000 or 15,000.

Improvements in the outward signs of civilization, which are important means of its advancement, was manifest, and was increasing. The great majority of the people still lived in their native cabins, or rather styes, not so

good as are usually provided for swine in New England; but many, especially near the missionary stations, had built and were building comfortable houses, with several rooms in each, and with pleasant yards attached to them; and not a few of the women began to take some pains to keep them clean, and make them agreeable to their families and visitors. Numbers learned to spin and weave; the cultivation of cotton, begun a year or two before, was considerably extended; and Kuakini erected a stone building at Kailua, 70 feet by 30, for the manufacture of cloth. A considerable amount of sugar cane, too, was cultivated.

But that which was the moving power, the enlivening and guiding spirit, of all these improvements, advanced with equal rapidity. At the annual meeting in June, there were 15 churches on the Islands, containing 1049 members in good standing, and the number of admissions within twelve months had been 159. These were converts of former years. Admissions during the remainder of this year were unusually numerous. At Kailua, 19 were admitted in October; at Hilo, 31 in November; 13 in August at Wailuku; at Waimea, during the year, 83, and considerable numbers at other stations.

Protracted meetings, conducted with special vigilance against every thing that could be food for a self-righteous spirit, were found well adapted to the character of this people. They were held at nine or ten of the stations, and at some of them repeatedly, with decidedly beneficial results. That at Hilo, in February, was attended by many from a distance of 50 or 60 miles. A very interesting meeting of several days in autumn, at Waimea, on Hawaii, closed on Saturday. On the next day, the house of worship was crowded, and 61 persons, who had for some time been candidates, were received into the church. Seventy five others stood propounded; and others were regarded as pious. At nearly all the stations, the effect of preaching seems to have been greater than usual through nearly the whole year. In November, another protracted meeting was held at Hilo, and the work seemed to be spreading over the whole districts of Hilo and Puna. And finally, in December, and especially on the Sabbath which was the last day of the year, general awakening showed itself at Honolulu. The glories of the next year had already begun to dawn upon the Islands.

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## CHAPTER XXX.

1838. A Secretary stationed at New York. Missionary House commenced.—Meeting at Portland. Resolve to send out missionaries. Return of Missionaries. Interference of Societies. Qualifications of Missionaries.—German Reformed Church. Central and Southern Boards.—Mahrattas. Whole Bible printed. Mr. Stone leaves the mission. Madras. Presses purchased. Schools. Grant from government. Subscriptions.—Madura. New stations. Ceylon. Retrenchments. Mr. Perry's statement and death. Relief.—China. Medical Missionary Society.—Siam Tract distribution. Inquirers—Singapore. Progress of the Seminary. Baptisms.—Borneo. Preparations to commence the mission.—Greece. Argos relinquished.—Turkey.—Progress of piety at Constantinople. School at Hass Koy broken up.—Magazines of Useful Knowledge published at Smyrna. Progress at Broosa.—Syria. Travels of Mr. Smith and Prof. Robinson. Arabic type. Awakening and conversions among the Druzes.—Persia. Continued encouragement among the Nestorians. Mr. Merriek at Tabreez. He is requested to establish schools not Christian.—West Africa. Admissions to the church. Printing.—Zulu mission broken up by war.—Indian missions. Cherokees removed. Oregon mission strengthened and successful.—Sandwich Islands. The great revival.

Agreeably to a resolution of the Board adopted last year, the Rev. W. J. Armstrong, secretary for Domestic Correspondence, removed to New York about the first of April; the Prudential Committee having resolved that he should make that city his principal residence till a different arrangement



should be adopted. A clerk (one of the detained missionaries) was placed in his apartment in the Missionary Rooms at Boston, with whom he was to be in constant correspondence; and he was expected personally to attend the meetings of the Committee, as often as should be necessary for the perfect knowledge and supervision of his department.

A Missionary House was commenced, the expense being met from the permanent funds of the Board. Those funds had been mostly invested in bank stock, and comparatively little had yet been lost; but recent events had shown, throughout the commercial world, that real estate, at a fair price, was a safer kind of property. The lease of the Missionary Rooms in Cornhill was about to expire, and for various reasons, another place must be procured for the business of the Board. A site for a building, combining, in a very unusual degree, the seemingly incompatible advantages of salubrity, retirement and proximity to the centre of business, was offered for sale. The time was advantageous for purchasing and building. No money was used for the purpose, which the Board was at liberty to expend in sending out or supporting missionaries. The house is a part of the permanent fund.

The annual meeting was held at Portland, on the 12th, 13th and 14th of September. The receipts from the large cities, where the pecuniary pressure had been chiefly felt, had been much less than the year previous; but in the smaller towns and country places they had greatly increased. The whole sum received had been about \$236,000, or \$16,000 less than the last year. Of the payments, a large part had been to meet expenses incurred before the curtailing circular of June 23, 1837, could take effect. They had amounted to more than \$230,000, being nearly \$24,000 less than the last year. The debt was reduced below \$36,000. The missions had also expended \$12,000 for the Bible Society and \$5,000 for the Tract Society; so that the whole sum had been more than \$247,000.

For the coming year, if the debt was to be paid, the missions enabled to resume the operations they had suspended, and the missionaries under appointments to be sent out, \$300,000 would be needed. In view of the apparent spirit of the churches, the state and prospects of the country, and especially of the importance of these objects, the Board resolved to make the attempt. A resolution was adopted, informing the detained missionaries that they might expect to be sent out at no distant day, and another, rescinding the vote of last year, that remittances should not be increased till all appointed missionaries had been sent out.

The rule adopted last year, concerning the return of missionaries, was modified, so as to allow their return, with the consent of their missions, when necessary for the preservation of health.

The subject of the interference of missionary societies with each other's operations was brought up by a letter from the London Missionary Society, with which there had been correspondence on the subject. It was found desirable by the principal English Societies, to adopt measures for avoiding the evils that arise, when two missions, of different sects, are brought to bear on the same heathen individuals, thus creating, as the Hindoos say, "two bazaars," or markets, between which the attention of the heathen is distracted. The Committee were directed to seek, in their correspondence with other societies, the accomplishment of this desirable object. This was introducing no new principle. From its very commencement, the Board had been careful to establish its missions among those to whom Christ was not preached by others. It has never established a mission where it could interfere with the known operations or intentions of any Protestant society; while at least seventeen missions have been established by eight societies, in the vicinity of twelve older missions of the Board. The consequences have been

the less injurious, because, in some instances, though not in all, the excellent character of the men composing both the older and the younger missions, has almost entirely kept off, to the present time, the natural results of such interference.

The qualifications of missionaries was another topic taken up at the suggestion of the Committee. There was found to be an increasing readiness in those who had not the necessary combination of talents, mental discipline, piety, discretion, temper and health, to offer themselves, and in others, to recommend them. Resolutions were adopted, intended to guard against this evil. It was thought desirable even to raise the terms of admission into the number of missionaries. The whole history of the Board, and it might be added, of missions, of Christianity, and of the world, had shown, that no extensive revolution can be effected in any community, without the aid of a powerful *native* agency. Wherever the success of the Board had been at all considerable, native helpers had borne an important part. It was evidently best, as far as practicable, to send forth only leading minds, and to find the "operatives" among the converts.

This year the Synod of the German Reformed Church in the United States formed a Board of Foreign Missions, and proposed to act through the American Board, on the same plan as does the Reformed Dutch Church. The offer was accepted, and the plan will probably go into operation.

The Central and Southern Boards, near the close of this year, transferred their auxiliary relation to the New Board, formed by the General Assembly of the Presbyterian Church. It was desired by some, that the Prudential Committee should at the same time transfer several of its missionaries, who were originally from the South, to the Assembly's Board. But this the Committee could not do, except by dismissing them at their own request. None had requested it, and some had expressed an unwillingness to be transferred.—A new organization, auxiliary to the Board, was soon formed, having its agency at Richmond, Va.

**MAHRATTA MISSIONS.** At Bombay, printing at the expense of the mission was discontinued early in the year, for want of funds. The press, however, was usefully employed at the expense of other societies. Its great labor, this year, was on an edition of the whole Bible in Mahratta, translated by members of several missions, and revised by Mr. Allen, who was the mission's editorial superintendent of the press, and had been chosen a member of the Committee of the Bombay Bible Society. Mr. Webster was engaged in preparing a fount of Mahratta type, on a better and more economical plan than any yet in use.

In June, Mr. Stone withdrew from the mission, and entered the service of the Church Missionary Society. The Prudential Committee, on being informed of the fact, voted to consider his relation to the Board as having ceased from the time when he withdrew from its service.

At Malcolm Peth, two Chinese, a Mahratta man, and two Mohammedan women were received into the church early in the year. One of the women soon apostatised.

The schools at Bombay, Ahmednuggur, and Jalna, received important aid from European Christians residing in their vicinity, who gave liberally to sustain them through the season of pecuniary embarrassment. At Ahmednuggur, in September, there were seven common schools, 20 girls in the female boarding school, and 50 boys, who were boarding scholars in the seminary. This number of boarders shows that the rules of caste were losing their power over the people.

**TAMUL MISSIONS.** The mission at Madras was designed to be, like that at Smyrna, mainly a book manufactory. Unexpectedly, it was enabled to

purchase, on advantageous terms, of the Church Missionary Society, eight iron printing presses, a lithographic press, 15 founts of type, in English, Tamul and Telooگوو, a type foundry, and a book bindery with a hydraulic press. A fount of Hindostanee type was afterwards added.

The mission had under its care 16 schools, with 500 pupils. The government granted 3000 rupees, to sustain these schools through the present distress. The governor and seven other gentlemen subscribed for the same purpose 100 rupees each. Not less than 18,000 portions of Scripture and 30,000 tracts were distributed during the year. The preaching of the gospel was maintained at both stations, and at the close of the year there were several candidates for admission to the church, and others who desired to be considered as candidates.

In January, the Madura mission resolved to establish three new stations; and as soon as necessary arrangements could be made, Mr. Cope was stationed at Sevagunga, with two native helpers, Mr. Crane at Teroopooanum, with one native helper, and Mr. Muzzy and Mr. Tracy at Teroomungalum, with two native helpers. There was now a line of stations extending 75 miles, and intersecting most of the great roads in that region. The native helpers were from the Seminary at Batticotta. One of them, Francis Asbury, was licensed in October as a preacher of the gospel. There were no additions to the church this year, but there was an evident spread of an influence favorable to pure Christianity, which alarmed its enemies. The Tamul almanac contained much of the information for which the people had formerly been obliged to resort to the Brahmuns. Many of them, on obtaining it and observing its contents, said, "This shall be our Brahmun." The Brahmuns said, "you have taken away our gains, and how shall we live?" The Papists, too, were alarmed. To prevent defections, new priests were sent to Dindigul, who announced that nearly all the taxes formerly claimed by their church were remitted, and the people released from the necessity of worshipping the Virgin.

The Ceylon mission held its annual meeting on the 2d, 3d, and 4th of January. It was found necessary to reduce the number of students in the Seminary from 151 to 100; giving up about one third of the whole number, half educated, to the unmitigated influence of their heathen friends and neighbors. This reduction, besides its more direct and obvious evil consequences, was a serious injury to the cause of education throughout the district. Youths in schools of almost every kind, even those supported by the government, had their eyes fixed upon admission to the Seminary, and were shaping their course of study so as to be prepared for their examination. The present reduction gave them to understand that they could not be admitted; and thus their motive for pursuing a higher and more Christian course of study was destroyed.

Gabriel Tissera, one of the two who entered the service of the mission as interpreters at its first establishment, and who had for several years been a useful preacher of the gospel, died suddenly on the 9th of February.

On the 1st of March, Mr. Perry, in behalf of the mission, addressed a letter to the Committee, giving a particular account of the disbanding of nearly all the schools, the reduction of the seminary and girls' school, the consequent diminution of hearers on the Sabbath, most of whom were obtained by some form of influence exerted by the schools, the discharge of native helpers, the danger of temporal and eternal perdition thus brought upon 5000 children of heathen parents, the discouragement of friends, the loss of influence and of confidence, caused by the want of funds. The letter justified the Committee in requiring the reduction, and did not rebuke the churches, but entreated them to consider the case, and as far as possible

to repair the damages. It especially entreated that no more missionaries might be sent, till the means of usefulness were restored to those already in the field; as the expense of one more family would oblige them to close the printing office, and another would disband the seminary. On the tenth of March, the cholera removed the writer to a better world, and Mrs. Perry on the 13th. The appeal was irresistible. It was immediately published, and produced a deep sensation and liberal donations. The Committee immediately wrote to the mission, increasing its allowance \$5000. The government of the island, too, granted them £200, nearly \$1000. In November, the mission appointed a day of solemn thanksgiving for this timely and valuable relief, and forthwith set about repairing the injury that had been sustained; but it could not be fully done at once. Yet the number of free schools, at the end of the year, was 45, with 1464 pupils, and the seminary was enlarged to 148 students. The whole number in all the schools, was 2084. Before the reduction, there had been 187 free schools, with 6996 pupils. The printing establishment was in a measure restored to its efficiency. It had four presses, and gave employment to 70 natives, 20 of whom were members of the churches, as many more were professed inquirers, and the remainder appeared to have no confidence in idols. 23 were added to the seven churches during the year, raising the number of members to 319.

**EASTERN AND SOUTH-EASTERN ASIA.** The missionaries at Canton and Macao were slowly gaining access to the Chinese, and preparing means to avail themselves of it. The Morrison Education Society, formed by pious residents at Canton, supported four youths, who were studying under Mr. Bridgman. Dr. Parker had three or four Chinese students in medicine and surgery, one of whom had become an expert operator in easy cases. They were supported by the Medical Missionary Society. This society was organized in February. Dr. Colledge, principal British surgeon at Canton, was its president, and afterwards visited the United States, to promote its objects. A house, sufficient for 150 patients, was purchased for it at Macao. The society hoped, by promoting a correct practice of medicine and surgery in China, to save many lives and much suffering; to overcome the suspicion and contempt with which the Chinese regard all foreigners; to secure favorable opportunities for imparting religious truth, and to aid in procuring free access for missionaries to the Chinese empire.

Mr. Abeel sailed from New York on the 17th of October, on his return to China.

The climate of Siam proved unfavorable to the health of Mrs. Johnson, and Mr. Johnson left Bangkok for Singapore in January. By the advice of physicians, they continued their voyage in June, and arrived at Philadelphia in December, where she lived only till the 8th of January, 1839.

The one press and half a fount of type at Bangkok, were kept busily employed, and 21,700 copies of eight different works were printed during the year. Many thousands were distributed. To avoid unprofitable distribution, care was taken to give only to such as could read, and when one applied for a second, he was required to give an account of the first. It was found that a large majority of the men and many of the women could read; and their accounts of the contents of the books given them, showed that they were intelligible, and had been attentively perused. In September, Dr. Bradley took possession of a large brick house, which the Prah Klang had offered to rent him, fronting the great market, "the Broadway of Bangkok." Here books and tracts were distributed more advantageously than before; and towards the close of the year, the serious and intelligent inquiries of 15 or 20 Siamese led Dr. Bradley to hope that the Holy Spirit was indeed lead-

ing them to the truth. The dispensary, the school, and labors among the Chinese were continued; but the most interesting and hopeful labors were among the adult Siamese. The king, the High Priest, and many of the nobles, were increasingly favorable and attentive to the mission.—Dr. Bradley was ordained to the ministry in November.—Mr. Robbins and Dr. Tracy arrived from Singapore and joined the mission in April.

Singapore was found, for various reasons, a less favorable site for extensive influence than had been expected; especially since the government of Netherlands India had resolved to exclude all missionaries not from Holland, from the greater part of the countries on which the mission was expected to act. Still, it was a place where much valuable labor could be performed. The seminary, under Mr. Travelli, commenced the year with 15 scholars, and ended with 22. Their progress was quite equal to what had been expected. Their moral improvement was manifest; and the annual report of the mission implies, though it carefully avoids expressing, some degree of hope that some of them had been born again. One Chinese was baptised in April; and in June, Mr. Johnson baptised the man who had been his Chinese teacher in Siam. The number of Chinese communicants at Singapore, was now six. Leang Afa was laboring with the Messrs. Stronachs, under the London Missionary Society, and to them the distribution of tracts was almost wholly relinquished. The amount of printing was greatly reduced. Several Malay school books, however, were prepared and printed, and the founts of type in Malay and Siamese were improved.

The Rev. Dyer Ball and Rev. George W. Wood embarked at New York in May, and joined this mission in September.

The Rev. Messrs. Frederick B. Thompson and William J. Pohlman, with their wives, sailed from New York in May, to join the mission to Netherlands India, and arrived at Singapore, in September. Mr. Doty, who was there, and Mr. Pohlman, proceeded to Sambas, on the western coast of Borneo, to make arrangements for commencing a permanent residence. They returned early in September, having spent four weeks of their absence in visiting various settlements of Malays, Chinese, Dyaks and Bugis. About the close of the year, the members of the mission were assembling at Singapore, preparatory to their removal to Borneo.—During the summer and autumn, Mr. and Mrs. Ennis spent some time in Bali and other islands to the east of Java, of which little was previously known, and where it may ere long be advisable to establish a mission.

**GREECE.** The population of Argos was declining, and its influence diminishing. The station was therefore abandoned. Mr. Benjamin joined Dr. King at Athens, in May, and Mr. Riggs removed to Smyrna in October.

At a depot opened by Dr. King at Athens, 32,410 volumes were distributed during the year. Of these, 6,275 were of parts of the Bible. Books were sold, to the amount of \$435.68. Besides these, the Magazine of Useful Knowledge, published in Modern Greek at Smyrna, circulated in various parts of the kingdom, and about \$150 were received for it at Athens. Several priests attended Dr. King's Greek preaching on the Sabbath. He taught a small class in Hebrew; and the study of that language was introduced into the theological department of the university.

At Ariopolis, the Hellenic school, furnished with excellent Greek teachers, was giving a good education to a few students. A good house was erected for a Lancasterian school; but no qualified teacher could yet be found, who was not in the service of the government. In February, the king and queen visited the place. At the king's request, the missionaries were introduced to him. He afterwards visited the school, and expressed

his approbation of the mission. The descendants of the ancient Spartans were highly gratified, and boasted that Otho was the only monarch whom they had ever permitted to tread their soil.

**TURKEY.** The most important of Mr. Schaffler's labors among the Jews at Constantinople, was the Hebrew-Spanish Bible, which was nearly completed this year. Copies of the Psalms, which he distributed, were anathematised by the chief Rabbi, though their correctness was not disputed. A collection of prophecies concerning the Messiah produced no little excitement. In short, Jewish bigotry was awake, and violent; but there were encouraging indications of future influence.—The revival at Odessa continued.

The good work of grace among the Armenians continued, with increasing interest; but to give the particulars, it would be necessary to describe the lovely scenes of domestic felicity in Christian families, the overflowing of heart among friends in conversation and prayer at their private interviews, and all that is sacred and powerful in those parts of Christian life, which never meet the eye of the world at large. The number of the "evangelical" was constantly increasing, and intelligence was occasionally received of the existence of piety in different parts of the empire. In 1832, Mr. Goodell left a copy of the New Testament, and of the "Dairyman's Daughter," at Nicomedia. After some neglect, they fell into the hands of a priest, who was excited to "search the Scriptures." Another priest caught the same spirit. In time, they both were compelled to leave the place, and were now usefully employed at or near Constantinople; but their influence remained, and there was at Nicomedia a company of sixteen serious readers of the Bible, most, if not all of whom, appeared to be devotedly pious. They hoped that in a year their number would increase to a hundred.

The high school at Hass Koy prospered during the former part of the year. Hohannes, its pious Principal, usually spent an hour daily in giving religious instruction. Other studies were ably taught by competent teachers, under his direction. Its munificent patron received from the clergy and people generally, all the encouragement they could give without sharing in his responsibility for the existence and character of the school. From that, they all carefully stood aloof; and he, thinking that so large an establishment, under individual patronage, in addition to all his other expenses in support of "evangelical" men and labors, might attract the unfavorable notice of the Turkish government, and involve him in difficulty, withdrew his support. The school then gradually declined; and Hohannes was employed in more direct religious efforts among the people, where his labors had become almost indispensable. Several Lancasterian schools were established by the Armenians during the year, with prospects of usefulness.

Mr. Homes returned from Syria in July. Mr. Dwight visited the United States in September. In December, the Rev. Cyrus Hamlin embarked at Boston to join the mission.

Mr. Riggs arrived at Smyrna on the 2d of November, and was associated with Mr. Temple in superintending the press. The amount of printing could not equal the demand, for want of funds; yet more than 50,000 copies of different works were struck off. The Magazine of Useful Knowledge, in Modern Greek, of which this was the third year, had 1,000 regular subscribers. It was necessary to print 2,000 copies, and reprint five of the numbers for 1837. A similar work was commenced in Armenian, of which about 1,500 copies were printed.

At and around Broosa, there was evidently a progress towards truth and piety, somewhat like that at Constantinople; though upon a far smaller scale, and closely hedged in by ecclesiastical opposition. A pious Swiss

merchant had settled there, who did much towards supporting the three schools at Philadar, Demir Tash and Kuplu. These schools contained 220 scholars. An enlightened Greek priest at Demir Tash began to preach regularly on the Sabbath. This was an important innovation; for throughout all those churches, the ordinary service consists merely of ceremonies and forms of prayer in an unknown tongue, and preaching is rarely, if ever, heard, except when money is to be raised, or heretics denounced.

The mission at Trebizond was still more closely manacled by the opposition of the clergy; but even here, prejudice was yielding, friendliness was increasing, and there was even some appearance of the presence of the Holy Spirit.

**SYRIA AND PALESTINE.** The available force of this mission was much reduced. Mr. Bird was still unable to return. Mr. Whiting was obliged, by the protracted sickness of his wife, to visit the United States. Mr. Lanneau alone remained at Jerusalem, with Tannoos Kerem for an assistant. A violent and long continued inflammation of the eyes allowed him to labor but little; and, in October, both went to the assistance of the brethren at Beyroot. Mr. Smith was at Smyrna at the beginning of the year. His work there being so far advanced that Mr. Hallock could complete it, he left Smyrna in January, met Professor Robinson, of the New York Theological Seminary, in Egypt, passed by way of Mount Sinai through the desert to Jerusalem, and returned to Smyrna in July. By their investigations, many important points, previously doubtful in sacred geography, were settled. They were present at the annual meeting of the mission at Jerusalem. While there, in consultation with others, they agreed upon a uniform system of orthography for oriental proper names, which will probably be adopted by the learned generally, of all nations.—The punches for making Arabic type having been completed, Mr. Smith went with them to Germany, where the type were cast, under his superintendence, in the celebrated establishment of Tauchnitz, at Leipsig. This work had cost a great amount of time and labor; but the importance of the object justifies it. Hitherto, all printed books have had an unnatural and unpleasant aspect in the eyes of an Arab. They appear like the awkward and bungling work of foreigners, who know but very imperfectly how books should be made. Hence, they are far less acceptable, and command far less respect, than manuscripts. While this is the case, the press never can exert its proper influence among them as a people. If, by these labors, the mission is enabled to furnish printed books acceptable to the Arab taste, it will be scarce less important to the numerous millions in Asia and Africa who speak the Arabic language, than was the invention of printing to the nations of Europe. And even if this object is not obtained, the structure of the new type is such as will save much labor, and diminish the liability to error in Arabic printing.

The mission at Beyroot, reduced in numbers and straitened for funds, was called upon for an unusual amount of labor. On the first day of the year, Kasim, the Druze who had once been imprisoned for becoming a Christian, was received as a member of the church. His wife was received at the same time, and their children were baptised. Religious instruction was given without reserve in the seminary. The Arabic congregation on the Sabbath increased. A native assistant was employed to travel on the mountains, distribute books and tracts, and converse on religion. An increased number of books were received by the people, in defiance of fierce opposition from priests, bishops and patriarchs; and even some of the native clergy encouraged the work. Several Papal priests, from different parts of the country, and strangers to each other, avowed to the missionaries their evan-

gical sentiments, their disgust with the abominations of their own church, and their desire to escape from it. One of them said that he knew four others, who were of the same mind. It is remarkable, that they were all afraid of being poisoned by their own clergy for heresy. Several, also, among the Greeks, especially the bishop of Akkar, near Tripoli, appeared evangelical in their views, and cordial in their friendship.

But the most encouraging prospects were among the Druzes. When Kasim and his household were baptised, it was not without apprehension that he might be called to suffer martyrdom. Of this he was forewarned; but he remained firm, and no enemy ever attempted to have him punished as an apostate. It thus came to be understood that Druzes might not only visit the missionaries, and adopt and defend their doctrines, but receive baptism from them, without molestation from government. They resorted more and more to the mission for instruction. They invited Mr. Thomson to visit their villages, and to open schools and places of worship among them. They applied for the admission of their sons into the seminary; and one of the young sheikhs was admitted, his friends paying the expense. Some of them corresponded with Mr. Thomson by letter; and some came to Beyroot to reside, while receiving Christian instruction. The Papists were anxious to baptise them, and were busy with promises, flattery, and threats of the vengeance of the Emeer Besheer. The mission had neither men nor money enough to grant their requests for means of instruction and of grace. Still, the Druzes remained decided in their choice, and declared that they would never join the Church of Rome. The conviction was certainly strong and extensive among them, that their old religion must be given up, and that the religion taught by the mission must be its substitute. Political changes, past and expected, probably had great influence in promoting this state of things; but there were evidently some instances,—and their number was increasing,—of a desire to know and obey the truth.

On the 11th of November, another Druze, his wife, and four Druze children, were baptised. At the same time, one Latin and one Greek Papist and two Greeks were admitted to the church. During the latter part of the year, there were several interesting cases of conversion among nominal Christians. One of them had been the servant of Mr. Fisk, and was with him when attacked by the Arabs on the plain of Esdraelon.

**CYPRUS.** Both the missionaries and the Committee had thought it best to abandon this station; but the disposition of the people this year afforded such hope of usefulness, that it was now thought better to continue it as a distinct mission. The books of the mission were sought with eagerness, and many were advantageously distributed, especially in the schools and among the clergy. Mr. Pease began to preach in Greek, and was allowed repeatedly to preach in Greek churches. Some of the more enlightened of the clergy themselves commenced preaching stately; or rather, perhaps, expounding the Scriptures, which was the form of preaching best adapted to the present state both of speakers and hearers.

**PERSIA.** In the interesting mission to the Nestorians, there was no very considerable change. By giving their schools numerous and long vacations, and by rigid economy in personal expenses, the brethren avoided the necessity of formally suspending any of their operations. There were 50 students in the seminary, of whom two were bishops, three priests, and four deacons. Twelve were studying English; and four, Hebrew. The Hebrew they found to be of easy acquisition, on account of its similarity to their own language. One of the students was a Mohammedan boy, supported there at the expense of fifty dollars a year by the king's brother, the prince of Aderbaijan, in which province Ooroomiah is situated. Near the close of the





Koordish Warrior.

year, two boys joined the school from the independent Nestorians among the Koordish mountains. The mission had eight native helpers; of whom three were bishops, two priests, and two deacons. One priest and one deacon were from the mountains. One of the bishops, whose work was to superintend some of the village schools, was the venerable Mar Elias, the oldest bishop in the province. He was much interested in the study of the Scriptures, of which, before the arrival of the mission, they had but one entire copy among them, and that was in several volumes, in the possession of different individuals. Little was known of any part, except the Gospels and Psalms, nearly all of which were included in their church service. As he became acquainted with the Epistles, Mar Elias began to read portions of them to his people on the Sabbath, translating them into the modern language. Some of the people were delighted. Others impatiently complained that he was always annoying them with the precepts of "Paul, Paul, Paul;" but their opposition only excited his zeal.—At length, the brethren saw one person from Tearee, the principal independent tribe of the Nestorians. He was a youth, and totally blind. He had heard of Dr. Grant, and set forth alone to find him. Begging, at every village, the assistance of some one to lead him by the hand to the next, he arrived at Ooroomiah in five or six weeks. He returned, seeing.—Papal missionaries still hovered around the Nestorians; for Rome well understood the importance of that field of labor; but for the present they had little success.

Mr. Merrick, missionary to the Persians, spent the greater part of the year at Tabreez, where he was married, in March, to an English lady residing there. In September, the Prince of Aderbajjan gave him a firman, authorizing him to open a school for any who should choose to attend. The royal family wish to introduce the learning, arts, and civilization of Christian countries into Persia; and for that purpose, the prince was very desirous that the school should commence; but it would be understood, of course, that Christianity should not be taught in it. Mr. Merrick referred the question to the Prudential Committee, who decided it in the negative. The

Board cannot enter upon a course of measures which is not understood by all parties to have the promotion of Christianity for its end. To commence such schools with the hope of working in something of the gospel silyly, would be equally short-sighted and dishonest, and would soon end in merited detection, defeat and disgrace. Yet there may doubtless be cases, in which the missionaries ought to assist the people among whom they labor, to establish and conduct schools which are not Christian on their own responsibility, as was done at the Turkish barracks. Of such cases, and of the kind and degree of assistance to be rendered, the missionaries must judge as occasions present themselves.

**WEST AFRICA.** The mission at Cape Palmas, though reduced in numbers, and embarrassed for want of funds, was not unfruitful. Eight were added to the church, which now had 21 members. Four members of the church were employed as school-masters. The press, at the end of this year, had struck off 7,012 copies of ten different works, amounting to 125,592 pages. More than half had been done during the year; including nearly the whole of Matthew, and a part of John's gospel, in the Grebo language. There were 35 pupils in the seminary, and about 50 in the three free schools. In the autumn, Mr. Wilson wrote that he had obtained important information concerning the African fever, which he now regarded with much less terror than formerly.

**ZULUS.** About the beginning of the year, one of the Zinduna\* forbade the people of his village to attend worship with the missionaries. It was thought best for Mr. Venable to see Dingaan on the subject, which he did on the 6th of February, a few hours after Dingaan had committed a most atrocious act of treachery and murder. The Boers had resolved to settle near Natal; and as Dingaan would then be their neighbor, and they wished to be on good terms with him, Mr. Retief, their leader, of whom the missionaries speak highly, visited him with about 60 of his people. He consented to their settlement, made them a feast, and while they were eating, unarmed, ordered his soldiers to seize them, carry them to a neighboring hill, and put them to death. The order was obeyed, and not one escaped. He immediately sent his army, by forced marches, to attack the encampment of the Boers. They fell upon the camp unexpectedly, and in the night; but were repulsed with loss. The Boers, who were receiving frequent reinforcements from the Cape Colony, now advanced against Dingaan. The people round about Natal rose against him. It was evident that, for a considerable time, missionary labor would be impossible, and life and property unsafe. All the missionaries of the Board, except Mr. Lindley, left the country, and arrived at Port Elizabeth, within the limits of the colony, on the 30th of March. Mr. Owen, of the Church Missionary Society, left at the same time. Mr. Lindley remained at Natal, to observe and report the course of events. April 23, Dingaan, after defeating more than 1,000 of the Natal people, advanced suddenly to that place, and Mr. Lindley took refuge on board a vessel in the harbor, and joined his family in June. The Boers continued to pour into the country, and Dingaan was routed in several battles, with the loss of many of his warriors. About the close of the year, the Boers gained a decided victory, and took Dingaan's capital, which prepared the way for peace, and afforded hope that the mission might be resumed. Meanwhile, Mr. Venable, Mr. Champion and Dr. Wilson, with their families, visited their native land.

\* The reader of missionary intelligence from this part of Africa should be aware, that in many cases, the inflections of words are at the beginning: thus, *Induna*, a village magistrate; *Zinduna*, magistrates. The *Bechuana* tribes speak the *Sichuana* language; and the *Matebele* people inhabit the *Sitebele* country.

**INDIAN MISSIONS.** The Cherokees still refused to acknowledge the treaty of December, 1835, for their removal. Their delegation at Washington, during the winter session of Congress, endeavored to obtain a substitute for it, or a modification of it, which they could acknowledge. The attempt was ineffectual. Meanwhile, preparations for removing them were going on. They had always declared that they would never leave their country under that treaty, unless compelled by force, but if force should be used, they would not resist. During the winter, some thousands of United States' troops were sent into the Cherokee country. Still, they generally believed that the treaty would not be enforced, and made preparations for cultivating their farms the next summer. In the spring, Gen. Scott was sent to command the troops and remove the Cherokees. On arriving, he issued his proclamation, intreating the Cherokees to yield without resistance, and spare him the painful necessity of shedding blood. The 23d of May was the day fixed by the treaty for their removal. Immediately after that day, the army began its operations in small detachments, making prisoners of one family after another, and gathering them into camps. No one, white or Indian, has ever complained of the manner in which this work was performed. If to be done at all, it probably could not have been done better. Through the good disposition of the army and the provident arrangements of its commander, less injury was done by accidents or mistakes, than could reasonably have been expected. By the end of June, nearly the whole nation were gathered into camps, and some thousands commenced their march for the west. The extreme heat of the season prevented any further emigration till September. Meanwhile, Mr. Ross, and other principal men, had returned from Washington, and arrangements were made for conducting the remainder to their new home, in a manner more satisfactory to themselves. They were to go in successive detachments of about 1,000 each, under leaders selected from among themselves, attended by physicians, with wagons or boats for supplies and for conveying the infirm.

On the 19th of August, which was the Sabbath, the church at Brainerd gathered, for the last time in that place, around the Lord's table, and the sacrament was administered to them by their missionary teachers. Soon after, the whole nation, amounting to about 16,000 people, were on their march, in fourteen companies. One was conducted by Mr. Jones, of the Baptist mission; another by Mr. Bushyhead, a Baptist native preacher; another by Stephen Foreman, native preacher in the service of the Board; another by Mr. Taylor, a member of the Brainerd church. Several missionaries of the Board accompanied them on their way. Their journey of 600 or 700 miles was performed in about four or five months. The best arrangements appear to have been made for their comfort, and they received many acts of kindness from those in whose vicinity they passed; but in such a work, suffering and death were unavoidable. In the ten months which elapsed from May 23, when the work of their removal commenced, to the time when the last company completed its journey, more than 4,000 persons,—that is, more than one fourth of the whole number,—sunk under their sufferings and died. The labors of the missionaries who followed their people to the west; the contests that arose between the two divisions of the nations, and the violent death of the principal Cherokees who signed the treaty of 1835, must be related by the historian of future years.

Of the other Indian missions east of the Rocky Mountains, there is little to relate. The same course of severe and unremitting labor amidst privations and trials, as in former years, was continued, and with similar results. In the north-western tribes, there was a small, but evident approach towards civilization. Among the Sioux, an awakening commenced about the end of

the year, as the fruit of which, ten persons were soon after added to the church. Among the Abernauquis, the faithful and laborious Osunkerhine was steadily gaining influence and doing good. A house of worship was erected, and he was installed, by the Champlain Presbytery, as pastor of the church.

Beyond the mountains, there were brighter hopes. In March, the Rev. Elkanah Walker, Rev. Cushing Eells, and Rev. Asa B. Smith, with their wives, commenced their journey to reinforce the missions in the Oregon territory. Mr. Gray returned at the same time, with his wife. They arrived at Wallawalla on the 29th of August. It was then decided that Mr. Smith should be stationed at Willetpoo, among the Kayuses, with Dr. Whitman, and Mr. Gray with Mr. Spalding, among the Nez Perces; and that Mr. Walker and Mr. Eells should form a new station farther north, among the Ponderays. The new station was visited, but not fully occupied, this season.

A church was formed in August, just before the reinforcement arrived. Its members were, the missionaries, their wives, and a man and his wife from the church at Honolulu, who had come from the Sandwich Islands to labor in the service of the mission. Before the end of September, an Indian man and his wife had become members of the church, and two girls had died, giving evidence of piety. A regular school was opened about the close of this month, at the Nez Perces station, in a large school house, with more than 100 pupils.

Throughout this whole region, the eagerness of the Indians for religious instruction continued, and as the missionaries became acquainted with the language, it was more abundantly imparted. Making suitable allowances for what is inevitable among unevangelized and uncivilized men, it may be said that every thing was encouraging. The year closed in the midst of a remarkable religious excitement among the Nez Perces. On the Sabbath, while Mr. Spalding was speaking of the love which Stephen, the first martyr, showed for his enemies while they were stoning him, a chief arose, came near the speaker, and continued standing and weeping till the discourse was ended. Then he commenced a most affecting speech, confessing his sins, pleading for mercy, dedicating himself, soul and body, to God, and pleading with his people to give themselves at once to the Savior. Others followed his example, and the scene was continued till late, and was renewed again in the evening. During the week, a series of afternoon meetings was commenced, which continued eight days, extending into January. These meetings were essentially of the same character. The excitement reached, it is not known how far, into the next year. The result, futurity must disclose. At least 2000, it was thought, confessed their sins, and promised to live as servants of God. Though these promises were made in great ignorance, they appear also to have been made in entire sincerity; and we may hope that, through divine grace, many of them will be kept.

During the autumn, two Roman Catholic priests arrived, intending to commence a mission among the Flatheads.

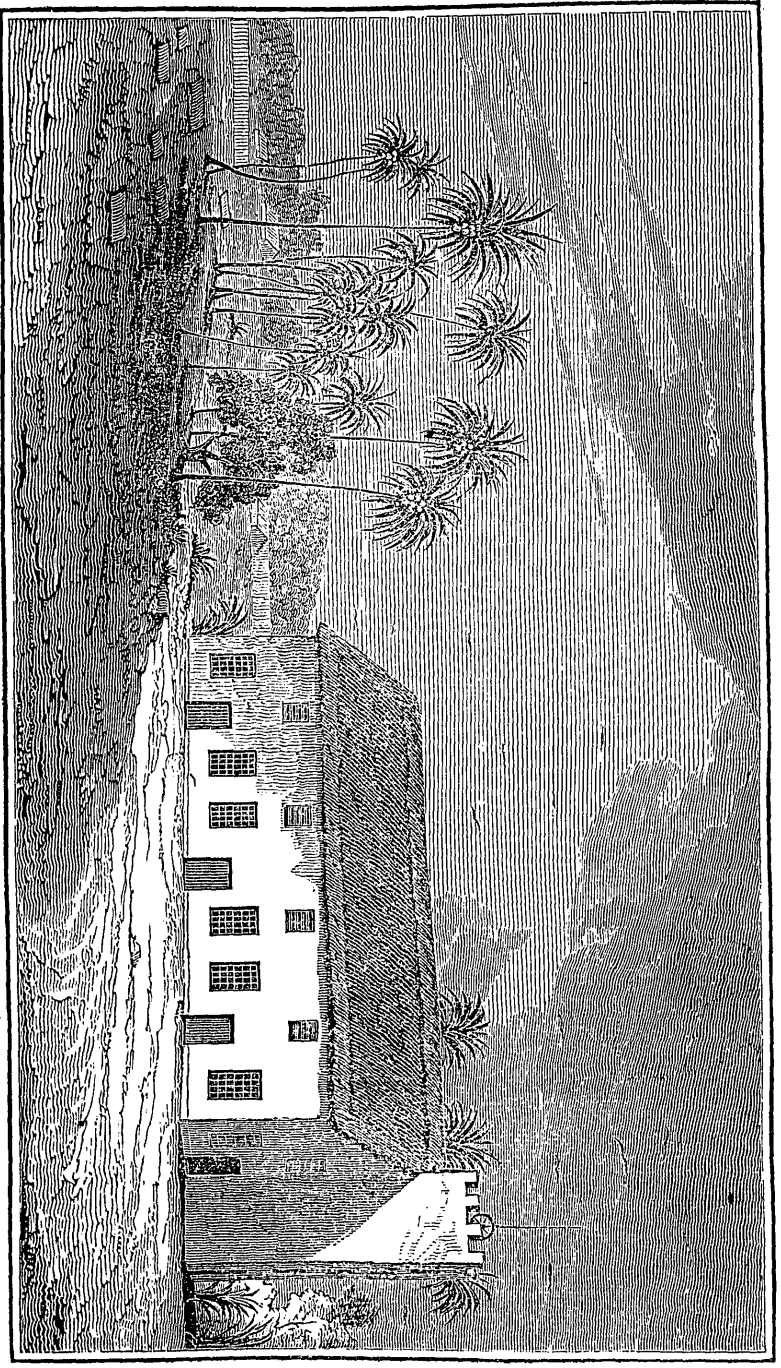
SANDWICH ISLANDS. "Not by might, nor by power, but by my Spirit, saith the Lord." Just at the time when money could not be had, and the means employed by missions must be reduced, and men's hearts were failing them for fear of the consequences, He who commanded his people to preach the gospel to every creature, made the manifestation of his strength perfect through their weakness. Ever since the churches began to recover from the shock given them by the king, when he assumed the government in 1833, they had been steadily gaining strength and influence. Not only had their numbers increased, but their faith and piety had improved in its character; being founded less on the influence of their temporal superiors,

and more upon their own convictions of truth and duty. The practice of thinking, of weighing arguments, of forming opinions and acting according to them, was not only gaining strength in the churches, but spreading among the unconverted. Many, who formerly admitted the truth and claims of Christianity on the testimony of others, now believed it to be true, for reasons which they themselves understood. With this increasing preparation of mind for the profitable hearing of the gospel, there had been an increase of conversions and admissions to the churches; and the work had gone on, gathering strength in its progress, till the events about the close of 1837 announced that the time of its triumph had fully come.

"The Sabbath that closed the last year," Mr. Bingham wrote, "was at Honolulu an interesting day.—Our protracted meeting commenced the next morning, as the first rising sun showed himself in the east. Our large house was well filled. Scores, if not hundreds, have declared that on that day they chose the Lord, and gave themselves to him." In the same letter, dated March 3, he says, "the brethren at Hilo and Waimea on Hawaii are counting hundreds of converts. At all the stations on that island, it is believed that the Spirit of God is present and specially operating on the hearts of the people.—For three months past, there has been a waking up at the stations on this island; first here, then at Waialua, then at Ewa, then at Kaneohe." He wrote again, April 26, that about 500 had been selected from among the professed converts on Oahu, for admission to the church, and a part of them admitted. Reports of the same character came from Lahaina and Wailuku on Maui, from Kauai, and from other islands. The annual meeting of the mission was held in June. The general letter, dated on the 20th of that month, states that religion had been revived at every station; that about 5000 had been added to the churches within twelve months; that about 2400 then stood propounded for admission, and that there were many more who exhibited some evidence of piety; that the standard of piety in the churches had been raised, and their purity promoted, and there had been an increase of moral courage and power.

The work continued. From Lahaina, Mr. Baldwin wrote, November 13, that, beyond all reasonable doubt, hundreds had been truly converted, and the Holy Spirit was still at work in the hearts of many of the impenitent. The whole aspect of society was changed. Only 50 had yet been received into the church. The work increased in power during the months of November and December. On Molokai, in November, 223 had been added to the church, as the fruits of this revival, and other additions were expected. In the districts of Hilo and Puna, on Hawaii, Mr. Coan baptised and admitted to the church, 450 in October, 786 in November, and 357 in December; making 4993 during the year; and more than 500 stood propounded for admission at its close. To most of the other churches, fewer had been admitted in proportion to the whole number of apparent converts.

The annual report of the board for 1839 expresses regret, that hundreds of converts were admitted so hastily to a few of the churches. Probably it is to be regretted. Such is the opinion of some of the missionaries at the islands, and of the friends of missions generally in the United States. Still, it should be observed that they were not admitted without previous seasons of probation, quite as long as are deemed advisable in Christian lands; that they were admitted by men well acquainted with the Hawaiian character, and with the danger of deception growing out of it, and who were aware of the evils of a corrupt church; and that, more than a year from the commencement of the work, there had been very little of declension in those admitted to the churches. There is no reason to doubt that the judicious admissions amounted to many thousands; and they were proba-



Meeting House at Lahuin.

bly more numerous than the admissions, during the same period, to all the churches which contribute to the funds of the Board.

This great impulse given to the mind of the nation, rousing it to activity and directing it towards whatsoever things are pure and lovely and of good report, could not but be attended with visible improvement in things not directly religious. Better houses were built, not only for worship and for schools, but for habitations. More land was cultivated, and with better results. The labors of the spindle and the loom made encouraging progress, especially under the patronage of Kuakini. The practice of other mechanic arts became more common and more perfect. Schools were better taught, better attended, and better supported; and competent teachers, especially graduates from the High School at Lahainaluna, were in greater demand. The progress towards complete civilization was manifest in every department of society but one. The government was still despotic. The chiefs were still the sole proprietors of the soil and of its inhabitants, and the people were virtually slaves. No one of them owned the land that he tilled, the fruits that he gathered from it, or any of the products of his own industry. Since the introduction of Christianity, the chiefs had greatly ameliorated the administration of the government. By publishing a few laws, they bound themselves to govern in some respects according to law, and not by caprice. By sanctioning Christian marriage, they had parted with a portion of their control over the persons of those who became husbands and wives. By encouraging the people to aid voluntarily in the support of schools, they allowed them to dispose of a part of their own earnings. But still it was felt, especially by the chiefs, that a great work was still to be done; that the whole frame of government must be remodeled, and in such a way that both rulers and people would know their privileges and their duties, and new incentives would be felt to industry and improvement. They had, two years before, requested the Board to send them an instructor in the science of government; but the Board must teach religion and not politics, and could not send him. On the return of Mr. Richards, in April of this year, the king and chiefs applied to him to become their chaplain, teacher and interpreter, engaging to provide for his support. A principal object of the appointment was, to secure his instructions in the science of government, and his assistance in making those changes in jurisprudence, which the good of the nation requires. With the approbation of his brethren, he accepted his appointment. The Prudential Committee sanctioned his decision, and, with unabated confidence in his judgment, zeal and devotedness, and hoping that he may at some future time resume his connexion with them, granted him a dismissal from its service.

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## CHAPTER XXXI.

**1839.** Annual meeting at Troy. Return of missionaries. Missionary House.—Reinforcement of missions. Deaths of missionaries.—Brahmins converted at Ahmednuggur.—China. Suppression of the opium trade.—Borneo. Mission commenced. The restrictions on missions in Netherlands India.—Constantinople. Hohannes and others banished.—Syria. Continued intercourse with the Druzes.—Nestorians. Dr. Grant and Mr. Homes explore Mesopotamia; are detained at Mardin; in danger from the Koords; escape.—Africa. Zulu mission resumed.—Indian missions. Additions to the churches. Nez Perces printing.—Sandwich Islands. Visit of a French frigate. Compulsory treaty concerning Popery and brandy.

The thirtieth annual meeting of the Board was held at Troy, on the 11th, 12th and 13th of September. The Rev. B. B. Edwards was chosen assistant Recording Secretary, in place of Charles Stoddard, Esq., and the

Rev. Silas Aiken was elected a member of the Prudential Committee, in place of Dr. Fay, who had resigned.

The question of funds, of advance or retrenchment, continued to demand solicitous consideration. The receipts, for the financial year, had been about \$244,000; the expenditures, something more than \$227,000, and the remaining debt was over \$19,000; though the allowances to the several missions were still on a scale painfully inadequate to their wants. The amount of unavoidable appropriations for the year to come, without paying the debt or sending out appointed missionaries, would be \$244,983; with those additions, \$284,156; and to restore fully the means of usefulness to the missions, would require \$300,000. After full deliberation, the Board could not say that allowances to the missions should be diminished, or missionaries detained. The Committee was directed to "go forward, and carry out their plans of benevolence."

The subject of the return of missionaries was again brought under consideration, and modified, so as to require the previous consent of the Committee when practicable to obtain their decision, and in other cases, the consent of the mission, subject to the revision of the Committee. In this form it will probably remain; though time has not yet perfected our knowledge of all facts that belong to its history.

A full report concerning the new Missionary House and the arrangements for conducting business in it, was made by the Committee, and approved by the Board. The offices of the Secretaries and Treasurer were removed to that house on the 13th of March.

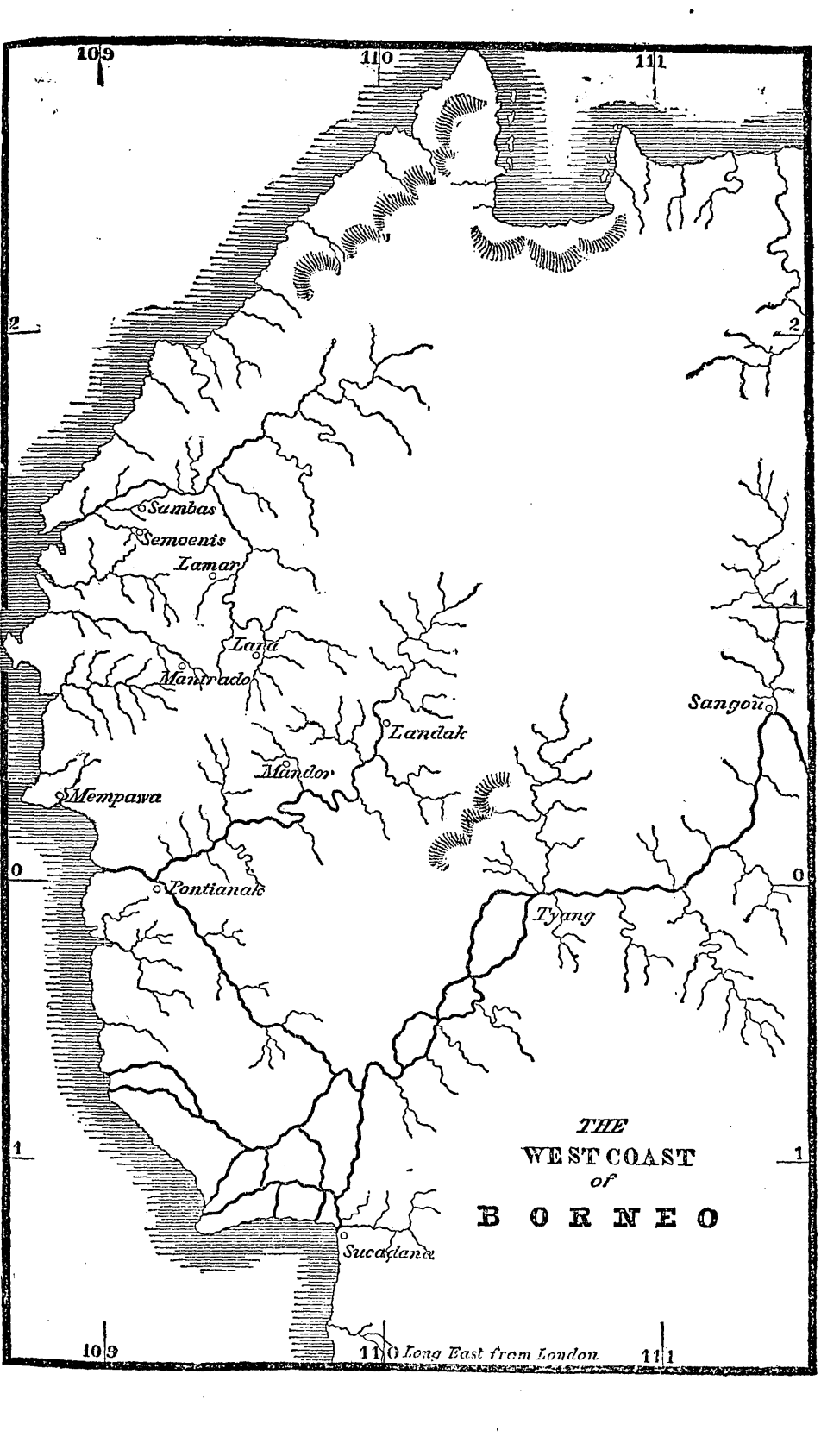
Of the missions, but a small part of the history for this year can yet be written. Several were reinforced. In April, Rev. Ebenezer Burgess, Rev. Ozro French, and Rev. R. W. Hume, with their wives, and Miss Cynthia Farrar, on her return, sailed for the Mahratta country, and the Rev. Messrs. N. S. Benham, J. Caswell, H. S. G. French, A. Hemmenway and L. B. Peet, their wives, Miss M. E. Pierce and Miss J. M. Taylor, for Siam; May 8, Dr. W. B. Diver, for Canton; June 14, Rev. Mr. Dwight, accompanied by his wife, on his return to Constantinople, and Rev. Elias R. Beadle, with his wife, for Syria; July 17, Rev. Willard Jones for the Nestorian mission, and Rev. C. S. Sherman for Syria, with their wives; July 27; Rev. A. E. Wilson, M. D., formerly of the Zulu mission, with his wife, for Cape Palmas; July 30, Mr. Phineas R. Hunt, printer, for Madras, with his wife, and Miss J. E. Lathrop, Miss S. F. Brown and Miss E. Agnew, teachers, for Ceylon; October 9, Rev. Sheldon Dibble, on his return to the Sandwich Islands. Also, in the autumn, Mr. H. R. Copeland and his wife set forth to join the Cherokee mission. Mrs. Grant, of the Nestorian mission, died January 14; Mrs. Wood, at Singapore, in March, and Mr. Pease, in Cyprus, on the 22d of August. The death of Mrs. Grant sensibly affected the Nestorians. They offered public prayers for her recovery, during her sickness; and when she died, they proposed that she should be buried within the walls of their church, where, they said, "none but very holy men were ever interred."

MAHRATTA MISSIONS. At Ahmednuggur, Hurree, or Hurripunt, as he is usually called, a young Brahman, of one of the most respectable families in the place, who had for two years been employed by the mission as an inspector of schools, was baptised on the 13th of April, and his elder brother on the 5th of May. There was much excitement among the Brahmuns. A great council was called, and a decree was issued, that no Brahman should have any intercourse with the mission, on penalty of loss of caste. Three schools, containing principally Brahman children, were broken up, and teachers and others left the mission. They said that having so much



to do with the schools and school books had made Hurripunt a Christian, and if the children were educated in those schools they would all be Christians too. They found no fault with the books, except that they so often mentioned Jesus Christ; and said that if the mission would only strike out that name and substitute the name of God, they would make no objection. Of course, that was not done. In a few days, all was quiet, several of the Brahmuns returned to the service of the mission, and others offered themselves. \* \* \* \*

CHINA. This year was distinguished by a vigorous effort of the Chinese to break up the illicit traffic in opium; an effort which may, not improbably, in the end, change all the relations of China to the civilized world. Originally, and for many years, almost all commerce with China was carried on with gold and silver. Of late, the practice of smoking opium had been introduced, and had become the master vice in Eastern and South-Eastern Asia. The appetite, when once formed, is said to be even more imperious and unconquerable, than that of the drunkard for ardent spirits; and the effect, both on the body and the mind, more rapidly and awfully destructive. The British East India Company were the principal dealers in this pernicious drug. Its cultivation has been greatly extended in British India; and millions of Hindoos, especially in the Bengal presidency and in Malwa, have derived their subsistence from it. The opium was sold at Singapore, at Bankok, and at every mart along the coast; but principally at Canton, where the proceeds furnished the means of purchasing Chinese goods, and thus prevented the necessity of shipping specie from London or Calcutta. Merchants of other nations, too, instead of sending specie, bought bills of exchange on London, with which they purchased opium at Canton, to be used in trade with the Chinese. It is not known how far our own countrymen were implicated in this business. Some abstained from it on principle; and at the great seizure this year, either on account of their innocence or their adroitness, none was found in their hands. All efforts of the Chinese government to break up this traffic had been in vain. The very officers sent down the river to inspect ships on their arrival, bribed by a share in the profits, brought it up in the government boats when they returned, and then reported that there was none on board. In the spring of this year, Lin arrived at Canton, as Imperial Commissioner with absolute power, and with orders to accomplish the object, whatever it might cost. By his orders, all trade was stopped, all intercourse with foreigners was cut off, all foreign merchants were confined to their factories, and the surrender of all the opium in the harbor was demanded. Capt. Elliot, the British Superintendent of Trade, found it necessary to comply. More than 20,000 chests of opium, valued at \$10,000,000 or \$12,000,000, was delivered to him by British merchants, by him to the Imperial Commissioner, and afterwards destroyed by the command of the Emperor. A decree was published, that no foreign merchant should henceforth be allowed to reside or trade at Canton, except on condition that his life and property should be forfeited, if any opium should be introduced; thus making the innocent responsible for the crimes of the guilty. By order of Capt. Elliot, all the British residents and shipping then withdrew from Canton to Macao, and other points about the mouth of the river. Other foreigners, generally, followed their example. The American merchants and ship-masters, taking shelter under their ignorance of the language, agreed to the conditions, "so far as they understood them;" and Lin, fearing that all trade would be stopped, assented to the qualification. It is probably "understood" by both parties, that they shall not be responsible for the smuggling of opium by the ships of other nations. By this arrangement, the whole Chinese trade, for the time, has fallen into



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Sumbas

Semoenis

Lamar

Laya

Mantrado

Landak

Mintor

Sangau

Mempawa

Pontianak

Tyang

Sucajanca

THE  
WEST COAST  
of

B O R N E O

109

110 Long East from London

111

their hands. During these transactions, missionary operations were impossible. Even Dr. Parker's dispensary was closed. He, however, has repeatedly been called upon by Lin for information concerning Europe and America, and on various important subjects. If these struggles end in the exclusion of opium, and the establishment of a system of safe intercourse with China for those who do not traffic in it, the gain will be immense. If it ends in shutting up China as closely as Japan against foreigners, but little will be lost; for missionaries there are of little use, so long as merchants from the same countries are destroying the people by a contraband trade in opium. \* \* \*

**BORNEO.** Early in the year, a part of the families of this mission commenced their permanent residence at Sambas.

The Board has communicated, through the Rev. Mr. Baird, with the government of Holland. It is now known that the restrictions on missionary operations in Netherlands India emanated from the king and his cabinet, and that they did not arise from any hostility to missions, or to American missionaries, but from causes which would not be suspected by any person not minutely acquainted with the politics of Europe and India, and which that government deems sufficient to justify its decision. There is reason to hope that, through the agency of the Netherlands Missionary Society, those regions will soon receive an important increase of evangelical labors. \* \* \*

**TURKEY.** The most important events at Constantinople are yet but imperfectly understood, even by the missionaries residing there. It is known that early in the year, an Assistant Patriarch of the Armenians was appointed, and about the same time, vigorous measures were adopted to arrest the progress of "evangelical" sentiments. In a few weeks, the Patriarch had permission to resign and retire to his convent, and his Assistant was appointed his successor. But before this change, arrests and banishments had begun. Hohannes and Boghos Physica,—that is, Paul the Philosopher,—were first seized and imprisoned, and then sent, under a Turkish guard, it was said at first, to Kaisaria; but afterwards, to Van, a city of ancient Armenia, 100 or 150 miles north-west from Ooroomiah. Boghos was the man first appointed by the Patriarch to learn the Lancasterian system of education, and who assisted in preparing cards for the schools. His great reputation for learning, which had procured him his surname of Physica, had done much to recommend the mission to the favor of the Armenians. Afterwards, two bishops and some others were banished, and others were imprisoned. A list of suspected persons was made out, said to contain 2500 names. It probably contained the names of many who had no piety, or sympathy with the mission: and there may have been many humble Christians in private life, who would pass unobserved, and whose names would not appear upon it. These names, too, all belonged to the capital, while "evangelical" views are known to have been entertained by many in other places. There is reason to believe, therefore, that the number of truly pious Armenians in the empire had become very considerable. The effect of this movement was felt at Broosa, and even as far as Trebizond; but after some months, a more tolerant spirit seemed to prevail, and some of the banished were permitted to return. Of the immediate causes of this persecution, or of the course that will be pursued hereafter, nothing can be offered but conjecture. The persecuted, so far as is known, bore their afflictions in a manner honorable to the Christian name; and we know that these things shall work for their good, and for the advancement of the cause in which they suffer. \* \* \*

**SYRIA.** During the hot months of the summer, when a residence at Beyroot is unsafe, Mr. Thomson retired to the Christian village of Arayah,

on Mount Lebanon, and Mr. Hebard to Ainab, where two thirds of the people were Druzes, and where no missionary had ever been. He found the Druzes "very accessible, and exceedingly anxious to be instructed." Many seemed desirous to know how they might be saved, and grateful for all attempts to teach them. There is something remarkable in their continued attachment to the mission, when other sects, especially the Latins, are so anxious to receive them. Perhaps it is partly owing to the fact, that of the few who became Roman Catholics, such as were judged fit for service were impressed into the Egyptian army, while those attached to the mission have not been molested. At the same time, they feel that their old religion is breaking up, and they must choose a substitute. The knowledge of their religion, too, is confined to a few, who are called *Akkal*,\* or initiated; while the *Jahal*, who are the great body of the people, never had any religious instruction, nor, of course, any religious belief, and therefore are more open to the instructions, and sensible to the kindness of those who propose to teach all men, without distinction, the way of life. \* \* \*

NESTORIAN MISSION. It had become certain that Dr. Grant could not endure the climate of Ooroomiah, and information had been received, that a mission might be safely attempted among the Nestorians on the other side of the Koordish mountains, in Mesopotamia. He was therefore instructed to make the attempt, assisted by Mr. Homes, of the mission in Turkey, till an associate could join him. Subsequent information led the Committee to doubt the safety of the attempt, and they wrote accordingly; but their letter arrived too late. Dr. Grant left Constantinople about the first of May, for Trebizond and Erzeroom, and Mr. Homes followed in a few days. On arriving in Mesopotamia, they found, not only that no mission could be commenced, but that the war between Turkey and Egypt had thrown all things into confusion, and even life was in constant danger. At Mardin, the chief seat of the Jacobite Syrians, they were detained for about two months; the fanatical Mohammedan Koords constantly threatening them with death for making drawings of their mosques and forts,—which they had *not* done,—and the governor declaring himself unable to protect them, as, in the disturbed state of the country, he was governor only in name. On the 6th of September, Dr. Grant and Mr. Homes went out of the city to look for a caravan, with which they might safely leave the place. While they were gone, the Koords rose in open insurrection, rushed into the palace, and massacred the governor and five other principal men. The missionaries returned to the city, but the Koords had closed the gates, to keep out soldiers who might be sent to quell them, and they retired to the Syrian convent about two hours or six miles distant. Meanwhile the Koords, having pillaged several houses and destroyed nine boxes of Bibles, rushed to the residence of the missionaries with drawn swords, demanding "the men who wrote down our mosques;" but the closing of the gates had saved their intended victims. The Koords, learning the place of their retreat, rushed out of the city to attack the convent; but considering the danger of provoking a war with the Syrian Patriarch, they abandoned the design. Here the brethren spent a week in vain endeavors to escape. At last, Dr. Grant left the convent and succeeded in reaching Mosul, from whence he intended to go across the country to Ooroomiah, and if practicable, to enter the Koordish mountains and see the independent Nestorians on his way. Mr. Homes

\* It is a curious fact, that some of the symbols of the Akkal, and their explanations, bear a closer resemblance than can be ascribed to chance, to those of free-masonry, and that they have always asserted that there are Druzes in England. Throughout the East, *farnasoon* and *infidel* are synonymous. Does this arise from what is known of French free-masonry, or from the supposed atheism of the Akkal?

left the convent about the same time, disguised like a Koordish trooper, and providentially falling in with 300 government soldiers, reached Diarbekir. In 30 days more he reached Samsoon, on the Black Sea, and arrived by steamboat at Constantinople on the 20th of October. \* \* \*

**SOUTH AFRICA.** Peace having been restored, Dr. and Mrs. Adams and Mr. Lindley returned to the station near Natal in May. \* \* \*

**INDIAN MISSIONS.** On the last Sabbath in March, 16 persons were added to the church at Tuscarora. \* \* \*

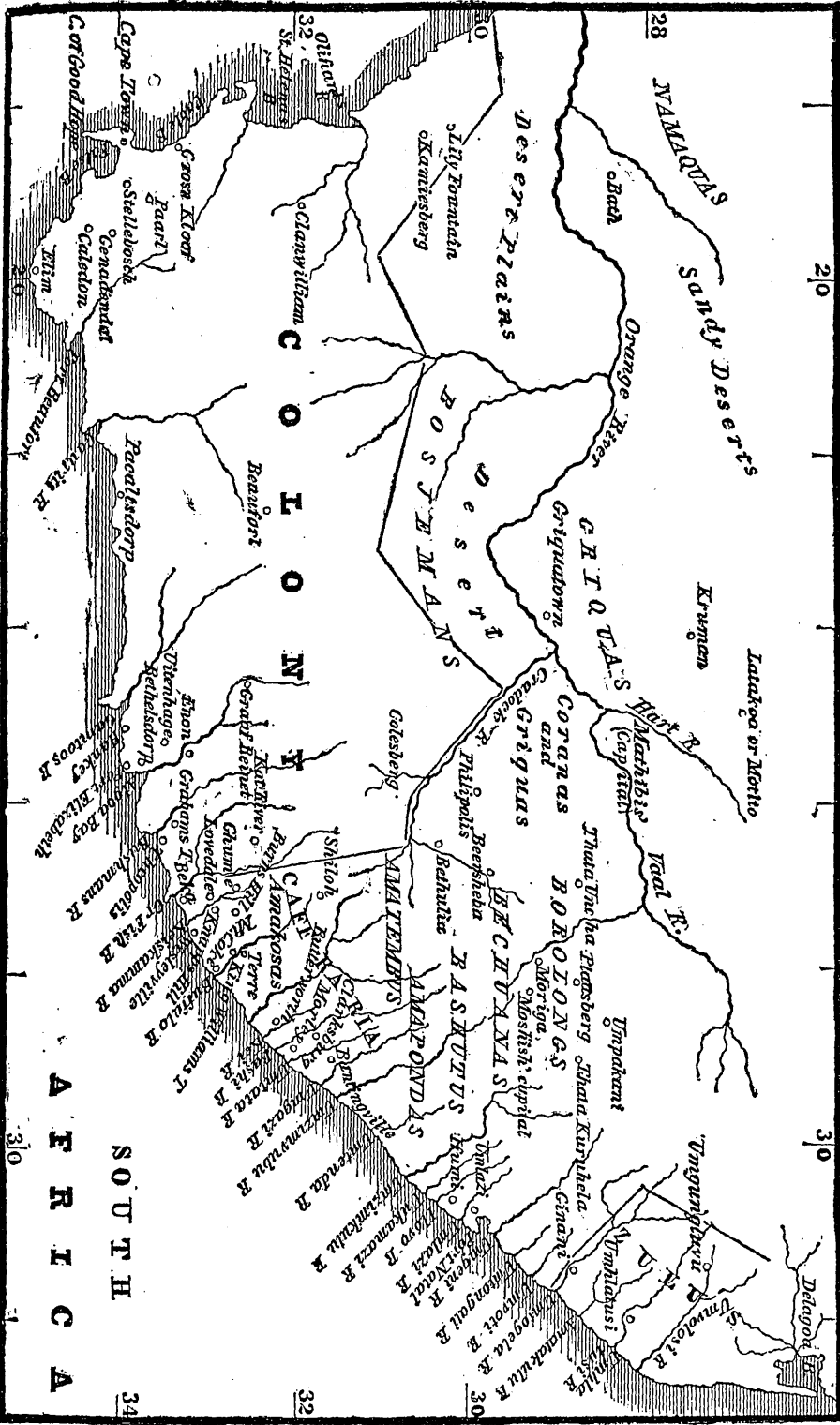
In April, five were added to the Abernauqui church under Mr. Osunkerhine, making 15 additions within six months, and raising the number of Indian members to 24. \* \* \*

Mr. Hall, missionary printer at the Sandwich Islands, left Honolulu on the 2nd of March, accompanied by his wife, whose health demanded a change of climate; and arrived in a few weeks at Wallawalla, with press, types and paper. He soon proceeded to the Nez Perces station, and commenced printing an elementary book in the native language. \* \* \*

**SANDWICH ISLANDS.** On the 9th of July, the French frigate l'Artemise, commanded by Capt. C. Laplace, arrived at Honolulu. Captain Laplace forthwith issued a manifesto, stating that he had been sent by the king of the French, "to put an end, either by force or persuasion, to the ill treatment of which the French have been victims at the Sandwich Islands;" that, "to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France, and to its sovereign;" that, among civilized nations, "there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these all favors, for those the most cruel persecutions. Such a state of affairs," he adds, "being contrary to the law of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it." He therefore demanded that the Catholic worship be declared free throughout the Islands, and that its adherents should enjoy all the privileges granted to Protestants; that the government should give a site for a Roman Catholic church at Honolulu; that all Catholics imprisoned for their religion should be set at liberty; and that \$20,000 be placed in the hands of Capt. Laplace, as security for the fulfilment of the treaty.

At the same time, he addressed letters to the British and American Consuls, informing them that if his demands were not complied with, he should commence hostilities on the 12th at noon, and offering them and their countrymen an asylum on board his frigate; adding, in his letter to the American Consul; "I do not, however, include in this class, the individuals who, though born, it is said, in the United States, make a part of the Protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought upon the country."

A vessel was sent to Lahaina, where the king then was, requesting his appearance, and his secretary was kept on board the frigate as a hostage for his arrival. By request of the local authorities, hostilities were deferred till the 15th, to give him time for the voyage. On the 13th, the money was deposited on board the frigate, together with the treaty, signed by the governor, a female chief, and by the commander of the forces, on behalf of the king. On the morning of the next day, which was the Sabbath, the king arrived; and at 11 o'clock, a military mass was celebrated in a straw house



28  
**NAARUAS**  
 Sandy Deserts

**Desert Plains**

**C O L O N I**

**B O S J E M A N S**  
 Desert

**GRIOUAS**  
 Orange River  
 Krynna  
 Larakoo or North

**GRIGUAS**  
 Griquatown  
 Griquas

**BORIONGAS**  
 Tana River  
 Tana Unga Plagberg  
 Tana Kurulula

**HECHUVAS**  
 Moriga  
 Mashish: epphal

**HASUVUS**  
 Beeshabu

**AMATENBUS**  
 Behulie

**AMAPONDAS**

**CAPE**  
 Shiloah  
 Runda  
 Morvoo

**AMATKOSUS**  
 Kammerberg  
 Kammberg  
 Kammberg

**AMATKOSUS**  
 Kammerberg  
 Kammberg  
 Kammberg

**AMATKOSUS**  
 Kammerberg  
 Kammberg  
 Kammberg

**Cape Town**  
 Stellenbosch  
 Genabandel  
 Caledon  
 Elim  
 St. Helena  
 Orliaf  
 32

**Paarl**  
 Groot Kloof  
 Stellenbosch  
 Genabandel  
 Caledon  
 Elim

**Paarl**  
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 Stellenbosch  
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 Stellenbosch  
 Genabandel  
 Caledon  
 Elim

**SOUTH AFRICA**

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belonging to him, attended by Capt. Laplace, escorted by 150 men with fixed bayonets and martial music. Early on the 16th, another treaty was sent to the king, and he was told that if he did not sign it before breakfast the next day, France would send a larger force and take possession of the Islands. He requested time to consult his chiefs; but the threat was repeated, and he signed the treaty. On the 20th, the frigate sailed.

The first treaty provided for French priests. The principal stipulations of the second were in favor of French felons, wines and brandy. The liquors are to be admitted, without paying a duty of more than five per cent on their value. The felons are not to be tried for any crime, except by a jury of Frenchmen, proposed by the French Consul. Of course, considering the scarcity and character of French jurors in that region, they are in little danger of being tried, and still less of being convicted.

The impudence of these proceedings is, if possible, even greater than their atrocity. A Roman Catholic power, fighting in favor of universal toleration, and at the same time proclaiming that the utterance of the Protestant doctrine which condemns image worship as idolatry, is an insult, to be revenged by war! An official assertion, that the free toleration of all religions is a part of the law of nations, and is allowed in every civilized country; while the religious equality which he claims, is not allowed in any country in Europe; and while all the world knows how much "toleration" Protestant missionaries can find under Roman Catholic government! It is well, perhaps, that the privileges of French Jesuits, thieves and brandy were extorted from the government by the same operation, and accompanied by a robbery of \$20,000. It may be well for these four things to be closely associated in the minds of the Islanders. And perhaps it was well,—certainly it was in character, that those who did this deed, threatened the American missionaries with the "unhappy consequences of war," for being the authors of the "insults given to France," by calling Popery, idolatry. It is certainly matter of devout thankfulness, that the Islanders are so well prepared for these events by the extensive prevalence of piety among them, and by having rulers on most of the islands, who will allow brandy to have but a very limited circulation. \* \*

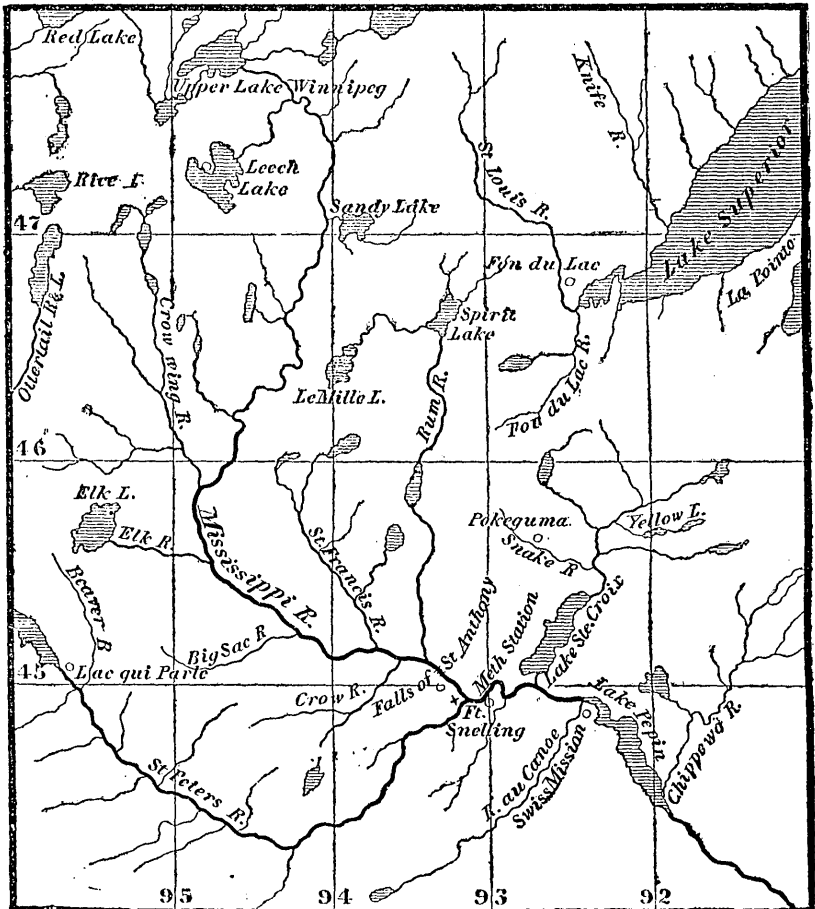
And here the history of the Board must pause, till time shall furnish the means of continuing it. May it never be concluded, till the earth is filled with the knowledge of God!



"Go . . . teach all nations," Matt. 28: 19.

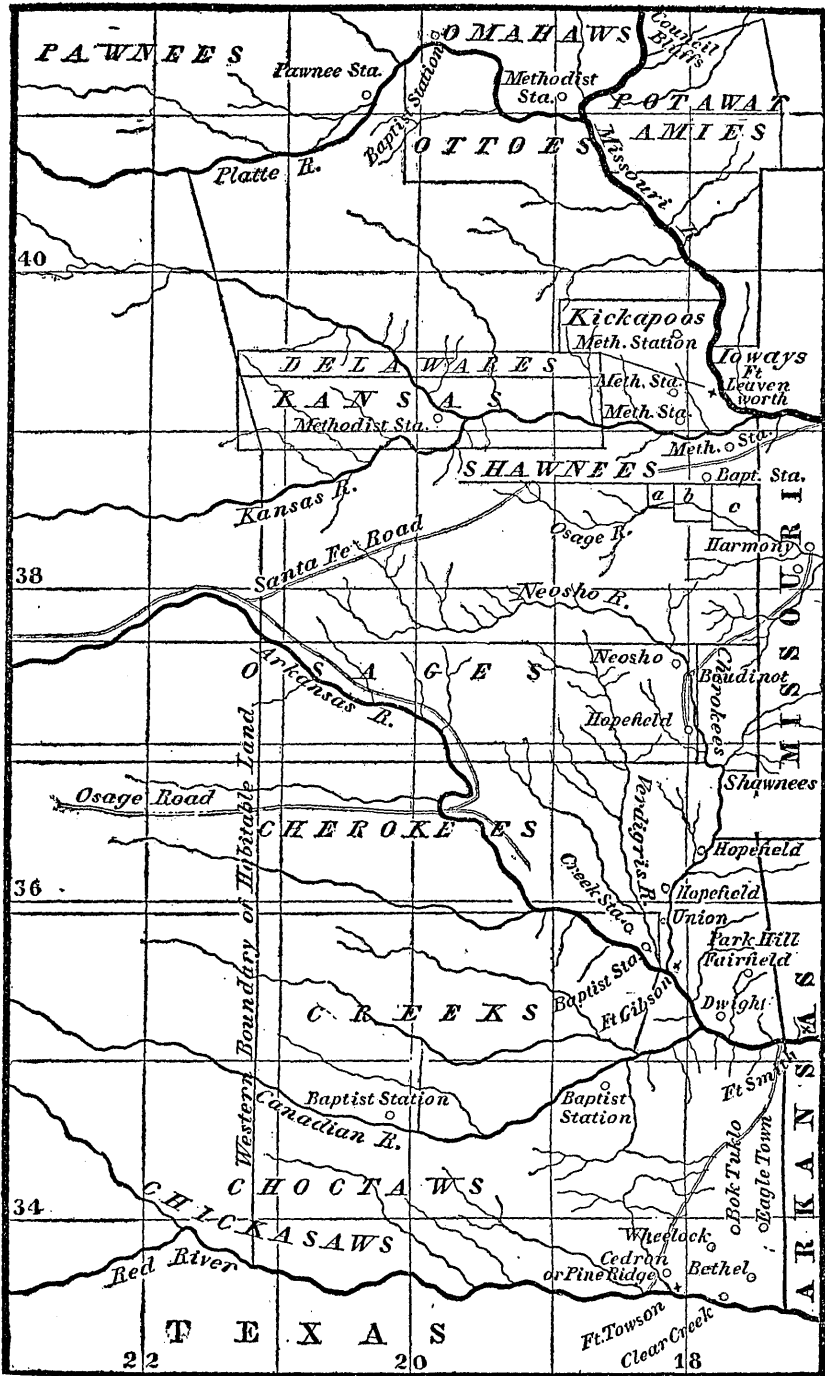
## ADDITIONAL MAPS.

Owing to unforeseen and unavoidable hindrances, the artist was unable to furnish the four cerographic maps which follow, in season for insertion in their proper places. On the first, which includes the stations among the Ojibwas and the Sioux, the name of the Lake Harriet station is omitted; but its place is shown by a small circle on lat. 45, just above Fort Snelling.—On the second, the letter *a* marks a small settlement of Ottoes; *b*, of Peorias and Kaskaskias; *c*, of Piankeshaws and Weas. The country assigned to the Seminoles lies between the Canadian river and its largest tributary.—On the third, the sites of the Methodist missions are not marked for want of information. The first station was formed on the Willamet, about 60 miles from Fort Vancouver. Another has been selected, on the Columbia, about 100 miles above Fort Vancouver, and a large company has been sent out to occupy it.

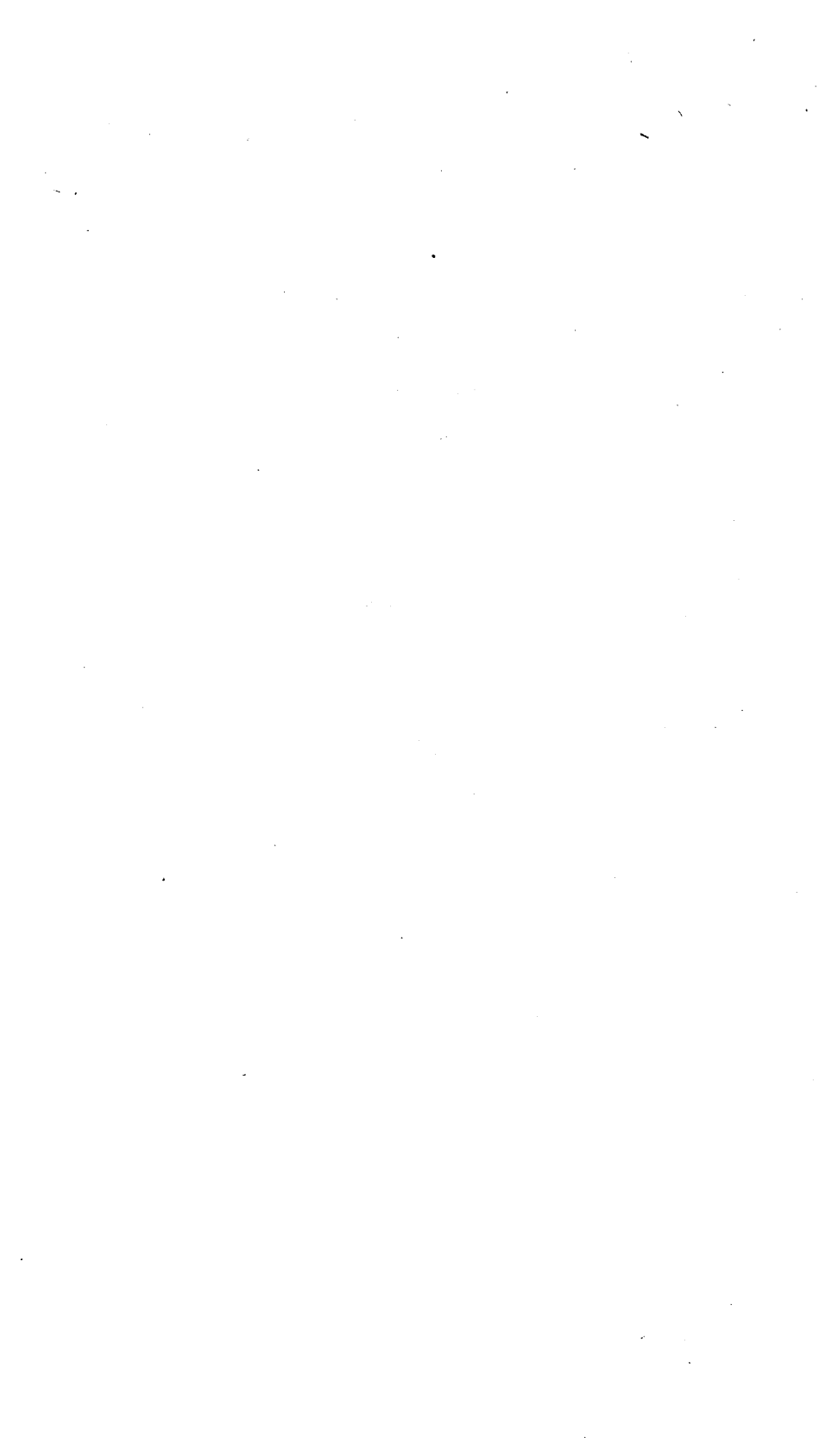






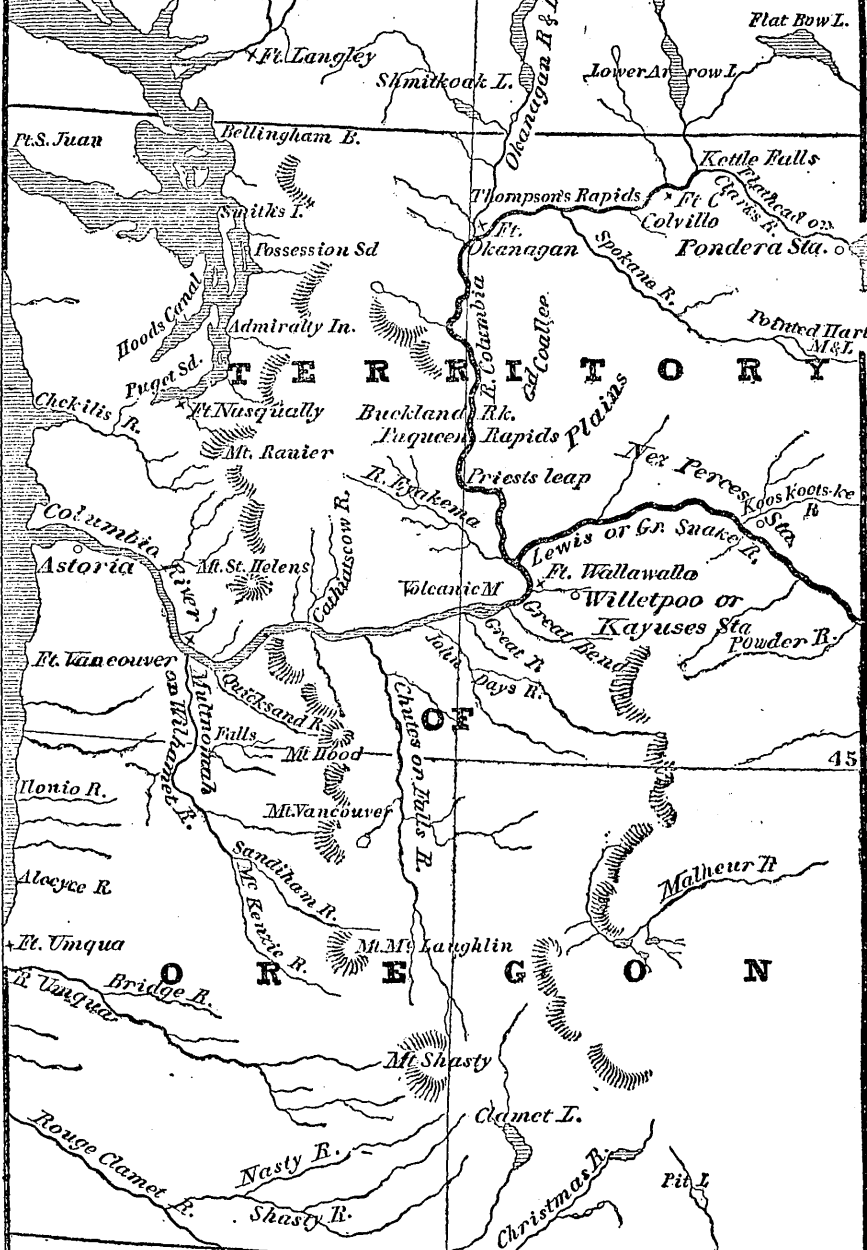


INDIAN TERRITORY WEST OF THE MISSISSIPPI.



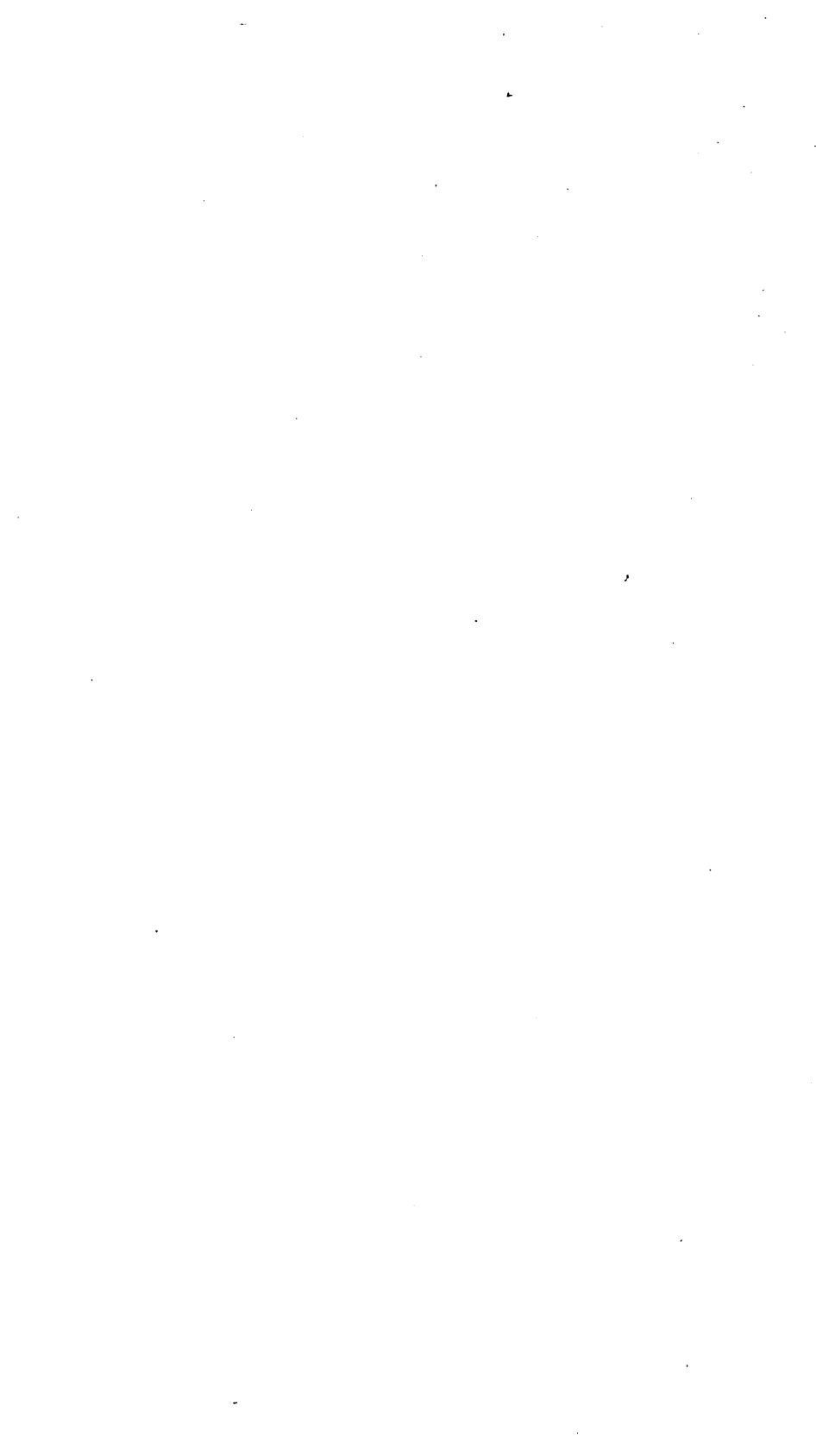
BRITISH TERRITORY

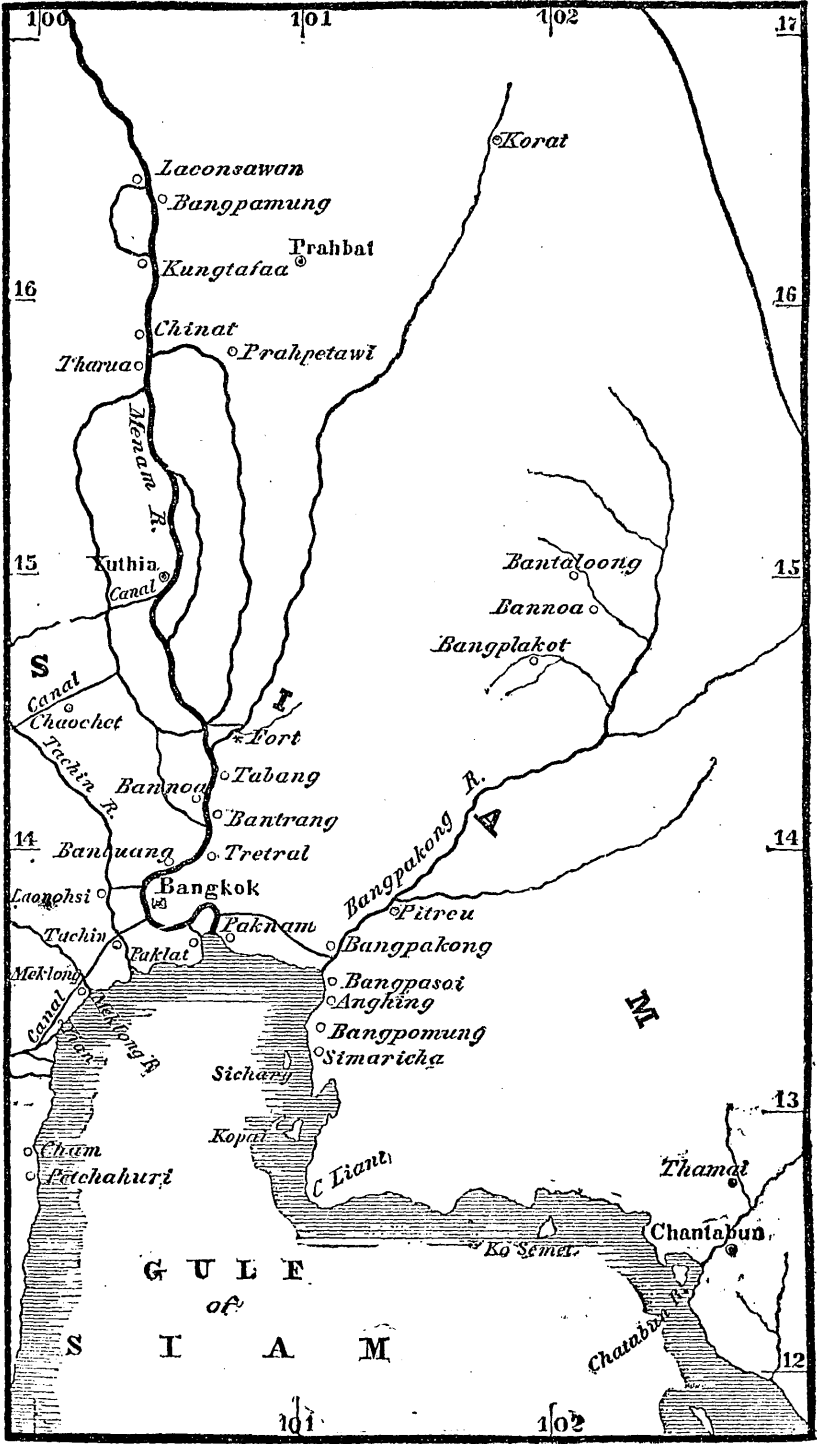
50



Part of CALIFORNIA

120





100

101

102

17

16

16

15

15

14

14

13

12

GULF  
of  
SIAM

101

102

Laconsawan  
Bangpamung  
Kungtasaa Prahbat

Chinat  
Tharuao Prahpetawi

Menam R.

Kuthia Canal

S Canal  
Chaochet  
Tretin R.

Fort

Bannoo Tabang  
Bantrang  
Tretral

Banjuang Bangkok  
Laonphsi Paknam

Tuchin Fuktai  
Meklong Canal  
Meklong R.

Chem  
Petchahuri

Sichary  
Kopai

Bangpakong R.  
Pitreu  
Bangpakong

Bangpasoi  
Anghing  
Bangpomung  
Simaricha

C Liant

Ko Semet

Thamoi  
Chantabun

Chantabun R.

Korat

Bantaloong

Bannoo

Bangplakot

M



# APPENDIX.

## A.

### ACT OF INCORPORATION.

#### Commonwealth of Massachusetts.

In the year of our Lord one thousand eight hundred and twelve: An Act to incorporate the American Board of Commissioners for Foreign Missions.

Whereas WILLIAM BARTLET and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That WILLIAM BARTLET, Esq., and SAMUEL SPRING, D. D., both of Newburyport, JOSEPH LYMAN, D. D., of Hatfield, JEDIDIAH MORSE, D. D., of Charlestown, SAMUEL WORCESTER, D. D., of Salem, the Hon. WILLIAM PHILLIPS, Esq. of Boston, and the Hon. JOHN HOOKER, Esq., of Springfield, and their associates, be, and they hereby are incorporated and made a body politic by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements, and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or lease all or any part of their lands, tenements, or other property for the benefit of their funds, and may have a common seal which they may alter or renew at pleasure. *Provided, however, that nothing herein contained shall enable the said corporation, or any person or persons, as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy, or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.**

SEC. 2. *Be it further enacted, That the said Board may annually choose from among themselves, by ballot, a President, a Vice President, and a Prudential Committee; and also, from among themselves or others a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them, and shall have such powers and perform such duties as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with sufficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.*

SEC. 3. *Be it further enacted, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the chairman of the said Prudential Committee, and countersigned by their clerk, (whom they are hereby authorized to appoint,) and sealed with the common seal of said corporation, shall be valid in law to all intents and purposes.*



SEC. 4. *Be it further enacted*, That the first annual meeting of the said Board shall be on the third Wednesday of September next, at such place as the said William Bartlett may appoint, and the present officers of said Board shall continue in office until others are elected.

SEC. 5. *Be it further enacted*, That the said Board, at the first annual meeting aforesaid, and at any subsequent annual meeting, may elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number.

SEC. 6. *Be it further enacted*, That the said Board shall have power to make such bye-laws, rules, and regulations, for calling future meetings of said Board, and for the management of their concerns, as they shall deem expedient; *provided* the same are not repugnant to the laws of this Commonwealth.

SEC. 7. *Be it further enacted*, That one quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages: *Provided*, that nothing herein contained shall be so construed as to defeat the express intentions of any testator or donor, who shall give or bequeath money to promote the great purposes of the Board. *Provided*, also, that nothing herein contained shall be so construed as to restrict said Board from appropriating more than one quarter of said income to translating and distributing the Scriptures whenever they shall deem it advisable.

SEC. 8. *Be it further enacted*, That not less than one third of said Board shall at all times be composed of respectable laymen; and that not less than one third of said Board shall be composed of respectable clergymen; the remaining third to be composed of characters of the same description whether clergymen or laymen.

SEC. 9. *Be it further enacted*, That the Legislature of this Commonwealth shall at any time have the right to inspect, by a Committee of their own body, the doings, funds, and proceedings of the said Corporation, and may at their pleasure alter or annul any or all of the powers herein granted.

*In the House of Representatives, June 19th, 1812.*—This bill having had three several readings, passed to be enacted. TIMOTHY BIGELOW, *Speaker.*

*In the Senate, June 20th, 1812.* This bill having had two readings, passed to be enacted. SAMUEL DANA, *President.*

*June 20th, 1812.*—By the Governor, Approved.

CALEB STRONG.

Copy—Attest,

ALDEN BRADFORD,

*Secretary of the Commonwealth.*

N. B.—The *Associates*, alluded to in the foregoing act, were the Hon. JOHN TREADWELL, LL. D., the Rev. TIMOTHY DWIGHT, D. D. LL. D., President of Yale College, Gen. JEDIDIAH HUNTINGTON, and the Rev. CALVIN CHAPIN, all of Connecticut.

## B.

### CORPORATE MEMBERS OF THE BOARD.

Time of

Election.

#### MAINE.

1813. Gen. Henry Sewall, Augusta.  
 1832. Enoch Pond, D. D. Professor in the Theol. Seminary at Bangor.  
 1836. Levi Cutter, Esq. Portland.  
 1838. Benjamin Tappan, D. D. Augusta.  
 1838. Rev. John W. Ellingwood, Bath.

#### NEW HAMPSHIRE.

1820. John Hubbard Church, D. D. Pelham.  
 1832. Nathan Lord, D. D. President of Dartmouth Coll. Hanover.  
 1838. Hon. Samuel Fletcher, Concord.  
 1838. Rev. Aaron Warner, Professor in the Theol. Sem. Gilmanton.

#### VERMONT.

1818. Hon. Charles Marsh, Woodstock.  
 1821. Joshua Bates, D. D. President of Middlebury College.  
 1838. John Wheeler, D. D. President of the University, Burlington.  
 1838. Rev. Charles Walker, Brattleborough.

#### MASSACHUSETTS.

1810. William Bartlet, Esq. Newburyport.  
 1819. Leonard Woods, D. D. Professor in the Theol. Sem. Andover.  
 1820. William Allen, D. D. Northampton.

1821. Samuel Hubbard, LL. D. Boston.  
 1823. Heman Humphrey, D. D. President of Amherst College.  
 1826. John Codman, D. D. Dorchester.  
 1826. Hon. Lewis Strong, Northampton.  
 1826. Justin Edwards, D. D. President of the Theol. Sem. Andover.  
 1827. John Tappan, Esq. Boston.  
 1828. Henry Hill, Esq. Boston.  
 1832. Samuel T. Armstrong, Boston.  
 1832. Rufus Anderson, D. D. Boston.  
 1832. Rev. David Greene, Boston.  
 1832. Charles Stoddard, Esq. Boston.  
 1835. Daniel Noyes, Esq. Boston.  
 1835. Rev. Wm. J. Armstrong, Boston.  
 1837. Rev. Nehemiah Adams, Boston.  
 1838. Mark Hopkins, D. D. President of Williams Coll. Williamstown.  
 1838. Thomas Snell, D. D. N. Brookfield.  
 1839. Rev. Silas Aiken, Boston.  
 1839. Rev. Bela B. Edwards, Professor in the Theol. Sem. Andover.
- RHODE ISLAND.
1838. Mark Tucker, D. D. Providence.
- CONNECTICUT.
1810. Calvin Chapin, D. D. Wethersfield.  
 1817. Jeremiah Day, D. D. LL. D. President of Yale Coll. N. Haven.  
 1819. John Cotton Smith, LL. D. Sharon.  
 1823. Bennet Tyler, D. D. Professor in the Theol. Institute, E. Windsor.  
 1832. Noah Porter, D. D. Farmington.  
 1836. Hon. Thomas S. Williams, Chief Justice of the State, Hartford.  
 1836. Henry Hudson, Esq. Hartford.  
 1838. Joel Hawes, D. D. Hartford.  
 1838. Thomas W. Williams, Esq. New London.
- NEW YORK.
1812. James Richards, D. D. Professor in the Theol. Sem. Auburn.  
 1812. Eliphalet Nott, D. D. President of Union Coll. Schenectady.  
 1812. Henry Davis, D. D. Clinton.  
 1813. Alexander Proudfit, D. D. New York city.  
 1823. S. V. S. Wilder, Esq. N. York city.  
 1824. David Porter, D. D. Catskill.  
 1824. Gardiner Spring, D. D. New York city.  
 1824. Eleazar Lord, Esq. Rockland County.  
 1826. Nathaniel W. Howell, LL. D. Canandaigua.  
 1826. Thomas De Witt, D. D. New York city.  
 1826. Nathan S. S. Beman, D. D. Troy.  
 1826. Thomas McAuley, D. D. LL. D. Pres. of the Theol. Sem. N. Y. city.  
 1826. Theodore Frelinghuysen, LL. D. Chancellor of the University, New York city.
1832. Orrin Day, Esq. Catskill.  
 1832. Zechariah Lewis, Esq. Brooklyn.  
 1834. James M. Matthews, D. D. New York city.  
 1836. Rev. Henry Dwight, Geneva.  
 1838. Isaac Ferris, D. D. New York city.  
 1838. Thomas H. Skinner, D. D. Prof. in Theol. Sem. New York city.  
 1838. Henry White, D. D. Prof. in the Theol. Sem. New York city.  
 1838. D. W. C. Olyphant, Esq. New York city.  
 1838. Richard T. Haines, Esq. New York city.  
 1838. William W. Chester, Esq. New York city.  
 1838. Pelatiah Perit, Esq. New York city.  
 1838. Hon. Joseph Russell, Troy.  
 1838. Elisha Yale, D. D. Kingsboro.  
 1839. Eliphalet Wickes, Esq. Troy.  
 1839. Wm B. Sprague, D. D. Albany.
- NEW JERSEY.
1824. Philip Milledoler, D. D. Prof. in the Theol. Sem. New Brunswick.  
 1826. Archibald Alexander, D. D. Prof. in the Theol. Sem. Princeton.  
 1826. James Carnahan, D. D. President of Nassau Hall, Princeton.  
 1832. Hon. Peter D. Vroom, Somerville.  
 1838. Rev. David Magie, Elizabethtown.
- PENNSYLVANIA.
1812. Ashbel Green, D. D. Philadelphia.  
 1826. John Ludlow, D. D. Philadelphia.  
 1826. Thomas Bradford, Jr. Esq. Philadelphia.  
 1826. Samuel Agnew, M. D. Harrisburg.  
 1826. William Neil, D. D. Germantown.  
 1832. John McDowell, D. D. Philadelphia.  
 1832. Cornelius C. Cuyler, D. D. Philadelphia.  
 1834. Alexander Henry, Esq. Philadelphia.  
 1838. Matthew Brown, D. D. President of Jefferson Coll. Canonsburg.  
 1838. William R. De Witt, D. D. Harrisburgh.  
 1838. Thomas Fleming, Esq. Philadelphia.  
 1838. Ambrose White, Esq. Philadelphia.
- MARYLAND.
1838. Rev. James G. Hamner, Baltimore.
- DISTRICT OF COLUMBIA.
1826. Joseph Nourse, Esq.
- VIRGINIA.
1826. John H. Cocke, Fluvanna County.  
 1826. William Maxwell, Esq. President of Hampden Sydney College.  
 1832. George A. Baxter, D. D. Prof. in the Union Theol. Sem. Prince Edward co.

1834. Thomas P. Atkinson, M. D. Halifax County.  
 1834. William S. Plumer, D. D. Richmond.  
 NORTH CAROLINA.  
 1834. W. McPheters, D. D. Raleigh.  
 SOUTH CAROLINA.  
 1826. Moses Waddell, D. D. Willington.  
 1826. Benjamin M. Palmer, D. D. Charleston.  
 1839. Reuben Post, D. D., Charleston.  
 GEORGIA.  
 1834. Joseph H. Lumpkin, Esq. Lexington.  
 1834. Thomas Golding, D. D. Columbus.  
 TENNESSEE.  
 1826. Charles Coffin, D. D. President of the College, Greenville.
1834. Isaac Anderson, D. D. Professor in the Theolog. Sem. Maryville.  
 OHIO.  
 1823. Lyman Beecher, D. D. President of Lane Seminary, Cincinnati.  
 1826. Robert G. Wilson, D. D. President of the University, Athens.  
 1832. James Hoge, D. D. Columbus.  
 1834. Robert H. Bishop, D. D. President of Miami University, Oxford.  
 1834. Rev. Sylvester Holmes, Cincinnati.  
 1838. Geo. E. Pierce, D. D. President of Western Reserve Coll., Hudson.  
 INDIANA.  
 1838. Elihu W. Baldwin, D. D. President of Wabash Coll., Crawfordsville.  
 MICHIGAN.  
 1838. Eurotas P. Hastings, Esq. Detroit.

## CORPORATE MEMBERS DECEASED.

Elected.	MAINE.	Decensed.			
1813.	Jesse Appleton, D. D.	1820.	1818.	Col. Henry Lincklaen.	1822.
1826.	Edward Payson, D. D.	1828.	1819.	Divie Bethune, Esq.	1834.
	NEW HAMPSHIRE.		1812.	John Jay, LL. D.	1829.
1812.	John Langdon, LL. D.	1820.	1824.	Col. Henry Rutgers.	1830.
1812.	Seth Payson, D. D.	1820.	1826.	Col. Richard Varick.	1831.
1820.	Hon. Thomas W. Thompson.	1822.	1812.	Egbert Benson, LL. D.	1833.
1830.	Hon. George Sullivan.	1838.	1822.	Jonas Platt, LL. D.	1834.
	MASSACHUSETTS.		1826.	William McMurray, D. D.	1835.
1810.	Samuel Spring, D. D.	1819.	1826.	John Nitche, Esq.	1838.
1810.	Samuel Worcester, D. D.	1821.		NEW JERSEY.	
1818.	Zephaniah S. Moore, D. D.	1823.	1812.	Elias Boudinot, LL. D.	1822.
1811.	Jedidiah Morse, D. D.	1826.	1823.	Edward D. Griffin, D. D.	1838.
1812.	Hon. William Phillips.	1827.		PENNSYLVANIA.	
1810.	Joseph Lyman, D. D.	1828.	1812.	Robert Ralston, Esq.	1835.
1812.	Hon. John Hooker.	1829.		DISTRICT OF COLUMBIA.	
1822.	Samuel Austin, D. D.	1831.	1819.	Elias Boudinot Caldwell,	1825.
1812.	Jeremiah Everts, Esq.	1831.		MARYLAND.	
1831.	Elias Cornelius, D. D.	1832.	1834.	William Nevins, D. D.	1835.
1828.	Benjamin B. Wisner, D. D.	1835.		VIRGINIA.	
1818.	Hon. William Reed.	1837.	1823.	John H. Rice, D. D.	1831.
	CONNECTICUT.			NORTH CAROLINA.	
1810.	Timo. Dwight, D. D. LL. D.	1817.	1834.	Joseph Caldwell, D. D.	1835.
1810.	Gen. Jedidiah Huntington,	1819.		GEORGIA.	
1810.	John Treadwell, LL. D.	1823.	1826.	John Cummings, M. D.	1838.
	NEW YORK.		1826.	Gideon Blackburn, D. D.	1839.
1816.	Steph. Van Rensselaer, LL. D.	1839.		ILLINOIS.	

## C.

## CORRESPONDING MEMBERS.

- In the United States.**  
 1819. William Hill, D. D., Alexandria, D. C.  
 1819. Rev. James Culbertson, Zanesville, Ohio.  
 1819. James Blythe, D. D. South Haver, Ia.
1819. Joseph C. Strong, M. D., Knoxville, Tenn.  
 1819. Col. John Mc Kee, Alabama.
- In Foreign Parts.**  
 ENGLAND.  
 1819. Josiah Pratt B. D., London.  
 1819. Rev. William Jowett, London.

1830. Sir Richard Ottley, formerly Chief Justice of Ceylon. 1819. Ralph Wardlaw, D. D.  
INDIA.  
1833. Sir Alexander Johnstone, formerly Chief Justice of Ceylon. 1832. James Farish, Esq.  
1833. Edward H. Townsend, Esq.  
1835. Sir John Campbell, formerly Ambassador at the Court of Persia. 1833. G. Smyttan, M. D.  
CEYLON.  
1830. Venerable Archdeacon Glenie.  
1831. James N. Mooyart, Esq.  
PENANG.  
1819. Hon. Kincaid Makenzie. 1839. Sir William Norris.

## D.

## OFFICERS, MISSIONS, AND MISSIONARIES OF THE BOARD.

ABBREVIATIONS. Colleges and Universities. A. C.—Amherst. B. C.—Bowdoin. B. U.—Brown. C. C.—Centre. D. C.—Dartmouth. Dick. C.—Dickinson. H. C.—Hamilton. H. U.—Harvard. J. C., Pa.—Jefferson, Pa. M. C.—Middlebury. M. U.—Miami. N. J. C.—New Jersey. P. C.—Pennsylvania. R. C.—Rutgers. U. C.—Union. U. N. C.—North Carolina. U. O.—Ohio. U. Pa.—Pennsylvania. U. Va.—Virginia. U. Vt.—Vermont. Wash. C., Pa.—Washington, Pa. W. C.—Williams. Y. C.—Yale. Theological Seminaries. Andover, Auburn, Bangor, East Windsor, Hudson, Lane, New Brunswick, New Haven, Princeton, Union, Southern, Western.

If the missionary's place of residence, on leaving the country, was different from his birth-place, or if the former only is known, it is first given.

## Officers of the Board.

## PRESIDENTS.

- John Treadwell, LL. D., 1810—23  
Joseph Lyman, D. D., 1823—26  
John C. Smith, LL. D., 1826

## VICE PRESIDENTS.

- Samuel Spring, D. D., 1810—19  
Joseph Lyman, D. D., 1819—23  
John C. Smith, LL. D., 1823—26  
Steph. Van Rensselaer, LL. D. 1826—39  
Theodore Frelinghuysen, LL. D., 1839

## RECORDING SECRETARIES.

- Calvin Chapin, D. D., 1810

## ASSISTANT RECORDING SECRETARIES.

- Charles Stoddard, Esq., 1836—39  
Rev. Bela B. Edwards, 1839

## PRUDENTIAL COMMITTEE.

- William Bartlet, Esq., 1810—14  
Samuel Spring, D. D., 1810—19  
Samuel Worcester, D. D., 1810—21  
Jeremiah Evarts, Esq., 1812—31  
Jedediah Morse, D. D., 1815—21  
Hon. William Reed, 1818—34  
Leonard Woods, D. D., 1819—34  
Samuel Hubbard, LL. D., 1821  
Warren Fay, D. D., 1821—39  
Benjamin B. Wisner, D. D., 1828—35  
Rev. Elias Cornelius, 1831—32  
Hon. Samuel T. Armstrong, 1832  
Charles Stoddard, Esq., 1832  
John Tappan, Esq., 1834  
Daniel Noyce, Esq., 1835  
Rev. Nehemiah Adams, 1837  
Rev. Silas Aiken, 1839

## SECRETARIES FOR CORRESPONDENCE.

- Samuel Worcester, D. D., 1810—21  
[Born Holts, N. H., Nov. 1, 1770; graduated D. C., 1795; died Brainerd, Ten., June 7, 1821.]  
Jeremiah Evarts, Esq., 1821—31  
[Born Sunderland, Vt., Feb. 3, 1781; graduated Y. C., 1802; see Treasurers; died Charleston, S. C., May 10, 1831.]  
Rev. Elias Cornelius, 1831—32  
[Born Somers, Ct., July 31, 1794; graduated Y. C., 1813; died Hartford, Ct. Feb. 12, 1832.]  
Benjamin B. Wisner, D. D., 1832—35  
[Born Goshen, N. Y., Sept. 29, 1794; graduated U. C., 1813, Princeton, 1820, died Boston, Ms., Feb. 9, 1835.]  
Rufus Anderson, D. D., 1832  
[Born North Yarmouth, Me. Aug. 17, 1796; graduated B. C., 1818, Andover, 1822; Assistant Secretary, 1823—1832.]  
Rev. David Greene, 1832  
[Born Stoneham, Ms., Nov. 15, 1797; graduated Y. C., 1821, Andover, 1826; Assistant Secretary, 1823—1832.]  
Rev. William J. Armstrong, 1835  
[Born Mendham, N. J., Oct. 29, 1796; graduated N. J. C., 1816.]

## TREASURERS.

- Jeremiah Evarts, Esq., 1811—22  
[See Secretaries.]  
Henry Hill, Esq., 1822  
[Born Newburgh, N. Y., Jan. 10, 1795.]

## AUDITORS.

- Joshua Goodale, Esq., 1810—12  
Samuel H. Walley, Esq., 1812—14  
Chester Adams, Esq., 1814—17

Ashur Adams, Esq.,	1817—22
Chester Adams, Esq.,	1822—27
William Ropes, Esq.,	1827—29
John Tappan, Esq.,	1829—34
Charles Stoddard, Esq.,	1829—32
William J. Hubbard, Esq.,	1832
Daniel Noyes, Esq.,	1834—35
Charles Scudder, Esq.,	1835

### Missions and Missionaries.

#### WEST AFRICA—1834.

*Station.*—Fair Hope, Cape Palmas, 1834.

#### *Missionaries.*

J. Leighton Wilson, born Mount Clio, S. C., March 25, 1809; graduated U. C. 1829, Southern, 1833; embarked Baltimore, Nov. 23, 1833; visited Cape Palmas; returned March 9, 1834; embarked New York, Nov. 5, arrived Cape Palmas, Dec. 25, 1834.

Mrs. Wilson (Jane E. Bayard,) Savannah, Ga.; born Jan. 8, 1809.

David White, born Pittsfield, Ms., March 27, 1807; graduated U. C. 1831, Princeton 1836; embarked Baltimore, Oct. 31, arrived Cape Palmas, Dec. 25, 1836; died Cape Palmas, Jan. 23, 1837.

Mrs. White (Helen M. Wells,) Newburgh, N. Y.; born Cambridge, N. Y., Nov. 24, 1813; died Cape Palmas, Jan. 27, 1837.

Alexander E. Wilson, M. D., born Mecklenburg co., N. C., Dec. 11, 1803; graduated U. N. C. 1823, Union 1834; embarked Boston, Dec. 3, 1834; arrived Cape Town, Feb. 5, 1835, Mosika, June 16, 1836, Port Natal, July 27, 1837, Port Elizabeth, March 30, 1838; returned June 1838; embarked New York, July 27, 1839, for Cape Palmas.

Mrs. Wilson (Mary Harcastle,) born New York City, June 21, 1815.

#### *Assistant Missionary.*

Benjamin V. James, born Elizabethtown, N. Y., April 21, 1814; embarked Baltimore, Oct. 31, arrived Fair Hope, Dec. 25, 1834.

Mrs. James (Margaret E. Strobel,) born Savannah Ga. Jan. 10, 1804; married Fair Hope Nov. 28, 1838.

#### SOUTH AFRICA—1835.

*Stations.*—Port Natal, 1836; Mosika, 1836—37; Ginani, 1836—38.

#### *Missionaries.*

George Champion, born Colchester, Ct., June 3, 1810; graduated Y. C. 1831, Andover 1831; embarked Boston, Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Ginani Sept. 26, 1836, visited United States Feb. 3, 1839—.

Mrs. Champion (Susan Larned,) born Webster Ms. March 30, 1808.

Aldin Grout, born Pelham, Ms. Sept. 2, 1803; graduated A. C. 1831, Andover 1834; embarked Boston, Dec. 3, 1834; arrived Cape Town, Feb. 5, 1835, Port Natal, May 21, 1836; visited U. States —1837—

Mrs. Grout (Hannah Davis,) born Holden, Ms. Feb. 26, 1805; died Port Elizabeth Feb. 24, 1836.

Daniel Lindley, Waterford, O.; born Washington co. Pa. Aug. 24, 1801; graduated U. O. 1824, Union 1831; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Mosika June 16, 1836, Port Natal July 27, 1837.

Mrs. Lindley (Lucy Allen,) Buffalo, N. Y.; born Chatham, N. Y. April 16, 1810.

Henry I. Venable, born Shelby co. Ky. June 28, 1811; graduated C. C. 1830, Union 1834; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Mosika June 16, 1836, Port Natal July 27, 1837, Port Elizabeth March 30, 1838; returned Jan. 9, released July 2, 1839.

Mrs. Venable (Martha A. Martin,) born Paris, Ky. June 13, 1813.

Alexander E. Wilson—see W. Africa.

Mrs. Wilson (Mary J. Smithy,) born Richmond Va., Nov. 30, 1813; died Mosika, Sept. 18, 1836.

#### *Missionary Physician.*

Newton Adams, M. D., born East Bloomfield, N. Y. Aug. 4, 1804; embarked Boston Dec. 3, 1834; arrived Cape Town Feb. 5, 1835, Port Natal May 21, 1836.

Mrs. Adams (Sarah C. Van Line,) Cleveland, O.; born Pittsfield, N. Y. April 2, 1812.

#### MALTA—1822—1833.

#### *Missionaries.*

Daniel Temple—see Turkey.

William Goodell, do.

Isaac Bird—see Syria.

Eli Smith, do.

H. G. O. Dwight—see Turkey.

Homan Hallock, do.

#### GREECE—1829.

*Stations.*—Poros 1829—1831; Athens 1830; Argos 1834—1838; Ariopolis 1837.

#### *Missionaries.*

Jonas King, born Hawley, Ms. July 29, 1792; graduated W. C. 1816, Andover 1819; appointed Sept. 25, 1822; arrived Jerusalem April 25, 1823; returned Sept. 26, 1825; embarked New York May 28, arrived Poros July 28,

1829; re-appointed Dec. 30, 1829; visited Athens Oct. 1830, arrived Apr. 19, 1831.

Mrs. King (Anna A. Mengous,) born Koukloujah, Asia Minor Jan. 8, 1809; married Tenos July 22, 1829.

Elias Riggs—see Turkey.

Samuel R. Houston, born Rural Valley, Rockbridge co. Va. March 12, 1806; graduated Dick. C. 1824; Union 1834; embarked Boston Aug. 20, arrived Scio Nov. 1834, Ariopolis June 1, 1837.

Mrs. Houston (Mary R. Rowland,) born Point Hope, Bottetourt co. Va. Feb. 7, 1814.

Nathan Benjamin, Williamstown Ms.; born Catskill N. Y. Dec. 14, 1811; graduated W. C. 1831, Andover 1834; embarked Boston July 16, arrived Argos Nov. 15, 1836, Athens May 1838.

Mrs. Benjamin (Mary G. Wheeler,) New York City; born Providence R. I. March 4, 1814.

George W. Leyburn, born Lexington Va. Jan. 2, 1809; graduated N. J. C. 1829, Union 1835; embarked Boston Jan. 7, arrived Aripolis June 1, 1837.

Mrs. Leyburn (Elizabeth W. Mosely,) Bedford co. Va.; born Fincastle Va. Dec. 22, 1810.

#### TURKEY—1826.

*Stations.*—Smyrna 1826; Constantinople 1831; Broosa 1834; Scio 1834—1837; Trebizond 1835.

#### *Missionaries.*

Daniel Temple, born Reading Ms. Dec. 23, 1789; graduated D. C. 1817, Andover 1820; embarked Boston Jan. 2, arrived Malta Feb. 22, 1822; visited U. States July 30, 1828—Feb. 25, 1830; arrived Smyrna Dec. 23, 1833.

Mrs. Temple (Rachael B. Dix,) Littleton Ms.; born Boscawen N. H. April 18, 1794; died Malta Jan. 15, 1827.

Mrs. Temple (Martha Ely,) Hartford Ct.; born Longmeadow Ms. Dec. 15, 1795; embarked Boston Jan. 18, 1830.

William Goodell, born Templeton Ms. Feb. 14, 1792; graduated D. C. 1817, Andover 1820; embarked New York, Dec. 9, 1822; arrived Beyroot Nov. 16, 1823, Malta May 29, 1828, Constantinople June 9, 1831.

Mrs. Goodell (Abigail P. Davis,) born Holden Ms. April 16, 1800.

Josiah Brewer, born Tyringham, Ms. June 1, 1796; graduated Y. C. 1821; embarked Boston Sept. 16, arrived Smyrna Dec. 27, 1826; returned May 2; released Nov. 21, 1828.

Elnathan Gridley, born Farmington Ct. Aug. 3, 1796; graduated Y. C. 1819, Andover 1823; embarked Boston Sept.

16, arrived Smyrna Dec. 27, 1826; died Caesarea, Cappadocia Sept. 27, 1827.

Harrison G. O. Dwight, Utica N. Y.; born Conway Ms. Nov. 22, 1803; graduated H. C. 1825, Andover 1828; embarked Boston Jan. 21, arrived Malta Feb. 27, 1830; visited Armenia and Persia, March 17, 1830—July 2, 1831; arrived Constantinople June 5, 1832; visited U. States July 7, 1838—Aug. 1839.

Mrs. Dwight (Elizabeth Barker,) born Andover Ms. Jan. 27, 1806; died Constantinople July 8, 1836.

Mrs. Dwight (Mary Lane,) Washington D. C.; born Sturbridge Ms. May 4, 1811; embarked New York City June 14, 1839.

William G. Schaeffler, born Stuttgart Ger. Aug. 22, 1798; graduated A. C. (M. A.) 1831, Andover 1830; embarked New York City Dec. 1, 1831, Paris April 9, 1832; arrived Constantinople July 31, 1832.

Mrs. Schaeffler (Mary R. Reynolds,) born Longmeadow Ms. April 13, 1802; married Constantinople Feb. 26, 1834.

Elias Riggs, born New Providence N. J. Nov. 19, 1810; graduated A. C. 1829, Andover 1832; embarked Boston Oct. 30, 1832; arrived Athens Jan. 28, 1833, Argos June 28, 1834, Smyrna Nov. 2, 1838.

Mrs. Riggs (Martha J. Dalzel,) Mendham N. J.; born New Vernon N. J. July 3, 1810.

Thomas P. Johnston, Iredell co. N. C.; born Rowan co. N. C. Oct. 28, 1808; graduated U. N. C. 1828, Union 1832; embarked Boston Dec. 12, 1833; arrived Trebizond June 6, 1835.

Mrs. Johnston (Marianne C. Howe,) Granville O.; born Swanton Vt. Aug. 16, 1804.

Benjamin Schneider, born New Hanover Pa. Jan. 18, 1807; graduated A. C. 1830, Andover 1833; embarked Boston Dec. 12, 1833; arrived Broosa July 15, 1834.

Mrs. Schneider (Eliza C. Abbott,) born Framingham Ms. May 30, 1809.

John B. Adger, born Charleston S. C. Dec. 13, 1810; graduated U. C. 1828, Princeton 1833; embarked Boston Aug. 20; arrived Smyrna Oct. 25, 1834; visited England July—Dec. 2, 1838.

Mrs. Adger (Elizabeth K. Shrewsbury,) born Charleston S. C. Dec. 25, 1812; visited U. States July 1838—

Samuel R. Houston—see Greece.

Philander O. Powers, born Phillipston Ms. Aug. 19, 1805; graduated A. C. 1830, Andover 1834; embarked Boston, Nov. 10, 1834; arr. Broosa Feb. 13, 1835.

Mrs. Powers (Harriet Goulding,) Philipston Ms.; born Paxton Ms. July 11, 1806.

Henry A. Homes, born Boston Ms. March 10, 1812; graduated A. C. 1830, New Haven 1833; embarked New York Sept. 1834, Paris July 28, 1835; arrived Constantinople Dec. 26, 1835; visited Syria—Mesopotamia May 1839—

William C. Jackson, born Eaton N. H. Feb. 17, 1808; graduated D. C. 1831, Andover 1835; embarked Boston Dec. 3, 1835; arrived Trebizond Aug. 1, 1836.

Mrs. Jackson (Mary A. Sawyer,) born Westminster Ms. Sept. 17, 1814.

Cyrus Hamlin, born Waterford Me. Jan. 5, 1811; graduated B. C. 1834, Bangor 1837; embarked Boston Dec. 2, 1838; arrived Constantinople Feb. 4, 1839.

Mrs. Hamlin (Henrietta A. L. Jackson,) born Dorset Vt.

Henry J. Van Lennep, born Smyrna, Asia Minor; graduated A. C. 1837; embarked New York Dec. 2, 1839.

Mrs. Van Lennep (Emma L. Bliss,) born Springfield Ms.

*Assistant Missionary.*

Homan Hallock, born Plainfield Ms. May 24, 1803; embarked Boston Oct. 16, 1826; arrived Malta Dec. 10, 1826, Smyrna Dec. 23, 1833; visited U. States June 1835—June 2, 1836.

Mrs. Hallock (Mrs. Andrews—Elizabeth Fleet,) born London Eng. July 27, 1801; married Malta March 26, 1828.

**SYRIA AND THE HOLY LAND—1821.**

*Stations.*—Jerusalem 1821—Beyroot 1823.

*Missionaries.*

Pliny Fisk, born Shelburne Ms. June 24, 1792; graduated M. C. 1814, Andover 1818; embarked Boston Nov. 3, 1819; arrived Smyrna Jan. 15, 1820, Malta April 13, 1822, Jerusalem April 25, 1823; died Beyroot Oct. 23, 1825.

Levi Parsons, Pittsfield Vt; born Goshen Ms. July 18, 1792; graduated M. C. 1814, Andover 1817; embarked Boston, Nov. 3, 1819; arrived Smyrna Jan. 15, 1820, Jerusalem Feb. 17, 1821; died Alexandria Feb. 10, 1822.

Jonas King—see Greece.

Isaac Bird, born Salisbury Ct. June 19, 1793; graduated Y. C. 1816, Andover 1820; embarked New York Dec. 9, 1822; arrived Beyroot Nov. 16, 1823; visited Malta and Africa May 2, 1828—May 18, 1830; visited U. States Sept. 4, 1835.

Mrs. Bird (Ann Parker,) Dunbarton N. H.; born Bradford Ms. Jan 18, 1799.

William Goodell—see Turkey.

Eli Smith, born Northford Ct. Sept. 13, 1801; graduated Y. C. 1821, Andover 1826; embarked Boston May 23; arrived Malta July 13, 1826; visited Egypt and Syria Dec. 2, 1826;—May 29, 1828, Greece etc. Feb. 25—Sept 4, 1829, Armenia etc. March 17, 1832—July 2, 1831, U. States, April 29, 1832—Nov. 8, 1833; arrived Beyroot Jan. 28, 1834; visited Smyrna and Constantinople June 11, 1836—March 1837, Smyrna, Egypt and Palestine June 1837—June 26, 1838, Germany and U. S. July 10, 1838—

Mrs. Smith (Sarah L. Huntington,) born Norwich Ct. June 18, 1802; embarked Boston Sept. 21, 1833; died Smyrna Sept. 30, 1836.

George B. Whiting, born Canaan N. Y. Aug. 30, 1801; graduated U. C. 1824, Princeton 1827; embarked Boston Jan. 21, arrived Beyroot May 18, 1830, Jerusalem Nov. 1, 1834; visited U. States July 19, 1838—

Mrs. Whiting (Matilda S. Ward,) Newark N. J., born Bloomfield N. J. July 14, 1805.

William M. Thomson, born Springfield O. Dec. 31, 1806; graduated M. U. 1828, Princeton 1831; embarked Boston Oct. 30, 1832; arrived Beyroot Feb. 24, 1833, Jerusalem April 26, Beyroot Sept. 13, 1834.

Mrs. Thompson (Eliza N. Hanna,) Jamaica L. I.; born Baltimore Md.—1800; died Jerusalem July 22, 1834.

Mrs. Thomson (Mrs. Abbott,) born Tuscany; married Beyroot Aug. 3, 1835.

Story Hebard, born Lebanon N. H.—1802; graduated A. C. 1828, Andover 1834; embarked Boston Dec. 3, 1835; arrived Beyroot March 14, 1836.

Mrs. Hebard (Rebecca W. Williams,) East Hartford Ct., born Lebanon Ct.; embarked Boston May 11, arrived Beyroot Nov. 13, 1835; married Oct. 6, 1836.

John F. Lanneau, born Charleston S. C. Aug. 14, 1809; graduated Y. C. 1829, Princeton 1832; embarked Boston Dec. 3, 1835; arrived Jerusalem May 5, 1836.

Elias R. Beadle, New Albany Ia.; born Cooperstown N. Y. Oct. 1812; embarked New York June 14, 1839.

Mrs. Beadle (Hannah Jones,) New Albany Ia.; born Hartford Ct. March 1807.

Charles S. Sherman, born Albany N. Y. April 26, 1810; graduated Y. C. 1835, Andover 1838; embarked Boston July 17, 1839.

Mrs. Sherman (Martha E. Williams,) New Haven Ct.; born Stonington Ct. Jan. 24, 1816.

*Missionary Physician.*

Asa Dodge, M. D. born New Castle Me. Nov. 15, 1802; graduated B. C. 1827;

embarked Boston Oct. 30, 1832; arrived Beyroot Feb. 24, 1833; Jerusalem Nov. 1, 1834; died Jan. 28, 1835.

Mrs. Dodge (Martha W. Merrill,) born Portland Me. March 6, 1810; married Rev. J. D. Paxton—1837; released.

*Assistant Missionary.*

Betsey Tilden, Hanover N. H.; born Lebanon N. H.—1811; embarked Boston Dec. 3, 1835; arrived Beyroot June 16, 1836.

CYPRUS—1834.

*Station.*—Larnica—1835.

*Missionaries.*

Lorenzo W. Pease, Auburn N. Y.; born Hinsdale Ms. May 20, 1809; graduated H. C. 1828, Auburn 1833; embarked Boston Aug. 20, visited Larnica Dec. 11, 1834; arrived Oct. 15, 1835; died Aug. 23, 1839.

Mrs. Pease (Lucinda Leonard,) Auburn N. Y.; born Wareham Ms. Sept. 1, 1809.

James L. Thompson, New York City; born Montville Ct. May 27, 1800; graduated U. C. 1832, Andover 1835; embarked Boston Dec. 3, 1835; arrived Larnica May 11, 1836.

Daniel Ladd, Burke Vt.; born Unity N. H. Jan. 22, 1804; graduated M. C. 1832, Andover 1835; embarked Boston July 16, arrived Larnica Oct. 28, 1836.

Mrs. Ladd (Charlotte H. Kitchel, West Essex N. Y.; born Cornwall Vt. May 8, 1810.

PERSIA :—NESTORIANS—1834.

*Station.*—Ooroomiah 1834.

*Missionaries.*

Justin Perkins, born West Springfield Ms. March 12, 1805; graduated A. C. 1829; embarked Boston Sept. 21, 1833; visited Ooroomiah Oct. 21, 1834, arrived Nov. 20, 1835.

Mrs. Perkins (Charlotte Bass,) born Middlebury Vt. Aug. 2, 1808.

Albert L. Holladay, born Spottsylvania co. Va. April 16, 1805; graduated U. Va. 1828, Union 1836; embarked Boston Jan 7, arrived Ooroomiah June 7, 1837.

Mrs. Holladay (Anne Y. Minor,) born Albermarle co. Va. April 16, 1813.

Willard Jones, born Hillsboro', N. H. July 17, 1809; graduated D. C. 1835, Lane 1838; embarked Boston July 17, 1839.

Mrs. Jones (Miriam Pratt,) born Weymouth Ms. July 14, 1815.

*Missionary Physician.*

Asahel Grant, M. D. Utica N. Y.; born Marshall N. Y. Aug. 17, 1807; embark-

ed Boston May 11, arrived Ooroomiah Oct. 24, 1835; visited Mesopotamia April 1839—

Mrs. Grant (Judith S. Campbell,) Cherry Valley N. Y.; born Rutland N. Y. Jan. 12, 1814; died Ooroomiah Jan. 14, 1839.

*Assistant Missionary.*

William R. Stocking, born Middletown Ct. June 24, 1810; embarked Boston Jan. 7, arrived Ooroomiah June 7, 1837.

Mrs. Stocking (Jerusha E. Gilbert, Colebrook Ct.; born Weston Ct. Nov. 6, 1809.

PERSIA :—MOHAMMEDANS—1835.

*Station.*—Tabreez 1838.

*Missionary.*

James L. Merrick, born Monson Ms. Dec. 11, 1803; graduated A. C. 1830, Southern 1833; embarked Boston Aug. 20, 1834; visited Tabreez Oct. 15, 1835; arrived Aug. 28, 1838.

Mrs. Merrick (Emma Taylor,) Portsmouth Eng.; married Tabreez March 11, 1839.

MAHRATTAS—1813.

*Stations.*—Bombay 1813; Mahim 1818—25; Tannah 1818—25; Ahmednuggur 1831; Malcom Peth 1834; Jalna 1837.

*Missionaries.*

Gordan Hall, born Tolland Ms. April 8, 1784; graduated W. C. 1808, Andover 1810; embarked Philadelphia Feb. 18, 1812; arrived Bombay Feb. 11, 1813; died Doorlee D'hapoor March 10, 1826.

Mrs. Hall (Margaret Lewis,) Bombay; born England; married Dec. 19, 1816; returned July 30, 1825; released.

Samuel Newell, Roxbury Ms.; born Durham Me. July 24, 1784; graduated H. U. 1807, Andover 1810; embarked Salem Feb. 19, 1812; arrived Bombay March 7, 1814; died May 30, 1821.

Mrs. Newell (Harriet Atwood,) born Haverhill Ms. Oct. 10, 1793; died Port Louis, Mauritius Nov. 30, 1812.

Mrs. Newell (Philomela Thurston,) Bedford N. H.; born Rowley Ms.; embarked Charlestown Oct. 5, 1817; arrived Bombay Feb. 23, married March 26, 1818; see J. Garrett.

Samuel Nott, born Franklin Ct. Sept. 11, 1788; graduated W. C. 1808, Andover 1810; embarked Philadelphia Feb. 18, 1812, arrived Bombay Feb. 11, 1813; returned Oct. 7, 1815; released Sept. 20, 1816.

Mrs. Nott.



Horatio Bardwell, Goshen Ms.; born Belchertown Ms. Nov. 3, 1788; graduated D. C. (M. A.) 1814, Andover 1814; embarked Newburyport Oct. 23, 1815; arrived Bombay Nov. 1, 1816; returned Jan. 22, 1821; released.

Mrs. Bardwell (Rachel Furbush,) born Andover Ms. Nov. 6, 1786.

John Nichols, born Antrim N. H. June 20, 1790; graduated D. C. 1813, Andover 1816; embarked Charlestown Oct. 5, 1817; arrived Bombay Feb. 28, 1818, Tannah Nov. 1818; died Bombay Dec. 9, 1824.

Mrs. Nichols (Elizabeth Shaw,) Beverly Ms.; married Rev. Joseph Knight, English missionary at Nellore Oct. 19, 1826; released.

Allen Graves, born Rupert Vt. April 8, 1792; graduated M. C. 1812, Andover 1816; embarked Charlestown Oct. 5, 1817; arrived Bombay Feb. 23, Mahim March 9, 1818, Bombay Nov. 1825, Ahmednuggur Dec. 20, 1831; visited U. States Aug. 7, 1832—Sept. 10, 1834; arrived Malcom Peth Oct. 1834.

Mrs. Graves (Mary Lee,) Rupert Vt.; born Lebanon N. Y. Nov. 28, 1787; visited U. States July 4, 1822—June 28, 1824.

Edmund Frost, born Brattleboro' Vt. Nov. 16, 1791; graduated M. C. 1820, Andover 1823; embarked Boston Sept. 27, 1823; arrived Bombay June 28, 1824; died Oct. 18, 1825.

Mrs. Frost (Clarissa Emerson,) born Chester N. H. Nov. 13, 1798; see H. Woodward, Ceylon.

David O. Allen, Princeton Ms.; born Barre Ms.—1800; graduated A. C. 1823, Andover 1827; embarked Boston June 5, arrived Bombay Nov. 27, 1827; visited U. States Dec. 7, 1832—Jan. 7, 1834.

Mrs. Allen (Myra Wood,) born Westminster Ms. Dec. 7, 1800; died Bombay Feb. 5, 1831.

Mrs. Allen (Orpah Graves,) born Rupert Vt.; embarked Boston May 21, arrived Bombay Sept. 10, 1834; married Feb. 22, 1838.

Cyrus Stone, born Marlboro' N. H. June 9, 1793; graduated D. C. 1822, Andover 1825; embarked Boston June 5, arrived Bombay Dec. 28, 1827, Jalna—1837; withdrew June 20, 1838; dismissed Aug. 22, 1839.

Mrs. Stone (Atossa Frost,) born Marlboro' N. H. 1798; died Bombay Aug. 7, 1833.

Mrs. Stone (Abigail H. Kimball,) Waterford Me.; born—1812; embarked Boston May 21, arrived Bombay Sept. 10, married Oct. 23, 1834.

William Hervey, Troy N. Y.; born Kingsbury N. Y. Jan. 22, 1799; graduated W. C. 1824, Princeton 1828; embarked Boston Aug. 2, 1830; arrived Bombay March 7, Ahmednuggur Dec. 20, 1831; died May 13, 1832.

Mrs. Hervey (Elizabeth H. Smith,) born Hadley Ms. Jan. 26, 1798; died Bombay May 3, 1831.

William Ramsey, Philadelphia; born Thompsett Pa. Feb. 11, 1803; graduated N. J. C. 1821, Princeton 1826; embarked Boston Aug. 2, 1830; arrived Bombay March 7, 1831; returned July 5, 1834; released June 6, 1837.

Mrs. Ransey (Mary Wire,) born Philadelphia Pa. Dec. 9, 1804; died Bombay June 11, 1834.

Hollis Read, born Newfane Vt. Aug. 26, 1802; graduated W. C. 1826, Princeton 1829; embarked Boston Aug. 2, 1830; arrived Bombay March 7, Ahmednuggur Dec. 20, 1831; returned March 18, 1835; released July 25, 1837.

Mrs. Read (Caroline Hubbell,) born Bennington Vt. Feb. 21, 1803.

George W. Boggs, graduated A. C. 1827, Princeton 1831; embarked Salem May 28, arrived Ahmednuggur Dec. 29, 1832; returned U. States Dec. 29, 1838.

Mrs. Boggs (Mrs. Isabella W. Adger,) Winsboro' S. C.

Sendol B. Munger, born Shoreham Vt. graduated M. C. 1828, Andover 1831; embarked Boston May, 21, arrived Bombay Sept. 10, 1834; Jalna Feb. 1837.

Mrs. Munger (Maria L. Andrews,) Bristol Vt.

Henry Ballantine, Marion O.; born Schodack, N. Y. March 5, 1813; graduated U. O. 1829, Andover 1834; embarked Boston May 16, arrived Bombay Oct. 11, 1835, Ahmednuggur—1836.

Mrs. Ballantine (Elizabeth Darling,) born Henniker N. H. Jan. 5, 1812.

Ebenezer Burgess, born Grafton Vt. June 26, 1805; graduated A. C. 1831, Andover 1837; embarked Salem April 1, 1839.

Mrs. Burgess (Mary Grant,) born Colebrook, Ct. Aug. 18, 1811.

Ozro French, Ashford N. Y.; born Dummerston Vt. June 8, 1807; graduated W. C. 1834, Andover 1837; embarked Salem April 1, 1839.

Mrs. French (Jane Hotchkis,) born Harpersfield N. Y. Nov. 13, 1813.

Robert W. Hume, born Stamford N. Y. Nov. 8, 1809; graduated U. C. 1834, Princeton 1837; embarked Salem April 1, 1839.

Mrs. Hume (Hannah D. Sackett,) born West Springfield Ms. June 3, 1816.

*Assistant Missionaries.*

James Garrett, Utica N. Y.; born July 16, 1797; embarked Boston April 6, 1820; arrived Ceylon Aug. 9, 1820, Bombay May 9, 1821; died July 16, 1831.

Mrs. Garrett (Mrs. Newell,) see S. Newell; married March 26, 1822; returned Oct. 29, 1831; released.

William C. Sampson, born Kingston U. C. July 7, 1806; embarked Boston Dec. 22, 1832; arrived Bombay Nov. 22, 1833; died Alleppie Dec. 22, 1835.

Mrs. Sampson (Mary L. Barker,) Augusta N. Y.; born Clinton N. Y. Aug. 7, 1809; returned June 1836; released.

Amos Abbott, born Wilton N. H.; embarked Boston May 21, arrived Ahmednuggur Oct. 15, 1834.

Mrs. Abbott (Anstress Wilson,) Dunstable, N. H.

George W. Hubbard, born Hanover, N. H. Dec. 25, 1809; embarked Boston May 21, arrived Bombay Sept. 10, 1834, Jalna—; recalled June 20, 1837; returned Sept. 19, 1838; dismissed March 12, 1839.

Mrs. Hubbard (Emma Burge,) born Hollis N. H. Nov. 5, 1809.

Elijah A. Webster, West Bloomfield N. Y.; born New Hartford N. Y. Feb. 20, 1813; embarked Boston May 16, arrived Bombay Oct. 11, 1835.

Mrs. Webster (Marianne Rawson,) Victor N. Y.; born West Stockbridge Ms. Oct. 12, 1811.

Cynthia Farrar, born Marlboro' N. H. April 20, 1795; embarked Boston June 5, arrived Bombay Dec. 28, 1827; visited U. States Jan. 1837—1839.

## NOT CONNECTED WITH A MISSION.

*Missionaries.*

Adoniram Judson, Plymouth Ms.; born Malden Ms. Aug. 9, 1788; graduated B. U. 1807, Andover 1810; embarked Salem Feb. 19, 1812; withdrew Sept. 1, 1812; dismissed Sept. 15, 1813.

Mrs. Judson (Ann Hasseltine,) born Bradford Ms. Dec. 22, 1789.

Luther Rice, Northboro' Ms.; born—1783; graduated W. C. 1810, Andover 1811; embarked Philadelphia Feb. 18, 1812; withdrew Oct. 23, 1812, dismissed Sept. 15, 1813.

## MADRAS—1836.

*Stations.*—Royapoorum 1836; Chintadrepettah 1836.

*Missionaries.*

Miron Winslow born Williston Vt. Dec. 11, 1789; graduated M. C. 1815, Andover 1818; embarked Boston June

8, arrived Ceylon Dec. 1, 1819, Oodoo-ville July 4, 1820; visited U. States Sept. 18, 1833—May 2, 1836; arrived Madras (Royapoorum) Aug. 18, 1836.

Mrs. Winslow (Harriet W. Lathrop,) born Norwich Ct. April 9, 1796; died Oodooville Jan. 14, 1833.

Mrs. Winslow (Mrs. Carman—Catherine Waterbury,) born New York City Nov. 22, 1798; embarked Philadelphia Nov. 16, 1835; died Madras Sept. 23, 1837.

Mrs. Winslow (Ann Spiers,) born Madras—1812; married Sept. 12, 1838.

John Scudder M. D., New York City; born Freehold N. J. Sept. 3, 1793; graduated N. J. C. 1811; embarked Boston June 8, 1819; arrived Tillipally Dec. 17, 1819, Panditeripo July 4, 1820; ordained May 1821; arrived Chavagacherry Jan. 29, 1834, Madras (Chintadrepettah) Sept. 21, 1836.

Mrs. Scudder (Harriet Waterbury,) born New York City Aug. 14, 1795.

*Assistant Missionary.*

Phineas R. Hunt, Bath N. Y.; born Arlington Vt. Jan. 30, 1816; embarked Boston July 30, 1839.

Mrs. Hunt (Abigail Nims,) Conway Ms.; born Sangerfield N. Y. Dec. 9, 1808.

## MADURA—1834.

*Stations.*—Madura 1834; Dindigul 1836; Shevavunga 1838; Teroomungalum 1838; Teroopoovanum 1838.

*Missionaries.*

Daniel Poor, born Danvers Ms. June 27, 1789; graduated D. C. 1811, Andover 1814; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Tillapally Oct. 15, 1816, Batticotta July 1, 1823, Madura March 16, 1836.

Mrs. Poor (Susan Bulfinch,) born Boston—; died Tillipally May 7, 1821.

Mrs. Poor (Ann Knight,) Nellore; born Gloucestershire Eng. Sept. 10, 1790; married Jan. 21, 1823.

William Todd, born Marcellus N. Y. March 8, 1801; graduated H. C. 1821, Auburn 1824; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Panditeripo—, Madura July 30, 1834; Shevavunga—; returned Feb. 28, 1839; released July 16, 1839.

Mrs. Todd (Lucy Brownell,) born Ledyard N. Y. Sept. 20, 1800; died Madura Sept. 11, 1835.

Mrs. Todd (Mrs. Woodward,) see H. Woodward, Ceylon; married Batticotta Dec. 22, 1836; died Madura June 1, 1837.

H. R. Hoisington—see Ceylon.

J. R. Eckard, do.

Alanson C. Hall, Rochester N. Y.; born Catskill N. Y. May 29, 1808; graduated Auburn 1834; embarked Boston Nov. 4, 1834; arrived Madura Oct. 18, 1835; returned Sept. 1836; released Aug. 29, 1837.

Mrs. Hall (Frances A. Willard,) Cayuga N. Y.; died Madura Jan. 2, 1836.

John J. Lawrence, born Geneseo N. Y. July 12, 1807; graduated U. C. 1829, Andover 1834; embarked Boston May 16, arrived Madura Oct. 18, 1835, Dindigul May 1837.

Mrs. Lawrence (Mary Hulin) Troy N. Y.

Robert O. Dwight, Northampton Ms.; graduated Andover 1834; embarked Philadelphia Nov. 16, 1835; arrived Madura April 22, Dindigul Nov. 9, 1836.

Mrs. Dwight (Mary Billings,) Conway Ms.

Henry Cherry, born Pompey N. Y. March 30, 1808; graduated Auburn 1836; embarked Boston Nov. 23, 1836.

Mrs. Cherry (Charlotte H. Lathrop,) born New London Ct. May 13, 1811; died Chavagacherry Nov. 4, 1837.

Edward Cope, born New Lisbon N. Y. May 25, 1806; graduated Auburn 1836; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837.

Mrs. Cope (Emily Kilbourn,) Marshall N. Y.

Nathaniel M. Crane, born West Bloomfield N. J. Dec. 12, 1805; graduated W. C. Pa. 1833, Auburn 1836; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837, Teroopoovanum—.

Mrs. Crane (Julia A. J. Ostrander,) born Pompey N. Y. Oct. 7, 1809.

Clarendon F. Muzzy, Athens, Pa.; born Dublin N. H. Nov. 20, 1804; graduated M. C. 1833, Andover 1836; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837, Teroomungalum—.

Mrs. Muzzy (Samantha B. Robbins,) born Wardsboro' Vt. Nov. 2, 1808.

William Tracy, born Norwich Ct. June 2, 1807; graduated Princeton 1835; embarked Boston Nov. 23, 1836; arrived Madura Oct. 9, 1837, Teroomungalum—.

Mrs. Tracy (Emily F. Travelli,) born Philadelphia Feb. 20, 1811.

Ferdinand D. Ward, Rochester N. Y.; born Bergen, N. Y. July 9, 1812; graduated U. C. 1831, Princeton 1834; embarked Boston Nov. 33, 1836; arrived Madura Oct. 9, 1837.

Mrs. Ward (Jane Shaw,) born New York City Dec. 26, 1811.

### Missionary Physician.

John Steele, M. D. Auburn N. Y.; born Hebron N. Y. Aug. 19, 1804; embarked Boston Nov. 23, 1836; arrived Madura May 10, 1837.

Mrs. Steele (Mary Snell,) Plainfield Ms.; born—1814.

### CEYLON—1816.

Stations—Tillipally 1816; Batticotta 1817; Oodooville 1820; Panditeripo 1820; Manepy 1821; Chavagacherry 1834; Varany 1834.

### Missionaries.

James Richards, Plainfield Ms.; born Abington Ms. Feb. 23, 1784; graduated W. C. 1809, Andover 1812; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Batticotta Feb. 7, 1817, Tillipally June 25, 1821; died Aug. 3, 1822.

Mrs. Richards (Sarah Bardwell,) Goshen Ms.; born Belchertown Ms. Feb. 22, 1791; married Rev. Joseph Knight, English missionary Nellore Sept. 17, 1823; released.

Edward Warren, Middlebury Vt.; born Marlboro' Ms. Aug. 4, 1786; graduated M. C. 1808, Andover 1812; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Tillipally Oct. 15, 1816; died Cape Town Aug. 11, 1818.

Benjamin C. Meigs, born Bethlehem Ct. Aug. 7, 1789; graduated Y. C. 1809, Andover 1813; embarked Newburyport Oct. 23, 1815; arrived Ceylon March 22, 1816, Batticotta June 4, 1817, Tillipally, March 8, 1833.

Mr. Meigs (Sarah M. Peet,) born Bethlehem Ct. March 26, 1787.

Daniel Poor—see Madura.

Miron Winslow—see Madras.

Levi Spaulding, born Jaffrey N. H. Aug. 22, 1791; graduated D. C. 1815, Andover 1818; embarked Boston June 8, 1819; arrived Ceylon Dec. 1, 1819; Oodooville June 15, 1820, Manepy Aug. 25, 1821, Tillipally Aug. 25, 1828, Oodooville March 8, 1833.

Mrs. Spaulding (Mary Christie,) born Antrim N. H. Oct. 24, 1795.

Henry Woodward, born Hanover N. H. Feb. 3, 1797; graduated D. C. 1815, Princeton 1818; embarked Boston June 8, 1819; arrived Batticotta Feb. 3, 1820, Tillipally June 30, 1823, Manepy April 3, 1829, Batticotta March 8, 1833; died Coimbatore Aug. 3, 1834.

Mrs. Woodward (Lydia Middleton,) born Crosswicks N. J. Aug. 3, 1795; died Tillipally Nov. 24, 1825.

\* Mrs. Woodward (Mrs. Frost,) see E.

Frost, Mahrattas; married Bombay Oct. 12, 1826; see W. Todd, Madura.

John Scudder—see Madras.

George H. Apthorp, born Quincy Ms. May 31, 1798; graduated Y. C. 1829, Princeton 1832; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Panditeripo March 8, 1834, Varany Jan. 1835.

Mrs. Apthorp (Mary Robertson,) born Albemarle co. Va. March 10, 1808.

Henry R. Hoisington, Aurora N. Y.; born Vergennes Vt. Aug. 23, 1801; graduated W. C. 1828, Auburn 1831; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Manepy —, Madura July 30, 1834, Batticotta Jan. 1835.

Mrs. Hoisington (Nancy Lyman,) born Chester Ms. April 12, 1804.

Samuel Hutchins, born New York City Sept. 15, 1806; graduated W. C. 1828, Princeton 1831; embarked Boston July 1, arrived Ceylon Oct. 28, 1833; Varany July 8, 1834, Oodooville Jan. 1835, Chavagacherry — 1836.

Mrs. Hutchins (Elizabeth C. Lathrop,) born New London Ct. April 16, 1813.

James R. Eckard, born Philadelphia Pa. Nov. 22, 1805; graduated U. Pa. 1823; embarked Salem Oct. 29, 1833; arrived Batticotta March 5, 1834, Madura Feb. 16, 1835, Panditeripo June 30, 1836.

Mrs. Eckard (Margaret E. Bayard,) Savannah Ga.

John M. S. Perry, Mendon Ms.; born Sharon Ct. Sept. 7, 1806; graduated Y. C. 1827, New Haven 1831; embarked Boston May 16, arrived Ceylon Sept. 24, 1835; Batticotta — 1836; died March 10, 1838.

Mrs. Perry (Harriet J. Lathrop,) born Norwich Ct. Sept. 3, 1816; died Batticotta March 13, 1838.

*Missionary Physician.*

Nathan Ward, M. D., born Plymouth N. H. Nov. 21, 1804; embarked Boston July 1, arrived Ceylon Oct. 28, 1833, Batticotta —.

Mrs. Ward (Hannah W. Clark,) born Peacham Vt.

*Assistant Missionaries.*

Eastman S. Minor, New Haven Ct.; born Milford Ct. July 6, 1809; embarked Salem Oct. 29, 1833; arrived Ceylon March 5, 1834, Manepy —.

Mrs. Minor (Lucy Bailey,) born New Ipswich N. H. July 18, 1809; died Manepy June 29, 1837.

Eliza Agnew, born N. York City Feb. 2, 1807; embarked Boston July 30, 1839.

Sarah F. Brown, Newark N. J.; born Woodbridge N. J. Oct. 5, 1805; embarked Boston July 30, 1839.

Jane E. Lathrop, Bozrah Ct.; born Norwich Ct. Dec. 17, 1811; embarked Boston July 30, 1839.

SIAM—1831.

Station.—Bankok 1831.

*Missionaries.*

David Abeel—see China.

Charles Robinson, graduated W. C. 1829, Auburn 1832; embarked Boston June 10, 1833; arrived Bankok July 25, 1834.

Mrs. Robinson (Maria Church,) Riga N. Y.

Stephen Johnson, born Griswold Ct. graduated A. C. 1827; Auburn 1832; embarked Boston June 10, 1833; arrived Bankok July 25, 1834; visited U. States Jan. 24, 1838 —.

Mrs. Johnson (Maria Preston,) Rupert Vt.; died Philadelphia Pa. Jan. 8, 1839.

Dan B. Bradley M. D. born Marcellus N. Y. July 18, 1804; embarked Boston July 2, 1834; arrived Bankok July 18, 1835; ordained Nov. 5, 1838.

Mrs. Bradley (Emilie Royce,) born Clinton N. Y. July 12, 1811.

Samuel P. Robbins, born Marietta O. Aug. 25, 1811; graduated U. O. 1830, Andover 1835; embarked Boston July 1, 1836; arrived Borneo April 24, 1837, Bankok April 24, 1838.

Mrs. Robbins (Martha R. Pierce,) born Enfield Ct. May 18, 1813.

Nathan S. Benham, Byron N. Y.; born Shandaken N. Y. Aug. 23, 1810; graduated W. R. C. 1835, Hudson 1838; embarked Boston July 6, 1839.

Mrs. Benham (Maria H. Nutting,) born Groton Ms. Jan. 17, 1814.

Jesse Caswell, born Middletown Vt. April 17, 1809; graduated M. C. 1832, Lane 1837; embarked Boston July 6, 1839.

Mrs. Caswell (Anna T. Hemenway,) born Shoreham Vt. Aug. 4, 1812.

Henry S. G. French, born Boscawen N. H. April 27, 1807; graduated Y. C. 1834, Andover 1837; embarked Boston July 6, 1839.

Mrs. French (Sarah C. Allison,) Concord N. H.; born Castine Me. Nov. 22, 1810.

Asa Hemenway, born Shoreham Vt. July 6, 1810; graduated M. C. 1835, Andover 1838; embarked Boston July 6, 1839.

Mrs. Hemenway (Lucia Hunt) born Shoreham Vt. Nov. 21, 1810.

Lyman B. Peet, born Cornwall Vt. March 1, 1809; graduated M. C. 1834, Andover 1837; embarked Boston July 6, 1839.

Mrs. Peet (Rebecca C. Sherrill,) born Orwell Vt. Dec. 3, 1810.

*Missionary Physician.*

Stephen Tracy M. D., born Hartford Vt.; embarked Boston July 1, arrived Singapore Dec. 17, 1836; Bangkok April 24, 1838.

Mrs. Tracy (Alice Dana,) born Pomfret Vt.

*Assistant Missionaries.*

Mary E. Pierce, born Butternuts N. Y. Oct. 22, 1815; embarked Boston July 6, 1839.

Judith M. Taylor, born Madison N. Y. Nov. 2, 1815; embarked Boston July 6, 1839.

CHINA—1830.

*Stations*—Canton 1830; Macao 1835.

*Missionaries.*

Elijah C. Bridgman, born Belcher-town Ms. April 22, 1801; graduated A. C. 1826, Andover 1829; embarked New York Oct. 14, 1829; arrived Canton Feb. 19, 1830.

David Abeel, graduated (M. A.) R. C. 1828; embarked New York Oct. 14, 1829; arrived Canton Feb. 19, 1830; appointed Oct. 1830; arrived Bankok July 1, 1831; visited U. States April 1833—April 1839; arrived Canton April 26, 1839.

Ira Tracy—see Singapore.

Edwin Stevens, New Canaan Ct.; born Aug. — 1801; graduated Y. C. 1828, New Haven 1831; arrived Canton Nov. — 1832; appointed July 7, 1835; died Singapore Jan. 5, 1837.

Peter Parker, M. D. Framingham, Ms. born — 1804; graduated Y. C. 1831; New Haven 1834; embarked New York June 3, arrived Canton Oct. 26, 1834.

*Missionary Physician.*

William B. Diver, M. D., Philadelphia P.; born Aug. — 1819; embarked New York May 8, 1839.

*Assistant Missionary.*

S. Wells Williams, born Utica N. Y. Sept. 21, 1812; embarked New York June 15, arrived Canton Oct. 26, 1833; Macao Dec. — 1835.

SINGAPORE—1834.

*Station*—Singapore, 1834.

*Missionaries.*

Ira Tracy, born Hartford Vt. Jan. 15, 1806; graduated D. C. 1829, Andover 1832; embarked New York June 15, arrived Canton Oct. 26, 1833; Singapore July 24, 1834.

Mrs. Tracy (Adeline White,) born Brookfield Ms. Sept. 25, 1809; embarked Boston July 2, 1834; married Singapore Jan. 15, 1835.

James T. Dickinson, Norwich Ct.; born Lowville N. Y. Oct. 27, 1806; graduated Y. C. 1826, New Haven 1829; embarked Boston July 20, 1835; arrived Singapore Feb. 6, 1836.

Matthew B. Hope, M. D., Philadelphia Pa.; graduated Princeton 1834; embarked Boston July 1, arrived Singapore Dec. 17, 1836; returned April 2, 1838.

Joseph S. Travelli, born Philadelphia Pa. April 21, 1809; graduated J. C. 1833, Western 1836; embarked Boston July 1, arrived Singapore Dec. 17, 1836.

Mrs. Travelli, (Susan Irwin,) born Alleghany Pa. Aug. 22, 1815.

Dyer Ball, Charleston S. C.; born West Boylston Ms. June 3, 1796; graduated U. C. 1826; embarked New York May 15, arrived Singapore Sept. 17, 1838.

Mrs. Ball (Lucy H. Mills,) born New Haven Ct. Dec. 16, 1807.

George W. Wood, graduated D. C. 1832; embarked New York May 15, arrived Singapore Sept. 17, 1838.

Mrs. Wood (Martha M. Johnson,) Morristown N. J.; born Oct. — 1818; died Singapore March 8, 1839.

*Assistant Missionaries.*

Alfred North, Boonville N. Y.; born Exeter N. H. March 10, 1807; embarked Boston July 20, 1835; arrived Singapore Feb. 6, 1836.

Mrs. North (Minerva Bryan,) Fairfield N. Y.; born Saratoga N. Y. July 14, 1815.

INDIAN ARCHIPELAGO—1833—1834.

*Missionaries.*

Samuel Munson, born New Sharon Me. March 23, 1804; graduated B. C. 1829, Andover 1832; embarked Boston June 10, arrived Batavia Sept. 30, 1833; died Sumatra June 28, 1834.

Mrs. Munson (Abigail Johnson,) Brunswick Me.; returned Oct. — 1834; released Dec. 19, 1835.

Henry Lyman, born Northampton Ms. Nov. 23, 1809; graduated A. C. 1829, Andover 1832; embarked Boston June 10, arrived Batavia Sept. 30, 1833; died Sumatra June 28, 1834.

Mrs. Lyman (Eliza Pond,) Boston Ms.; born Keene N. H. Nov. 20, 1809; returned Oct. — 1834; released Jan. 12, 1836.

William Arms, Montrose Pa.; born Wilmington Vt. May 18, 1802; graduated A. C. 1830, Andover 1833; embarked New York Aug. 16, arrived Patagonia Nov. 14, 1833; returned Jan. 25, 1834; embarked Boston July 20, 1835; arrived Singapore Feb. 6, 1836; visited

Borneo June 29, 1836; arrived Sam-  
bora —; returned Dec. 16, 1837; released  
June 5, 1838.

Mrs. Arms (Mary Maxwell), Philadel-  
phia, Pa.; born March 16, 1806; died Ba-  
tavia Jan. 19, 1836.

**BORNEO—1838.**

*Station*—Sambas 1838.

*Missionaries.*

Elihu Doty, Bernville N. Y.; born  
Bern N. Y. Sept. 20, 1809; graduated  
R. C. 1833, New Brunswick 1835; em-  
barked New York June 8, arrived Bata-  
via Sept. 15, 1836; visited Borneo Oct.  
30, 1838; arrived —

Mrs. Doty (Clarissa D. Ackley), born  
Washington Ct. Dec. 7, 1806.

Jacob Ennis, born Aquackanonk N. J.  
Aug. 28, 1808; graduated R. C. 1832,  
New Brunswick 1836; embarked New  
York June 8, arrived Batavia Sept. 15,  
1836, Baliling Sept. 1, 1838, Borneo —.

Mrs. Ennis (Henrietta B. Haines),  
born New York City June 24, 1816; vis-  
ited U. S. 1819 —.

Elbert Nevius, graduated R. C. 1830,  
New Brunswick 1834; embarked New  
York June 8, arrived Batavia Sept. 15,  
1836, Borneo —.

Mrs. Nevius (Maria L. Condit.)

William Youngblood, born Montgom-  
ery N. Y., Nov. 1, 1800; graduated R.  
C. 1832, New Brunswick 1835; embark-  
ed New York June 8, arrived Batavia  
Sept. 15, 1836, Borneo —.

Mrs. Youngblood (Josephine Mils-  
paugh), Montgomery N. Y.; born New  
York City May 28, 1808.

Frederick B. Thomson, born New  
Brunswick N. J. Nov. 5, 1809; gradu-  
ated R. C. 1831, New Brunswick 1834;  
embarked New York May 25, arrived  
Borneo —.

Mrs. Thomson (Catherine Wyckoff),  
born New Brunswick N. J. Sept. 17, 1813.

William J. Pohlman, born Albany N.  
Y. Feb. 17, 1812; graduated R. C. 1834,  
New Brunswick 1837; embarked New  
York May 25, visited Borneo Oct. 30,  
1838; arrived —.

Mrs. Pohlman (Theodosia R. Scud-  
der), New York City; born Freehold N.  
J. Jan. 26, 1811.

*Assistant Missionary.*

Azuba C. Condit, embarked New  
York June 8, arrived Batavia Sept. 15,  
1836, Borneo —.

**SANDWICH ISLANDS—1820.**

*Islands and Stations.*

*Hawaii*;—Kailua 1820; Hilo 1824;  
Kaawaloa 1824; Waimea 1832; Koha-  
la 1837.

*Oahu*;—Honolulu 1820; Waialua 1832;  
Ewa 1834; Kaneohe 1834.

*Kauai*;—Waimea 1820; Waioli 1834;  
Koloa 1834.

*Mauai*;—Lahaina 1823; Lahainaluna  
1831; Wailuku 1832; Hana 1837.

*Molokai*;—Kaluahā 1832.

*Missionaries.*

Hiram Bingham, born Bennington Vt.  
Oct. 30, 1789; graduated M. C. 1816,  
Andover 1819; embarked Boston Oct.  
23, 1819; arrived Honolulu April 19,  
1820.

Mrs. Bingham (Sybil Moseley), Can-  
andaigua N. Y.; born Westfield Ms. Sept.  
14, 1792.

Asa Thurston, born Fitchburg Ms.  
Oct. 12, 1787; graduated Y. C. 1816,  
Andover 1819; embarked Boston Oct. 23,  
1819; arrived Kailua April 12, Honolulu  
Dec. 21, 1820, Kailua Nov. 5, 1823.

Mrs. Thurston (Lucy Goodell), born  
Marlboro, Ms. Oct. 29, 1795.

Samuel Whitney, New Haven Ct.;  
born Branford Ct. April 28, 1793; embar-  
ked Boston Oct. 23, 1819; arrived Hono-  
lulu April 19, Waimea, Kauai July 25,  
1820; ordained Kailua Nov. 30, 1825;  
visited Washington Islands July—Dec.  
1832.

Mrs. Whitney (Mercy Partridge), born  
Pittsfield Ms. Aug. 14, 1795.

Artemas Bishop, born Pompey N. Y.  
Dec. 30, 1795; graduated U. C. 1819,  
Princeton 1822; embarked New Haven  
Nov. 19, 1822; arrived Kailua March 11,  
1824, Ewa—1836.

Mrs. Bishop (Elizabeth Edwards),  
Boston Ms.; born Marlboro, Ms. June—  
1798; died Kailua Feb. 21, 1828.

Mrs. Bishop (Delia Stone), Rochester  
N. Y.; born Bloomfield N. Y. May 26,  
1800; embarked Boston Nov. 3, 1827;  
married Kailua Dec. 1, 1828.

William Richards, born Plainfield Ms.  
Aug. 22, 1793; graduated W. C. 1819,  
Andover 1822; embarked New Haven  
Nov. 19, 1822; arrived Lahaina May 31,  
1823; visited U. States Dec. 9, 1836  
—March 27, 1838; released July 3, 1838.

Mrs. Richards (Clarissa Lyman), born  
Northampton Ms. Jan. 10, 1794.

Charles S. Stewart, born Flemington  
N. J. Oct. 16, 1798; graduated N. J. C.  
1815, Princeton 1821; embarked New  
Haven Nov. 19, 1822; arrived Lahaina  
May 31, 1823; returned Oct. 15, 1825;  
released Aug. 12, 1830.

Mrs. Stewart (Harriet B. Tiffany),  
Cooperstown N. Y.; born Stamford Ct.  
June 24, 1798.

James Ely, born Lyme Ct. Oct. 22,  
1798; embarked New Haven Nov. 19,

1822; arrived Kaawaloa April 9, 1824; ordained Honolulu June 4, 1825; returned Oct. 15, 1828; released March 24, 1830.

Mrs. Ely (Louisa Everest,) born Cornwall Ct. Sept. 8, 1792.

Joseph Goodrich, Wethersfield Ct.; graduated Y. C. 1821; embarked New Haven Nov. 19, 1822; arrived Hilo Jan. 24, 1824; ordained Kailua Sept. 29, 1826; returned Jan. 25, released Oct. 11, 1836.

Mrs. Goodrich.

Lorrii Andrews, Maysville Ky.; born—Ct.—1796; graduated J. C.—Princeton 1825; embarked Boston Nov. 3, 1827; arrived Lahaina May—1828, Lahainaluna Sept. 1, 1831.

Mrs. Andrews.

Ephraim W. Clark, Peacham Vt.; born Haverhill N. H. April 25, 1799; graduated D. C. 1824, Andover 1827; embarked Boston Nov. 3, 1827; arrived Honolulu Mar. 31, 1828, Lahainaluna Aug. 1, 1834.

Mrs. Clark (Mary Kittredge,) born Mount Vernon N. H. Dec. 9, 1803.

Jonathan S. Green, Pawlet Vt.; born Lebanon Ct. Dec. 20, 1796; graduated Andover 1827; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828; visited N. W. Coast Feb. 13—Nov. 9, 1829; arrived Lahaina Feb.—1830, Hilo Jan. 28, 1831, Wailuku Aug. 15, 1832.

Mrs. Green (Theodicia Arnold,) born East Haddam Ct. April 3, 1792.

Peter J. Gulick, born Freehold N. J. March 12, 1797; graduated N. J. C. 1825, Princeton 1827; embarked Boston Nov. 3, 1827; arrived Waimea, Kauai July 15, 1828; Koloa Dec. 31, 1834.

Mrs. Gulick (Fanny A. Thomas,) born Lebanon Ct. April 16, 1798.

Dwight Baldwin, M. D., Durham N. Y.; born Durham Ct. Sept. 29, 1798; graduated Y. C. 1821, Auburn 1829; embarked New Bedford Dec. 28, 1830; arrived Honolulu June 7, 1831, Waimea, Hawaii Jan. 15, 1832, Lahaina—1835.

Mrs. Baldwin (Charlotte Fowler,) born Northford Ct.—1805.

Sheldon Dibble, graduated H. C. 1827, Auburn 1830; embarked New Bedford Dec. 28, 1830; arrived Honolulu June 7, 1831, Hilo Aug.—1831, Lahainaluna Nov.—1835; visited U. States Nov. 24, 1837—1840.

Mrs. Dibble (Maria M. Tomlinson,) born April—1808; died Lahainaluna Feb. 20, 1837.

Mrs. Dibble (Antoinette Tomlinson,) Brooklyn N. Y.; embarked New York City Oct. 9, 1839.

Reuben Tinker, born Chester Ms. Aug. 6, 1799; graduated A. C. 1827, Au-

burn 1830; embarked New Bedford Dec. 28, 1830; arrived Honolulu June 7, 1831; visited Washington Islands July 18—Nov. 17, 1832.

Mrs. Tinker (Mary T. Wood,) Madison O.; born Chester Ms. Aug. 24, 1809.

William P. Alexander, born Paris Ky. July 25, 1805; graduated Princeton 1831; embarked New Bedford Nov. 26, 1831; arrived Honolulu May 17, 1832; visited Washington Islands July 18—Nov. 17, 1832, and July 2, 1833—May 12, 1834; arrived Waioli Sept.—1834.

Mrs. Alexander (Mary Ann McKinney,) Harrisburg Pa.; born Wilmington Del. Jan. 5, 1810.

Richard Armstrong, born Turbotville Pa. April 13, 1805; graduated Dick. C. 1827, Princeton 1831; embarked New Bedford Nov. 26, 1831; arrived Honolulu May 17, 1832; visited Washington Islands July 2, 1833—May 12, 1834; arrived Wailuku July 1835.

Mrs. Armstrong (Clarissa Chapinan,) born Russell Ms. May 15, 1805.

John S. Emerson, born Chester Ms. Dec. 28, 1800; graduated D. C. 1826, Andover 1830; embarked New Bedford Ms. Nov. 26, 1831; arrived Waiialua July—1832.

Mrs. Emerson (Ursula S. Newell,) born Nelson N. H. Sept. 27, 1806.

Cochran Forbes, born Goshen Pa. July 21, 1805; graduated Princeton 1831; embarked New Bedford Nov. 26, 1831; arrived Kaawaloa July 10, 1832.

Mrs. Forbes (Rebecca D. Smith,) Newark, N. J.; born Springfield N. J. June 21, 1805.

Harvey R. Hitchcock, born Great Barrington Ms. March 13, 1800; graduated W. C. 1828, Auburn 1831; embarked New Bedford Nov. 26, 1831; arrived Kaluaaha Nov.—1832.

Mrs. Hitchcock (Rebecca Howard,) born Owasco N. Y. Dec. 2, 1808.

David B. Lyman, born New Hartford Ct. July 29, 1803; graduated W. C. 1828, Andover 1831; embarked New Bedford Nov. 26, 1831; arrived Hilo—1832.

Mrs. Lyman (Sarah Joiner,) Royalton Vt.

Lorenzo Lyons, born Colrain Ms. April 18, 1807; graduated U. C. 1827, Auburn 1831; embarked New Bedford Nov. 26, 1831; arrived Waimea, Hawaii—1832.

Mrs. Lyons (Betsey Curtis,) born Elbridge N. Y. Jan. 10, 1813; died Honolulu May 14, 1837.

Mrs. Lyons (Lucia G. Smith,) Truxton N. Y.; born Burlington N. Y.—1810; embarked Boston Dec. 14, 1836; married Hilo July 14, 1838.

Ephraim Spaulding, born Ludlow Vt. Dec. 10, 1802; graduated M. C. 1828, Andover 1831; embarked New Bedford Nov. 26, 1831; arrived Lahaina—1832; visited U. States Dec. 26, 1836—

Mrs. Spaulding (Julia Brooks,) born Buckland Ms. April 7, 1810.

Benjamin W. Parker, born Reading Ms. Oct. 13, 1803; graduated A. C. 1829, Andover 1832; embarked New London Nov. 21, 1832; arrived Honolulu May 1, 1833; visited Washington Islands July 2, 1833—May 12, 1834; arrived Kaneohe Dec.—1834.

Mrs. Parker (Mary E. Barker,) born Branford Ct. Dec. 9, 1805.

Lowell Smith, born Heath Ms. Nov. 27, 1802; graduated W. C. 1829, Auburn 1832; embarked New London Nov. 21, 1832; arrived Kaluaaha June—1833, Ewa Nov.—1834, Honolulu July 1, 1836.

Mrs. Smith (Abba W. Tenney,) Brandon Vt. born Barre Ms. Dec. 4, 1809.

Titus Coan, born Killingworth Ct. Feb. 1, 1801; graduated Auburn 1833; embarked New York Aug. 16, arrived Patagonia Nov. 14, 1833, returned Jan. 25, 1834; embarked Boston Dec. 5, 1834; arrived Hilo Aug.—1835.

Mrs. Coan (Fidelia Church,) born Riga N. Y. Feb. 17, 1810.

Isaac Bliss, born Warren Ms. Aug. 23, 1804; graduated A. C. 1828, Auburn 1831; embarked Boston Dec. 14, 1836; arrived Kohala—1837.

Mrs. Bliss (Emily Curtis,) born Elbridge N. Y. July 25, 1811.

Daniel T. Conde, born Charlton N. Y. Feb. 3, 1807; graduated U. C. 1831, Auburn 1834; embarked Boston Dec. 14, 1836; arrived Hana—1837.

Mrs. Conde (Andelucia Lee,) born Jericho Vt. June 17, 1810; see New York Indians, mission.

Mark Ives, born Goshen Ct. Feb. 10, 1809; graduated U. C. 1833, East Windsor 1836; embarked Boston Dec. 14, 1836; arrived Hana—1837.

Mrs. Ives (Mary A. Brainerd,) born Haddam Ct. Nov. 18, 1810.

Thomas Lafon, M. D., Marion co. Mo., born Chesterfield co. Va. Dec. 17, 1801; embarked Boston Dec. 14, 1836; arrived Koloa—1837.

Mrs. Lafon (Sophia L. Parker,) born New Bedford Ms. June 30, 1812.

*Missionary Physicians.*

Thomas Holman, M. D., Cooperstown N. Y.; embarked Boston Oct. 23, 1819; arrived Kailua April 12, withdrew July 30, 1820; dismissed May 12, 1822.

Mrs. Holman (Lucia Ruggles,) Brookfield Ms.

Abraham Blatchley, M. D. East Guilford, Ct. embarked New Haven Nov. 19, 1822; arrived Honolulu April 27, 1823; returned Nov. 6, 1826; released Oct. 16, 1827.

Mrs. Blatchley.

Gerrit P. Judd, M. D., born Paris N. Y. April 23, 1803; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828.

Mrs. Judd (Laura Fish,) born Plainfield N. Y. April 3, 1804.

Alonzo Chapin, M. D., born West Springfield Ms. Feb. 24, 1805; graduated A. C. 1826; embarked New Bedford Nov. 26, 1831; arrived Lahaina—1832; returned Nov. 28, 1835; released March 14, 1837.

Mrs. Chapin (Mary Ann Tenney,) Boston Ms.; born Newburyport Ms. May 9, 1804.

Seth L. Andrews, M. D., Pittsford N. Y.; born Putney Vt. June 24, 1809; graduated D. C. 1831; embarked Boston Dec. 14, 1836; arrived Kailua—1837.

Mrs. Andrews (Parnelly Pierce,) born Woodbury Ct. June 12, 1807.

*Assistant Missionaries.*

Daniel Chamberlain, Brookfield Ms.; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, 1820; returned March 21, released Nov. 12, 1823.

Mrs. Chamberlain.

Samuel Ruggles, born Brookfield Ms. March 9, 1793; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, Waimea, Kauai July 25, 1820, Hilo Jan. 24, 1824, Kaawaloa July—1828; returned Jan.—1834; released Nov. 29, 1836.

Mrs. Ruggles (Nancy Wells,) born East Windsor Ct. April 18, 1791.

Elisha Loomis, born Middlesex N. Y. Dec.—1799; embarked Boston Oct. 23, 1819; arrived Honolulu April 19, 1820; returned Jan. 6, 1827; employed for a season in printing for the mission; Mackinaw Nov. 4, 1830—May 12, 1832.

Mrs. Loomis (Maria T. Sartwell,) Utica N. Y.; born New Hartford N. Y. Aug. 25, 1796.

Levi Chamberlain, Boston Ms.; born Dover Vt. Aug. 23, 1792; embarked New Haven Nov. 19, 1822; arrived Honolulu April 27, 1823.

Mrs. Chamberlain (Maria Patten,) Pequea Pa.; born Salisbury Pa. March 3, 1803; embarked Boston Nov. 3, 1827; married Lahaina Sept. 1, 1828.

Stephen Shepard, born Kingsboro' N. Y. July 26, 1800; embarked Boston Nov. 3, 1827; arrived Honolulu March 31, 1828; died July 6, 1834.

Mrs. Shepard (Margart C. Slow,)



Champion N. Y. born—Pa. March 6, 1801; returned Jan. 6, 1835; released.

Andrew Johnstone, New Bedford Ms. embarked Dec. 28, 1830; arrived Honolulu June 7, 1831; dismissed April 22, 1836.

Mrs. Johnstone.

Edmund H. Rogers, born Newton Ms. —1806; embarked New Bedford Nov. 26, 1831; arrived Honolulu May 17, 1832; appointed April 16, 1833; Lahainaluna —1835.

Mrs. Rogers (Mary Ward,) born Middlebury N. Y.—1799; embarked Boston Nov. 3, 1827, arrived Honolulu March 31, 1828; married Lahaina—1833; died Honolulu May 23, 1834.

Mrs. Rogers (Elizabeth M. Hitchcock,) born Great Barrington Ms. Oct. 4, 1802; embarked Boston Dec. 5, 1834; married Kalaauaha July 12, 1836.

Lemuel Fuller, born Attleboro' Ms. April 2, 1810; embarked New London Nov. 21, 1832; arrived Honolulu May 1, 1833; returned Dec. 1, 1833; released.

Henry Dimond, New York City; born —Ct.; embarked Boston Dec. 5, 1834; arrived Honolulu June 6, 1835.

Mrs. Dimond (Ann Maria Anner,) N. Y. City.

Edwin O. Hall, Rochester N. Y.; born Walpole N. H. Oct. 21, 1810; embarked Boston Dec. 5, 1834; arrived Honolulu June 6, 1835; visited Oregon 1839—.

Mrs. Hall (Sarah L. Williams,) Brooklyn N. Y.; born Elizabethtown N. J. Oct. 27, 1812.

Edward Bailey, born Holden Ms. Feb. 24, 1814; embarked Boston Dec. 14, 1836; arrived Kohala—1837.

Mrs. Bailey (Caroline Hubbard,) born Holden Ms. Aug. 13, 1814.

Samuel N. Castle, Medina O.; born Cazenovia N. Y. Aug. 12, 1808; embarked Boston Dec. 14, 1836; arrived Honolulu April 10, 1837.

Mrs. Castle (Angeline L. Tenny,) Plainfield N. Y.; born Sudbury Vt. Oct. 25, 1810.

Amos S. Cooke, born Danbury Ct. Dec. 1, 1810; embarked Boston Dec. 14, 1836; arrived Honolulu April 10, 1837.

Mrs. Cooke (Juliette Montague,) born Sunderland Ms. March 10, 1812.

Edward Johnson, born Hollis N. H. —1813; embarked Boston Dec. 14, 1836; arrived Waioli June 7, 1837.

Mrs. Johnson (Lois S. Hoyt,) Warner N. H.; born Salisbury N. H. —1809.

Horton O. Knapp, born Greenwich Ct. March 21, 1813; embarked Boston Dec. 14, 1836; arrived Waimea, Kauai —1837.

Mrs. Knapp (Charlotte Close,) born Greenwich Ct. May 26, 1813.

Edwin Locke, born Fitzwilliam N. H. June 18, 1813; embarked Boston Dec. 14, 1836; arrived Waialua —1837.

Mrs. Locke (Martha L. Rowell,) born Cornish N. H. Nov. 9, 1812.

Charles McDonald, Holmesburg Pa.; born Easton Pa. Dec. 24, 1812; embarked Boston Dec. 14, 1836; arrived Lahaina —1837.

Mrs. McDonald (Harriet T. Halsted,) born New York City Dec. 6, 1810.

Bethuel Munn, Benton N. Y.; born Orange N. J. Aug. 28, 1803; embarked Boston Dec. 14, 1836; arrived Kalaauaha —1837.

Mrs. Munn (Louisa Clark,) born Skanateles N. Y. March 3, 1810.

William S. Van Duzee, Gouverneur N. Y.; born Hartford N. Y. Jan. 12, 1811; embarked Boston Dec. 14, 1836; arrived Kaawaloa July 10, 1837.

Mrs. Van Duzee (Oral Hobart,) born Homer N. Y. Feb. 3, 1814.

Abner Wilcox, born Harwinton Ct. April 19, 1808; embarked Boston Dec. 14, 1836; arrived Hilo —1837.

Mrs. Wilcox (Lucy E. Hart,) Norfolk Ct.; born Cairo N. Y. Nov. 17, 1814.

Maria Ogden, born Philadelphia Pa. Feb. 17, 1792; embarked Boston Nov. 3, 1827; arrived Waimea, Kauai July 15, 1828, Lahaina —1829.

Lydia Brown, born Wilton N. H. —1780; embarked Boston Dec. 5, 1834; arrived Wailuku July 13, 1835.

Marcia M. Smith, Truxton N. Y.; born Burlington N. Y. —; embarked Boston Dec. 14, 1836; arrived Kaneohe Sept. 1, 1837.

#### SOUTH AMERICA—1823—1825.

Station—Buenos Ayres 1823—1825.

##### Missionaries.

John C. Brigham, born New Marlboro' Ms. Feb. 28, 1794; graduated W. C. 1819, Andover 1822; embarked Boston July 25; arrived Buenos Ayres Oct. 24, 1823; returned via Chili, Lima, etc. Oct. 20, 1824; released July 4, 1826.

Theophilus Parvin, graduated Princeton 1821; embarked Boston July 25, arrived Buenos Ayres Oct. 24, 1823; returned Sept., released Dec. 13, 1825.

#### CHEROKEES—1816.

##### Stations.

*East of the Mississippi*:—Brainerd 1817—1839; Carmel 1819—1836; Creek Path 1820—1837; Hightower 1823—1831; Willstown 1823—1839; Haweis 1823—1834; Candy's Creek 1824—1839; New Echota 1827—1834; Ahmohec 1831

—1833; Red Clay 1835—1839; Running Waters 1835—1836.

*West of the Mississippi*.—Dwight 1821 transferred 1829; Mulberry 1828, transferred to Fairfield 1829; Forks of Illinois 1830; transferred to Park Hill 1836.

*Missionaries.*

Cyrus Kingsbury—see Choctaws.

Loring S. Williams, do.

Daniel S. Butrick, born Windsor Ms. Aug. 25, 1789; departed Boston Nov. 13, 1817; arrived Brainerd Jan. 3, 1818, Carmel — 1823; Hightower — 1827, Carmel Sept. — 1830, Brainerd May 10, 1836, Dwight March — 1839.

Mrs. Butrick (Elizabeth Proctor,) born Ipswich Ms. Feb. 1, 1783; arrived Hightower Feb. 14, 1823; married April 29, 1827.

Ard Hoyt, Wilkesbarre Pa.; born Danbury Ct. Oct. 23, 1770; departed Philadelphia Nov. 10, 1817; arrived Brainerd Jan. 3, 1818, Willstown May 22, 1824; died Feb. 18, 1828.

Mrs. Hoyt (Esther Booth,) Wilkesbarre Pa.; born Southbury Ct. Jan. 18, 1774; returned April — 1834; released.

William Chamberlain, Wilkesbarre Pa.; born Newbury Vt. Feb. 20, 1791; departed Wilkesbarre Nov. 24, 1817; arrived Brainerd March 10, 1818, Willstown March 28, 1823; visited U. States Sept. — 1838—

Mrs. Chamberlain (Flora Hoyt,) Wilkesbarre Pa.; born Danbury Ct. July 7, 1798.

Alfred Finney, born Harvard Ms. — 1790; graduated D. C. 1815, departed Randolph Vt. Aug. 30, 1819; arrived Eliot Jan. 3, 1820; visited Arkansas July 1, 1820; arrived Dwight May 10, 1821; died June 13, 1829.

Mrs. Finney (Susanna Washburn,) born Randolph Vt. —, died Jan. — 1833.

Cephas Washburn, born Randolph Vt. July 25, 1793; graduated U. V. 1817; departed Randolph Oct. 7, 1818; arrived Eliot Jan. 3, 1820; visited Arkansas July 1, 1820; arrived Dwight May 10, 1821; visited U. States April 14—Dec. —1835.

Mrs. Washburn (Abigail Woodward,) born Randolph Vt. Aug. 22, 1797.

Elizur Butler, M. D., New Marlboro' Ms.; born Norfolk Ct. June 11, 1794; departed Oct. — 1820; arrived Brainerd Jan. 10, 1821, Creek Path May 7, 1824, Haweis May 1, 1826; arrested by the Georgia guard July 7, 1831; sentenced to the penitentiary Sept. 16, 1832; released by the governor Jan. 14, 1833; arrived Brainerd Feb. 14, 1834; visited U. States April 16—Oct. 13, 1834; ar-

rived Red Clay Sept. 16, 1835; ordained April — 1838; arrived Dwight June 10, 1839.

Mrs. Butler (Esther Post,) born South Canaan Ct. Sept. 15, 1798; died Haweis Nov. 21, 1829.

Mrs. Butler (Lucy Ames,) born Grotton Ms. April 25, 1793; arrived Brainerd Nov. 7, 1827; married Aug. 14, 1830.

William Potter, born Lisbon Ct. — 1796; departed Nov. 1, 1820; arrived Creek Path Jan. 19, 1821; visited U. States July — 1837—June — 1839; arrived Dwight June 10, 1839.

Mrs. Potter, (Laura Weld) Hampton, Ct.; born Braintree Vt. Oct. 12, 1800.

Samuel A. Worcester, Peacham Vt.; born Worcester Ms. Jan. 18, 1798; graduated U. V. 1819, Andover 1823; departed Boston Aug. 31, 1825; arrived Brainerd Oct. 21, 1825, New Echota, Nov. — 1827; arrested by the Georgia guard July 7, 1831; sentenced to the penitentiary Sept. 16, 1832; released by the governor Jan. 14, 1833; arrived Brainerd March 15, 1834; Arkansas May 29, 1835, Park Hill Dec. 2, 1836.

Mrs. Worcester (Ann Orr,) born Bedford N. H. Sept. 21, 1799.

Marcus Palmer, M. D. Whiteplains N. Y.; born Greenwich Ct. April 24, 1795; departed New York April 20, 1820; arrived Union Feb. 18, 1821, Harmony —; arrived Cherokees Feb. 1828, Fairfield Nov. — 1829; ordained — 1830; visited U. States Oct. 1839—

Mrs. Palmer (Clarissa Johnson,) Colchester Ct.; departed New York April 20, 1820; arrived Union Feb. 18, 1821; married Aug. 24, 1824; visited U. States April 4, died Granville O. Sept. 8, 1835.

Mrs. Palmer (Jerusha Johnson,) born Colchester Ct. Oct. 14, 1804; arrived Fairfield Jan. 3, 1833; married Feb. 7, 1836.

John Thompson, Kingsboro' N. Y.; born — 1800; graduated M. C. 1827; departed New York Dec. 16, 1828; arrived Carmel Jan. 23, 1829; Hightower Sept. — 1830; Brainerd July 1, 1831; arrested by Georgia guard July 8, 1831; returned April 4, released Aug. 28, 1832.

Mrs. Thompson (Ruth B. Johnson,) Shoreham Vt.

Jesse Lockwood, New Haven Ct.; born North Salem N. Y. Nov. 11, 1802; graduated W. C. 1830, New Haven 1833; departed New York Oct. 18, 1833; arrived Dwight Jan. 25, 1834; died July 11, 1834.

Mrs. Lockwood (Cassandra Sawyer,) Gloucester Ms.; born Henniker N. H.

June 24; 1809; returned April 14, 1835; released.

*Missionary Physicians.*

George L. Weed, M. D.—see Creeks.

Roderick L. Dodge, M. D., born Hartland Vt. Sept. 7, 1808; arrived Creeks Dec. 24, 1834, Dwight—; visited U. States Oct. — 1837—Oct. — 1833; released Sept. 24, 1839.

Mrs. Dodge (Emeline Bradshaw,) Montpelier Vt.; born Rockingham Vt. Nov. 4, 1812; arrived Dwight Dec. — 1835; married Montpelier Aug. 22, 1838.

*Assistant Missionaries.*

Moody Hall, born Cornish N. H. Dec. 1, 1789; departed New York Jan. 22, 1817; arrived Brainerd March 7, 1817, Carmel Nov. 22, 1819; returned March 23, 1826; released.

Mrs. Hall (Isabella Murray,) born Lansingburgh N. Y. April 25, 1792.

Abijah Conger, born Rockaway N. J. May 4, 1782; departed Sept. 30, arrived Brainerd Nov. 11, 1819; returned Nov. 25, 1822; released.

Mrs. Conger, Rockaway N. J.; born Bridgehampton L. I.

John Vail, Rockaway N. J. born Hanover N. J. Oct. 9, 1788; departed Sept. 30, arrived Brainerd Nov. 11, 1819; visited United States Dec. 4, 1821—March 6, 1822; released June 18, 1839.

Mrs. Julia Vail, Rockaway N. J. born Hancock N. J. April 1, 1789.

John Talmage, Rockaway N. J.; departed Sept. 30, arrived Brainerd Nov. 11, 1819; returned May 25, 1820.

Mrs. Talmage (— Conger,) Rockaway N. J.

James Orr, Sumner Hill N. Y.; born Hancock N. H. May 19, 1791; departed New York April 18, arrived Dwight July 23, 1820.

Mrs. Orr (Minerva Washburn,) born Randolph Vt.; departed Aug. 30, 1819; arrived Elliot Jan. 3, 1820, Dwight May 10, married Nov. 18, 1821.

Jacob Hitchcock, born Brimfield Ms. Sept. 7, 1792; departed March 5, arrived Dwight July 23, 1820.

Mrs. Hitchcock (Nancy Brown,) Monson Ms.; born Eastbury Ct. Jan. 19, 1791; arrived Dwight Dec. 22, married Dec. 25, 1821.

Daniel Hitchcock, born Brimfield Ms. Sept. 22, 1795; departed Sept. 1, died Washington Pa. Oct. 1, 1821.

John C. Ellsworth, Greensboro' Vt.; born Chatham Ct. Feb. 22, 1793; departed Sept. 25, arrived Brainerd Nov. 24, 1821, Haweis April 24, 1823, Brainerd April — 1824; returned May 9, 1836; released Jan. 10, 1837.

Mrs. Ellsworth (Eliza Tolmar,) born Greensboro' Vt. Dec. 25, 1795.

Henry Parker, born Litchfield Ct. March 22, 1791; arrived Brainerd Dec. 19, 1821; released July 31, returned Oct. 1, 1832.

Mrs. Parker (Philena Griffin,) born Simsbury Ct. Feb. 10, 1792.

Erastus Dean, born Bristol Vt. May 13, 1798; arrived Brainerd Jan. 12, 1822; returned July — 1825; released.

Mrs. Dean (Sarah Coleman,) Montpelier Vt., born Byfield Ms. Sept. 23, 1796; returned July — 1825; died Newburyport May 21, 1826.

Sylvester Ellis, born Randolph Vt. July 29, 1798; arrived Brainerd April 10, 1822, Willstown May 22, 1824; returned Oct. 9, 1832; released.

Mrs. Ellis (Sarah Hoyt,) Brainerd; born Danbury Ct. Oct. 11, 1794.

Ainsworth E. Blunt, born Amherst N. H. Feb. 22, 1800; departed Boston March 3, arrived Brainerd April 12, 1822, Candy's Creek Aug. 26, 1837; released June 18, 1839.

Mrs. Blunt (Harriet Ellsworth,) Greensboro' Vt.; born Chatham Ct. Sept. 25, 1790; arrived Brainerd Nov. 24, 1821; married Nov. 17, 1822.

Isaac Proctor, born Ipswich Ms. May 6, 1784; arrived Brainerd Oct. 11, 1822, Hightower March 25, 1823, Carmel March 18, 1826, Amoshee July 1, 1831; released June 4, returned Sept. 1833.

Mrs. Fanny Proctor, West Bloctown N. Y.

Frederic Ellsworth, Greensboro' Vt.; born — 1795; arrived Brainerd Oct. 30, 1822, Haweis April 22, 1824; returned April — 1826; released.

Mrs. Ellsworth (— Coleman,) Montpelier Vt.

David Gage—see Choctaws.

William Holland, born Belchertown Ms. Feb. 7, 1798; departed Sept. 22, arrived Brainerd Nov. 20, 1823, Candy's Creek Nov. 17, 1824; returned July — 1837; released.

Mrs. Holland (Electa Hopkins,) Peacham Vt.; born Hanover N. H. May 9, 1797.

Josiah Hemmingway, Windsor Ms.; born — 1793; arrived Brainerd Nov. 20, 1823; Carmel — 1826; returned July —, released Aug. 12, 1830.

Asa Hitchcock, Brimfield Ms.; born Homer N. Y. Aug. 3, 1800; departed Nov. 18, 1823; arrived Dwight May 4, 1824; visited U. States March — 1828—Oct. — 1829; released June 4, returned Nov. — 1839.

Mrs. Hitchcock (Sophronia Sumner,)

Spencer Ms.; died Dwight March 3, 1827.

Mrs. Hitchcock (Lucy Morse,) born Spencer Ms. July 29, 1795; arrived Dwight Oct. 27, 1829.

Samuel Wisner, Granville O.; born — 1794; arrived Mayhew July 21, 1821, Dwight March — 1825; released Sept. 20, 1830.

Mrs. Wisner (Judith Frissell,) born Peru Ms. 1800; departed Sept. — 1820; arrived Mayhew June 11, 1821; married Jan. 5, 1822; died Dwight Aug. 24, 1829.

Samuel Newton, born Woodbridge Ct. Jan. 1, 1792; departed Feb. 19, arrived Harmony Aug. 8, 1821, Dwight Feb. — 1828, Forks of Illinois Feb. 2, 1830; released Oct. 9, 1838.

Mrs. Newton (Mrs. Seely—Mary H. McCarthy,) born Rockaway N. J. 1802; departed New York March 7, arrived Harmony Aug. 8, 1821; married June 3, 1822; died Forks of Illinois March 30, 1835.

Mrs. Newton (Mrs. Joslyn,)—see M. Joslyn, Choctaws; married Forks of Illinois July 27, 1835.

William H. Manwaring, Granville O.; born Norwich Ct. — 1804; arrived Carmel April 22, 1825; returned April 3, 1826; released.

Fenner Bosworth, Stow's Square N. Y.; born 1794; departed Aug. 31, arrived Creek Path Nov. 5, 1825; returned April 10, 1828; released.

Mrs. Bosworth.

Luke Fernal, born Nottingham N. H. April 8, 1802; arrived Brainerd — 1826; returned — 1830.

Mrs. Fernal, died Brainerd Oct. 13, 1829.

Aaron Gray, Oxford N. Y.; born — 1798; departed Feb. 24, arrived Dwight April 16, 1829; released May — 1831 — Nov. — 1833; died June 25, 1837.

John F. Wheeler, arrived Park Hill — 1835.

Mrs. Wheeler.

Henry K. Copeland, Dwight; born Salisbury Vt.; appointed June 18, 1839.

Mrs. Copeland (Abigail H. Rice,) born Petersham Ms. Oct. 23, 1805.

Ellen Stetson, born Kingston Ms. March 30, 1783; departed Sept. 1, arrived Dwight Dec. 22, 1821.

Lucy Hutchinson—see Mrs. Howes, Choctaws.

Sophia Sawyer, Rindge N. H.; born Fitchburg Ms. May 4, 1792; arrived Brainerd Nov. 20, 1823, New Echota Feb. 6, 1829, Running Waters Jan. — 1835; visited U. States July — 1836 — Dec. — 1837; arrived Dwight —.

Cynthia Thrall, born Windsor Ct. Dec. 13, 1791; departed May 10, 1825; arrived Dwight July 28, 1825; died Aug. 17, 1834.

Erminia Nash, Lowville N. Y.; born Cunningham Ms. Oct. 12, 1801; departed Aug. 31, arrived Creek Path Nov. 5, 1825; visited U. States July — 1837 — June — 1839; arrived Dwight June 10, 1839.

Delight Sargent, Pawlet Vt.; born — 1800; arrived Brainerd Nov. 7, 1827, Red Clay June — 1836; released May 16, 1837.

Nancy Thompson, Blount co. Ten.; born Washington co. Va. March 20, 1792; arrived Hawsis — 1826, Wills-town March — 1833, Park Hill —.

Hannah Kelly, born Amesbury Ms. July 24, 1783; arrived Brainerd Nov. 7, 1827; Candy's Creek — 1828; released May 17, 1830.

Catherine Fuller, born Fitchburg Ms. Sept. 22, 1801; departed New York Dec. 16, 1828; arrived Candy's Creek Feb. 6, Hawsis Dec. 20, 1829, Brainerd March 1, 1834; returned May 9, 1836; released Aug. 27, 1838.

Flora Post, arrived Hawsis Dec. 1, 1829; released April 10, 1832.

Esther Smith, Royalton Vt.; born Harrisburg N. Y. July 25, 1806; arrived Dwight Dec. 22, 1832.

Sarah A. Palmer, appointed Dec. 12, 1837; released Aug. 7, 1838.

Theresa M. Bissell, Randolph Vt.; arrived Dwight Jan. 10, 1839.

#### CHICKSAWS—1827—35.

[Commenced in Jan. 1821 by the Synod of South Carolina and Georgia, by whom it was transferred to the Board in Dec. 1827.]

#### Stations.

Monroe 1821—30; Tokshish — 1835; Martyn — 1833; Caney Creek — 1833; Tipton co. Ten. 1833—35.

#### Missionaries.

Thomas C. Stuart, arrived Monroe— 1821; visited U. States April—1829; Nov.—1830; arrived Tokshish—; released Feb. 10, 1835.

Mrs. Stuart.

Wm. C. Blair, departed — 1823; arrived Martyn —; released Dec. 29, 1830.

Mrs. Blair.

Hugh Wilson, born Iredell co. N. C. March 16, 1794; graduated N. J. C. 1820, Princeton—; departed Oct. 6, 1822; arrived Caney Creek—; visited U. States Nov. 8, 1830—March 12, 1831; arrived Tipton co. Ten. Dec.—1832; released June 2, 1835.

Mrs. Wilson (Ethalinda Hall,) born Iredell co. N. C. Dec. 20, 1794.

James Holmes, born Carlisle Pa. Aug. 21, 1801; graduated Dick. C. 1823; departed Aug.—1824; arrived Tokshish—; visited U. States Oct.—1829—Oct.—1830; arrived Martyn Jan.—1831; released Jan. 29, 1833.

Mrs. Holmes (Sarah A. Van Wagenen,) Newark N. J.; departed—1826.

*Assistant Missionaries.*

Prudence Wilson, born Iredell co. N. C.—1792; departed Oct. 6, 1822; arrived Caney Creek—, Tipton co. Ten. Nov.—1832; died April 14, 1835.

Emeline H. Richmond, arrived Martyn—1825; released Jan. 29, 1833.

**CHOCTAWS—1818.**

*Stations.—East of the Mississippi;—*Eliot 1818—23; Mayhew 1820—33; Bethel 1821—27; Emmaus 1822—33; Goshen 1823—33; Aikhunnah 1824—31; Hachah 1824—26; Bokitunnah 1825—27; Yoknokchaya 1826—33; Hebron 1827—33.

*West of the Mississippi;—*Bethabara 1832—37; Wheelock 1832; Clear Creek 1833—37; Bok Tuklo 1834—36; Bethel 1834—37; Pine Ridge 1835; Greenfield 1836; Stockbridge 1837; Mountain Fork 1837; Good Water 1837.

*Missionaries.*

Cyrus Kingsbury, born Alstead N. H. Nov. 22, 1786; graduated B. U. 1812, Andover 1815; visited Cherokees Sept.—1816; arrived Brainerd Jan. 13, 1817, Elliot June 27, 1818, Mayhew Nov. 20, 1820; visited U. States Sept.—1835—Feb.—1836; arrived Pine Ridge Feb. 25, 1836.

Mrs. Kingsbury (Sarah B. Varnum,) Dracut Ms.; departed Salem Nov. 20, married New Orleans Dec. 24, 1818; arrived Elliot Feb. 1, 1819; died Mayhew Sept. 15, 1822.

Mrs. Kingsbury (Electa May) born Goshen Ms. March 12, 1783; arrived Mayhew Dec. 12, 1823; married May 10, 1824.

Loring S. Williams, Salisbury N. Y.; born Pownal Vt. June 28, 1796; departed Salisbury Dec. 18, 1816; arrived Brainerd March 7, 1817, Elliot June 27, 1818, Bethel Oct. 6, 1821, Aikhunnah—1827; ordained March 27, 1830; visited U. States April 1—Nov. 25, 1831; arrived Bethabara July 12, 1832; released Aug. 1; returned Sept. 20, 1837.

Mrs. Williams (Matilda Loomis,) Salisbury N. Y.; born Winchester Ct. Oct. 20, 1793.

Joel Wood, born Greenfield N. Y.

Aug. 16, 1796; departed April 7, arrived Eliot Sept. 22, 1820; released April 2, 1830—Oct. 15, 1833; ordained Albany N. Y. Feb. 6, arrived Tuscarora Nov. 15, 1833, Pine Ridge Feb.—1835, Greenfield May—1836; returned April 26, released Sept. 24, 1839.

Mrs. Wood (Clarissa H. Williams,) born Harpersfield N. Y. Nov. 21, 1802.

Alfred Wright, born Columbia Ct. March 1, 1788; graduated W. C. 1812, Andover 1814; arrived Mayhew April 25, 1821, Goshen Aug. 1, 1823; visited U. States Oct. 27, 1830—Jan. 7, 1832; arrived Wheelock Sept. 14, 1832.

Mrs. Wright (Harriet Bunce,) Charleston S. C.; arrived Goshen June 15, 1825.

Cyrus Byington, born Stockbridge Ms. March 11, 1793, graduated Andover 1819; departed Sept.—1820; arrived Eliot April 17, 1821, Aikhunnah—1824; visited U. States April—Dec.—1827; ordained Cincinnati Oct. 4, 1827; arrived Yoknokchaya March 1, 1829; visited U. States April—Nov.—1835; arrived Stockbridge—.

Mrs. Byington (Sophia Nye,) Marietta O.; married Dec. 19, 1827.

Samuel Moseley, Montpelier Vt.; born Mansfield Ct. Sept. 24, 1790, graduated M. C. 1818, Andover 1821; departed Oct.—, arrived Mayhew Dec. 12, 1823; died Sept. 11, 1824.

Mrs. Moseley (Sarah Curtis,) born Hanover N. H. June 1, 1793; returned March 19, 1828; released.

Harrison Allen, Industry Me.; born Chilmark Ms. April 26, 1792; graduated B. C. 1824, Andover 1828; departed Boston Dec. 1, 1829; arrived Elliot Jan. 26, 1830; died Aug. 19, 1831.

Mrs. Allen (Nancy Eames,) Wilmington Ms.; returned June 14, 1832; released May 5, 1835.

Henry R. Wilson, Shippensburg Pa.; born Bellefont Pa. June 10, 1808; graduated Jef. C. 1828; departed New York Nov. 1, arrived Dwight Dec. 22, 1832, Bok Tuklo Feb.—1834; visited U. States June—Nov.—1834; released May 1, 1836.

Mrs. Wilson (Sarah Beatty,) born Newton Pa. March—1822; arrived Bok Tuklo Dec.—1834; died July 18, 1835.

John R. Agnew, graduated P. C.—; appointed Aug. 15, 1835; arrived Wheelock—; returned April—1836; released.

Ebenezer Hotchkin, Richmond Ms.; born—1803; arrived Goshen Nov. 15, 1828, Clear Creek Jan.—1833, Good Water—1837.

Mrs. Hotchkin (Philena Thacher,) born Hartford Pa.—1804; arrived Elliot Dec. 20, 1823; married—1831.

*Missionary Physician.*

William W. Pride, M. D., Cambridge N. Y.; arrived Eliot Aug. 1, 1819, Mayhew Oct. 20, 1820; released Dec. 17, 1825; returned March 18, 1826.

Mrs. Pride (Hannah Thacher,) born Harford Pa.—1800; departed Sept.—1820; arrived Eliot March 19, 1821; married June 12, 1822.

*Assistant Missionaries.*

Aries V. Williams, Salisbury N. Y.; born Whitestown N. Y. April 6, 1799; arrived Eliot Jan. 18, died Sept. 6, 1819.

Mrs. Williams (Judith Chase,) born Cornish N. H.—1787; departed Salem Nov. 20, 1818; arrived Eliot Feb. 1, married July 4, 1819; died Oct. 13, 1821.

Peter Kanouse, Rockaway N. J.; born—1784; departed New York June 15, arrived Eliot Aug. 29, returned Oct. 5, 1818; released.

John G. Kanouse, Rockaway N. J.; departed New York June 15, arrived Eliot Aug. 29, 1818; returned Aug. 30, 1819; released.

Mrs. Kanouse.

Moses Jewell, Chenango co. N. Y.; departed New York June 15, arrived Eliot Aug. 29, 1818, Emma Dec. 10, 1822; returned April 2, released June 4, 1830.

Mrs Jewell.

Isaac Fisk, Holden Ms.; born—1790; arrived Eliot Aug. 1, 1819; died Sept. 19, 1820.

Anson Dyer, Ashfield Ms.; arrived Eliot July 1, 1820; returned March 19, 1828; released.

Mrs. Dyer, died Eliot Feb. 3, 1822.

Zechariah Howes, Ashfield, Ms.; arrived Eliot July 1, 1820; returned June 14, 1832; released Jan. 15, 1833.

Mrs. Howes (Lucy Hutchinson,) Lyndeboro' N. H.; arrived Brainerd Nov. 14, 1823, Mayhew May 18, 1824; married Nov. 1825.

John Smith, Goshen Ms.; born—1780; departed Sept. 13, 1820; arrived Eliot March 20, 1821; released Jan. 15, 1833.

Mrs. Smith (—Putney,) Goshen, Ms. Calvin Cushman, Goshen Ms.; born—1783; departed Sept. 13, 1820; arrived Mayhew March 3, 1821, Hebron Dec. 15, 1827; released Jan. 15, 1833.

Mrs. Cushman (Laura Bardwell,) Goshen Ms.; born Belchertown—1782.

Elijah Bardwell, Goshen Ms.; born Belchertown Ms. June 7, 1786; departed Sept. 13, 1820; arrived Eliot May 14, 1821, Goshen Oct. 10, 1823; released Jan. 15, 1833.

Mrs. Bardwell (Lavina Howes,) Ashfield, Ms.

William Hooper, Berwick Me.; born—1794; departed Sept.—1820; arrived Mayhew March 3, 1821, Eliot—1827; died Sept. 3, 1828.

Mrs. Hooper (Vina Everett,) Frances-town N. H.; born Dedham Ms.—1794; arrived Mayhew March 21, 1823; died June 3, 1825.

Mrs. Hooper (Eliza Fairbanks,) Franklin Ms.; departed—1827; married March 28, 1828; released Dec. 21, 1831.

Samuel Wisner—see Cherokees.

David Remington, Buffalo N. Y.; departed Nov. 29, 1821; arrived Mayhew March 6, 1822; returned Jan. 16, 1823; released.

Mrs. Esther Remington, New York City.

Philo P. Stewart, Pawlet Vt.; born—1799; departed Oct. 31, 1821; arrived Mayhew Jan. 3, 1822; visited U. States March 9, 1825—Nov.—1827; returned April 2, released Aug. 30, 1830.

Mrs. Stewart (Eliza Capen,) Pittsford Vt.; arrived Mayhew Nov.—1827.

Stephen B. Macomber, Chatauque co. N. Y.; born—1796; departed Feb. 19, arrived Bethel May 28, 1823; returned March 20, 1828; dismissed.

Mrs. Macomber, Westfield N. Y.

Anson Gleason, Hartford Ct.; departed Jan.—, arrived Emmaus May 3, 1823, Hachah June—1824; visited U. States May—Dec.—1826; arrived Mayhew—1827; returned April 15, released May 9, 1831.

Mrs. Gleason (Bethiah W. Tracy,) born Lebanon Ct.—1803; arrived Mayhew Dec.—1826.

David Wright, Newport N. H.; born—1795; departed Oct.—1823; arrived Aiiik-hunnuh May—1824; released Aug. 2, 1828.

Mrs. Wright (Lucinda Washburn,) Montpelier Vt.; born—1802; died Nov. 13, 1826.

Ebenezer Bliss, Clarkson N. Y.; born Springfield Ms.—; departed Oct.—1823; arrived Goshen May—1824; visited U. States Dec. 11, 1826—Nov.—1827; released May 9, 1831.

David Gage, Lyndeboro' N. H.; departed Oct.—1823; arrived Emmaus June 1, 1824; released Jan. 15, 1833.

Mrs. Gage (Betsy Putnam,) Lyndeboro' N. H.

Samuel Moulton, born Bolton Ct. April 16, 1801; departed Nov. 20, 1826; arrived Goshen Jan. 16, 1827, Arkansas Dec.—1832, Bethel Jan. 1, 1834; returned April 7, released June 13, 1837.

Mrs. Moulton (Lucinda Field,) Kill-ingworth Ct.; departed—1827.

Elijah S. Town, Granville N. Y.; born—1804; arrived Mayhew Nov.—1827; released Jan. 15, 1833.

Mrs. Town (Hannah E. Cone,) Manchester Ct.; arrived Mayhew—1827; married—1830.

John Dudley, Richmond Ms.; born—1805; departed Boston Dec. 1, 1829; arrived Mayhew Jan. 11, 1830; returned June 1, released July 11, 1831.

Matthias Joslyn, Royalton Vt.; born Waitsfield Vt. Aug. 19, 1807; departed Boston Nov. 1, arrived Mayhew Dec. 23, 1830; died Dwight Nov. 21, 1833.

Mrs. Joslyn (Sophia M. Palmer,) born Thetford Vt. March 2, 1811;—see S. Newton, Cherokees.

Abner D. Jones, born Lisle N. Y. Sept. 12, 1802; arrived Pine Ridge Dec. 21, 1835; Mountain Fork—1837.

Mrs. Jones (Eunice G. Robinson,) born Lenox Ms. Feb. 2, 1804.

Jared Olmstead, Homer N. Y.; born Ridgefield Ct. Aug. 19, 1811; departed New York Dec. 12, 1836; arrived Wheelock—.

Peter Auten, Chili N. Y.; born Ovid N. Y. Oct. 1, 1811; departed New York Dec. 12, 1836; arrived Bethel—; released Jan. 30, 1838.

Mrs. Auten (Lydia Chapman,) born Fairfield Ct.—1808.

Anna Burnham, Lenox Ms.; born—1781; departed Sept.—, arrived Mayhew Dec. 13, 1822; visited U. States March 19—Nov. 11, 1828; arrived Yoknokchaya March—1829, Clear Creek—1833.

Eliza R. Buer, Charleston S. C., arrived Goshen June 15, 1825; returned Oct. 27, 1830; released.

Pamela Skinner, born Glastenbury Ct.—1801; arrived Emmaus Nov.—1827; returned June 14, released Aug. 28, 1832.

Nancy Foster, Marietta O.; departed Dec. 29, 1827; arrived Yoknokchaya March 1, 1829; released July 31, 1832.

Eunice Clough, born Bradford N. H.—1803; departed Boston Dec. 1, 1829; arrived Mayhew Jan. 11, Aiiikhunnah July 29, 1830, Bethabara Oct. 27, 1832. Lukfoata July 13, 1835.

Louisa M. Williams. (daughter of L. S. Williams,) arrived Bethabara Dec. 16, 1834; returned Sept. 20, 1837; released.

Elizabeth A. Merrill, Stratham N. H.; arrived Eagle Town Dec.—1835; returned April—1838; released.

Mrs. Barnes (Nancy Woodbury) born Beverly Ms.; departed New York Dec. 12, 1836; arrived Bethabara—1837.

#### CREEKS—1832—37.

##### *Missionaries.*

John Fleming, Mifflin co. Pa.; graduated N. J. C. 1829, Princeton 1832; arrived Creeks Jan. 2, 1833; released March 7, 1837.

Mrs. Fleming (Margaret Scudder,) Kingston N. J.

##### *Missionary Physicians.*

George L. Weed, M. D., born Catskill N. Y. Jan. 30, 1800; departed May —, arrived Dwight July 28, 1825, Union Feb. 5, 1828, Creeks May 1, 1832; released Feb. 25, 1834.

Mrs. Weed, (Eliza H. Lathrop,) born Pittsfield Ms. March 20, 1800.

Roderick L. Dodge, M. D.— see Cherokees.

#### OSAGES—1826—37.

[Commenced by the United Foreign Missionary Society in 1820, and transferred to the A. B. C. F. M. in June 1826.]

*Stations.* Union 1820—36; Harmony 1821—36; Hopefield 1823—36; Boudinot 1824—37.

##### *Missionaries.*

William F. Vaill, North Guilford Ct.; born Hadlyme Ct. June 7, 1783; graduated Y. C. 1806; departed April 14, 1820; arrived Union Feb. 18, 1821; visited U. States March 20, 1826—April 30, 1827; returned May 12, released Sept. 30, 1834.

Mrs. Vail (Asenath Selden,) North Guilford Ct.; born Hadlyme Ct. Dec. 28, 1785.

Marcus Palmer—see Cherokees.

Nathaniel B. Dodge, Underhill Vt.; born Winchester N. H. June 5, 1781; departed Feb. 12, arrived Harmony Aug. 8, 1821, Boudinot March 12, 1830; visited U. States Sept. 17, 1832—May 26, 1833; released March 29, 1836.

Mrs. Dodge (Sally Gale,) Underhill Vt.; born Princeton Ms. July 21, 1784.

Benton Pixley, East Williamstown Vt.; born Great Barrington Ms.—1783; graduated M. C. 1811; departed New York March 7, arrived Harmony Aug. 8, 1821, Boudinot Sept. — 1824; released Jan. 31, 1831.

Mrs. Pixley (Lucia F. Howell,) East Williamstown Vt.; born Manchester Vt.

William B. Montgomery, born Danville Pa.; departed New York March 7, arrived Harmony Aug. 8, 1821, Union Sept. — 1830; died Hopefield Aug. 17, 1834.

Mrs. Montgomery (Harriet Woolley,)

New York City; departed March 7, arrived Harmony Aug. 8, 1821; married Oct. — 1827; died Union Sept. 5, 1834.

Amasa Jones, Woodstock Vt.; born Rindge N. H. April 24, 1798; departed Feb. 15, arrived Harmony Aug. 8, 1821; ordained Oct. 10, 1829; released Aug. 9, 1836.

Mrs. Jones (Roxana Stearns,) born Ashburnham Ms. May 7, 1795.

*Missionary Physician.*

George L. Weed—see Creeks.

*Assistant Missionaries.*

William C. Requa, born Mount Pleasant N. Y. — 1796; departed April 20, 1820; arrived Union Feb. 18, 1821, Hopefield — 1823; visited U. States June—Dec.—1834, May—Dec.—1836; returned July — 1837; released May 22, 1838.

Mrs. Requa (Susan Comstock,) born Wilton Ct. — 1795; departed New York March 7, arrived Harmony Aug. 8, 1821; married Oct. 2, 1822; died June 5, 1833.

Mrs. Requa (Jane Montgomery,) Danville Pa.; arrived Hopefield Dec. 20, 1834; died Oct. 30, 1835.

George Requa, Sing Sing N. Y.; born Mount Pleasant N. Y. — 1798; departed April 20, 1820; arrived Union Feb. 18, 1821, Hopefield — 1831; released Oct. 1, 1833.

Mrs. Requa (Sarah S. Clapp,) Cincinnati O.; arrived Union Dec. 22, 1823; died Aug. — 1826.

Mrs. Requa (Mary H. Austin,) Harmony; born Waterbury Vt.; Jan. 19, 1811; married Harmony Oct. 25, 1827.

Daniel H. Austin, Waterbury Vt., born Winchester Ct. Feb. 2, 1778; departed Feb. 9, arrived Harmony Aug. 8, 1821; released March 29, 1836.

Mrs. Austin (Lydia Hovey,) Waterbury Vt. born Mansfield Ct. Sep. 27, 1784.

Abraham Redfield, born Orange co. N. Y. — 1795; departed New York April 20, arrived Union Feb. 18, 1821; visited U. States April — July — 1833; released March 29, 1836.

Mrs. Redfield (Phebe Beach,) Newburgh N. Y.; departed April 20, arrived Union Feb. 18, married March 10, 1821.

Samuel B. Bright, Potts Grove Pa.; born Nazareth N. J. Nov. 1, 1794; departed Feb. 11, arrived Harmony Aug. 8, 1821; released Dec. 16, 1834.

Mrs. Bright (Charlotte Stocker,) born Columbia co. Pa. June 19, 1821.

Richard Colby, born Merrimac N. H. 1798; departed March 15, arrived Harmony June 1, 1824; released Dec. 16, 1834.

Mary Etris, born Philadelphia Pa. Dec. 17, 1785; departed March 15, arrived Harmony Aug. 8, 1821; released — 1836.

Mary B. Choate, Thetford Vt.; arrived Harmony May 26, 1833; released July 22, 1834.

Elvira G. Perkins, Thetford Vt.; arrived Harmony May 26, 1833; released — 1835.

PAWNEES—1834.

*Missionary.*

John Dunbar, Ware Ms.; born Palmer Ms. March 7, 1804; graduated W. C. 1832; departed Ithaca May 5, arrived Grand Pawnees Oct. 21, 1834; visited U. States Sept. — 1836— May — 1837.

Mrs. Dunbar (Esther Smith,) born Hadley Ms. Aug. 17, 1805; departed Jan. 30, arrived May 7, 1837.

*Missionary Physician.*

Benedict Satterlee, Elmira N. Y.; departed Ithaca March 1, arrived Pawnees May 27, 1836; died May 10, 1837.

Mrs. Satterlee (Martha A. Mather,) Fairfield N. Y.; born July 31, 1813; died Liberty Mo. April 30, 1836.

*Assistant Missionaries.*

Samuel Allis, Ithaca N. Y.; born Conway Ms. Sept. 28, 1805; departed May 5, arrived Pawnee Loups Oct. 23, 1834.

Mrs. Allis (Emeline Palmer,) Ithaca N. Y.; born — Ct. May 19, 1808; departed March 1, married Liberty Mo. April 23, arrived May 27, 1836.

OREGON INDIANS—1835.

*Tribes.*

Kayuses 1836; Nez Perces 1836; Flat Heads 1838.

*Missionaries.*

Henry H. Spalding, Prattsburgh N. Y.; graduated W. R. C. 1833; departed Feb. 12, 1836; arrived Nez Perces Sept. 1836.

Mrs. Spalding.

Cushing Eells, born Blandford Ms. Feb. 16, 1810; graduated W. C. 1834, E. Windsor 1837; departed New York March 19, arrived Aug. 29, 1838, Flat Heads—.

Mrs. Eells (Myra Fairbank,) born Holden Ms. May 25, 1805.

Asa B. Smith, born East Williamstown Vt. July 16, 1809; graduated M. C. 1834, New Haven 1837; departed March 15, arrived Aug. 29, 1838, Kayuses —.

Mrs. Smith (Sarah G. White,) born West Brookfield Ms. Sept. 14, 1813.

Elkanah Walker, born North Yarmouth Me. Aug. 7, 1805; graduated Bangor 1837; departed March 8, arrived Aug. 29, 1838; Flat Heads —.



Mrs. Walker (Mary Richardson,) born Baldwin, Me. April 1, 1811.

*Missionary Physician.*

Marcus Whitman, M. D., Rushville N. Y.; departed on exploring tour March 14, returned to U. States Aug. 27, 1835—March 1836, arrived Kayuses Sept. 1836.

Mrs. Whitman (Narcissa Prentiss,) Amity N. Y.; born Prattsburgh N. Y. March 18, 1808; departed March 3, arrived Sept. 1, 1836.

*Assistant Missionaries.*

William H. Gray, Utica N. Y.; born — 1810; departed March 1, arrived Sept. 1 1836; visited U. States Jan. 1—Aug. 21, arrived Nez Perces Aug. 1838.

Mrs. Gray (Mary A. Dix,) Ithaca N. Y.; born — 1811; departed New York March 19, arrived Aug. 21, 1838.

Cornelius Rogers, arrived Aug. 21, Nez Perces 1838.

SIoux—1834.

*Stations.*—Lac qui Parle 1835; Lake Harriet 1835.

*Missionaries.*

Thomas S. Williamson, M. D.; Ripley O.; born Fairforest S. C. March 1800, graduated J. C. 1820; explored April 25—July 2, 1834; departed Ripley April 1, arrived Fort Snelling May 16, Lac qui Parle July 9, 1835.

Mrs. Williamson (Margaret Poage,) Ripley O.; born Mason co. Ky. Oct. — 1804.

Jedediah D. Stevens, Peterboro' N. Y. born — 1800; arrived Stockbridge June — 1829; appointed Nov. 22, 1830; arrived Sioux May 30, 1835, Lake Harriet Sept. — 1835; released Aug. 13, 1839.

Mrs. Julia Stevens.

Stephen R. Riggs, born Steubenville O. March 23, 1812; graduated J. C. 1834; departed Feb. — 27, arrived June 2, 1837.

Mrs. Riggs (Mary A. C. Longley,) born Hawley Ms. Nov. 10, 1813.

Samuel W. Pond, Washington Ct.; arrived Lake Harriet —; appointed Oct. 3, 1837.

Mrs. Pond (Cordelia Eggleston,) Stafford N. Y.; married Nov. 22, 1838.

*Assistant Missionaries.*

Alexander G. Huggins, Clay O.; born Lincoln co. N. C. Feb. 18, 1802; departed March 26, arrived Fort Snelling May 16, Lac qui Parle July 9, 1835.

Mrs. Huggins (Lydia Pettyjohn,) born Highland co. O. Sept. 2, 1812.

Gideon H. Pond, Washington Ct.; arrived Lac qui Parle—; appointed Dec. 5,

1837; arrived Lake Harriet April — 1839.

Mrs. Pond (Sarah Poage,) Ripley O.; born Mason co. Ky. May — 1806; departed April 1, arrived Fort Snelling May 16, Lac qui Parle July 9, 1835; married Nov. 1, 1837.

Lucy C. Stevens, Peterboro' N. Y.; arrived May 30, 1835; married Rev. Mr. Gavin, Swiss missionary — 1839.

Fanny Huggins, born Brown co. O. Nov. 8, 1812; arrived Lac qui Parle June 1839.

OJIBWAS—1831.

*Stations.*—La Pointe 1831; Yellow Lake 1833—36; Sandy Lake 1833—34; Leech Lake 1833—37; Fon du Lac 1834; Pokeguma 1836.

*Missionaries.*

Sherman Hall, born Weathersfield Vt. April 30, 1801; graduated D. C. 1828, Andover 1831; departed June 13, arrived La Pointe Aug. 30, 1831.

Mrs. Hall (Betsey Parker,) born Pepperell Ms. Oct. 11, 1801.

William T. Boutwell, born Lyndboro' N. H. — 1803; graduated D. C. 1828, Andover 1831; departed June 13, arrived Mackinaw July 13, 1831, La Pointe June 20, 1832, Leech Lake Oct. 3, 1833, Pokeguma Aug. 11, 1838.

Mrs. Boutwell (Hester Crooks,) born Drummond's Island May — 1817; married Fon du Lac Sept. 11, 1834.

*Assistant Missionaries.*

Frederic Ayer, Utica N. Y.; born West Stockbridge Ms. Oct. 11, 1803; departed May and arrived Mackinaw June 10, 1829, La Pointe Aug. 30, 1831, Yellow Lake Sept. 16, 1833, Pokeguma May 5, 1836.

Mrs. Ayer (Elizabeth Taylor,) born Heath Ms. — 1803; arrived Mackinaw May 30, 1828; married July — 1833.

Edmund F. Ely, Albany N. Y.; born North Wilbraham Ms. Aug. 3, 1809; departed July 5, arrived Sandy Lake Sept. 19, 1833, Leech Lake March 6, Fon du Lac Aug. — 1834.

Mrs. Ely (Catherine Bissell,) born Sault St. Marie Nov. 25, 1817, married La Pointe, Aug. 30, 1835.

Joseph Town, Jacksonville Ill.; departed July 1, arrived La Pointe Sept.— 1834; released May 16, 1837.

Mrs. Town (Hannah Hill,) Chicago Ill.; arrived Sept. — 1835.

John L. Seymour, Plymouth Ct.; born — 1811; departed May —, arrived Mackinaw July — 1833, Yellow Lake Sept.— 1834, Pokeguma May — 1836.

Mrs. Seymour (Jane B. Leavitt,) Mer-

edith N. H., departed Oct. 7, arrived Mackinaw Nov. 11, 1833; married — 1837.

Grenville T. Sproat, born Middleboro' Ms.; arrived La Pointe Sept. — 1835; appointed —; visited U. States July — 1837—June — 1838.

Mrs. Sproat (Florantha Thompson,) born Middleboro' Ms. May 14, 1811; departed April 23, arrived June 29 1838.

Delia Cooke, born New Hartford Ct. March 29, 1794; departed June 1, arrived Mackinaw Aug. 4, 1825, La Pointe — 1833, Fon du Lac May — 1836; released July 9, 1839.

Sabrina Stevens, arrived Maumee —, Mackinaw — 1828, La Pointe — 1833, Yellow Lake Sept. — 1834.

#### MACKINAW—1826—37.

[Commenced by the United Foreign Missionary Society in 1823, and transferred to the A. B. C. F. M. in 1826.]

##### *Missionary.*

William M. Ferry, graduated U. C. 1820; arrived Mackinaw Oct. 19, 1823; released Aug. 6, 1834.

Mrs. Ferry.

##### *Assistant Missionaries.*

Martin Heydenburk, Skeneateles N. Y.; born L. I. Sept. 19, 1798; arrived Mackinaw Oct. 20, 1824; visited U. States Aug. — 1827—May — 1828; released Aug. 6, 1833.

Mrs. Heydenburk (Huldah W. Warner,) born Winfield N. Y. Dec. 19, 1803; arrived Mackinaw May 30, 1828.

John S. Hudson, arrived Mackinaw Aug. 4, 1825; released April 22, 1830.

Mrs. Hudson, arrived Mackinaw — 1825.

John Newland, Auburn N. Y.; arrived Mackinaw May 30, 1828; released April 22, 1829.

Mrs. Newland, Auburn N. Y.

Frederic Ayer—see Ojibwas.

Abel D. Newton, Ashfield Ms.; born — 1806; arrived Mackinaw Nov. 4, 1830; released Feb. 18, 1834.

Chauncey Hall—see Stockbridge Indians.

John L. Seymour—see Ojibwas.

Lucius Garey, Thetford Vt.; born — 1800; arrived Mackinaw May 18, 1834; released June — 1837.

Mrs. Garey (Frances M. Skinner, Whitesboro' N. Y.

Mason Hearsey, Minot Me.; arrived Mackinaw July 11, 1834; returned April — 1835; released Feb. 9, 1836.

W. R. Campbell, Canandaigua N. Y.; born — Ms. — 1811; arrived Mackinaw Oct. 16, 1835; released July 11, 1837.

Mrs. Campbell (Dolly Farrar,) Petersham Ms.

Betsey McFarland, Plainfield N. Y.; born Charlemont Ms. — 1795; arrived Mackinaw July — 1824; returned Oct. — 1834; released.

Hannah Goodale, born Conway Ms. Feb. 8, 1787; departed April 22, arrived Mackinaw May 30, 1828; released Oct. 3, 1837.

Persis Skinner, Whitesboro' N. Y.; born Troy L. C. Sept. 18, 1803; arrived Mackinaw Nov. 4, 1830; married Rev. Mr. Denton, Swiss missionary Oct. — 1835; released Feb. 9, 1836.

See Mrs. Marsh and Mrs. Hall, Stockbridge Indians; and Mrs. Ayer, Miss Cooke, and Miss Stevens, Ojibwas.

#### STOCKBRIDGE INDIANS—1828.

##### *Missionaries.*

Jesse Miner, New Stockbridge N. Y. born Guilford Ct. Sept. 22, 1781; departed May 19, arrived June 20, 1828; died March 22, 1829.

Mrs. Miner (Amanda Head,) New Stockbridge N. Y.; born Little Compton R. I. May 19, 1787; arrived Nov. 4, 1828; returned July — 1829; released.

Cutting Marsh, born Danville Vt. July 20, 1800; graduated D. C. 1826; Andover 1829; departed Oct. — 1829; arrived May 1, 1830.

Mrs. Marsh, (Eunice O. Osmar,) Buffalo N. Y.; born Whitestown N. Y. — 1798; arrived Mackinaw — 1824; married Stockbridge Nov. 2, 1837.

##### *Assistant Missionaries.*

Augustus T. Ambler, Augusta N. Y.; arrived Nov. 4, 1828; died Yoknokchaya, Choctaws Feb. — 1831.

J. D. Stevens—see Sioux.

Chauncey Hall, Augusta N. Y., born Rensalaerville N. Y. Sept. 3, 1803; arrived Mackinaw July 16, 1832, Stockbridge May — 1834; visited U. States May 4—July 20, 1835; released Sept. 21, 1837.

Mrs. Hall (Matilda Hotchkiss,) Utica N. Y.; born Cheshire Ct. — 1799; departed May 19, arrived Mackinaw June 14, 1828; married May 17, 1834.

Sophia Mudgett.

#### MAUMEE—1826—35.

[Commenced by the Western Missionary Society in Nov. 1822; transferred to the United Foreign Missionary Society in Oct. 1825, and to the A. B. C. F. M. in June 1826.]

##### *Missionaries.*

Isaac Van Tassel, ordained April — 1829; released — 1835.

Mrs. Van Tassel (— Badger.)

*Assistant Missionaries.*

Sidney L. Brewster, Geauga co. O.; arrived Maumee April—1831; returned June—1833; released.

Mrs. Brewster (Sarah Withrow,) Maumee; married June—1832.

Hannah Riggs, Franklin Pa.; arrived Maumee Nov.—1827; released Aug. 6, 1833.

Rebecca Newell, Bradford Vt.; born—1790; arrived Seneca July—1828, Maumee—; released Aug. 6, 1833.

## NEW-YORK INDIANS—1826.

[Commenced by the New York Missionary Society in 1801; transferred to the United Foreign Missionary Society in Jan. 1821, and to the A. B. C. F. M. in June 1826.]

*Stations.* Tuscarora 1801; Seneca 1811; Cattaraugus 1822; Alleghany 1834.

*Missionaries.*

Thompson S. Harris, born Piscataqua N. J. May 8, 1799; graduated N. J. C. 1819, Princeton 1822; arrived Seneca Nov. 2, 1822; released March 29, 1830.

Mrs. Harris (Marianne La Tourrette,) born Amwell N. J. July 28, 1801.

Joseph Lane, Sanbornton N. H.; born Kensington N. H. Feb. 14, 1797; graduated Bangor 1826; arrived Tuscarora Jan. 3, 1827; released Jan. 8, 1828.

Mrs. Lane (Rebecca Philbrick,) born Sanbornton N. H. March 24, 1805.

John Eliot, Newcastle Me.; born Boston Ms. Oct. 5, 1801; arrived Tuscarora June 22, 1827; ordained June 1831; released May 7, 1833.

Mrs. Eliot (Mary Ward,) Niagara N. Y.; born Dummerston Vt. Aug. 22, 1801; married Nov. 19, 1827.

Asher Wright, born Hanover N. H. Sept. 7, 1803; graduated Andover 1831; departed Oct. 17, arrived Seneca Nov. 9, 1831.

Mrs. Wright (Martha Egerton,) born Randolph Vt. Aug. 1808; died Jan. 7, 1832.

Mrs. Wright (Laura M. Sheldon,) Barnet Vt. born St. Johnsbury Vt. July 10, 1809; arrived Seneca Feb. 5, 1833.

Asher Bliss, born West Farlee Vt. Feb. 20, 1801; graduated A. C. 1829, Andover 1832; arrived Cattaraugus Nov. 2, 1832.

Mrs. Bliss (Cassandra Hooper,) Boylston Ms.; born New Braintree Ms. Feb. 14, 1802.

William Williams, Lisle N. Y.; born Sandersfield Ms. July 12, 1773; departed

Oct. 8, arrived Tuscarora Oct. 23, 1834; released Aug. 29, returned Oct. 1, 1837.

Mrs. Williams (Mehetibel Stearns,) born Sturbridge Ms. Nov. 6, 1775. [Mr. and Mrs. W. are the parents of L. S. and A. V. Williams and Mrs. Wood of the Choctaw mission.]

William Hall, Hanover N. Y.; born Dracut Ms. Sept. 20, 1808; arrived Alleghany Oct. 23, 1834.

Mrs. Hall (Emeline Gaylord,) Hanover N. Y.; born Norfolk Ct. Sept. 22, 1808.

Gilbert Rockwood, Monson Ms.; born Warren Ms. Aug. 29, 1811; arrived Tuscarora Nov. 18, 1837; ordained July 3, 1839.

Mrs. Rockwood (Avis Hooper,) Boylston Ms.; born New Braintree Ms. March 31, 1806.

*Assistant Missionaries.*

William A. Thayer, born Roxbury Ct. Aug. 5, 1792; departed New York April 27, arrived Cattaraugus May 24, 1822; released Nov. 3, 1832.

Mrs. Thayer (Susan Whiting,) born Colebrook Ct. Sept. 16, 1800.

Hanover Bradley, born East Haven Ct. Jan.—1795; arrived Seneca—1823; released Aug. 6, 1833.

Mrs. Bradley (Catharine Wheeler,) Westmoreland N. Y.; born Fairfield Ct. May 14, 1803; married Jan. 7, 1829.

Asenath Bishop, Homer N. Y.; born Westmoreland N. Y. July 1, 1794; arrived Seneca Feb. 20, 1823; absent from the station Nov. 3, 1836—Aug. 20, 1838.

Nancy Henderson, arrived Cattaraugus Sept.—1824; released Feb. 24, 1830.

Rebecca Newell—see Maumee.

Emily Root, Lenox Ms.; born Farmington Ct. March 1805; arrived Seneca Oct.—1827; released—1833.

Elizabeth Stone, Brighton N. Y.; born Colerain Ms. March 28, 1804; arrived Tuscarora—1831; released—1837.

Relief Thayer, born Thetford Vt. March 4, 1807; arrived Cattaraugus Nov. 2, 1832; released Dec. 1, 1835.

Fidelia Adams, born Enosburgh Vt. Jan. 21, 1813; arrived Cattaraugus June—1837.

Hannah T. Whitcomb, Homer N. Y.; arrived Tuscarora Oct. 5, 1839.

See Mrs. Conde and Mrs. Lyons, Sandwich Islands.

## ABERNAQUIS—1835.

*Native Preacher.*

Peter P. Osunkherhine, St. Francis L. C.; appointed Nov. 17, 1835; ordained June—1836.

	Whole No.	Deceased.	Released.	Present No.
Missionaries,	201	24	41	136
Missionary Physicians,	17	2	6	9
Assistant Missionaries,	110	10	63	37
Female Assist. Miss.	366	52	124	190
<b>Total,</b>	<b>694</b>	<b>88</b>	<b>234</b>	<b>372</b>

## E.

## RECEIPTS, EXPENDITURES AND RESULTS.

	Receipts.	Expenditures.	Stations.	Missionaries and Assist.	Native Helpers.	Native Communicants.	Seml- naries.	Student in Sem.
1811	999 52	555 88	-	-	-	-	-	-
1812	13,611 50	9,555 88	-	-	-	-	-	-
1813	11,361 18	8,611 05	1	3	-	-	-	-
1814	12,265 56	7,077 62	1	4	-	-	-	-
1815	9,993 89	5,026 80	1	2	-	-	-	-
1816	12,501 03	15,933 83	2	13	-	-	-	-
1817	29,948 63	20,484 71	4	16	-	-	-	-
1818	34,727 72	36,246 25	7	29	-	-	-	-
1819	37,520 63	40,307 25	8	42	-	-	-	-
1820	39,949 45	57,420 93	15	65	-	-	-	-
1821	46,354 95	45,765 41	19	86	-	-	-	-
1822	60,087 87	59,323 89	21	95	-	-	-	-
1823	55,758 94	66,379 75	27	126	-	-	1	47
1824	47,483 58	54,157 05	34	126	-	-	1	-
1825	55,716 18	41,468 53	35	130	-	-	1	-
1826	61,616 25	59,012 94	34	131	-	-	1	53
1827	88,341 89	103,430 30	41	200	-	-	1	67
1828	102,009 64	107,676 25	46	223	36	523	1	-
1829	106,928 26	92,533 13	44	225	41	770	1	78
1830	83,019 37	84,797 66	47	225	-	1100	1	91
1831	100,934 09	98,312 75	51	232	-	1300	1	83
1832	130,574 12	120,954 95	55	237	43	1800	1	117
1833	145,844 77	149,906 27	56	236	54	1940	1	147
1834	152,386 10	159,779 61	65	293	44	2000	1	124
1835	163,340 19	163,254 00	78	308	55	2047	1	130
1836	176,232 15	210,407 54	81	320	77	2003	4	327
1837	252,076 55	254,589 51	79	360	115	2147	8	418
1838	236,170 98	230,642 80	85	358	115	2562	7	336
1839	244,169 82	227,491 56	77	375	107	7311	7	363

In the above table, the statement of receipts and expenditures are derived from the Treasurer's books, and are exact. They do not include what the Board has received from and expended for Bible, Tract and other societies. From the imperfection of the returns for several of the earlier years, and from the changes during the course of each year, the numbers in the other columns are not supposed to be, in all cases, perfectly accurate; but are near the truth. The column of native communicants does not include the hundreds, perhaps thousands of converts in the Armenian and other nominally Christian churches, who still remain in their former connexions. The number of children in common schools, more or less dependent on the missions of the Board for the means of instruction, has probably, for the last ten years, been from 50,000 to 100,000; the number in schools wholly under the con-

trol of the missions and supported at their expense, from 5000 to 20,000. The Board has 15 printing establishments, with 24 presses, and the means of printing in 32 languages, 14 of which were first reduced to writing by its missionaries.

The Board received aid directly, in 1839, from 1700 churches and 802 monthly concerts; and, including that received from the Reformed Dutch Board and other co-operating bodies, from at least 2000 churches and 1000 monthly concerts, in 27 States and Territories, and from six churches and six monthly concerts in foreign lands; besides more than \$45,000 received from individual donors.

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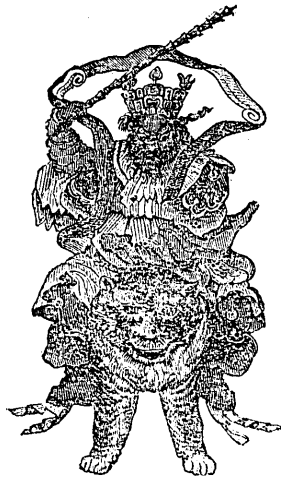
### ADDITIONS AND CORRECTIONS.

*Page 15, Note.* According to Horne's Introduction (Bib. app. page 51,) Junius commenced his labors in Formosa after 1651, when Eliot's success must have been well known in Holland. The Propaganda at Rome, which is believed to be the oldest Roman Catholic institution formed exclusively for foreign missions, was established in 1622; but probably without knowing that the Plymouth "Pilgrims" existed.

*Page 26.* For a more correct statement concerning the United Foreign Missionary Society, see page 138.

*Page 30.* Mills went to Andover in the spring of 1810.

*Page 9.* For Malcom's Central India and History of Persia, read Malcolm's. *Page 13,* for Genoa, read Geneva. *Page 15,* for heathen nations of New England, read heathen natives. *Page 20, 22,* for Leisberger, read Zeisberger. *Page 22,* for Kanaurneek, read Kanaumeek. *Page 75,* sixth line below the cut, for the country, read this country. *Page 92 and onwards,* in several instances, for Kauai and Kilua, read Kauai and Kailua. *Page 107,* for Crommelia, read Crommelin. *Page 142,* for most able, read most stable. *Page 200,* for Residency, read Presidency. *Page 225,* first line, for Religious, read Religion. *Page 239,* last line of the first paragraph, for request, read expense. *Page 248,* second line, read, from Canton to Singapore. A few lines below, for Nigas, read Niyas. *Page 253,* line 20, read, church at Carmel. *Page 255,* Mr. Ballantine and Mr. Webster arrived at Bombay in October. *Page 278,* for Bayuses, read Kayuses. *Page 288,* for Grobba, read Grabba. There are a few others, which the reader will be able to correct, from the context.

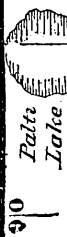


Chinese Idol.

**CORRECTIONS AND ADDITIONS**  
**IN THE HISTORY OF THE BAPTIST GENERAL CONVENTION.**

The proofs not having been submitted to the author for revision, on account of distance, several errors have occurred in printing, affecting the sense, which should be corrected as follows:

- Page 357, line 6 from bottom, for "any visionary," read "every visionary."  
 Page 358, line 15 from bottom, for "any boat," read "every boat."  
 Page 360, line 2 from top, for "any other," read "every other."  
 Page 364, line 3 from bottom (in note) for "this part," read "this fact."  
 Page 367, last line, for "rivers" read "lakes."  
 Page 369, line 11 from bottom, for "Wathandna," read "Wathandria."  
 Page 381, 1 line from top, for "according," read "According."  
 Page 407, line 3 from bottom, for "coming," read "evening."  
 Page 438, line 28 from bottom, for "This subsequent," read "His subsequent."  
 Page 441, line 12 from top, for "excited there," read "exerted there."  
 Page 443, line 26 from top, for "twenty-nine," read "twenty-four."  
 Page 444, line 24 from bottom, for "This intellectual," read "His intellectual."  
 Page 447, line 6 from top, for "wherever," read "whenever."  
 Page 448, under the engraving, for "Mr. Judson's," read "Mrs. Judson's."  
 Page 477, line 23 from bottom, for "influence," read "experience."  
 Page 482, line 4 from top, for "His closing," read "This closing."  
 Page 488, line 14 from bottom, for "island," read "islands."  
 Page 490, line 12 from top, for "to 1833," read "in 1833."  
 Page 499, line 25 from top, for "as a season," read "reason."  
 Page 508, line 20 from top, for "did write," read "did not write."  
 Page 511, line 18 from top, for "persuade," read "dissuade."  
 Page 519, line 23 from top, for "last native," read "best native."  
 Page 520, line 13 from top, for "which" read "who."  
 Page 524, line 23 from bottom, for "diverting death," read "averting death."  
 Page 525, line 18 from top for "steam printing," read "printing."  
 Page 525, bottom line, for "Koyouh Phyoo," read "At Kyouk Phyoo."  
 Page 532\*, line 6 from top, for "Houng-oo," read "Thoung-oo."  
 Page 534\*, line 22 from bottom, for "kooks," read "books."  
 Page 539\*, line 17 from top, for "their effects," read "their efforts."  
 Page 543\*, line 8 from top, for "for the Methodist," read "the last for the Methodist."  
 Page 549\*, line 19 from top, for "Nolly M'Intosh," read "Rolly M'Intosh."  
 Page 552\*, line 7 from bottom, for "Sampson Bunk," read "Sampson Burch."  
 Page 556\*, line 25 from top, for "cotton," read "cotton cloth."  
 Page 561\*, line 20 from bottom, for "Madevli," read "Madebli."  
 Page 564\*, line 15 from bottom, for "often carrying," read "after carrying."  
 Page 577\*, line 4 from top, for "observation," read "observance."  
 Page 577\*, line 5 from bottom, for "T. G. Oncken," read "J. G. Oncken."  
 Page 583\*, line 23 from bottom, for "Dr. Manike," read "Dr. Manike."  
 Page 583\*, line 21 from bottom, for "replied," read "applied."  
 Page 583\*, line 9 from bottom, for "Isannina," read "Ioannina."  
 Page 584\*, line 9 from bottom, for "Dejection," read "Defection."  
 Page 588\*, line 8 from bottom, to "Besides these," add "were printed."  
 Page 588\*, line 12 from top for "and sailed," read "sailed."  
 Page 590\*, line 8 from top, for "Rhea R. Loo," read "Ahea A. Loo."  
 Page 590\*, line 9 from top, for "Kainau," read "Hainan."



90 Paltu Lake

T O Oitong

T B Sainpu or Dihang R.

T A N S

T A N S

T A N S

T A N S

T A N S

26 Upper portion of the BRAHMAPUTRA VALLEY  
Scale 6.4 miles to an inch

21500 feet  
D. P. I. P. Hills  
Daphla Hills

500 feet  
Dzung  
SABITZI  
Singphos

28 Khumhings  
Perpetual Snow  
Shung Khamsi  
Singphos Hills

Country of the Deb Raja  
T

Darang  
Kamsap  
Kapili R.  
Goatpari  
Goatwat

Suban Shere R.  
Buri Dihang R.  
Ningru  
Fisa  
Jang R. Japur  
Zangpur's  
Tungshuis  
Zuhapas

28 Khasi Singphos  
Khasi Singphos  
Singphos Hills  
Mungbam  
Mogang R.  
Mogang

26 Brahmaputra R.  
Goatpari  
Goatwat

21500 feet  
D. P. I. P. Hills  
Daphla Hills

500 feet  
Dzung  
SABITZI  
Singphos

28 Khumhings  
Perpetual Snow  
Shung Khamsi  
Singphos Hills

26 Brahmaputra R.  
Goatpari  
Goatwat

21500 feet  
D. P. I. P. Hills  
Daphla Hills

500 feet  
Dzung  
SABITZI  
Singphos

28 Khumhings  
Perpetual Snow  
Shung Khamsi  
Singphos Hills

26 Brahmaputra R.  
Goatpari  
Goatwat

21500 feet  
D. P. I. P. Hills  
Daphla Hills

500 feet  
Dzung  
SABITZI  
Singphos

28 Khumhings  
Perpetual Snow  
Shung Khamsi  
Singphos Hills

26 Brahmaputra R.  
Goatpari  
Goatwat

21500 feet  
D. P. I. P. Hills  
Daphla Hills

500 feet  
Dzung  
SABITZI  
Singphos

28 Khumhings  
Perpetual Snow  
Shung Khamsi  
Singphos Hills

26 Brahmaputra R.  
Goatpari  
Goatwat

21500 feet  
D. P. I. P. Hills  
Daphla Hills

500 feet  
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# HISTORY OF THE MISSIONS

OF THE

## BAPTIST GENERAL CONVENTION.

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PREPARED UNDER THE SUPERINTENDENCE OF  
SOLOMON PECK,  
FOREIGN SECRETARY OF THE BOARD.

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### P R E F A C E.

Presuming that most persons will be interested in tracing the History of each mission continuously through several successive years, the writer has not attempted to present a combined view of all the stations during any given period; but has endeavored so to divide the narratives that the reader may easily advert to the different portions of each, and thus avoid that suspension of interest, which would be occasioned by turning often and abruptly from one history to another. Having noted the various influences which at length united American Baptists in the support of Foreign Missions, the circumstances are detailed which led to the establishment of a mission in Burmah. In 1817, the Convention adopted measures for instituting missions among the Aborigines of our own country, and the history of those among the Cherokee, Creek, and North Western Indians next ensues, and is brought down to 1828 and 9, when we recur to that of the Burman mission, proceeding to those subsequently established, in the order in which they were originated. Occasionally, when the narrative does not admit of interruption at the period when a new mission was founded, the history of the latter is deferred until it can be conveniently introduced.

The following are the principal sources from which the materials for this history have been drawn. Records of the Baptist Society for Propagating the Gospel in India and other Foreign parts; Records and Reports of the General Convention; Baptist Magazine, first and second series; Memoirs of American Missionaries; Memoir of Gordon Hall; Mrs. Judson's History of the Mission to Burmah; Memoir of Mrs. Judson; Chinese Repository; M'Coy's Periodical Accounts of Indian Missions; M'Coy's Annual Register of Indian Affairs; Laws of the Cherokee Nation; Aborigines of America; Spirit of Missions; Smith and Choules' History of Missions; Columbian Star; Calcutta Observer; Life of Boardman; Conder's Modern Traveler; Life of Lot Carey; Malcom's Travels.



## CHAPTER I.

### *Introductory notices.*

**First indications of interest for the heathen. Influence of the Serampore mission. Missionary societies organized. Simultaneous self-consecration of individuals to the missionary service. Adoniram Judson, jr.**

Before commencing a history of the missions of the Baptist General Convention, we must recur to a period when few Christians of any denomination thought of extending their benevolent efforts beyond our own country. The claims of the heathen were seldom mentioned but to be set aside by our paramount obligations to "the Indians on our own borders;" obligations, alas, feebly discharged by the sending out here and there of a solitary laborer, to toil and pray, and die alone! The sanctuary often echoed to the prayer that "God would overturn and overturn, till he whose right it is should reign," and that "the heathen might be given to Christ for his inheritance;" and wondering childhood listened to the same mysterious petitions at the family altar. But few inquired of others, or asked their own conscience, what was the duty of individual Christians, or the responsibility of the church for the accomplishment of this marvellous change. They had not then well considered that declaration of Holy Writ, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty"—a truth founded, not in arbitrary appointment, but in the primary relations of things,\* and applicable not to perishable riches only, but also to those that endure forever.

Yet, while all were more or less involved in this guilty apathy, an attentive observer could perceive indications of awakening solicitude for the salvation of the heathen, like the half-formed words and powerless motions of one partially aroused from sleep. The first token of enkindling interest in the Baptist denomination, was seen in the formation of a society for missionary purposes in the State of New York, in the year 1796. This society was composed of Baptists and Presbyterians. The "Massachusetts Baptist Missionary Society" was formed in 1802. Its object, as stated in the fourth article, was "to furnish occasional preaching, and to promote the knowledge of evangelical truth in the new settlements within these United States; or, farther, if circumstances should render it proper." Some interest was felt in the success of the few missionaries employed in the then District of Maine, and the northern parts of New Hampshire and New York. Farther than this, nothing was attempted, or, that we can discover, even thought of, until the letters and reports of the English Baptist Missionaries, at Serampore, began to be circulated in this country. To those noble pioneers, Carey, Marshman, Ward, and their associates, is the Christian world indebted for an example, which gave a powerful impulse to modern missions, and was instrumental, by the blessing of the Divine Spirit, in arousing the interest and embodying the efforts of all Christian denominations for the conversion of the world. They went forth with but slender human security for their support. They encountered the listlessness and timidity of many of their

\* When the legacy left by Mrs. John Norris of Newburyport to the American Board of Commissioners, was contested before the Legislature of Massachusetts, and objections were vehemently urged against attempting to convert the heathen until our own country was thoroughly Christianized, a distinguished member, who could not be accused of denominational predilections in favor of that Board, advocated the validity of the will in an able speech, in which was this sentence: "Religion is a singular commodity—the more we export of it, the more we have at home."

brethren, and the scorn and derision of the great and the learned, who ought to have had too much self-respect to ridicule men whom they pronounced utterly insignificant. Truly, they "went out from their country and their kindred, and their father's house," by faith in him who said "Go, teach all nations," and who added, for the confirmation of hearts that might waver, "All power is given unto me in heaven and on earth."

American Christians began within a few years after the establishment of the Serampore Mission, to contribute for its support. In 1806, \$3,357,63, were remitted by the hand of Robert Ralston, Esq., of Philadelphia, who was, for many years, not only an almoner of the contributions of others, but himself a princely donor to numerous benevolent institutions. In a letter from Dr. Carey, dated October 1806, these contributions were gratefully acknowledged. In 1807, he speaks of "the dollars" which he had safely received from America; and subsequently, of the "\$6000 given by American Christians to the Serampore mission in the course of 1806 and 1807." In a letter to Rev. Mr. Williams, of New York, he says, "the Lord has wonderfully stirred up the whole religious world, of every denomination, to favor the work in which we are engaged, and to contribute pecuniary assistance, to a large amount. Our American friends have a special claim upon our gratitude in this respect."

Before this period, Female Mite Societies and Cent Societies began to be established in the principal towns, and in many instances the income of these was devoted to missionary purposes. A few stirring appeals in behalf of the heathen appeared at different times in the religious publications of the day. A new impulse was given to the churches by the publication of Buchanan's "Star in the East." His account of his visit to the Syrian Christians, his description of the horrors of idol-worship; and the story of Abdallah's martyrdom, and Sabat's conversion, all operated with living energy to kindle a fire never to be extinguished. But the full time for its light to break forth, was not yet come.

At the annual meeting of the Massachusetts Baptist Missionary Society in 1807, a vote was passed, requesting the trustees to revise the constitution, which was accordingly done, and in February of 1808, an act of incorporation was obtained from the Legislature.

A vote was unanimously passed by the Boston Association of ministers, in November, 1811, "recommending it to the members of their body, to make known to their respective congregations, in whatever mode they should think proper, the subject of *Eastern Translations*, and to express their readiness to receive, and transmit to the authorized persons, whatever contributions any of their people should be disposed to make." At a meeting of the Boston Female Missionary Society, of the same year, it was resolved, "that the whole subscriptions of the present year, be appropriated to the translations of the Scriptures, carrying on so extensively and successfully by the missionaries at Serampore in Bengal." From individuals and congregations, of various denominations, in Boston and Salem, \$4,650 were contributed for translations into the Asiatic languages, in February, 1812; and in both these places, societies for the translation of the Scriptures were formed.

Two or three years previous to this period, there were a few pious, enterprising young men, who secretly communed together on the meaning of the last command of our Savior, lifting up united supplications that he would point out the way for them to go forth and preach the gospel in the remote parts of the earth. For many months, the retired grove and the rugged mountain side were the only earthly witnesses of their earnest prayers, and fervent vows of dedication to this service.

It is needless, as it would be unbecoming, to attempt a decision of the

question, with whom the proposal for the establishment of a foreign mission originated. The rising interest indicated a wide-spread under-swell in the church, the instances of individual consecration were the topmost waves. Perhaps it is invariably true, that when God, in his providence, is about to effect a great change in the affairs of men, or to confer any distinguished temporal or spiritual benefit, several minds, whose instrumentality he designs to employ, are simultaneously moved thereto. Thus, one, the child of innumerable prayers, consecrates himself to the work of missions, while yet under the paternal roof; another, joyfully promising to go far hence to preach the gospel, gives himself renewedly to the Redeemer in his rural walks in the vicinity of the college; a third, while fanning the newly kindled fire in the bosom of his friend by his own earnest breathings toward the missionary work, was not, "for God took him." A fourth, while groping in the labyrinth of Deism, is led by a way which he knew not, to believe in the divine authority of the Scriptures, and to ask, "What shall I do to be saved?" Almost with his earliest acts of faith in the Lord Jesus, is he inspired with the desire to communicate the knowledge of salvation through his blood to those who sit in darkness and the shadow of death. This was Adoniram Judson.

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## CHAPTER II.

### *Introductory notices, continued.*

Voyage of Mr. Judson to England. Passage to India. Messrs. Judson and Rice become Baptists. Expulsion from the country by the East India Company. Mr. and Mrs. Judson proceed to the Isle of France and Madras. Arrival at Raugoon.

Mr. Judson was born in Malden, Massachusetts, August 9, 1788. His father, Rev. Adoniram Judson, Sen., was then minister of the Congregational church there; but after the change in his son's sentiments became a Baptist, and labored for several years in the state of Maine. Mr. Judson was graduated at Brown University in the autumn of 1807, and soon afterward commenced a tour through the United States. While on this journey, he began to question the truth of the Deistical opinions, which he had entertained, and became so anxious to understand the evidence of Christianity, that he returned home for the express purpose of studying them. After spending much time in this employment, he went to Andover, to attend lectures in the Theological Seminary, still intent upon the investigation of the subject, but having no hope of his own personal piety. He soon became a decided Christian. During the third year of his residence in the Seminary, the perusal of the "Star in the East" gave definitiveness to his plans and wishes. He expressed his feelings to Messrs. Hall, Newell and Nott, members with himself of the Theological Institution, and afterward the earliest Congregational foreign missionaries from America.

As no society then existed in this country, for the support of missions abroad, Mr. Judson wrote to the Directors of the London Missionary Society, communicating his views and requesting information. He received an encouraging reply, and a proposal that he should come to England. At a meeting of the General Association of Massachusetts, held at Bradford, June, 1810, Mr. Judson and his associates presented a written statement of their readiness to devote themselves to the cause of foreign missions. Those venerable fathers were led by this communication, to form the Society now

called "The American Board of Commissioners for Foreign Missions." By this Board, Mr. Judson was sent to England for the purpose of ascertaining what assistance could be afforded by the London Missionary Society, in case the American churches should not sustain the enterprise. On the voyage, he was taken by a privateer, and after being a prisoner on board several weeks, was carried into Bayonne, France, and put into a dungeon. Through the intervention of an American gentleman he was soon released, and having with great difficulty, owing to the political state of the country, obtained passports from the emperor, proceeded to England. After receiving much information, advice and encouragement, he returned to America, having been absent nearly a year.

The Board of Commissioners for Foreign Missions soon after decided to send out missionaries to the East by the first ship, and in February, 1812, Mr. and Mrs. Newell, and Mr. and Mrs. Judson, embarked in the *Caravan*, for Calcutta. They were instructed by their patrons to establish a mission in the Burman Empire, unless circumstances should render it impracticable.

Mr. Judson employed himself, during the voyage, in translating the New Testament; in the course of which he often remarked that the Baptists are right in their mode of administering the ordinance of baptism. This circumstance, together with his expectation of meeting the Baptist missionaries at Serampore, led him to examine the subject more carefully. After their arrival at Serampore, he continued his investigations, and at length became convinced that believer's baptism is the only Scriptural baptism. Mrs. Judson came more slowly, but not less decidedly, to the same conclusion. Messrs. Carey, Marshman, and Ward, received them most hospitably, as the missionaries of the American Congregational churches, and with true delicacy refrained from conversing on their own views of baptism, until their guests voluntarily revealed their change of opinions, and asked to be baptized. The ordinance was administered to them in the Baptist chapel at Calcutta, on the 6th of September. Rev.-Luther Rice, who sailed from Philadelphia, under the patronage of the A. B. C. F. M., had, in the meantime, arrived, and adopting the same views, was baptized shortly after.

A Christian, of any denomination, cannot contemplate this change, in connection with the existing state of the churches, and with the train of events which have succeeded, without deep interest. The duty of enlightening the dark portions of our own country was magnified in the eyes of Christians, when their obligation to send the gospel to pagan nations, was presented, and many of the most pious members of our churches looked with a jealous eye upon the plan of giving young men and money to the doubtful experiment of converting the distant heathen. This was a deep sleep—a guilty sleep. How evidently was it the Spirit of God, that guided the minds of a portion of these first American missionaries to such views as at once connected them with a large and growing denomination, to whose awakening sympathies they gave new strength and scope.

The entrance of these pioneers on their work, was attended with severe trials. If their decision to become missionaries was formed without a thorough acquaintance with their own heart, or a just estimation of the magnitude of the undertaking, their heavenly Father did not suffer them long to remain without that parental discipline which was to test the purity of their motives; and, taking away any visionary view, teach them their entire dependence on Jesus Christ for success. A prominent article in the creed of their forefathers could not be renounced without a severe mental contest; and the thought of the surprise, grief, and perhaps displeasure, with which the information would be received by their revered parents and patrons, and their numerous friends, was many times revolved. But this trial came not

alone. The British Government in India, was unfavorable to the introduction of foreign missionaries. The English Baptist missionaries had encountered a series of difficulties, before they obtained indulgence.

Mr. and Mrs. Judson, Mr. and Mrs. Newell, and Mr. Rice, had been but a few days at Serampore, when Mr. J. and Mr. N. were summoned to Calcutta, and an order of Government was read to them, requiring them immediately to leave the country and return to America. The Captain of the Caravan was refused a port-clearance if he declined taking them back. The East India Company, from motives which could not be misunderstood, were at that time bitterly opposed to every measure calculated to raise the Hindoos from their mental degradation.\* Evasion was impossible, unless they could obtain permission to go to some part of India not under the Company's jurisdiction. They would readily have gone to Burmah, but political difficulties between the English and Burmese, forbade the attempt. Under these circumstances, they asked permission to go to the Isle of France, which was granted. One vessel was to sail immediately, but she could receive only two passengers, and domestic circumstances making it necessary that Mr. and Mrs. Newell should soon find a home, Mr. and Mrs. Judson relinquished the opportunity in their favor. No other occurring, except to England or America, they waited in Calcutta two months longer, when the Government issued a peremptory order for their going immediately on board one of the East India Company's ships, bound for England. They saw their names inserted in a public print, as passengers in such a ship. At this juncture, Mr. Judson and Mr. Rice ascertained that a ship would sail for the Isle of France in two days. They applied to the chief magistrate for a pass, but were refused. The captain, however, consented to their taking passage in his ship on their own responsibility. Their baggage was conveyed on board at 12 o'clock at night, and they embarked, although the opening of the gates of the dock yard at that hour, was contrary to the regulations of the Company. Two days after their embarkation, a Government despatch overtook them, and forbade the pilot to go farther, as passengers who had been ordered to England were in the ship. The missionaries went immediately on shore, at 1 o'clock, A. M. Fearing new embarrassments from Government, they proceeded farther down the river, and procured lodgings; and here, alarmed at the arrival of any boat, and dreading every new face, they remained four days. Every application to vessels passing down, was unsuccessful, and all hope of eluding the orders of Government was nearly extinct, when a letter was handed to Mr. Judson, enclosing a pass to go on board the ship which they had been so unceremoniously compelled to leave. To what human instrumentality they were indebted, they knew not; but they thankfully recognized the good hand of their heavenly Father, and their faith and courage gathered new strength.

It was night. They were 70 miles from Saugur Roads, and there was scarcely a doubt that the ship was already on the wide sea. But this was not the moment to hesitate. They at once took boats, and rowing hard all night, and all the next day, arrived at Saugur, and to their inexpressible joy, saw the ship lying in the Roads, waiting for some Lascar soldiers. When they arrived at the Isle of France, they were met with the afflicting intelligence that Mrs. Newell was dead.† And here the hopes they had begun

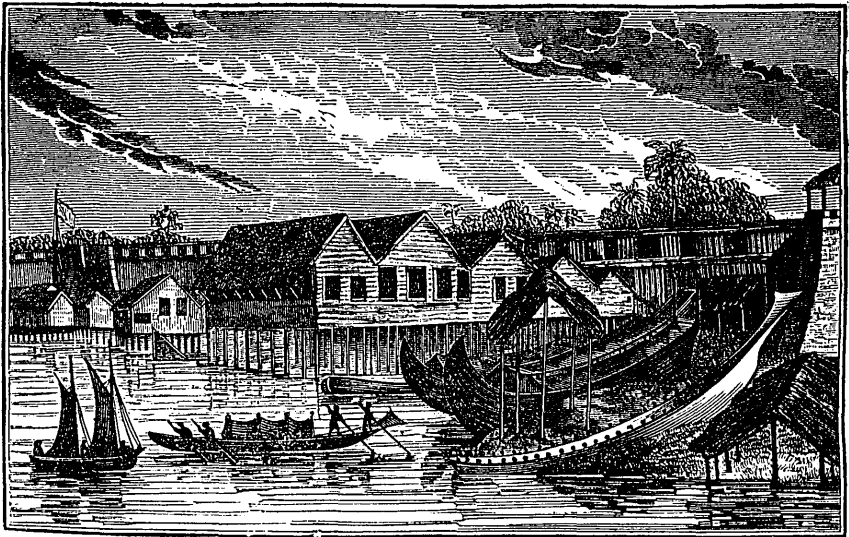
\* The charter of the Company was renewed in 1813, and, through the exertions of Thornton, Wilberforce, Fuller, and others, with such amendments as to secure toleration to the missionary. Nine hundred petitions for these amendments, signed by half a million of intelligent and respectable persons, were presented to Parliament.

† The voyage of Mr. and Mrs. Newell was a tempestuous one, attended with anxiety and suffering, and in one month after their arrival, Mrs. Newell died. She was an intelligent and amiable woman, of a most devout and benevolent spirit. See History of A. B. C. F. M., p. 39.

to cherish on the voyage, of being allowed to establish themselves at the neighboring island of Madagascar, were withered by the information, that Governor Farquhar had received orders to "have an eye to those American missionaries."

It was now decided that Mr. Rice should return to America, for the purpose of enlisting the benevolent feelings of the Baptists in behalf of Foreign Missions. He accordingly sailed for the United States, in March, 1813.

After a stay of three months in the Isle of France, Mr. and Mrs. Judson sailed for Madras. But the hostile disposition manifested by that government toward Messrs. Hall and Nott, forbade them to expect rest for the sole of their foot, there. Driven hither and thither, like the shipwrecked voyager upon a floating spar, they hoped that He, whose way toward them was emphatically in the deep, and his path in the great waters, would guide them to some quiet haven, where they might labor for the salvation of their fellow men without molestation. They reached Madras in June. Apprehensive that information of their arrival would be speedily communicated to government by a vigilant police, their first inquiry was, what ships were lying in the harbor. The only one which would sail immediately, was bound to Rangoon, in Burmah. On the 22d of June, they embarked in the ship *Georgiana*, feeling that they were indeed going to "a land of darkness, and the shadow of death; a land of darkness as darkness itself, and of the shadows of death, without any order, and where the light is as darkness." (Job 10: 21, 22.) By the kindness of missionary friends at Madras, a European female servant had been obtained for Mrs. Judson. But an inscrutable Providence withheld even this indulgence. As the ship was getting under weigh, this woman fell dead upon the cabin floor. After a rough and dangerous voyage, they arrived at Rangoon in July.



View of Rangoon, from the river.

Perhaps the hand of God was never more distinctly visible, than in the train of events which thus led to the establishment of the Burman mission. That His Spirit awakened in the hearts of Mr. and Mrs. Judson a sincere desire to glorify Christ by making known the gospel to the heathen, we can-

not question. But how were their plans thwarted, how was their way hedged about, and any other path filled with perplexity and entanglement, that they might be shut up to one course, and that leading to Burmah! How manifest, too, the wisdom and parental faithfulness of God, in thus leading them about and instructing them, testing their sincerity, proving their faith, and showing them what was in their hearts, that he might at length make use of them as polished instruments in the accomplishment of his purposes of mercy toward that dark land! They both possessed the strongly marked traits of New England; decision, enterprise, courage, confidence of success; and a tenacity of purpose which gathers fresh impetus from disappointment, and perseveres to the end. In reference to these native endowments, it may truly be said of them, their Creator "girded them before they knew him." Possessing these, they had the elements of character which ensure success. But these qualities were to be chastened, balanced, sanctified. He who creates the soul, and understands the measure of every power, the secret spring of every sympathy, the strength of every motive, the effect of every external influence, knew what disciplinary processes were requisite to prepare them for the sphere for which he designed them; and they might then almost adopt the language of Paul, which in after years was eminently appropriate to them. "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

"Can any American Baptist be blind to the indications of duty, in reference to this mission; or deaf to that voice of Providence which calls on the churches of [that] denomination to consider themselves as pledged to the Savior to sustain this mission, till Burmah shall be converted to God?"\*

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### CHAPTER III.

#### *Baptist General Convention for Foreign Missions.*

Change of sentiments in Messrs. Judson and Rice announced in America. Formation and incipient measures of the Baptist Missionary Society in Boston. Mr. Rice arrives from India, and visits the American churches. Organization of the General Convention. Mr. Judson appointed a missionary, and Mr. Rice an agent of the Board.

The gradual increase of interest in the cause of missions has been briefly traced through a period of fifteen years. The formation of the "Salem Bible Translation and Foreign Mission Society," occurring as it did in the year 1812, when that interest in the Congregational churches had ripened into action, tended to prepare the way for a distinct and general effort of the Baptist denomination. A still more direct influence is to be ascribed to the "Baptist Society for Propagating the Gospel in India, and other foreign parts," which was formed in Boston the following year. It may be regarded as a fact of some significance, that when Mr. Judson was on the point of embarking for India, he suggested to the present Senior Secretary of the Board of Foreign Missions, "the formation of a Society among the Baptists of America, in imitation of the exertions of their English brethren."

When the change in the sentiments of Mr. and Mrs. Judson became

\* Memoir of Mrs. Judson.

known at Serampore, and they had been baptized, the missionaries there, perceiving the difficulties in the way of their continuing under the patronage of the Board that sent them out, gave them the kindest assurances of every aid in their power, promising to use their influence in securing to them a support from the English society, provided the denomination in America were not prepared to sustain them. They also wrote to several of the most influential ministers in this country, suggesting the new attitude in which this event placed American Baptists, with respect to Oriental missions.

In a communication dated September, 1812, and addressed to Dr. Worcester, Secretary of the American Board of Commissioners, Mr. Judson announced the change in his views, and stated that, should a Baptist society be formed, he should be ready to consider himself their missionary. In October, he wrote to the Rev. Thomas Baldwin, D. D., of Boston, offering some suggestions respecting the direction to be given to the efforts of the American Baptists. Mr. Rice wrote at the same time, stating that his opinions on baptism had undergone a similar change with Mr. Judson's, and expressing the same views in reference to the formation of a general Society.

The period when this information was received, February, 1813, constitutes an important era in the history of the Baptist church in this country. The spirit of benevolence received a powerful impulse, and a new direction, and the effect extensively was electrical. Immediately on the reception of Mr. Judson's letter by Dr. Baldwin, a number of ministers met at his house. Animated by a clear perception of the indications of providence, and an ardent desire to cooperate with the Head of the church in his merciful designs toward the world, they proceeded to form a society, called "The Baptist Society for propagating the Gospel in India and other foreign parts." The preamble of the Constitution ran thus,—“Realizing the vast importance of truth in advancing the best interests of man, and conceiving that in late events the finger of providence has pointed to us our immediate duty, in forming a Foreign Mission Society, we whose names are hereunto annexed, do unite, &c.” The 12th article in this Constitution, suggested the principle which resulted in the organization of the General Convention. “Should societies be formed in other places, having the same objects in view, the Board will appoint one or more persons to unite with Delegates from such other Societies, in forming a General Committee, in order more effectually to accomplish the important objects contemplated by this Institution.”

February 26, a meeting of this Board was held, at which the Secretary was requested to write to the Rev. Andrew Fuller, Secretary of the Baptist Missionary Society in England, stating the situation of Mr. Judson, proposing his connection with the Serampore mission, and pledging his support from the newly formed society in Boston. The Secretary was also directed to inform Mr. Judson that if the Board of Commissioners discontinued their patronage, his support should be furnished by the Society. Mr. Fuller replied to the proposal, that the late events in providence pointed to the formation of a distinct Missionary Association, to be guided and sustained by the Baptist churches in America.

In September following, delegates from the Haverhill and Salem Foreign Mission Societies were present at a meeting of the Board; also Mr. Rice, who had just arrived from India. After conferring together on the best method for uniting the brethren of the different States in the proposed enterprise, a committee was appointed to draft a circular, in the name of the three societies represented at this meeting. Mr. Rice was appointed to attend the meeting of the Philadelphia Association, in order to present the subject to ministers in that vicinity; and subsequently to lay it before the southern churches. He had returned for the express purpose of communi-



cating information at home, believing that for the present he could thus most effectually promote the cause of missions. He visited the churches extensively in the southern and middle States, and every where a vivid interest was manifested. The Baptist Association of Philadelphia recommended the formation of a society, to aid foreign missions, and in many of the southern cities similar societies were formed. Liberal collections were obtained, and some large donations from individuals, not among the Baptists only, but in other denominations, who in many instances opened their churches and gave large contributions.

In May, 1814, a general meeting of "Delegates from Missionary Societies and other religious Bodies of the Baptist denomination in various parts of the United States," was convened in Philadelphia. It was organized on the 18th, under the name of "*The General Missionary Convention of the Baptist denomination in the United States of America, for Foreign Missions.*" The Rev. Dr. Furman, of Charleston, South Carolina, was called to the chair, and the Rev. Dr. Baldwin, of Boston, was requested to officiate as Secretary. The Delegates produced their testimonials, and were enrolled in the following order:

Rev. Thomas Baldwin, D. D. and Rev. Lucius Bolles, Massachusetts; Rev. Stephen Gano, Rhode Island; Rev. John Williams, Messrs. Thomas Hewitt, Edward Probyn, and Nathaniel Smith, New York; Rev. Burgiss Allison, D. D., Richard Proudfoot, Josiah Stratton, William Boswell, Henry Smalley, and Messrs. Matthew Randall, John Sisty and Stephen Ustick, New Jersey; Rev. William Rogers, D. D., Henry Holcombe, D. D., William Staughton, D. D., William White, John P. Peckworth, Horatio G. Jones, Silas Hough, and Joseph Mathias, Pennsylvania; Rev. Daniel Dodge, Delaware; Rev. Lewis Richards, and Thomas Brooke, Maryland; Rev. Obadiah B. Brown,\* William Gilmore,\* and Luther Rice, Dist. of Columbia; Rev. Robert B. Semple, Jacob Grigg, and John Bryce,\* Virginia; Rev. James A. Ranaldson, North Carolina; Rev. Richard Furman, D. D. and Hon. Matthias B. Tallmadge, South Carolina; Rev. W. B. Johnson, Georgia.†

Drs. Furman and Baldwin, and Rev. Messrs. Gano, Semple and White were appointed a Committee to draft a Constitution, which was discussed, article by article, amended and adopted. Further amendments were made in 1817, authorizing the patronage of Home Missions, and the establishment of a college and theological seminary. Subsequent experience however dictated the relinquishment of these objects, in order to the successful prosecution of foreign missions, and in 1826 these amendments were rescinded. The following is a copy of the Constitution as it now stands.

1. A Triennial Convention shall consist of Delegates from Missionary Societies, Associations and other religious bodies, and of individuals of the Baptist denomination which shall annually contribute to the funds under the direction of this body, a sum amounting to at least one hundred dollars; for every additional \$100, one additional representative and vote shall be allowed, but no member of the Convention shall be entitled to more than one vote.

2. At each triennial meeting, the Convention shall elect a President, Secretary and Assistant Secretary, who shall continue in office till successors be chosen.

3. Any person assuming the expense of supporting a Missionary, which expense, for the purposes of this arrangement, is at present fixed for a single Missionary at the annual sum of \$400, shall be allowed to designate from among the Missionaries appointed by the Board of Managers, the individual

\* Not present. † For a list of succeeding officers and members, see appendix, A.

whom he will thus sustain in the field of missionary labor, and he shall also be entitled to a seat in the Board of Managers, and in this Convention. And any person undertaking in like manner to defray the charges of a native preacher, (hereby fixed for the purposes of this arrangement, at the annual sum of \$100) shall be allowed to make a similar designation from among the native preachers appointed or approved by the Board, and shall be entitled to a seat in this Convention,

4. At each triennial meeting, the Convention shall elect a Board of Managers, consisting of a President, Vice Presidents, Secretaries, a Treasurer, Assistant Treasurer, and forty Managers, out of the Societies, Associations, Churches, or religious bodies before mentioned, who shall continue in office, till successors be elected; the President and Secretaries of the Convention shall be also members of the Board,

5. The Board of Managers shall hold an annual meeting, at which, eleven shall be a quorum to transact business; but at other meetings, five shall be the quorum,

6. Such persons, only, as are in full communion with some church of our denomination, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as Missionaries.

7. In regard to funds, contributed for missionary purposes, but without appropriating directions, the Board shall exercise discretion in appropriating the same to Foreign and Indian Missions; but no application of monies, given for a specific object, shall be made by them to any other use.

8. The Treasurer shall faithfully account for all monies received by him; keep a regular entry of all receipts and disbursements, and make report of the same to the Convention, whenever it shall be in session, and to the Board annually, and as often as by them required. He shall, also, before entering on the duties of his office, give competent security, to be approved by the Board, for all the stock and funds that may be committed to his care. His books shall be open at all times, to the inspection of any member of the Board or Convention. The Assistant Treasurer shall also be required to give competent security to be approved of by the Board.

9. The Corresponding Secretaries of the Board shall maintain intercourse, by letter, with such individuals, societies, or public bodies, as the interests of the Institution may require. Copies of all communications, made by the direction of the Convention or Board, shall be handed by them to the Recording Secretary, for record and safe keeping, subject to the inspection and order of the Board or Convention.

10. It shall be the duty of the Recording Secretary of the Board, to keep a fair record of all its proceedings, and of such other documents as may be committed to his care, for this purpose.

11. Each officer of the Convention, and member of the Board of Managers, shall be a member of some Baptist Church.

12. In case of the death, inability or resignation of any of the officers, (appointed by the Convention,) or any of their members, the Board shall have power to fill the vacancy. They shall also have power to reject from their body, any member whose conduct, in the opinion of two-thirds of the members present, shall merit expulsion, and fill his place by the appointment of another.

13. The Board of Managers shall have power to make such compensation to their Secretaries, as shall, in their judgment, be adequate to their diversified services; and for this purpose, they shall have power to accept of any funds, contributed with the special design of forming a distinct fund, the interest only of which shall be applicable to the support of said Secretaries.

14. No monies shall at any time be paid out of the treasury, but by order of the Board, designating the fund from which it is to be paid.

15. It shall be the duty of the President, or in case of his death, of either of the Secretaries, to call a special meeting of the Convention, on application from the Board.

16. Any alterations, which experience may dictate, may be made in these articles, at regular meetings of the Convention, by two-thirds of the members present.\*

One of the first resolves of the Convention was, "That the Rev. Adoniram Judson, Junior, now in India, be considered as a missionary under the care and direction of this Board; of which he shall be informed without delay; and that provision be made for the support of himself and his family accordingly."

Mr. Rice also was "appointed under the patronage of this Board, to continue his itinerant services in these United States for a reasonable time; with a view to excite the public mind more generally to engage in missionary exertions: and to assist in originating Societies or Institutions for carrying the missionary design into execution."

Twenty five new Associations were reported by Mr. Rice to have been established, beside the addition of articles recognizing the claim of Foreign Missions, to the constitutions of old Societies. State Societies had been formed in Vermont, New Hampshire, Connecticut and Virginia.

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## CHAPTER IV.

### *Burmah.*

English mission at Rangoon discontinued. Brief view of Burmah.

Arrived at Rangoon, Mr. and Mrs. Judson found a home in the mission house with Mrs. Felix Carey,\* Mr. Carey having gone up to Ava, where he had been summoned to vaccinate some of the families of the princes. In April, 1814, Mr. Carey returned, and the following August embarked with his family, and all his effects, for Ava. The brig upset in the river, and Mrs. Carey and the two children were drowned. Thus our missionaries were deprived of the only Christian society to be found in Burmah. Mr. Carey had made some progress in translating the Gospels, but his manuscripts were all lost in the river.

Before attempting to trace the progress of these solitary missionaries, it will be necessary to take a brief view of Burmah.

This empire lies between Hindustan and China, and partakes of the characteristics of both. Since the reduction of its limits by British conquests,

#### \*Appendix B.

\*The first Protestant Missionaries who visited Burmah, were Messrs. Chater and Mardon who went there from Serampore in 1807. Mr. Mardon, after a few months, left the station, and Mr. Chater was joined by Mr. Felix Carey, the eldest son of Dr. Carey. Soon after, Messrs. Pritchett and Brian, from the London Missionary Society, arrived; but Mr. Brian soon died, and Mr. Pritchett, after a year's residence, removed to Vizagapatam. Mr. Chater remained four years, and made considerable progress in the language. He translated the Gospel by Matthew, which was revised by Mr. Carey and afterwards printed at Serampore. At length Mr. Chater relinquished the mission, and removed to Ceylon. Mr. Carey remained, and was joined by a young man from Calcutta, who soon quitted the station. When Mr. Judson arrived, Mr. Carey had gone to Ava, by order of the king. Thus had every attempt of the English missionaries failed; and this part seems to show still more conclusively, that God reserved for the American Baptist churches the duty of establishing and sustaining the Burman mission. See Memoir of Mrs. Judson.

it is but 600 miles long, and its greatest breadth scarcely 300. It lies between 15 deg. 30 min., and 25 deg. 30 min. north latitude, and from 94 deg. to 98 deg. 30 min. east longitude from Greenwich. Previous to the war between the English and Burmans in 1818, it included Ava or Burmah Proper, with the conquered provinces of Kathay and Arracan on the west, and Lowashan and Yungshan on the east, and Pegu and the present Tenasserim provinces on the south. By the late treaty in January 1826, the British retain Arracan, Maulmain, Tavoy, and Mergui, with the islands and dependencies, taking the river Salwen as the boundary line on the northern frontier, and the river St. Matthews on the south. It is not easy to estimate the population accurately; but a gentleman who has spent twenty years in the country and been extensively conversant with the people, estimates their number to be 10,000,000. Others have computed the population at only 3,000,000.

The climate is temperate, notwithstanding its equatorial latitude; extreme cold being unknown, and the intense heat which precedes the rainy season being of short duration.

The country presents every variety of hill and plain, verdant valley and majestic mountain, and the soil produces rice, excellent wheat, and all the varieties of Oriental grain. Sugar, tobacco, indigo, and the tropical fruits are indigenous to the soil. The tea plant has very recently been found in some of the northern provinces, growing spontaneously, and in great abundance and perfection. Almost every kind of timber is found in Burmah. Domestic and laboring animals are abundant, and the forests in some districts abound with tigers and elephants. Almost every production of the mineral kingdom is found there; the precious and common metals, valuable mineral substances, marble of Italian beauty, and all the precious stones, except the diamond and emerald. The marble is monopolized by the government, for statues of Gaudama.

The native character of the people is strongly marked; energetic, ingenious, lively and impatient. They possess acute minds and active imaginations; are fond of investigation, and entirely free from the apathy of the Hindoos; are not fierce or revengeful, and are generally affectionate and faithful in the domestic relations. They have none of the constitutional indolence of the Hindoos; yet the oppressive exactions which they suffer from the government, produce distrust, suspicion and low cunning, prevent hospitality and social confidence, and by destroying all motive to effort, render them an idle people.

Women are treated as inferiors, though they are not the subjects of that gloomy jealousy with which they are regarded in other eastern countries. Their testimony in a court of justice is less regarded than that of the men, and they are often sold or lent to strangers.

They kill no domestic animals, but make great use of game. The lower orders eat snakes and other reptiles. They are very indulgent toward the manners and customs of strangers, and have no caste.

Their commerce with the surrounding countries is considerable, and they excel in some of the arts. They have no coin, the currency consisting of silver, bullion, and lead, in small pieces.

The emperor is sole and absolute proprietor of life and possessions, and his word is irresistible law. He has four private ministers of state, called atwenwoons; and four public ministers, called woongyees, are his organs of administration. The latter compose the supreme court of the empire, in the name of which all imperial edicts are issued. The council of state consists of princes of the royal family.

The empire is divided into districts, each of which is governed by a vice-

roy—myoowoon, and a court—yondau. The district courts are composed of a president—yawoon; a chief magistrate—sit-kai; collectors of the port—akoukwoons; auditors—narkandaus; and secretaries—saragyees.

The members of the district courts, and the wives, relatives and favorites of viceroys, have also the privilege of holding private courts, and of deciding petty causes, subject to appeal to higher authority.

Criminals are punished with severity. The mildest form of inflicting death is by striking off the head at one stroke. Reprieves can be purchased, but a malefactor without money or friends, suffers without mitigation the sentence of his judges.

When anything belonging to the emperor is mentioned, the epithet *golden* is attached to it. When he is said to have heard any thing, it has “reached the golden ears;” a person admitted to his presence, has been at the “golden feet;” the perfume of roses is said to be grateful to the “golden nose.” No honors are hereditary; all dignities and offices depend immediately on the crown.

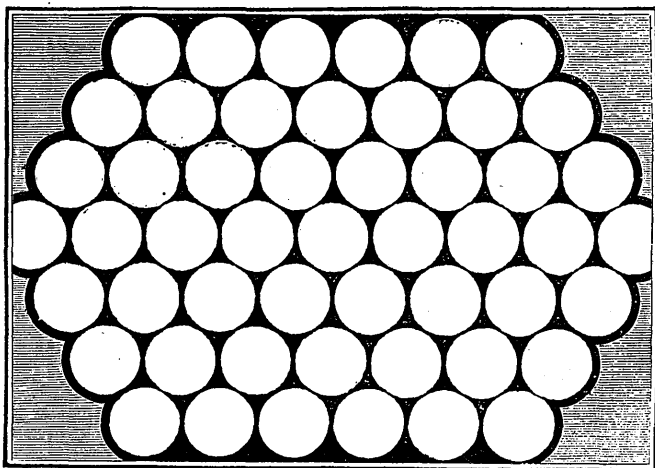


The religion of the Burmans is the Boodhist. There is nothing in the forms of worship, or in the appearance of the idols, repulsive to the feelings of modesty, and therefore it is the least degrading of pagan abominations. The character of the Boodhist religion varies somewhat in different countries; but every where, it is pervaded with atheism. It destroys the constitution of society, by enjoining celibacy as the only perfect state, and by commanding those who aspire to perfection, to abandon their relatives and friends, and abjure their duties as citizens, parents, or children. The duties enjoined are very numerous, and their books contain directions for all classes. The following will give a general idea of their character. “There are five laws, binding on all mankind, viz. to refrain from murder, from stealing, from adultery, from lying, and from intoxicating liquors. They are to be solicitous about four things,

viz., watching over the body, watching over the mind, an attentive consideration of the miseries of life, and the duties of religion. They are also enjoined these four things, viz. 1st, using exertion to prevent demerit while as yet the person has done nothing blame-worthy; 2d, using exertion to prevent the increase of demerit after the person has already done something sinful; 3d, endeavoring to do that which will procure merit, while the person is yet destitute of it; and 4th, endeavoring after a person has a stock of merit, to excel in meritorious actions. There are moreover laws which embrace all those religious duties which consist in avoiding objects unfit to be used, eaten, handled, and worn; also the places where it is improper to go or remain.

“The following eight good ways are causes of merit, and grounds for self-gratulation: they may therefore be reckoned as duties. 1st, right opinion; 2d, right intention; 3d, right words; 4th, right actions; 5th, right way of supporting life; 6th, rightly directed intelligence; 7th, good heed, caution; 8th, composure, serenity. Good heed must always be paid to the voice of God, of which there are eight characteristic tokens or evidences, viz. 1st, it is clear or intelligible; 2d, agreeable, pleasant; 3d, easy to be known; 4th, worthy to be heard; 5th, infrequent; 6th, full; 7th, deep; 8th, produces an echo.”

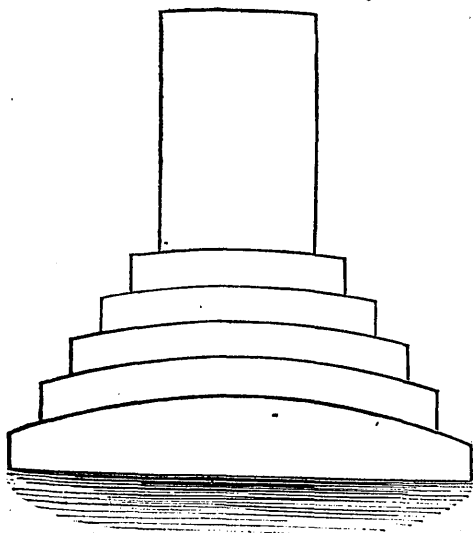
"It may not be uninteresting to know to what causes a people so ready to assign a cause for every thing, ascribe death. Their books mention four, viz. 1st, though the influence of good deeds performed in a previous state is not exhausted, yet the period which is the established term of human life being past, the person will die; 2d, though the established term of human life is not yet passed, the influence of good deeds performed in a previous state being exhausted, the person will die; 3d, when the term of human life is passed, and the influence of former good deeds exhausted, the person dies; 4th, in the last case, though the established term of human life is not passed nor the influence of previous good deeds exhausted, yet on account of some evil deed performed in a previous state, the person dies suddenly, without previous illness and without changing his position."



The universe, according to their sacred books, is composed of an infinitude of worlds, a portion of which are represented in the above plate.

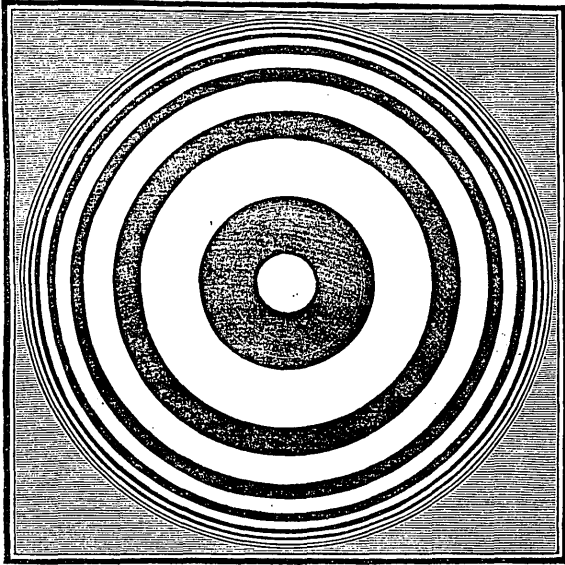
The diameter of each is 15,380,625 English miles. The great wall surrounding each of these worlds, is immersed in water 1,025,000 miles, and extends the same height above the water. As to the thickness of the ground, the earthy part is 1,500,000, and the rock [below] 1,500,000. The water which sustains these, is 6,000,000 miles deep, and the wind which upholds the water, 12,000,000 miles. Below the wind, is nothing but empty space.

The Myenmo mount stands immersed in water 1,050,000 miles. There are seven successive mountains, like walls, surrounding it, and separated by seven intervening rivers.



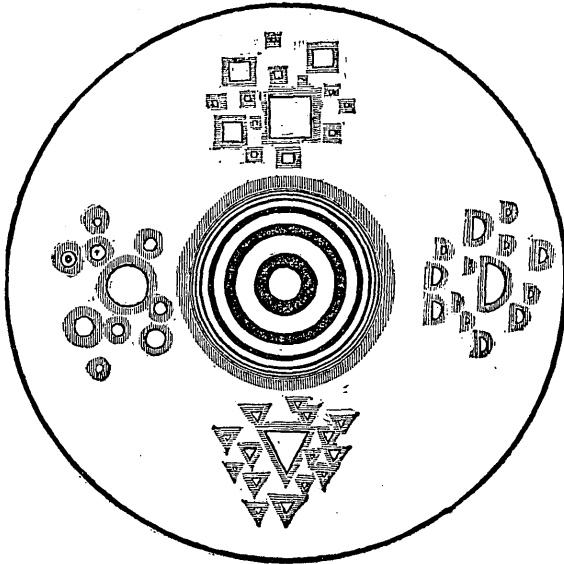
Receding from the Myenmo mount, each mountain is half less in height and breadth than the preceding one. The eastern side of Myenmo is finished off with silver, the western with dark ruby, the southern with glass, and the northern with gold. On the top is a country 125,000 miles in diameter, a city 12 1-2 miles high, with 1000 gates; the steeple of the palace is 8750 miles high; the length of the chariot, 1875 miles.

The depth and breadth of the circumjacent river, or sea, at the foot of the Myenmo mount, are [equal] 1,050,000 miles. From this sea, each succeeding sea is half less in depth and breadth than the preceding one. This plate represents a ground view of the Myenmo mount, and its seven surrounding oceans and mountains.



Under the Myenmo mount are placed the tops of three mountains, like three stones under a rice pot. The mount extends downward between them 50,000 miles. Between these three mountains, under the Myenmo, is the abode of the A-thoo-ra nats, [invisible beings,] where the sands are pearls and gold, and the rocks are precious stones.

Outside of the seven encircling mountains is the continuous great ocean. In this are four large islands, surrounded by 2000 small ones. The eastern island, shaped like a half moon, is 87,500 miles in diameter; the northern, shaped like a bedstead, is 100,000 miles; the western, shaped like the full moon, 87,500 miles, and the southern island, of a triangular shape, 125,000 miles in diameter. Each small island is shaped like the large one to which it belongs, and the inhabitants of each are in shape like the island on which they dwell. The inhabitants on one of these principal islands live 500 years, those of another 700, of another 1000, and on one of the islands the age of the inhabitants is not uniform.



The Burmans enumerate eight planets, viz., the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, and Rahu. The last of these, they say, is not discoverable; but it is the residence of the nat who occasions eclipses. They number nine different constellations. 1st, The crow; 2d, a kind of bird; 3d, a species of crab-fish; 4th, scales; 5th, the crest, an ornament used to fasten up the hair; 6th, the fisherman; 7th, the elephant; 8th, the horse; 9th, the heron or paddy bird. The sun enters the inner course at the full moon in March, and continues till the full moon of July, which is the hot season; it then enters the middle course, in which it continues till the full moon in November, which forms the rainy season; after this, it passes through the outer course till the full moon of March, and this is the cold season. The earth being supposed to be an extended plain, (the great south island), the daily disappearance of the sun is attributed to the intervention of Myenmo mount. This mountain they suppose to be north of us. As its height is much above the north star it cannot be said to lie under it, but its latitude and longitude are the same.

The history of the present Boodh occupies many volumes. A brief sketch of one of the numerous legends respecting him may serve as a specimen of the "history" of a god who is worshiped by millions of immortal beings.

Ninety worlds before this, during the reign of a former Boodh, the mother of Gaudama prayed that she might give birth to a Boodh. Her request was granted, and she called her son Wathandna. He immediately manifested the spirit of benevolence, or a desire to make offerings. During his childhood, and after he became a king, he was ever ready to give away his most valued possessions, if asked. He resigned his throne, and dwelt in the Himmalah forest, and when asked gave away even his children and his wife, saying that the happiness of an emperor, or even of the king of the devas, (a superior order of beings,) was nothing in comparison with infinite wisdom. By these meritorious acts he was not only restored to his kingdom and family, but at death went to the Deva country, and dying there, was born into this world again, and was called Boodh. He has undergone incarnations as a beast, a man, and a celestial being. He has been punished repeatedly



millions of years in hell; has enjoyed ages of sensual happiness in the Nat country, and is now in nigban or annihilation.

The changes of the moon are observed as periods of public worship. An annual festival is held about the beginning of March, when offerings, prostrations, music, dancing, masquerades, and various games mingled together, constitute the religious observances of three days.

Religious duties consist in building pagodas and bridges, digging tanks, erecting images of Gaudama, and presenting to them offerings of lighted candles, flowers, umbrellas, rice and fruits. Their religion imposes an immense round of ceremonies, penances and observances; but to instruct the ignorant, to relieve the poor, to visit the fatherless and widow in their affliction, form no part of its obligations. Not a hospital for the sick, nor an asylum for the orphan, is to be found in all the land.

An extract from the Rev. Mr. Malcom's journal will give some idea of the infatuation of the worshippers of Gaudama.

"The last [cave] we visited, is on the Salwen, about fifteen or twenty miles above Maulmain. The entrance is at the bottom of a perpendicular but uneven face of the mountain, enclosed in a strong brick wall, which forms a large vestibule. The entrance is by a path, winding along the foot of the mountain, and nothing remarkable strikes the eye until one passes the gate, where the attention is at once powerfully arrested. Not only is the space within the wall filled with images of Gaudama, of every size, but the whole face of the mountain to the height of eighty, or ninety feet, is covered with them. On every jutting crag stands some marble image, covered with gold, and spreading its uncouth proportions to the setting sun. Every recess is converted into shrines for others. The smooth surfaces are covered by small flat images in burnt clay, and set in stucco. Of these last there are literally, *thousands*. In some places, they have fallen off with the plaster in which they were set, and left spots of naked rock, against which bees have built their hives undisturbed. No where in the country have I seen such a display of wealth, ingenuity and industry. But imposing as is this spectacle, it shrinks into insignificance, compared to the scene which opens on entering the cavern itself. It is of vast size, chiefly in one apartment, which needs no human art to render it sublime. The eye is confused, and the heart appalled, at the prodigious exhibition of infatuation and folly. Every where, on the floor, over head, on the jutting points and on the hanging festoons of the roof, are crowded together, images of Gaudama—the offerings of successive ages. Some are perfectly gilded, others incrustated with calcareous matter, others fallen yet sound, others mouldered, others just erected. Some of these are of stupendous size, some not larger than one's finger, and some, of all the intermediate sizes, marble, stone, wood, brick, and clay. Some, even of marble are so time-worn, though sheltered of course from changes of temperature, that the face and fingers are obliterated. In some dark recesses, bats were heard, and seemed numerous, but could not be seen. Here and there are models of temples, kyoungs, &c, some not larger than a half a bushel, and some, ten or fifteen feet square, absolutely filled with small idols heaped promiscuously, one upon another. As we followed the paths which wound among the groups of figures and models, every new aspect of the cave, presented new multitudes of images. A ship of five hundred tons could not carry away half of them."

The Burman language has no affinity to the other languages of the East, and differs essentially from all which have yet been known by Europeans. The Pali, or sacred language, in which all the sacred books are written, is distinct from the Burman, and is a dialect of the Sanscrit. Some acquaintance with the Pali, in addition to a knowledge of the Burman, is requisite

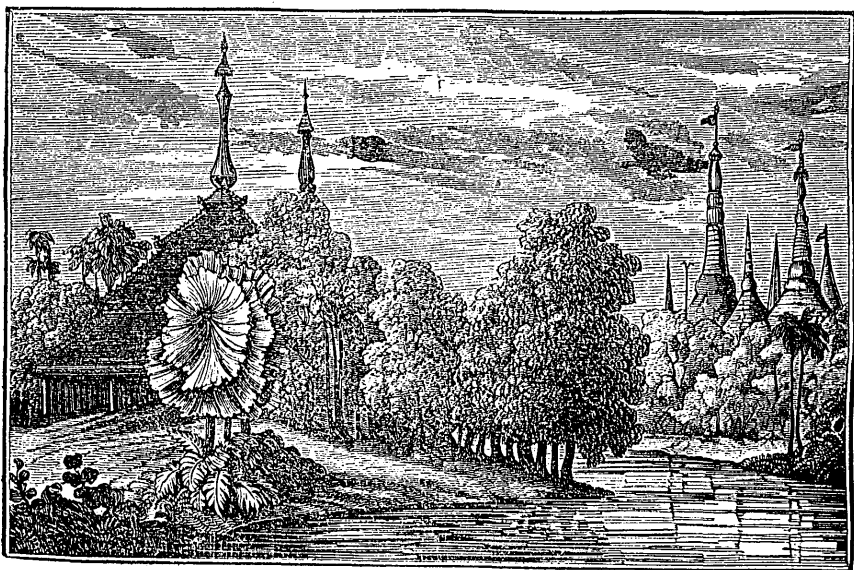
to the thoroughly furnished missionary. Mr. Judson possesses uncommon facility in acquiring languages, yet he found the Burman extremely difficult, and it was not until he had studied it several years, that he could speak and write it with ease. This was doubtless owing in part to the want of those helps which by his persevering labor are now furnished. He was however able to use it with success in religious conversation at the end of year.

## CHAPTER V.

### *Burmah continued.*

Rangoon. Study of the Burman language. Difficulty of its acquisition. Conversation with a Burman teacher. Religious tracts. Burman grammar. Arrival of Mr. and Mrs. Hough, and Mrs. White at Calcutta. Mr. and Mrs. Hough proceed to Rangoon. Church constituted. First printing executed in Burmah. First Burman inquirer after Christ.

The city of Rangoon stands upon a tongue of land, about a mile and a half above the confluence of the Syriam and Rangoon rivers. It is square, and surrounded with a high stockade. It is composed chiefly of huts of bamboo, raised on posts two or three feet above the ground. This mode of building is practised for the sake of ventilation and coolness. A few tiled houses are seen among the trees within the fort, and here the officers of the government, merchants, and all persons of consideration reside. The humbler classes occupy the suburbs. There are four or five small brick build-



View on a Lake near Rangoon.

ings occupied as houses of worship by foreigners. Many pagodas with gilded spires are seen on both sides of the river. The population is estimated at 50,000, but is probably less. The river is commodious for shipping, and there is no other port in the empire but Bassein; yet there is neither wharf or quay. Vessels lie in the stream, and discharge their car-

goes into boats from which they are borne upon men's shoulders up wooden stairs to the custom-house. The commerce of the place is however considerable.

Having become established at Rangoon, Mr. and Mrs. Judson, as we have just intimated, applied themselves diligently to the acquirement of the language. Their success was such as persevering application alone can secure. Mr. J. sat all day in the verandah, with his venerable teacher by his side, and Mrs. J., after superintending the concerns of the family until ten o'clock, devoted the remainder of the day to study. While Mr. J. was acquiring a scientific knowledge of the language, Mrs. Judson, owing to her necessary intercourse with her servants, was soonest able to speak it. In a little more than a year, she wrote, "Our progress in the language is slow, as it is peculiarly hard of acquisition; we can however read, write, and converse with tolerable ease, and frequently spend whole evenings very pleasantly in conversing with our Burman friends. In January, 1816, two years and a half after Mr. J.'s arrival in Rangoon, he wrote, "I just now begin to see my way forward in this difficult language, and hope that two or three years more will make it somewhat familiar. But I have met with difficulties which I had no idea of, before I entered on the work. For a European or an American to acquire a living Oriental language, root and branch, and make it his own, is quite a different thing from his acquiring a cognate language of the west, or any of the dead languages, as they are studied in the schools. When we take up a western language, the similarity in the characters, in very many terms, in many modes of expression, and in the general structure of the sentences, its being in fair print, (a circumstance we hardly think of,) and the assistance of grammars, dictionaries, and instructors, render the work comparatively easy. But when we take up a language spoken by a people on the other side of the earth, whose very thoughts run in channels diverse from ours, and whose modes of expression are consequently all new and uncouth; when we find the letters and words all totally destitute of the least resemblance to any language we had ever met with, and these words are not fairly divided and distinguished, as in western writing, by breaks, and points, and capitals, but run together in one continuous line, a sentence or a paragraph seeming to the eye but one long word; when instead of clear characters on paper, we find only obscure scratches on dried palm leaves strung together, and called a book; when we have no dictionary, and no interpreter to explain a single word, and must get something of the language before we can avail ourselves of the assistance of a native teacher,—

‘Hoc opus, hic labor est.’”

A few months before the date of the above extract, Mr. Judson had begun to converse a little with the natives on the gospel of Jesus Christ. The first recorded conversation of this kind was with Oo Oungmeng, of about 47 years of age, who had then been his teacher for three months. Mr. Judson began by saying, Mr. J—— is dead. Oo.—I have heard so. J.—His soul is lost, I think. Oo.—Why so? J.—He was not a disciple of Christ. Oo.—How do you know that? You could not see his soul. J.—How do you know whether the root of the mango tree is good? You cannot see it; but you can judge by the fruit on its branches. Thus I know that Mr. J—— was not a disciple of Christ, because his words and actions were not such as indicate the disciple. Oo.—And so all who are not disciples of Christ are lost! J.—Yes, all, whether Burmans or foreigners. Oo.—This is hard. J.—Yes it is hard, indeed; otherwise I should not have come all this way, and left parents and all, to tell you of Christ. [He seemed to feel the force of this, and, after stopping a little, he said,] how is it that the disciples of Christ are so fortunate above all men? J.—Are not all men sinners, and

deserving of punishment in a future state? Oo.—Yes; all must suffer, in some future state, for the sins they commit. The punishment follows the crime, as surely as the wheel of the cart follows the footsteps of the ox. J.—Now, according to the Burman system there is no escape. According to the Christian system there is. Jesus Christ has died in the place of sinners; has borne their sins, and now those who believe on him, and become his disciples, are released from the punishment they deserve. At death they are received into heaven, and are happy for ever. Oo.—That I will never believe. My mind is very stiff on this one point, namely, that all existence involves in itself principles of misery and destruction. J.—Teacher, there are two evil futurities, and one good. A miserable future existence is evil, and annihilation or nigan is an evil, a fearful evil. A happy future existence is alone good. Oo.—I admit that it is best, if it could be perpetual; but it cannot be. Whatever is, is liable to change, and misery, and destruction. Nigan is the only permanent good, and that good has been attained by Gaudama, the last deity. J.—If there be no eternal Being, you cannot account for any thing. Whence this world, and all that we see? Oo.—Fate. J.—Fate! the cause must always be equal to the effect. See, I raise this table; see, also, that ant under it: suppose I were invisible; would a wise man say the ant raised it? Now fate is not even an ant. Fate is a word, that is all. It is not an agent, not a thing. What is fate? Oo.—The fate of creatures, is the influence which their good or bad deeds have on their future existence. J.—If influence be exerted, there must be an exorter. If there be a determination, there must be a determiner. Oo.—No; there is no determiner. There cannot be an eternal Being. J.—Consider this point. It is a main point of true wisdom. Whenever there is an execution of a purpose, there must be an agent. Oo.—[After a little thought] I must say that my mind is very decided and hard, and unless you tell me something more to the purpose, I shall never believe. J.—Well, teacher, I wish you to believe, not for my profit, but for yours. I daily pray the true God to give you light, that you may believe. Whether you will ever believe in this world I don't know, but when you die I know you will believe what I now say. You will then appear before the God you now deny. Oo.—I don't know that.

In the spring of 1816, the hearts of Mr. and Mrs. Judson were wrung by the death of their son and only child. He was the only legitimate child of foreign parents in Rangoon. A degree of sympathy which could not have been hoped for, was expressed by the Burmese and Portuguese; 40 or 50 of them following the remains to the grave. The wife of the viceroy came to express her sorrow, smiting her breast, and exclaiming, "Why did you not send for me to the funeral?" "This visit was followed by an invitation to go into the country with her, for the benefit of their health, which they accepted. Mr. and Mrs. J. had before visited the viceroy and vicereign at their invitation, and had at different times received from them marks of respect seldom shown to natives of the country. They valued this intercourse as holding out the hope of their being ultimately able to do them good, and also as furnishing a channel of access to government, through which, in an exigency, (and such often occur under despotic rulers) they might obtain indulgence or avert threatening difficulty.

Mr. Judson's first attempt at writing the Burman language, was a tract, containing a summary of the Christian religion. This completed, his head and eyes were so much affected by prolonged and intense application, that he was not able to look even into an English book, or to hear reading. Relaxation from study, exercise on horseback, and the use of a more nutritious diet, restored his health in some measure. But a voyage was deemed ne-

cessary to his entire recovery. While he was reluctantly making the requisite arrangements, he received intelligence of the arrival of missionaries from America, in Bengal. He suspended his preparations for a voyage, and his health becoming gradually better, he relinquished it altogether. As soon as his health would allow, and while yet unable to use his eyes, he began to prepare a grammar, for the use of succeeding missionaries.

The thoughts contained in the following extract of a letter addressed to Mr. Rice, are still appropriate, although they were penned 25 years ago; and will continue to be appropriate so long as there are heathen lands to be evangelized. "If any ask what success I meet with among the natives—tell them, to look at Otaheite, where the missionaries labored nearly 20 years, and not meeting with the slightest success, began to be neglected by all the Christian world, and the very name of Otaheite was considered a shame to the cause of missions; but now, the blessing begins to descend. Tell them to look at Bengal also, where Dr. Thomas had been laboring 17 years, that is, from 1783 to 1800, before the first convert, Krishno, was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, 'What prospect of *ultimate* success is there?' Tell them, as much as that there is an almighty and faithful God who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and make the attempt, and let you come and give us bread. And if we live some 20 or 30 years, they may hear from us again."

Rev. George H. Hough, a printer, with Mrs. Hough, and Mrs. Charlotte White, whose arrival at Calcutta has been alluded to, were appointed by the Board missionaries to Burmah, in the summer of 1815. They sailed in December, in the Benjamin Rush, a passage being gratuitously furnished by the owner, Mr. Edward Thomson. They arrived in Calcutta in April, 1816. Mrs. White was there married to the Rev. Mr. Rowe, an English Baptist missionary at Digah in Hindustan. Mr. and Mrs. Hough proceeded to Rangoon in October. Their arrival there is thus noticed in Mrs. Judson's History of the Mission. "On the 15th of October, we had the happiness of welcoming to our lonely habitation, our friends Mr. and Mrs. Hough. After a seclusion from all society for three years, it was no common gratification to meet again with Christian friends from our dear native country. Our missionary prospects also begin to brighten, and to wear a more encouraging aspect than ever before. Mr. Judson's health was much improved, a grammar was prepared, to assist Mr. Hough in the acquirement of the language; the first tract ever written in Burman, relative to the true God, was ready for printing, and a press, types, and printer at hand, to execute it. Mr. Hough immediately applied to the study of the language, and in a very short time obtained such a knowledge of the character, as enabled him to put in operation the first printing press ever in the Burman empire." The new missionaries having become established in a part of the mission house, the two families formed themselves into a Christian church, and together celebrated the Lord's supper. Mr. Hough gives, in the following extract from a letter, his own impressions of the mission to the Burmans. "February 20, 1817. I can truly say, I had no idea of the state of heathenism before I saw it. A warm-hearted Christian in America would think that a poor miserable idolater would leap for joy at the message of grace. But it is not so in Burmah:—

"Here Satan binds their captive minds,  
Fast in his slavish chains."

"The few with whom brother Judson has conversed since I have been here, appear inaccessible to truth. They sit unaffected, and go away unimpressed

by what they had heard. They are unconvinced by arguments, and unmoved by love; and the conversion of a Burman, or even the excitement of a thought towards the truth, must and will be a sovereign act of divine power. We long to see that power displayed: even one instance would fill us with joy.

“Brother Judson has never yet been abroad to preach. He has applied himself constantly to the study of the language, with a view to the translation of the New Testament. We concur in the opinion that, before preaching be undertaken to any considerable degree, some portion of the Scriptures should be in circulation. The Burmans, when any thing is said to them on the subject of divine truth, inquire for our holy books; and it is a pleasing fact, that scarcely a Burman, with the exception of females, is incapable of reading. Besides, during the progress of translation, many theological terms, appropriate to the different branches of doctrine, may be familiarly acquired, and their use established; which, without much consideration, might be erroneously employed, and thus wrong ideas conveyed. Having, therefore, press and types here, we cannot conscientiously withhold from this people the precious oracles of God. This opinion has influenced us to issue, as soon as preparations could possibly be made, two small tracts; one, a summary of Christian doctrine, and the other a catechism. The one I was enabled to print, the latter part of the last, and the other the first of the present month. These two little tracts are the first printing ever done in Burmah; and it is a fact grateful to every Christian feeling, that God has reserved the introduction of this art here, for his own use.” Of the summary, of seven pages, a thousand copies were printed; of the catechism, an edition of three thousand. Finding their paper not exhausted, they commenced printing the Gospel of Matthew.

In March, 1817, Mr. Judson wrote to the Corresponding Secretary, as follows: “I have this day been visited by the first inquirer after religion that I have seen in Burmah. For, although in the course of the last two years, I have preached the gospel to many; and though some have visited me several times, and conversed on the subject of religion, yet I have never had much reason to believe that their visits originated in a spirit of sincere inquiry. Conversations on religion have always been of my proposing; and though I have sometimes been encouraged to hope that truth had made some impression, never, until to-day, have I met with one who was fairly entitled to the epithet of *inquirer*.”

“As I was sitting with my teacher as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I asked him the usual question, where he came from: to which he gave me no explicit reply; and I began to suspect that he had come from the government house to enforce a trifling request, which in the morning we had declined. He soon, however, undeceived and astonished me by asking, ‘how long a time will it take me to learn the religion of Jesus?’ I replied that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long and make no proficiency. ‘But how,’ continued I, ‘came you to know any thing of Jesus? Have you been here before?’ ‘No.’ ‘Have you seen any writings concerning Jesus?’ ‘I have seen two little books.’ ‘Who is Jesus?’ ‘He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead.’ ‘Who is God?’ ‘He is a Being without beginning or end, who is not subject to old age or death, but always is.’ I cannot tell how I felt at this moment. This was the first acknowledgement of an Eternal God that I had heard from the lips of a Burman. I handed him a tract and catechism, both of which he instantly re-

cognized, and read here and there, making occasional remarks to his follower, such as—‘This is the true God—this is the right way,’ &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him, two or three times, that I had finished no other book; but that in two or three months I would give him a larger one, which I was now daily employed in translating. ‘But,’ replied he, ‘have you not a little of that book done, which you will graciously give me now?’ And I, beginning to think that God’s time was better than man’s, folded, and gave him the two first half sheets which contain the first five chapters of Matthew; on which he instantly arose, as if his business was all done, and having received an invitation to come again, took leave. Throughout his short stay, he appeared different from any Burman I have met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but ‘more of this sort of writing.’ In fine, his conduct proved that he had something on his mind, and I cannot but hope that I shall have to write about him again.”

Mr. Judson writes very soon after, “We have not yet seen our inquirer, but today we met with one of his acquaintances, who says that he reads our books all the day, and shows them to all who call upon him.” Before this period Mrs. Judson had established a society or meeting for the women, which was attended on the Sabbath by fifteen or twenty. She read to them out of the scriptures, and endeavored to teach them concerning God. Here was much good seed sown, and “long patience” exercised, and at length the reward was bestowed.

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## CHAPTER VI.

### *Home Proceedings.*

First triennial meeting of the Convention. Constitution amended. Messrs. Peck, Welch and Randalson appointed home missionaries. Claims of Indians and Africa recognised. Baptist Missionary Magazine. Monthly Concert. Appointment of local committees. Messrs. Colman and Wheelock accepted as missionaries to Burmah. Messrs. Peck and Welch proceed to St. Louis. Their labors and success. Messrs. Randalson and Eastman employed at the South. Columbian College. Its relations to the Convention.

The first triennial meeting of the Convention was held in Philadelphia, May, 1817. The various associations and ecclesiastical bodies of the denomination, in the United States, were generally represented. The records of the meeting evince a great advancement of interest in the cause of missions, and a proportionate enlargement of views in reference to the preparations requisite, and the means to be employed for evangelizing the heathen. It was seen to be of primary importance that information on subjects connected with missions should be generally diffused through the churches, both on account of its influence on individual piety, and its tendency to increase a spirit of enlarged benevolence. The necessity also, of educating missionaries, both for our own and other lands, was regarded as imperative. With these views the following amendments of the Constitution were adopted:

“That the Board shall have power, at their discretion, to appropriate a portion of their funds to domestic missionary purposes, in such parts of this country where the seed of the Word may be advantageously cast, and which mission societies on a small scale, do not effectually reach.”

“That when competent and distinct funds shall have been received for the purpose, the Board, from these, without resorting at all to the mission funds, shall proceed to institute a Classical and Theological Seminary, for the purpose of aiding pious young men, who, in the judgment of the churches of which they are members, and of the Board, possess gifts and graces suited to the Gospel ministry.”

Immediately on the rising of the Convention, the newly appointed Board proceeded to act upon the principles laid down in these amendments. Application was made by Messrs. John M. Peck and James E. Welch, for an appointment as missionaries to the west, having ultimate reference to the Indians. Their testimonials being satisfactory, they were appointed, to go to St. Louis, in the then Missouri Territory, and directed to commence their labors there, but to keep in view the ultimate design of their designation, and to neglect no opportunity of access to the native tribes.

The Rev. James A. Ranaldson, of New Orleans, requested and received an appointment as missionary in that city and the vicinity, with directions to establish schools and to visit the Southern Indian tribes mentioned in his letter.

The claims of the Cherokee Indians were discussed, and the following resolution passed;

“That the Board contemplate with deep concern, the miserable condition of the various tribes of Indians in our own continent; that they regard as a favorable indication in Providence, the anxious solicitude which many, particularly in the neighborhood of the Indians, manifest for introducing the Gospel among them; that this Board will avail itself of the earliest opportunity, when any suitable person or persons shall offer for the service, to make a vigorous effort in relation to some of the tribes; and that, pursuant to this determination, the Corresponding Secretary be instructed to write to the Rev. Humphrey Posey, from whom some interesting information has been already received, to learn of him still further, his views, particularly in relation to the Cherokees, in whose neighborhood he has resided, whether he would be willing to labor among them, and if so, what plan of operation he could suggest as most eligible, and what support would be requisite.”

A letter was read from the Corresponding Secretary of the African Baptist Missionary Society of Richmond, Virginia, suggesting the establishment of a mission in Africa, under the patronage of the Convention. A resolve was passed, expressing a deep sense of the claims of Africa, and a readiness to establish a mission there whenever it shall be consistent with the responsibilities already assumed by the Board.

The Editors of the Massachusetts Baptist Missionary Magazine having proposed to commence a new series of the work, under the title of “American Baptist Magazine and Missionary Intelligencer,” the Board “resolved, unanimously, that this work be recommended to their constituents, as deserving of their patronage, and the patronage of the public at large.”

A resolve was passed, earnestly recommending to the churches to observe the Monthly Concert for prayer, on the first Monday of every month.

Committees were appointed in different sections of the United States, for the purpose of examining young men who might wish to become missionaries under the direction of the Board. The Rev. Thomas Baldwin, D. D., and the Rev. Messrs. Daniel Sharp, Lucius Bolles, Joseph Grafton, and James M. Winchell were appointed the committee for the northern section. The Rev. Richard Furman, D. D., the Rev. John M. Roberts, D. D., the Rev. Jesse Mercer and the General Committee of the Charleston Association were appointed the committee for the southern section. The Rev.



Jeremiah Vardeman, his Excellency Gabriel Slaughter, and the Rev. Messrs. Silas M. Noel, Isaac Hodgden, and William Warder were appointed the committee for the western section.

Letters were read from Messrs. James Colman and Edward W. Wheelock, offering themselves as missionaries to Burmah. Their testimonials being entirely satisfactory, they were accepted. Mr. Rice requested a distinct expression of the views of the Board with respect to his immediate return to Burmah. Drs. Furman, Staughton and Baldwin were appointed a committee to consider the subject and make report. Their report was accepted, and the Board were united in the decision, that "it was not the duty of Mr. Rice to depart yet for the Burman empire." Upon which it was resolved that he be continued agent of the Board in the United States.

The business of the Board having been completed, Messrs. Welch and Peck were ordained in the Sansom Street meeting house, and soon after proceeded to St. Louis, the place of their immediate destination. They were instructed to visit the brethren whom they might find scattered in those remote regions, and to encourage and assist them in forming regular churches; to establish schools, and especially to watch opportunities for access to the Osage, Fox, and Kansas Indians.

In February, following their arrival, they formed a church of eleven members, to which several additions were soon made. They established a school embracing three departments—one, of scholars who paid their tuition, a free school, and an African Sunday school. This department soon increased to one hundred, and many who began with the alphabet, soon learned to read in the Bible. The next summer, Mr. Welch made a tour up the Mississippi. In his absence he preached almost daily, and formed a church, called the Salem Baptist Church. This congregation was assisted in erecting a place of worship by the contributions of the church in Salem, Mass.

During the first months of their residence at St. Louis, Mr. Welch and Mr. Peck endeavored to ascertain the best course to be pursued with respect to the Indians; but finding the moral condition of the white inhabitants, for a great distance around, such as imperatively to call for missionary labor; and that the remoteness of the Indians, and other circumstances, rendered access to them difficult, they deemed it their duty to continue in the vicinity of that city. During this year, Mr. Peck travelled many hundred miles, visiting the settlements, and endeavoring to awaken in the hearts of the few Christians he met with, a sense of their obligation to do good among the people around them. He formed a missionary association, called, "the United Society," and a number of Mite Societies, auxiliary to this, and established a number of schools.

In 1819, Mr. Peck removed to St. Charles, and became associated with Rev. James Craig in the charge of a boarding school there. Ill health in his family rendering it often difficult for him to fulfil the appropriate duties of a missionary, with the consent of the Board he withdrew from their immediate service; still, however, being usefully employed as a minister of the gospel.

On the decision of the Board, in 1826, to direct its efforts exclusively to Foreign missions, these brethren beyond the Mississippi were taken under the patronage of Domestic Missionary Societies, or sustained by the communities in which they resided. The history of their labors while connected with the Board, is brief, but there is ample evidence that they have done, and are still doing, much good. They continue to exert a salutary influence as preachers of the gospel, promoters of education, and friends of good order in society. The church in St. Louis, established by Messrs. Welch and Peck, still exists, and is in a prosperous state.

Mr. Ranaldson, immediately after his appointment, entered upon the duties of a missionary in New Orleans and the vicinity. After residing a few months in New Orleans, he removed to St. Francisville. Here he engaged in teaching a school, which included 60 pupils. He was directed by the Board to visit the Creek Indians, but domestic afflictions preventing, he influenced the "Mississippi Society for Baptist Missions, Foreign and Domestic," to send thither the Rev. Isaac Suttle. His labors among them resulted in the formation of a Creek African Church, and prepared the way for more systematic operations at a subsequent period.

In 1818, Rev. Samuel Eastman was sent to Natchez by the Board, as a missionary for the adjacent region, in connection with Mr. Ranaldson. He was soon supported by the liberality of the people, and declined pecuniary aid from the Board, yet solicited a continuance of its countenance and advice.

A degree of interest had been excited, before the first meeting of the Convention, with reference to the education of pious young men for the ministry, and several Societies had been formed. In the first address of the Convention to its constituents, the subject was mentioned as closely connected with the great design for which it was organized, and the importance of a Theological Seminary distinctly stated. The Convention of 1817, having conditionally authorized the establishment of such a seminary, the subject was fully discussed at a meeting of the Board in Philadelphia, the following year. The offer of the Philadelphia Education Society, to add its funds to the treasury of the Board in aid of the plan, was considered an auspicious indication. Resolves were passed, soliciting the co-operation of similar Societies in other parts of the United States. The Agent of the Board, Mr. Rice, was instructed to make collections, and receive individual donations, for the benefit of the proposed institution. A number of young men patronized by the Board, having already commenced their studies in Philadelphia, under the direction of Dr. Staughton, the Rev. Irah Chase was appointed his Assistant, and Professor of Languages.

At a special meeting of the Board, held in New York, in August, 1818, an address to the churches was prepared, communicating an outline of the plan, and requesting their assistance. Rev. Elisha Cushman, of Connecticut, Rev. Jonathan Going, of Massachusetts, Rev. Lewis Leonard and Rev. Charles G. Sommers, of New York, Rev. Richard Dabbs, of Virginia, and Rev. William Warder, of Kentucky, were appointed a Soliciting Committee.

Meantime, Mr. Rice was unwearied in his efforts to raise funds for the endowment of the Institution. It being deemed desirable that its situation should be central to the various churches and benevolent associations from which it was expected to derive its support, the city of Washington was fixed upon as the most suitable location. A lot, on a beautiful eminence, two miles from the Capitol, was purchased in 1819, and ample buildings commenced. At the meeting of the Convention in 1820, Mr. Rice reported that he had raised money enough to pay for the land, and to authorize the erection of the buildings. "At his request, the Convention adopted the establishment as their own, and made him, with others, their Agent to conduct it to maturity, with instructions not to contract debts."\* The supervision of the college was committed to thirteen trustees. The plan included two departments, classical and theological; and the requirements for admission, and the course of study to be pursued, were to be the same as in other similar institutions. The institution was incorporated by Congress in

\* Dr. Robert Semple's Letter to the Chairman of the Committee for the District of Columbia.

February, 1821, under the name of "The Columbian College in the District of Columbia."

The friends of the college were gratified by decided expressions of approbation of the plan, and interest in its success, from Mr. Munroe, then President of the United States, and other gentlemen connected with the General Government.

Every requisite preparation being made, the seminary was opened for the reception of students; and the theological department removed thither from Philadelphia, in September, 1821. The inauguration of the officers took place early in January, 1822. The Rev. William Staughton, D. D., was constituted President; and Professor of Rhetoric and Moral Philosophy in the Classical—and of Divinity and Pulpit Eloquence in the Theological Department; the Rev. Irah Chase, Professor of the Learned Languages and Biblical Literature; the Rev. Alva Woods, Professor of Natural Philosophy, Mathematics, Ecclesiastical History and Christian Discipline; Hon. Josiah Meigs, Professor of Experimental Philosophy; Thomas Sewall, M. D., Professor of Anatomy and Physiology; James M. Staughton, M. D., Professor of Chemistry and Geology; and Elijah R. Craven, M. D., Professor of Botany.

The following June, Professor Woods went to England for the purpose of soliciting aid for the college. He was successful in obtaining a philosophical apparatus, and a large number of volumes for the library.

The zeal of Mr. Rice not being accompanied with good judgment in the management of pecuniary affairs, the college soon became involved in debt. The difficulties to which the trustees and the Convention were subjected, were extremely embarrassing, and the energies which should have been put forth for the elevation of the course of study, and the completion of the whole plan, were exhausted in struggling for existence. The affairs of the college operated unfavorably upon the primary object of the Convention; and, in 1826, that body, by a unanimous vote, withdrew from all responsibility concerning it, except the nomination, triennially, of fifty individuals, from whom the electors of the college were to choose 31 trustees. This year, Rev. Robert Semple, D. D., of Virginia, was appointed successor of Mr. Rice, who resigned his agency for the institution, but continued, gratuitously, to solicit subscriptions for the college until his death, in 1836.\*

In 1833, the college received from Congress a grant of city lots, valued at \$25,000, the proceeds of which were to constitute a permanent fund for the support of professorships.

The number of students in 1835 was 70—more than 20 of whom were esteemed pious,

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## CHAPTER VII.

### *Indian Missions.*

#### Sketch of the Indian character.

An extended view of Indian character and habits is not consistent with the limits of this work; but a few brief sketches will be appropriate, before entering upon the history of our missions among them. While many of our readers have a kind of inherited regard for the Indians, and from early

\* He died in Edgefield District, South Carolina, September 25, after a short illness, in the 54th year of his age.

childhood have been taught to respect them as originally a people of noble characteristics, and to sympathise with them as depressed, wronged, and degraded by the contaminating influence of the whites, others think of them only as deceitful, blood-thirsty, and delighting in war; burning villages, capturing defenceless women, and dashing innocent babes against the trees.

We are far from regarding them as a "doomed people," destined to dwindle away. But thus far, their entire history, from the days of Philip to the war with the Seminoles, illustrates the truth of their own touching language, that they are "scattered before the whites like autumn leaves before a storm," and "melted away like snow before hot water;" and the humblest testimony to their real character should not be withheld.

There are points of dissimilarity among the several tribes, and a missionary who has had much opportunity to observe them, "doubts the capacity of any man to speak understandingly of any remote tribe, unless he has become familiar with their language."\* But, generally speaking, in a barbarous state, they bear a strong resemblance to each other, so as to justify the belief that they are but one people. The principal differences which exist, are probably produced by the influences of various climates, their remoteness from, or proximity to the whites, and their knowledge or ignorance of Christianity. It is a humiliating truth, that the influence of the whites has uniformly proved, in every respect, deleterious to the Indians, except where Christianity has interposed with its saving influences; and to this cause is it to be ascribed that the portion of the present race of aborigines, who are not Christianized, are far inferior, physically, intellectually and morally, to their ancestors.

The Indians, in the days of our forefathers, were an athletic people. The rigors to which their infants were subjected, destroyed the feeble ones, and those that survived, being accustomed to privation and the hardships of war, to the use of the bow and the pursuit of game, became vigorous and swift-footed, and many of them were models of manly elegance. When Sir Benjamin West, in his youth, first beheld the statue of Apollo Belvidere, he exclaimed, "It is a Mohawk Indian!"

That they possessed a degree of elevation far beyond most savage tribes, is evinced by their eloquence; for thoughts, tender and sublime, such as they often uttered, proceed not from mean and powerless minds. Their speeches are bold, nervous, and highly figurative; and, in many instances, when addressed to those by whose hypocritical professions they had been deceived, full of indignant sarcasm.

A traveller in Canada remarks, "When Father Charlevoix, a learned Jesuit, first assisted at an Indian Council, he could not believe that the Jesuit that acted as interpreter, was not imposing upon the audience the effusions of his own brilliant imagination." "Shenandoah, a venerable chief of the Oneidas, who died at the advanced age of 113, thus expressed before his departure the deep feeling of his loneliness: "I am an aged hemlock. The winds of an hundred years have swept over its branches. It is dead at the top. Those who began life with me, have run away from me. Why I am suffered thus to remain, God only knows." Not inferior in pathos was the request of Scanando, an aged chieftain of the same tribe, who had embraced Christianity: "Lay me, in death, by the side of my minister, and my friend, that I may go up with him at the great resurrection."

That they were poetic and imaginative, many of their names indicate. Their celebrated warrior, called, by the English, Red Jacket, was named, Tschuycaathaw, or, "The man who keeps you awake." Whirlwind, and

\* Rev. H. Gregory, missionary of the Episcopal Church.

Walk-in-the-water, were names among the Cherokees. The Look-Out Mountain, which has the appearance of having been rent perpendicularly for the passage of the Tennessee river, is called in Cherokee, O-tullee-ton-tanna-ta-kunna-ee; literally, "Mountains looking at each other."

The Indians were distrustful, reserved and revengeful; but as they always remembered an injury, so they never forgot a kindness. Instances, numerous and well-authenticated, of their gratitude and fidelity exhibited at the hazard of life, are related in American history. The Rev. Mr. Heckewelder, a Moravian of Bethlehem, Pennsylvania, and other travellers, whose testimony cannot well be questioned, ascribe to many of their chiefs a degree of nobleness and magnanimity, to which there are few parallels among any people; and which, had they lived in Greece or Rome, would have rendered their names immortal. The missionary above quoted, says that when once his confidence is secured, "as soon shall the rivers run from the sea, as the red man betray his white brother."

In war they are brave, but stealthy and cruel; and the courage of a warrior is estimated by the number of scalps he has taken. Yet, if an Indian loses a son, or other near relative, in battle, he adopts a captive foe in his place, and transfers to him an affection which nothing but death can extinguish.

In the social relations, they are respectful to their parents, and affectionate to their children, but haughty and selfish towards their wives. In all savage tribes, the lot of woman is one of almost unmingled hardship and misery. She builds the wigwam, plants and hoes the corn, prepares for use the skins of animals which her husband has shot in hunting, takes care of the horses, cooks the food, bears heavy burdens, (perhaps with an infant in her arms,) through the forest and across the streams behind her husband, as he, with only his rifle, or bow and arrows, goes on with the swift *Indian lope*. At home, she waits for her food until her lord is satisfied, and when he and his companions sit down on their mats around the fire, she takes her place, without complaint, in a remote part of the hut.

In an uncivilized state they are indolent, having no idea of the value of time. Consequently in their habits, there is nothing like regularity, order, and punctuality. Knowing nothing of the arts of life, their wants are simple, scarcely extending beyond the possession of a kettle, a blanket, a few pairs of moccasins, a pail, a birch bark canoe, a rifle and a pipe. As they are ignorant of the abundance with which the earth would reward their toil, labor forms no part of their plan, and they are strangers to those excitements of mind which in cultivated society quicken to mental and bodily effort.

Indians have a self-possession which never forsakes them, and a native sense of decorum which might suggest useful hints even to some in polished society. It is shown in their respect for parents, reverence for age, suppression of curiosity, and uniform silence while others are speaking. Four Indian lads, who were coming to the north to school, as they passed through Virginia, were taken by their conductor to the residence of President Madison. Not one look of surprise, or low-bred curiosity, was seen in them, and at the table they were perfectly free from awkward embarrassment.

A gentleman who was familiar with their habits, and deeply interested in their welfare, once said that he had been present at their councils when questions of vital importance to their nation, and of a nature strongly to agitate their feelings, were discussed. No one moved or raised his eyes, until the speaker had finished. On these occasions, the oldest spoke first, and each listened patiently, knowing that in his turn he should speak without interruption. The same gentleman gave his testimony to the hospitality and honesty of the Choctaws and Cherokees; that during a residence

among them of two or three mouths, under various circumstances of exposure and dependence, he always met with prompt and warm-hearted kindness, and never once lost the most trifling article.

They discern quickly the superior power which civilization gives, but their own self-respect is not diminished by the consciousness of not possessing its advantages, nor are they blind to the weaknesses common in the character of whites. They possess great shrewdness, and a penetration which detects instantly, and without appearing to do so, vanity and pretension. That prying curiosity, so often seen among civilized people, but among Indians *never*,—they know how to rebuke with a severity as laconic as it is keen.

Before direct efforts were made to evangelize the Indian tribes, the Choctaws, and especially the Cherokees, had begun to cultivate the soil and adopt the habits of civilized life. This resulted from two causes, the scarcity of game, which rendered their means of subsistence uncertain at best, and always scanty, and the influence of their "great father, Washington," who, in the language of Charles R. Hicks,\* one of their own chiefs, "encouraged the men to cultivate the soil, by the offer of the plough and the hoe; and the women to domestic industry by holding out the wheel and the loom over the nation."† A small degree of this influence is seen among the tribes who lived east of the Mississippi, and now that they have gone all west, a traveller can readily distinguish them from those who have always lived beyond it, by their more comfortable mode of life.

The minds of the Indians were never degraded by the worship of images, nor poisoned by the numerous defiling associations of eastern idolatry. They seem to have been in many respects, more obedient than other pagans, to the law which the Creator has placed in every human bosom. Many of the tribes have traditions of the creation, the fall of man, the expulsion from paradise, and the deluge. Most of them practise sorcery, and are extremely secret in their incantations, so that allied tribes are often mutually ignorant of the particular ceremonies used. Their great object in these rites, is to ward off the malice of the bad Spirit, who sends the tempest and the earthquake, famine and unsuccessful war. They all believe in one Great Spirit, who gives them the sunshine and showers, the corn and game. This bounty they celebrate in the green-corn-dance. Says Mr. Heckewelder; "This habitual devotion to the first great Cause, and a strong feeling of gratitude for the favors he confers, is one of the prominent traits that characterize the mind of the untutored Indian. An old Indian told me, about 50 years ago, that when he was young, he still followed the custom of his fathers and ancestors, of climbing upon a high mountain, to thank the Great Spirit for his benefits bestowed, and to entreat a continuance of his favor; and that they were sure that their prayers were heard, and acceptable to the Great Spirit, though he did not himself appear to them." Roger Williams says, "If they receive any good in hunting, fishing, or harvest, they acknowledge God in it; yea, if they meet with any ordinary accident, such as a fall, &c., they say 'God was angry.'" "I have heard a poor Indian," says he "lamenting the loss of his child, call up at the break of day, his wife and family to lamentation, and with abundance of tears cry out, O God! thou hast taken away my child, thou art angry with me. O turn thine anger from me, and spare thou the rest of my children.'" The following prayer must have been

\* He died about the close of the year 1826. He was an intelligent and humble Christian, and an enlightened patriot.

† In 1817, there were 2000 spinning wheels and several hundred looms in the Choctaw nation, and about the same period, the council of the Cherokee nation, who were in advance of the Choctaws, promised to give a set of tools to every young man, who would acquaint himself with some mechanic art.

breathed forth by a spirit which might have claimed affinity with the greatest of English poets. "O Eternal! have mercy upon me, because I am passing away.—O Infinite! because I am but a speck,—O most Mighty! because I am weak,—O Source of Life! because I draw nigh to the grave, O Omniscient! because I am in darkness,—O All Bounteous! because I am poor,—O All Sufficient! because I am nothing."

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## CHAPTER VIII.

### *Indian Missions, continued.*

**Mission to the Miamies and Kickapoos** Mr. McCoy proceeds to the Wabash. Removal to Fort Wayne. Indian school. Mr. Lykins employed. Establishment of Carey station among the Putawatomies. Rapid improvement of the Indians. Arrival of new Missionaries. Ottawas of Grand river solicit religious instruction. Thomas station occupied. Christian steadfastness of Indian youths. Education of Indians at Hamilton. Mr. Slater and others join the mission. Mr. and Mrs. Slater with Mr. Lykins are stationed at Thomas. Proposed removal of the Indians to the west. Arrival of Mr. Richardson, and Miss Richardson. Antony Rollo.

**MIAMIES AND KICKAPOOS.** The earliest mission established among the Indians by the Board, was the Miamies and Kickapoos in the vicinity of Fort Wayne. Rev. Isaac McCoy was appointed in the autumn of 1817, to labor among the Indians of Indiana and Illinois. The next year he removed his family to the shores of the Wabash, then a wilderness, in order to reside among the Miamies and Kickapoos. The Indians entertained strong prejudices against the whites, in consequence of the injuries they have ever suffered from dishonest men. These prejudices were slowly allayed, but in the course of one year Mr. McCoy obtained nine or ten native children, whom he boarded and instructed in his own family. During that year, one man, a hired assistant, was baptized.

In May, 1820, at the particular request of the principal Miami chief, Mishewa, with whom he had become intimately acquainted; and because he had not the means of completing the plans he had commenced, near the Wabash, Mr. McCoy, with the approbation of the Board, removed to Fort Wayne, where the United States' agent furnished lands and houses rent-free, for the accommodation of the mission establishment. This was a central point among the Miamies, Putawatomies, Ottawas and Shawanoes.

The school was commenced immediately with eight Indian pupils, and in July, the number amounted to 48. In the course of the summer, five persons were baptized—three Indian women, a white man, and a white woman. Rev. Mr. Hill was appointed to join Mr. McCoy, but withdrew in 1821, on account of the feeble health of his father. Mr. Clyde was appointed an assistant the same year. In 1822, Mr. Johnston Lykins, a hired teacher in the school, was baptized, and immediately became an assistant missionary. Mr. John Sears was also appointed an assistant missionary, and Mr. Giles Jackson to work at the blacksmith's trade.

**PUTAWATOMIES AND OTTAWAS.** The efforts of these missionaries, there being but one family to conduct the school and carry out the plans formed for the benefit of the Miamies, were very great. Many children had been taught the rudiments of knowledge, and some of the Indians had been induced to purchase cattle. 26 good log cabins had been erected, and between 200 and 300 acres of land cleared and cultivated. But so limited were their pecuniary means, that they were obliged to make arrangements for removing

to the Putawatomie tribe, according to the stipulation of the treaty of Chicago, Mr. McCoy had obtained a commission as teacher of that tribe, which would entitle him to a salary of \$400 annually; beside five cabins, a certain number of tools, and the aid of a blacksmith. During this season 43 of the mission family were sick, of the bilious typhus fever, of which a daughter of Mr. McCoy, and a young missionary just arrived, died. Mrs. McCoy was the first taken sick, and the last one recovered. In this distressing state of things, Mr. McCoy was obliged to go back and forth 200 miles through the wilderness several times, now to their new station, on the St. Josephs, to hasten the preparation for a removal there, then back to the afflicted family, and again to St. Josephs. At length, in the month of November, 1822, the family, 30 in number, still pale and but partially recovered, commenced their journey through the wilderness, where there was not a house in which they could take shelter for a night. The ground was covered with snow, and they had rapid rivers filled with broken ice, to cross; but in 11 days they arrived at Carey, their new residence, so called in honor of Rev. William Carey of Serampore,—which was then 100 miles from the nearest white inhabitants, and 30 miles from the outlet at St. Joseph's at Lake Michigan. The early part of this winter was spent in intense efforts, put forth by the weak and even the sick, and amidst privations and sufferings such as the inhabitants of civilized and enlightened countries can scarcely imagine;—yet in January the school for Indian children was opened. The following year Mr. McCoy wrote that it contained 37 boys and 16 girls, natives, all fed and clothed at the expense of the mission. 21 could read the bible with tolerable facility, 7 imperfectly; 18 wrote a tolerable hand, and 13 were studying arithmetic. The girls were taught to spin, weave, knit, sew, and perform domestic labor, and the boys to work on the farm; two of them were apprenticed to the blacksmith trade. Five hewn log cabins were erected, also a school house, a blacksmith's shop, a kitchen, a milk-house and a stable. The land occupied, was a mile square, given by the Indians. In the course of two years it was brought into a state of good cultivation, and ample supplies of corn, wheat and vegetables, were raised, and horses, cattle, sheep and hogs, in abundance.

A church was organized in the mission family soon after their removal to Carey. The following are the rules by which the missionaries mutually engaged to be governed in their associate capacity.

“1st. We agree that our object in becoming missionaries, is to meliorate the condition of the Indians, and not to serve ourselves; therefore,

“2d. We agree that our whole time, talents and labors shall be dedicated to the obtaining of this object, and shall all be bestowed gratis, so that the mission cannot become indebted to any missionary for his or her services.

“3d. We agree that all remittances from the Board of Missions, and all monies, and property accruing to any of us, by salaries from government, by schools, by smith-shops, by donations, or from whatever quarter it may arise, shall be thrown into the common missionary fund, and shall be sacredly applied to the cause of this mission, and that no part of the property held by us at our stations, is ours, or belongs to any of us; but, with the exception of that intrusted to us by the United States, it belongs to the General Convention which we serve, and is held in trust by us so long as said Society shall continue us in their employ.”

In 1823, Mr. Robert Simervell joined the mission, and Mr. Seers withdrew. Messrs. Clyde and Jackson withdrew, without any personal dissatisfaction. In November, 1824, Mr. William Polke and his wife, of Maria creek, Indiana, with Miss F. Goodrich of Lexington, Kentucky, joined the mission.



The arrangements of the family were such as to promote the civilization and religious instruction of the children, and to shed a salutary influence upon the Indians about them. There were evident tokens of the presence of the divine Spirit. The Indians were attentive to the religious exercises and instructions of the Sabbath;—here and there one and another who had been indifferent, began to discover a tender conscience, a sense of sin, and a love of religious conversation and secret retirement. The case of Noaquett, the youth who had acted as an interpreter and aided in the preparation of hymns for Sabbath singing in the Putawatomie language, was very interesting. He was 17 years of age when he came into the mission family, and was then turbulent, and controlled with difficulty; but he became gentle, teachable and obedient; and was led by the Holy Spirit into a deep knowledge of his own sinfulness. The evidences of his true piety were at length very satisfactory. 26 individuals, some of them Indians, others hired assistants, and others pupils in the school, were baptized this year.

The Ottawas, for whose instruction some provision was made by the treaty of Chicago, had shown a strong aversion to having missionaries come into their tribe. Mr. McCoy made one tour among them, and Mr. Polke another, yet they declined every proposal of the kind. At length, however, they sent one Gosa with two children to be placed in the school, and a request that a missionary would come immediately to Grand River. Mr. McCoy visited them, and found the chiefs and other Indians very anxious for religious instruction and for a knowledge of civilized life. The old chief, Noonday, said, "I am an Indian, nevertheless I think of God and religious things; and if we had a preacher, perhaps I should become good." He pointed out a tract of 6 or 700 acres of land, which he said he would give to a mission if one could be established, saying that if the missionaries would do as they had said and not deceive them, he and his children after him would never forget their kindness.

The result of these earnest requests was the establishment of a branch of the Carey mission at a place which was named *Thomas*, from respect to Dr. Thomas of the Serampore mission. This station is on Grand river rapids, 40 miles from the eastern shore of Lake Michigan. No missionary could be spared to reside there, but they were visited frequently by one or another of the brethren at Carey; a smith was established among them, and steps were taken to aid them in their efforts to adopt the habits of a civilized people.

In June, 1825, the family at Carey consisted of 86, 70 Indians scholars, 4 other Indians, 5 missionaries, 6 children, and a mill-wright, and other assistant laborers.

In September, Mr. McCoy sent, by a boat upon the Grand river, to the Thomas station a quantity of tools and other necessaries furnished by the government, and went himself by land, driving before him a number of heads of cattle. There he met the chiefs, Noonday and Blackskin, and other Indians, who attributed the opposition which the Ottawas had shown to the introduction of Christianity in times past, to the slanderous reports of designing white traders. Every effort for the benefit of the Indians throughout that vast and desolate region, was grievously paralyzed by the sale of whiskey, wagon loads of which were seen going from one place to another. Some of the baptized Indians were exposed to great temptations from this cause, but it proved one of those trials by which their Christian stability and decision gathered strength. One, a young man, son of a Canadian trader, with an Indian family, was required, after completing his course at school, to engage in the sale of whiskey among the Indians, his father promising to give him the entire profits (about \$1200). Many sons of Christian parents would have yielded to such an inducement, yet this conscientious youth,

hoping to escape the snare, asked leave to consider, and mean time visited some friends 80 miles distant, where he received a letter from the missionaries, proposing to him to go with other Indian youth to some Institution at the eastward, for the purpose of obtaining an education which would enable him to be extensively useful among his countrymen. He returned, and took leave of his father and came again to the station where he remained until the expected opportunity was presented. Other instances of Christian steadfastness, equally striking, might be mentioned.

In January, 1826, Mr. McCoy left Carey with 8 Indian lads, accompanied by Gosa, who on his return was to report to his people the state of the boys. These lads were placed in the Hamilton Institution, and Mr. McCoy returned in May to Carey.

Having been long convinced of the importance of educating some of the Indian youth as physicians, Mr. McCoy selected in June two, Conaуда, whom he named Thomas Baldwin, and Saswa, called Francis Barron. Both were learning the shoe-maker's trade, and were ingenious, intelligent boys, and disposed to attend to religious instructions. In the course of the year following, Conaуда and Saswa were, by the liberality of some Christian friends in Vermont, placed in the medical school at Castleton in that State.

In June Mr. Lykins spent 3 days at Thomas. The Ottawas there pleaded earnestly for a school, and for instruction in the cultivation of their lands. Their desire for improvement was now proportioned to their former prejudice and opposition, and their disposition to listen to good counsel, and adopt the methods advised for their benefit, was unexampled among the north-western tribes. Blackskin urged "that they had waited a long time, that many of their children were nearly grown up without education, that it made him sorry to see them running about the village in idleness and ignorance." They were encouraged to expect a school in the autumn.

The government having sent to the care of Mr. McCoy 55 heads of cattle for the Ottawas on Grand river, Mr. Lykins went again to Thomas to distribute them. On his arrival, he found a great number of Indians at Noonday's house, where they had assembled to hear Gosa's account of his late tour to the east. The next day, after a long talk, in full assembly, in which they earnestly renewed their request for a school, Mr. Lykins, according to their own request, divided their cattle among them. In August, written messages were received at Carey from Blackskin, Noonday, and Gosa. A part of Blackskin's letter stands thus. "Brothers, I have not much to say to you at present. We here are all of one mind. You say there is a God. We want you to fear him and fulfil your promises."

In September, the Putawatomes and Miamies met the United States' Commissioners on the shores of the Wabash, according to previous agreement, for the purpose of entering into a treaty and ceding some of their lands. Knowing the interests of the mission to be intimately concerned, Mr. McCoy attended on the occasion. The Indians ceded a million and a half of acres to the government, and annuities for 20 years or more, were secured to them, which were to be applied to their civilization and improvement in knowledge. Indians act slowly, and Mr. McCoy was detained near the Wabash until the 19th of October, and was then obliged to go into Kentucky on the same business. He reached home on the 12th of November. The newly appointed missionaries, Mr. and Mrs. Slater and Miss Purchase, had arrived during his absence. Immediate preparations were made for the fulfilment of the promises made in August and to the Ottawas. Mr. and Mrs. Simerwell, Mr. Meeker and Mr. Slater were charged with the care of the station at Carey, the latter becoming responsible for the school; and Mr.

and Mrs. McCoy and Miss Purchase went to Thomas. Preparations had been made by Mr. Lykins for the comfortable accommodation of the family on their arrival. The delight of the Indians was in proportion to the delay of their wishes. The next day the chiefs and principal men, with women and children, came to welcome their missionary friends, whom they had kept awake the whole night by the beating of a drum for joy at their arrival. They allowed that they had begun to fear that the promises, on which they had depended, would be broken; but now that they saw the blacksmith, the laborers, the milch-cows, the oxen, and the ploughs, they hoped that all would be done which they had been taught to expect.

On the 25th of December, the school was commenced with five young Indians, and soon increased to 20. Gosa made frequent excursions among the Indians, and faithfully employed himself in endeavoring to remove prejudices which they had derived from wicked white men, and in leading them to estimate the benefits of the improvements offered them by the missionaries. A few instances of awakened conscience encouraged the hope that the preaching of the gospel was not without effect at this station. One Indian was anxious to know if God would show mercy to those who had been a long time sinful. He said he felt very bad in his mind, and thought he should feel better when he heard the missionary preach and pray, but he felt only sorry continually, continually. His heart was all bad, he could not keep it straight. Afterward, when asked what was the state of his mind, he replied, "O, I am all the time, all the time, sorry. I do not know what to do. When you was preaching to day, I tried to pray; but I could only say with myself, 'Great Spirit pity me!'"

After a residence of six months at Thomas, for the purpose of completing the arrangements necessary at the commencement of the establishment, Mr. and Mrs. McCoy returned to Carey, and Mr. Lykins and Mr. and Mrs. Slater took their place.

The condition of the Putawatomies was at this time very unfavorable to their improvement. Their poverty was rendered more deeply miserable by the eagerness of the whites to take possession of the lands which had been ceded, but to which the Indians retained their right until their harvest was gathered in. Instances of individual oppression and outrage of rights are recorded, which make an honest man blush for his species. They were also disturbed by a deputation from the Winnebagoes, who offered the war-pipe and the tomahawk, inviting them to join in an attack upon the whites, a proposal which they promptly declined.

The plan of removing the Indians to some place beyond the Mississippi, where they might hope to be secured in the possession of their lands, and where they would have sufficient inducement to adopt plans for their permanent improvement, had occupied the attention of Mr. McCoy for a long time. The scattered remnants of various tribes at the north-west, were far less cultivated than the Cherokees and Choctaws at the south;—neither their numbers, location, nor advancement in civilization, was such as to justify the hope that in their present condition the benefits of religious education, or social improvement, which might be conferred by the labors of missionaries on the present generation, could be perpetuated to their successors. Instances of individual culture and genuine conversion assured the missionaries that they did not labor in vain. There were many such; but it seemed hopeless to educate children, who, when their course of study was completed, must be thrown out upon a community where every motive to effort was destroyed, and every temptation to deteriorate, offered. Everything in their actual condition, and their relation to the whites, seemed to point to their removal, as affording the only prospect for effectually doing them good.

Mr. McCoy left home in October, 1827, on business relating to the Indians, and did not return until February. During his absence, Mr. Richardson and Miss Richardson\* joined the station as missionaries. One Christian Indian woman, and several of the pupils had died. This woman was a Putawatomie, who had been four years a professor of religion. She was very exemplary, and peculiarly faithful in endeavoring to persuade the Indians to forsake sin, and give themselves to Christ.

On the 8th of March, 1828, Mr. Antony Rollo died. He was grandson of a principal Putawatomie chief by the mother's side. His father was a Canadian Frenchman. Early after the establishment of the mission, his father solicited a place for him in the school, but on further consideration withdrew his request, lest his son should lose his religion! He was afterwards placed under the care of a Catholic priest at Vincennés. In 1821, the father resided near the mission premises, and the son was allowed to attend school, but forbidden to read the bible or join in the religious exercises. In 1824, his father died at Fort Harrison, and Antony was left friendless. In this destitute and forlorn condition, he was found in the wilderness a hundred miles from Carey, by three sons of one of the missionaries, who were returning from school in Ohio. He had been lame from infancy, and as he was unable to walk far, the lads lifted him on a horse, while one of them walked. Thus he was brought to Carey. He was then 19.

He soon learned to read, yet refused to read the Scriptures, and was scrupulous in his observances of Catholic ceremonies. After a residence of several months in the missionary family, he begun to look into the Scriptures, and at length he accepted a New Testament as a reward for his progress in study. He was gradually convinced of the excellency of the bible, and of his own need of pardoning mercy through atoning blood. On his expressing one day a wish to see a priest, he was asked if he thought a priest would help him. "No, no," he replied, "If Christ does not help me, no one else can. But I should like to ask the priest why he forbade me to read the Bible, that book, in the reading of which I find so much pleasure." He was examined for admission to the church, on the 1st of April, but his diffidence respecting his own evidences of piety prevented his receiving the ordinance of baptism until his health, which had long been declining, became too feeble. When in such doubt about his own preparation for heaven that he could not sleep, he was still anxious for the conversion of the Indians, and omitted no suitable opportunity of urging them to flee to Jesus Christ for salvation.

During his sickness of many months, he was an eminent example of the power of religion to sustain and purify the soul. He always expressed his satisfaction in being in the hands of God, and his entire trust in what Christ had done to save his soul. He made admirable use of his biblical knowledge in conversing with the French Catholics who were occasionally employed at the station, reasoning with a clearness, appropriateness, and maturity of spiritual understanding, seldom seen in a young disciple. At his death he bequeathed to the mission 160 acres of land, the section which was assigned him by the government at the treaty of Chicago.

\* Afterwards married to Mr. Mecker.

## CHAPTER IX.

*Indian Missions, continued.*

Cherokees. Mr. Posey appointed missionary in 1817. Valley Towns station established. Tinsawatee. Appointment of Mr. O'Briant and other missionaries. Mission schools. Mr. Jones ordained pastor. Religious interest awakened. Notty station. Cherokee Phoenix.—Creeks. Mr. Comper located at Tucheebachee, or Withington. John Davis. Station relinquished.—Senecas, Oneidas and Tuscaroras. Tonawanda station.

CHEROKEES. The Rev. Humphrey Posey was appointed missionary to the Cherokees in the autumn of 1817.

The country "solemnly guarantied and reserved forever to the Cherokee Nation, by treaties concluded with the United States," as described in the first article of the Constitution, adopted by the National Convention in 1827, embraces a small territory lying in the northern part of Georgia, the south-eastern of Tennessee, and the western of North Carolina, being bounded south by the Coosa river, west and north-west by the Tennessee river to the mouth of the Hiwassee, north by the Hiwassee as far as Columbus, thence by a line due north-east to the Tennessee at Tallassee, and along that river to the tops of the Blue Ridge in North Carolina, east by the Chetatee, from its source down to the Creek boundary, and thence westerly to the Coosa river. A section of the territory is presented in the accompanying map, exhibiting the principal missionary stations under the direction of the Board.

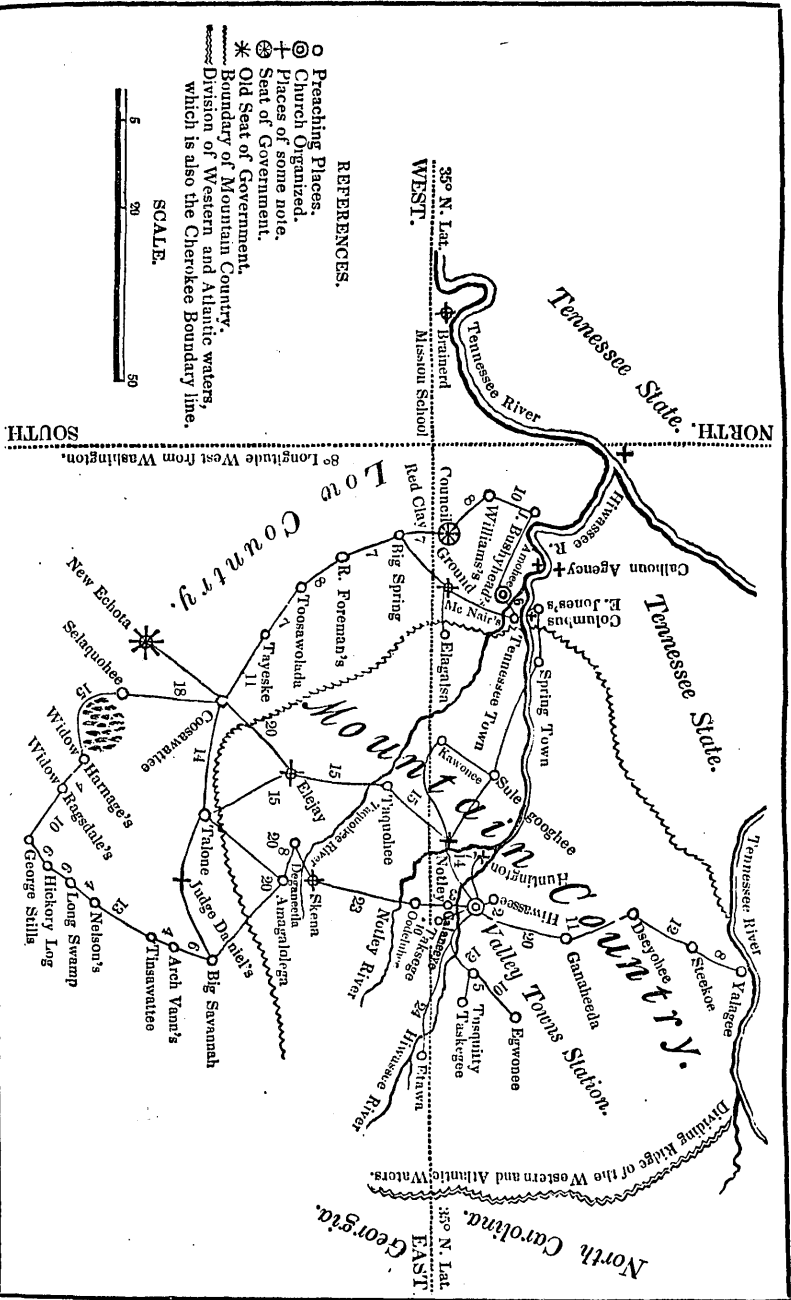
A few schools were established among the Cherokees in 1818, but were suspended in consequence of Mr. Posey's absence in 1819, on a journey beyond the Mississippi. In 1820 he returned and commenced a missionary establishment at Valley Towns, assisted by Mr. Dawson as a teacher. This station was on the Hiwassee river, just within the western boundary of North Carolina. In 1821 80 acres of land were enclosed, cultivated and stocked. Three buildings were erected for the schools, the family, and domestic and farming purposes. Forty children were under daily instruction in the scriptures, in reading, writing, arithmetic, and the practical duties of civilized life.

At Tinsawatee, 60 miles south-east of Valley Towns, a day school was established, and a school house, dwelling house, &c., for the master, erected at a small expense. This school was taught by Mr. and Mrs. O'Briant; and supported in part by a society in the Sarepta Association, Georgia.

In September of this year, a number of missionaries were sent out to this station; Rev. Thomas Roberts, as superintendent, Isaac Cleaver, a blacksmith, and Evan Jones, teacher, with their wives and families, John Farrier, a farmer and weaver, and Elizabeth Jones, Mary Lewis, and Ann Cleaver, teachers.

In 1823, two or three of the Indians gave evidence of piety. John Tinson was the first Indian who was converted. He acted as interpreter, and he and his wife, who also became pious, proved valuable helpers. He was capable of conducting a meeting in an edifying manner, and frequently did so. Mr. Roberts reported, in reference to the secular affairs of the mission this year, that 3000 bushels of corn had been raised, beside flax, oats and some rye. Respecting the school, he stated the number to be 65, or 40 steadily, most of whom could read, and many of them write. They were affectionate in the family, and attentive to preaching.

In February, 1824, Mr. Roberts writes that they had been obliged to limit



REFERENCES.

- Preaching Places.
- ⊙ Church Organized.
- ⊕ Places of some note.
- ⊗ Seat of Government.
- \* Old Seat of Government.
- Boundary of Mountain Country.
- Division of Western and Atlantic waters, which is also the Cherokee Boundary line.

SCALE.



8° Longitude West from Washington.

35° N. Lat. WEST.

35° N. Lat. EAST.

the school to 50. Several persons seemed to be deeply affected with the subject of religion; one white man and two Indians had been baptized.

The experience of several years suggested the importance of definite regulations for the admission of pupils, and their removal from the school; also some rules to be observed by the parents or guardians of such children. They were adopted in 1824, and were as follows:

"1. The school shall consist of not more than fifty boarding scholars, for the present.

"2. No pupil, having parents or guardians, shall be admitted, without an engagement on the part of such parents or guardians to comply with these rules.

"3. These rules shall be read and explained to every parent or guardian, applying for the admission of a pupil, and also to every orphan or adult who shall apply on his own behalf.

"4. All parents and guardians shall furnish their children with shoes, and one blanket, at least; and those who are able, shall furnish their children with clothes during their continuance at school. Inquiry to be made of the party, and the result to be noted down in the school register.

"5. After this time, no child who speaks English shall be admitted, under ten years of age; nor any one who cannot speak English, under six.

"6. Every pupil shall continue at school till he has attained, at least, a plain English education, according to the laws of the Cherokee nation: provided, however, that no pupil, admitted at ten years of age, and speaking the English language, be continued at school more than four years.

"7. Should any child, after one quarter's continuance at school, manifest an incapacity to learn, the parents shall keep such a child at home one year, at least, when he may again be admitted on trial for one month.

"8. Any pupil who shall attend any ball, play, or dance, or be guilty of getting drunk, shall be expelled from the school; and shall forfeit all clothes received from the mission, except a mere covering. And in case any one, being guilty of a breach of this rule, shall conceal or take away any clothes or other property, belonging to the mission, the proper officers of the nation shall be directed to pursue him, or them, for the recovery of the same.

"9. Any pupil convicted of stealing, shall be excluded from the school, and forfeit his clothes.

"10. There shall be two weeks vacation in every quarter, for the children to visit their parents; and no scholars shall be allowed to be absent at any other time. And in case any pupil shall continue from school two weeks after the expiration of the vacation, without sufficient cause, of which timely notice shall be given, his place shall be filled up by the next applicant; and the pupil so offending shall return the clothes received from the mission.

"11. No scholar shall be allowed to keep a horse, dog, gun, or dirk, at the establishment.

"12. All clothing shall be given for tickets.

"13. Every person, belonging to the mission family, shall use their utmost endeavors to enforce the observance and execution of these laws, in all cases, without partiality or respect of persons."

The effect of these rules was soon visible. Parents no longer imagined that they were conferring a favor in allowing their children to be taught, and a new impulse was given to the minds of the children. Mr. Roberts and Mr. Farrier withdrew, toward the close of this year. Mr. Roberts, by his own desire, was for some time employed to raise funds for the support of the mission.

In 1825, Mr. Jones was ordained pastor, and the church at the station was received into the Hiwassee Association in Tennessee.

Early this year, Mr. Jones writes of two or three instances of hopeful conversion among the children of the school. Several of the pupils were in the habit of retiring together for social prayer. The apparent means of their seriousness was the study of Dr. Baldwin's Catechism, with the instructions and explanations given them at their recitations. Information of the death of John Arch, a full Indian and an exemplary Christian, produced a solemn effect upon the family, and was blessed by God to the conversion of a white hired woman, who, with a young daughter of Mr. Jones that had been for some time pious, was baptised. Mr. Dawson, whose labors as a teacher had been very successful, had suffered from repeated indispositions, and at length withdrew from the station. In 1826, Mr. Jones wrote that the school continued to prosper; many young people had received a good education; above 100 had been taught to read, several had become pious. Some were settled in life, and were exerting a good influence as heads of Christian families—and remained affectionate friends to the missionaries, taking an interest in their success and sympathizing in their trials. During 1827, Mr. Jones preached often, at five different places in the nation, and seldom without some evident effect. Here and there one or two inquired, "What shall I do to be saved?" The desire for education evidently increased, and a readiness was manifested by the Indians to co-operate in every plan for their good. One promising little Catawba girl, called Ann Judson, was awakened by a sermon from this text, "This is a faithful saying," &c. and after a considerable period was admitted to the church.

In 1827, although there had been no general revival, an increase of moral influence was visible in some villages, where the most revolting profaneness had been practised; swearing was abandoned, the Sabbath was kept, and temperance had taken the place of excessive drunkenness. In July, a school was commenced at Notley with 15 scholars, and Mr. Morrison, a licensed preacher, from Tennessee, was obtained as a teacher, and appointed to conduct religious worship there on the Sabbath. A spirit of inquiry on the subject of religion was manifest here, and several individuals gave evidence of conversion. So highly did the Indians value the advantages which they derived from the preaching and instruction of Mr. Morrison, that they contributed a large proportion of the provisions necessary for the supply of his family. At the meeting of the Board this year, a minister of the French Broad Association, Rev. Iveson Brooks, was appointed to visit the stations among the Cherokees. The missionaries were also directed to withdraw their attention as much as practicable from those secular engagements which had been necessary in the infancy of the mission, and devote themselves more exclusively to the great object of saving souls among the Indians.

On the 1st of March, 1828, the first number of the Cherokee Phoenix was issued at New Echota. This was the first sheet ever printed in the tribe, or perhaps among the American aborigines, under the sole direction of Indians. The editor was an educated man, originally named Cullagenah, (Back.) but who bore, from the day he came to Connecticut to school, the honored name of Elias Boudinot. The first half of this paper was printed in English, which was translated, and printed in Cherokee on the other two pages, in the characters invented by Guess. This paper was, for many years, the organ through which the doings of the national council at New Echota were communicated to the people, and contained well-written editorial pieces upon religion and politics, useful selections, and much valuable information. Mr. Jones remarks, "On my way to New Echota, I saw some Indians sitting under a tree, reading the Phoenix, while their horses were feeding; a very pleasing change from the listless lounging in which they used to indulge." In a brief sketch of the results of the mission



school, including the period from September, 1827, to December, 1829, the degree of proficiency of nearly 50 Indian pupils is stated; many of them had obtained a good knowledge of reading, writing, and arithmetic; and the girls had made good progress in the use of the needle, and in knowledge of household labor. Some of them were pious. One of them, Ann Judson, a member of the church, in addition to the above acquirements, could spin and weave. Eliza Grew, a full Cherokee, 14 years old, was able to cast accounts, and cut out and make any common garment.

**CREEKS.** At a meeting of the Board of Managers, May 6, 1820, a letter from the late Governor Rabun, of Georgia, respecting the Creek Indians, was read; and also a communication from Rev. Jesse Mercer, and Rev. Elijah Mosely, proposing the establishment of a mission among them. The Board passed several resolves, expressing their approbation of the design, and their readiness to aid in effecting it; and appointed the Rev. Francis Flourney, of Georgia, as their agent to establish a mission school in the Creek nation. The Georgia, Ocmulgee, and Ebenezer Associations engaged to take the mission under their united supervision. At a meeting of these Associations in 1822, Rev. Lee Compere, of the Charleston (S. C.) Association, was engaged as a missionary to the Creeks. In December, Mr. Mercer communicated to the Board an account of the arrangements which had been made, of which they expressed their approbation, and voted the appropriations necessary for the aid of the mission.

The difficulties encountered in the infancy of this station, were such as, at that period, opposed the introduction of Christianity among almost every people completely savage. The Creeks were far behind their neighbors, the Cherokees and Choctaws; the scattered rays of Christianity, which were remotely shed upon those tribes, even before the actual introduction of the gospel among them by the Moravians and others, had produced a humanizing influence, so that, when religious teachers came among them, there was a degree of preparation for their success. Not so with the Creeks. The darkness in which the missionary found them, was Egyptian. Their firm attachment to the customs of their fathers, their extreme mental apathy and physical indolence, their mutual quarrels and bitter animosities: all combined to present a formidable barrier to the introduction of religion, and the improvements of civilization. Added to this, was the disastrous influence of whiskey-traders and other designing whites, and the depressing state of their relations with the Government of the United States. In the face of such obstacles as these, a station was commenced at Tucheebachee, Alabama, on the Chatahoochee river, in 1822. It was subsequently called Withington, in grateful remembrance of a liberal benefactor of Baptist missions. For three or four years, this mission was alluded to in the annual reports of the Board, as being in a progressive and rather encouraging state; but no details are recorded until 1826. Mr. Compere then reported that the school contained 27 pupils, 20 of whom were reading the New Testament, and translating short sentences out of the New York Reader, into Indian, and back again into English—an exercise with which they were greatly delighted. Twelve were studying arithmetic, grammar and geography. John Davis, one of the oldest pupils, was employed as interpreter. He was an intelligent and sober-minded youth.

No provision was made by the Government for the instruction of the Creeks, until 1827, when Col. M'Kenney, the Agent for Indian Affairs, in negotiating a treaty with them, incorporated an article, securing to them \$1,000 per annum for purposes of education. He at that time visited the station, and expressed his decided approbation of the method used by Mr. Compere for the benefit of the Indians, and his conviction of the fitness, both

of the missionary and his family, to exert a good influence upon the natives. Mr. Compere's journals, in 1826, present some cheering indications that his labors were not in vain; but the indolence of the Indians, aided by the impression that labor was only suitable for slaves, rendered it difficult to retain their children long at school, because some labor was required daily. They heard of schools where there was no such requisition, and some withdrew their children on pretence of sending them to one of these. Others took them away in case of their being slightly ill, or, perhaps, withdrew them because they "had learnt enough for Indians."

In 1827, Mr. Compere had the satisfaction of seeing, in two of his pupils, decided evidence of piety. John Davis was received to the fellowship of the church in July, and in August, one of the female scholars, and a colored woman, were baptised.

A considerable number of negroes who were slaves to Indian masters, attended on the preaching at the station, when they could do so without incurring the displeasure of their masters. Several of them experienced the saving power of the gospel, and made a profession of religion. But such was the opposition of the chiefs and many other Indians, that these poor Africans often were severely punished for attending on the means of grace. On one occasion, a number of them were seized by their masters, and scourged in the presence of Mrs. Compere, Mr. Compere being absent.

In 1829, the Board decided upon the relinquishment of this mission, until the aspect of things should become more promising. Mr. Compere purchased a quarter section of land near Montgomery, and removed there, taking with him many of the children. About 1,400 of the tribe had, at this date, gone west of Arkansas. Among them were some of the lads who had been pupils in the mission school. Of their good conduct Mr. Compere had the satisfaction to hear before he left Withington.

SENECAS, ONEIDAS, AND TUSCARORAS.—The Seneca, Oneida and Tuscarora Indians bear a close affinity to each other in their traditions and customs. Only a remnant of each tribe remains; and they reside contiguously to each other, in the vicinity of Niagara.

In 1821, the Hamilton Missionary Society, in the State of New York, requested the co-operation of the Board in the supervision and support of the schools which had been established under their direction for the benefit of these Indians. There were three, one at Oneida, one at Squackky Hill, and another at Tonawanda. The Board consented to become the medium through which the appropriation from the United States' government should be applied, and to maintain a general superintendence of the schools—the immediate oversight being still exercised by the Committee of the New York State Convention.

In 1828, additional buildings were erected at Tonawanda, and other arrangements made for uniting the three schools in one, at that place. The school was opened on this new plan in October. A church was also formed of fifteen members beside the mission family; and four Indians were soon afterward added, by baptism—Jameson, the interpreter, and Little Beard, a distinguished chief, being of the number. For stability of character and consistent piety, the native members of this church were not surpassed by the most exemplary white professors of religion.

In 1829, the Indians erected a timber meeting-house, at their own expense excepting the glass and nails, which were furnished by the Committee of Superintendence.

In 1830, the school was kept regularly, except when interrupted by sickness; it included children from four different tribes, and their progress was good. Many of them read well, had acquired considerable knowledge of

arithmetic, and excelled in writing. Mr. and Mrs. Rollin and Miss Gardner were devoted to their several departments, and good order and harmony prevailed throughout. Two Indians, who died this year, evinced the power of religion to prepare the soul for death, and to sustain it in its last conflict.

In 1832, the school contained 30 pupils, most of whom were making commendable proficiency. There had lately been frequent accessions to the church, three of whom were intelligent and influential young men. In 1834, the superintendent reported that the church included 30 members beside the family; that few common schools around in the country, surpassed the children in the Indian Sabbath school, in the studies there taught. From 25 to 30 children were taught at the station, all fed, clothed, and schooled on the premises. Their progress in reading, writing, arithmetic, grammar, and geography, was highly creditable.

In 1835, the superintendent reported that the school was prosperous, and that the family were a harmonious and happy one. The farm of 120 acres was under good cultivation, and furnished a large proportion of the supplies for the establishment. The pupils were taught agricultural and household labor, and worship was regularly maintained at the Indian meeting-house.

In 1836, the school contained 40 pupils, and the religious state of the church and congregation was more encouraging than it had been during several previous years.

The church was diminished in 1838 by the removal of several of its most prominent members to Canada. The school was larger than at any former period, and the secular concerns of the mission prosperous. In the month of May, a Baptist church of 20 members was formed among the Tuscaroras; and a chief, James Cusich, was ordained pastor. In compliance with the request of the Council of the Tuscaroras, a boarding school was soon to be established among them.

## CHAPTER X.

### *Burmah, continued* [from page 376.]

Embarkation of Messrs. Colman and Wheelock. Burman Dictionary completed. Mr. Judson sails for Chittagong. Mr. Hough summoned before the court. Released. Report of difficulties with the English. Mr. and Mrs. Hough embark for Bengal. Mrs. Judson remains at Rangoon. Arrival of Mr. Judson. Disappointments attending his voyage. Arrival of Messrs. Colman and Wheelock at Rangoon. Death of Mr. Wheelock. Erection of a Zayat for the public worship of God. First Burman convert. Baptism of Moug Nau. Exactions of government. New edition of the Tract. Moug Tha-lah. Visit of the viceroy's secretary. Moug Ing. Moug Shwa Gnong. Indications of intolerance.

Messrs. Wheelock and Colman, who had been accepted as missionaries by the Convention in May, 1817, embarked at Boston in November. The former was a member of the Second, and the latter a member of the Third Baptist church in that city. They were young men of talents, and seem to have possessed a large measure of the spirit of their Lord. Mr. Wheelock had been assisted, during his course of study, by the Boston Foreign Mission Society.

Four years after the establishment of the mission, Mr. Judson completed his Burman Dictionary. The tracts and the Gospel by Matthew, had begun to be read. He felt that the time had come for him to preach the gospel in a more public manner. He had heard of the conversion of several Arracanese at Chittagong, and with the hope of obtaining one of these to assist

him in his first efforts to preach, and also with a view to the improvement of his health, which was feeble, he embarked, expecting to be absent three months. Mr. Hough devoted himself to the study of the language, and Mrs. Judson continued her efforts to benefit the women, having a meeting of twenty or thirty every Sabbath. In a letter to a friend she says, "We still live in a quiet manner, unmolested by government or robbers. The viceroy's family treat us with much respect and affection; now and then send us an elephant to accompany them on their excursions. Her highness, the vice-reign, professes a particular regard for me, and I in return have presented her with a copy of Matthew's Gospel, a tract, and a catechism. I have had two or three opportunities of conversing with her privately on the subject of religion. How much she reads in the former, or believes in the latter, I am unable to say; but neither produces any visible effect. She ordered the instructress of one of her daughters to give the catechism to her, for her to commit to memory.

"January 30, 1818. The Burman who came months before to ask 'How long it would take him to learn the religion of Jesus,' came again; He had been appointed governor of a cluster of villages in the country of Pegu, and had been consequently absent from Rangoon ever since. Yet the truths he had heard, constrained him after so long an absence to come again. He complained that he 'could not yet destroy his old mind,' but asked for the remaining chapters of Matthew's Gospel, and tracts and catechisms for his attendants." In reply to Mrs. Judson's inquiry, "what were the number of inhabitants in his villages, and whether, if Mr. Judson should visit them, he would collect them to hear the gospel," he said there were about a thousand houses, and the inhabitants were Talings; (natives of Pegu, who speak a different language from the Burman;) but he would receive a visit from Mr. J. as a great favor, and would call his people together to hear him preach.

Mr. Judson had been absent nearly three months, and his speedy return was anticipated, when intelligence was received that neither he nor the vessel in which he sailed, had been heard of at Chittagong. Communications from Bengal, by which Mrs. Judson learned that he had not been there, increased her anxiety. In this state of suspense, more agonizing than the most dreadful certainty, an order was received for Mr. Hough to appear immediately at the court house, and give an account of himself. The affrighted teachers and domestics followed at a distance, and heard from some of the petty officers that a royal order had been issued for the banishment of all foreign teachers. "As it was late when Mr. Hough arrived at the court house, he was merely ordered to give security for his appearance at an early hour on the approaching day, when, to use their own unfeeling language, 'If he did not tell all the truth relative to his situation in the country, they would write with his heart's blood.'"

The removal of the friendly viceroy and the substitution of a stranger, who had left his family at the capital, increased the perplexities of the missionaries. Mr. Hough was not enough acquainted with the language to speak in his own defence, and as no female could appear in the viceroy's court in the absence of his wife, Mrs. Judson could use no influence on his behalf. Under the most trivial pretences he was detained three or four days before this court, answering the most insignificant questions, and not being allowed even to retire for refreshment. The order under which he was arrested, was found to relate to some Portuguese priests, and all foreign priests were summoned, with the intention that none should be examined farther than to ascertain that they were not Portuguese. It was, at length, so evidently the design of Mr. Hough's accusers, to make use of the occasion to extort money from him, that he and Mrs. Judson resolved on appealing to

the viceroy. Mrs. Judson's teacher drew up the petition, which she herself presented, and Mr. H. was immediately released, and an order issued that he should not be molested. This affair, though in itself trifling, shewed the missionaries the insecurity of their situation, under a government which was actuated entirely by caprice, having no settled principle of procedure.

The cholera now began for the first time to rage in the empire. Its ravages were fearful. The beating of the death drum was heard all the day long. Yet the missionaries, 'trusting in the secret place of the Most High, abode safely under the shadow of the Almighty.' Literally, 'a thousand fell at their side, and ten thousand at their right hand, but it came not nigh them.'

The clouds which gathered around the mission, were rendered more dark by the report of difficulties between the English and Burman governments. There had been no arrival from English ports for some months, and the few English traders in the country were making every effort to hasten away. The only remaining ship was at length on the eve of departure, and surrounded, as the missionaries were, with 'hidden dangers, toils, and death,' every thing seemed to require them to go on board. Mr. and Mrs. Hough decided that it was expedient for them to go to Bengal for a while, and urged Mrs. Judson to accompany them. She had heard nothing from Mr. Judson since he left her six months before. Uncertain whether he were living, and fearing to go lest he might return in her absence, yet dreading to stay alone in that land of 'wrong and outrage,' she began with a heavy heart her reluctant preparations for the voyage. They embarked on the 5th of July. But they were several days in going down the river, and before putting out to sea, it was discovered that the ship was in an unsafe condition. During the delay of two or three days, occasioned by this circumstance, Mrs. Judson came to the determination to return to the mission house, and there to stay and abide the consequences. She wrote to a friend, "I know I am surrounded by dangers on every hand, and expect to endure much anxiety and distress; but at present I am tranquil, and intend to make an effort to pursue my studies as formerly, and leave the event with God." Her biographer adds, "Thus did this noble minded woman resolve to remain alone at Rangoon, and confront all the perils which might beset her; although it was entirely uncertain whether her husband were alive. The event justified her courage, and rewarded her constancy."

Within a week after her return, Mr. Judson arrived. Owing to unfavorable winds, which held them from their port, (Chittagong,) the captain and supercargo had changed their course, and made sail for Madras, and thus Mr. Judson had witnessed the entire failure of his object in taking the voyage, and had been obliged submissively to look upon the retiring outline of the Burman mountains, and see the ship borne toward a "port which he had no wish to visit, and where he had no object to obtain." On their approach to the Coromandel coast, they encountered opposing currents and contrary winds, and were put upon short allowance, and at length reduced to great distress. Mr. Judson's health was impaired, and the disorder in his head and eyes partially returned.

Finally, the ship reached Masulipatam, twelve weeks after leaving Rangoon. He went to Madras, 300 miles distant, by land, hoping soon to return by ship to Rangoon; but here he was obliged to remain from the 8th of April until the 20th of July, when he took passage in an English vessel, and arrived in the mouth of the Rangoon river, on the 20th of August.

After a detention of several weeks, Mr. and Mrs. Hough sailed for Bengal, taking the printing press and other apparatus with them.

Messrs. Colman and Wheelock with their wives, arrived in Calcutta in

April, and in Rangoon in September, 1818. Their affectionate Christian deportment and their faithful instructions and prayers, during the voyage, were owned by the Divine Spirit in the conversion of a number of the sailors. How many wanderers on the ocean,—wanderers from God,—have been reclaimed and saved by the holy zeal and fervent prayers of missionaries while passing from their native country to the place of their destination. At the ages of 20 and 23, these young men relinquished fair prospects at home, offered themselves to the Board, and being readily accepted, with a joyful, yet rational zeal girded themselves for their work.

Their arrival, immediately after the threatened extinction of the mission, gave new courage to those who had so long suffered and toiled alone. But their own and the pleasant anticipations of their associates were soon checked. Five days after they reached Rangoon, Mr. Colman was taken with bleeding from the lungs, and the health of both was so impaired, as to render their prospects extremely precarious. On the 7th of August, scarcely a year after their arrival, Mr. Wheelock embarked for Bengal in so low a state of health as to preclude all hope of his recovery. Soon after he sailed, he was seized with a violent fever, and in a paroxysm of delirium, threw himself into the sea. The ship was sailing with such velocity that it was impossible to save him, and he was drowned. The Board offered to defray the expenses of Mrs. W. in returning to this country, but hoping still to be useful to the heathen, she chose to remain. She afterwards married Mr. Jones of Calcutta, and has since deceased.

The labors of the missionaries had hitherto been limited to the study of the language, the preparation of books necessary in acquiring it, the printing of a few tracts and portions of the Scriptures, and conversation with those natives with whom they had intercourse. Many such had manifested a spirit of inquiry about the new religion, in whose teachers they saw so much kindness, equanimity, purity, and uprightness; virtues which spring not up in a heathen soil. But not one native had embraced Christianity, and it was well known that to renounce the established religion might be a forfeiture of life.

The residence of the missionaries was retired from the public road, and embosomed in trees, by which it was almost hidden from view. This circumstance prevented their being known to many, who, had their residence been more public, would have called at their dwelling. They now thought that circumstances required the erection of a *zayat*, or place of public resort. After much delay, they succeeded in purchasing a piece of ground adjoining the mission premises, and also the public road. Here they erected a slight building, such as is appropriate only to a warm climate; in dimensions, 27 by 18 feet, made of bamboo, and covered with thatch.

In April, 1819, the first place for the public worship of God was opened, and a new era in the mission commenced. Mr. Judson wrote, on the 25th, "yesterday we completed the *zayat*, set up the front stairs, and laid open the entrance from the road. This morning I took my seat on the floor in the open porch, under a solemn impression of the great responsibility of my new mode of life." In the morning, the mission families came over, and held their usual worship there. In the afternoon, several natives came in, so that they had an assembly of 25 or 30, beside children. At the close of service, tracts were distributed.

About this time, Mrs. Judson writes that she had been attending for a year and a half to the Siamese language, and that with the assistance of her teacher, she had translated the Burman tract, catechism, and gospel of Matthew, into that language; beside translating a celebrated Siamese book into English.

The opening of the place of worship was speedily followed by indications of the presence of the Divine Spirit. On the 30th of April, Moug Nau,\* the first Burman convert, called at the zayat. He was quiet and modest, and so reserved, as to excite at first little hope. But he came daily, and when those whose first appearance gave better promise, discontinued their visits, he was there to receive instruction and assist Mr. Judson in explaining to others.

Mr. Judson wrote in his journal, May 5th, "Moug Nau has been with me several hours. I begin to think the grace of God has reached his heart. He expresses sentiments of repentance for his sins, and faith in the Savior. The substance of his profession is, that from all the darkness, and uncleanness, and sins of his whole life, he has found no other Savior but Jesus Christ; nowhere else can he look for salvation; and therefore he proposes to adhere to Christ and worship him all his life long."

"It seems almost too much to believe, that God has begun to manifest his grace to the Burmans; but this day I could not resist the delightful conviction, that this is really the case. PRAISE AND GLORY BE TO HIS NAME FOREVERMORE. AMEN."

Early in the morning, May 10, Moug Nau came to take leave before going away to get timber,—his usual occupation. His deportment was attentive and solemn, and he expressed a wish to be allowed to profess Christ by baptism after his return. Mr. Judson judiciously adds, "I felt a great desire to give him something, but thought it safer to put no temptation in his way. If on his return he still cleaves to Christ, his profession will be more satisfactory than it would be, if he had any expectations from me."

Owing to the dishonesty of Moug Nau's employer, he did not go, and his detention led to his being employed in copying, and various other services in the mission establishment. The evidence of his piety becoming more and more satisfactory, he was admitted to the church June 27. "There were several strangers present at worship," says Mr. Judson. "After the usual course, I called Moug Nau before me, read and commented on an appropriate portion of Scripture, asked him several questions concerning his *faith, hope, and love*, and made the baptismal prayer, having concluded to have all the preparatory exercises in the zayat. We then proceeded to a large pond in the vicinity, the bank of which is *graced* with an enormous image of Gaudama, and there administered baptism to the first Burman convert."

A short time previous to this event Moug Shwa Oo, a young man of 27, had called frequently, and appeared really thoughtful; and several others professed to be convinced of the falsity of the Boodhist religion. Moug A—— and Moug Shwa Doan appeared to be sincere inquirers after truth. A man also from Kyaikasan, a neighboring village, named Moug Nyo, who had received a tract about a year ago, came to inquire farther respecting the truths it contained. He brought three companions, all of whom, like himself, appeared to be convinced that there is one Eternal God, that they were sinners, and that the news of salvation by Christ, is good news.

The evidences that divine truth was making an impression, gradually increased; and though many came, and saw and heard and went away to return no more, others attained to a measure of knowledge sufficient, with the blessing of the Holy Spirit, for their guidance into everlasting life. A few became humble, exemplary Christians.

About this time our missionaries suffered numerous perplexities from the

\* The Burmans indicate the age of individuals by titles somewhat like our Mr., Miss, or Mrs. Moug denotes a young man; Oo and Ko, an old man; Mee, a girl; Mah, a young woman; May, an old woman.

extortionate exactions of the government. The first order was for 48 ticals of pure silver, equal to \$30. The second, about a week after, for 450 ticals of pure silver: the third, three weeks later, for 15 ticals. The first they were obliged to pay, the second was an order from some under officer, who, when the officer appealed to the viceroy, received a severe reprimand, and the sum was not paid. They paid half of the third.

In July, a revised and enlarged edition of 5,000 copies of the tract, with the addition of several prayers, was sent to Mr. Hough at Serampore, to be printed, under the title of "A View of the Christian Religion in four parts, Historical, Practical, Preceptive, and Devotional."

The second convert to Christianity, was Moug Thah-lah. He was an intelligent, reflecting young man, rather superior to Burmans in general. He had lived several months in the mission yard before he visited the zayat; after which, a day seldom passed that he did not spend an hour or two there in conversation. A sister of his, Mah Baih, also appeared to feel considerable interest for her own salvation.

In August, three months after Moug Thah-lah's first visit, Mr. J. began to hope that he was indeed a renewed man. His understanding seemed to be perfectly convinced, his views of the truth clear, and his self-knowledge considerable. He began himself to hope that he had become a disciple of Christ. But he was timid, and could not control his extreme dread of persecution.

During the month of August, the viceroy, on his return from an excursion of pleasure, passed the mission premises for the first time since the zayat was erected. Several Burmans were sitting around Mr. and Mrs. Judson, whom he eyed very narrowly, as he passed along upon his huge elephant, attended by his guards and numerous suite. A few minutes after, two of his private secretaries came in, saying that his highness wished to see the manner in which printing is executed. Mr. J. replied that the teacher who understood printing, had gone to Bengal, and taken the types with him; and therefore it was impossible to comply with the order. They went away dissatisfied. Fearing that some evil might result from this interview, Mr. J. went the next day to the government house and solicited an audience of the viceroy, which he obtained, after waiting two hours. The viceroy inquired about the press, said he wished to get several Burman books printed, and seemed satisfied to let the matter rest.

Two days after the first visit, the viceroy passed again, and the same secretaries came in to say that he wished Mr. J. to translate and print a history of his country. Two weeks subsequent, Mr. J. with some difficulty obtained another interview. The viceroy inquired about the historical writings, to which Mr. J. replied that he was not so well acquainted with that style of writing as with the religious style, and gave him a tract as a specimen of what he could do. On hearing the first sentence read by his secretary, he remarked it was the same he had heard already, and *that he did not want that kind of writing.*

Late in August Moug Ing visited the zayat five or six days in succession. He was unobtrusive, and as others who were disposed to converse were present, he was not at first noticed. He however talked with Moug Nau, and employed himself in reading the Gospel of Matthew. At length Mr. Judson conversed with him, and saw at once indications of sincerity. He said he had long been looking for the true religion, and fearing he should die and go to hell, had often wished himself a brute. He had already begun to pray to the true God. The Gospel was good news to him, and he soon gave evidence of genuine conversion. He subsequently exhibited a most



exemplary Christian character, and for several years was a preacher of the Gospel.

Moung Thah-lah and Moung Byaa, who had for some time attended worship at the zayat, at length presented a paper, professing their faith and requesting *private* baptism. They appeared to be true Christians, but their dread of the consequences of being known as such, was so great, that the missionaries dared not yet comply with their request. Three weeks afterward, they renewed their application wishing not to be baptized privately, but about sunset. Mr. Judson believed them to be sincere, and felt that, considering their little experience and the feebleness of their faith, on the one hand, and the terrific severity of the government on the other, their case called for sympathy, patience and candor. He considered the forbearance and compassion of our Savior, who doth not break the bruised reed, nor quench the smoking taper,—and decided to comply with their request. The next day, Nov. 7, 1818, the second Burman baptism took place. None were present but the missionaries and three or four friends of the converts. “The sun was not allowed to look upon the humble, timid profession. No wondering crowd crowned the overshadowing hill. No hymn of praise expressed the exulting feelings of joyous hearts. Stillness and solemnity pervaded the scene. We felt, on the banks of the water, as a little, feeble, solitary band. But perhaps some hovering angels took note of the event, with more interest than they witnessed the late coronation.\* Perhaps Jesus looked down on us, pitied and forgave our weaknesses, and marked us for his own; perhaps, if we deny him not, he will acknowledge us another day, more publicly than we venture at present to acknowledge him.”

Three days after this baptism, the first Burman prayer-meeting was held, and from that period was attended every Tuesday and Friday evening.

Previous to the above date, a teacher of considerable distinction, of the name of Moung Shwa Gngong, began to call at the zayat. He was a man of education and intelligence; and, like Burmans of his class generally, skeptical in his opinions. His visits were frequent, and his conversation indicated a strong contest between pride and conscience, his previous views and present convictions. He somewhere had obtained an idea of an Eternal Being eight years before; and how striking is the fact, that his mind had never since been at rest. Many hours were spent, at different times, in discussing with him the necessity of a divine revelation, and the evidence that the writings of the Apostles contain that revelation. The progress of his mind was slow, as is ever to be expected in cases of a similar character. The power of heathen associations over the imagination could not be quickly broken; the deeply rooted prejudices of pagan infidelity could not be readily removed from a mind in which they had been strengthened by years of reflection, and the pride of learning. When he had conceded the superiority of Christianity over Boodhism, he would perhaps recall the concession; and when he had allowed the falsity of his opinions one after another, he would again seek refuge under them, from the humiliating conclusions to which he was driven by the doctrines of the Gospel. He was at length accused to the viceroy, of having abjured the religion of Boodh. The viceroy replied, “Inquire farther about him”—ominous words in the ears of one who knew that to be suspected was often to be condemned; and to be condemned, was to incur the horrors of Burman martyrdom.

From the period that this circumstance was known, the visitors at the

\* The emperor died, or as the Burmans expressed it—‘The immortal king, wearied with the cares of royalty, went up to amuse himself in the celestial regions’—early in June, and was succeeded by his grandson—his son being dead, or gone up to the same regions.

zayat were few indeed, and sometimes Mr. Judson sat all day without receiving a single call. This state of things brought him to the following conclusion. "Our business must be fairly laid before the emperor. If he frown upon us, all missionary attempts within his dominions will be out of the question. If he favor us, none of our enemies, during the continuance of his favor, can touch a hair of our heads." "O Lord, look upon us in our low estate, and guide us in our dangerous course!"

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## CHAPTER XI.

### *Burmah, continued.*

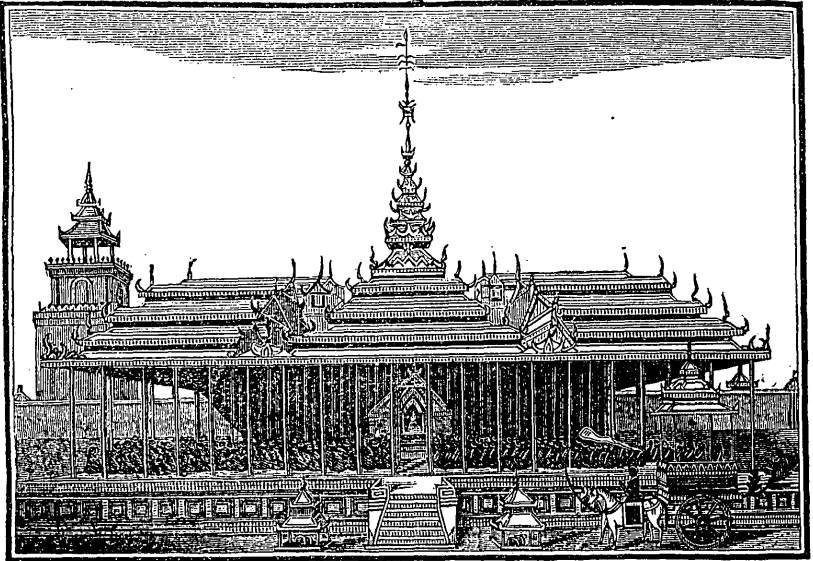
The missionaries endeavor to secure toleration. Passage up the Irrawaddy. Presentation to the emperor. Offer of a copy of the Bible. Rejection of their present and request. Return. Interview with Moungh Shwa Gnung. Arrival at Rangoon. Firmness of the native Christians. Decision to establish a station at Chittagong. Oo Yau. Several inquirers. Mr. and Mrs. Colman go to Chittagong. Death of Mr. Colman.

Mr. Judson and Mr. Colman decided to go up to Ava immediately. Having purchased and repaired a boat, they applied to the viceroy for a pass to "go up to the golden feet, and lift up their eyes to the golden face." The request was readily granted, and having made provision for their families to reside in Rangoon, they embarked.

They were in doubt what present to offer to the emperor, (for without one they could not appear in his presence,) as their funds would allow the purchase of no article of much pecuniary value. They decided to present him the Bible, in six volumes, covered, as a Burman would have almost everything he values, with gold leaf, and each volume enclosed in a rich envelope. They took some pieces of fine cloth for gifts to officers of the government, and thus prepared, on the 21st of December, they pushed off from the shores of Rangoon, praying "O Lord, send *now* prosperity; yet, not our will but thine be done!"

They passed safely up the river Arah-wah-tee, or Irrawaddy, though many regions through which it winds were infested with robbers, by whom travellers were frequently murdered. In a little more than a month they arrived at Ava, and after various formalities, designed to prevent too easy an access to royalty, they were conducted to the apartments of one of the private ministers of state, Moungh Zah, in the palace yard. They there, for the first time since coming to Ava, disclosed their object in requesting an audience of the emperor. While Moungh Zah was looking over their petition, the approach of the "golden foot" was announced, "on which the minister hastily rose up, and put on his robes of state, saying that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he said 'How can you propagate religion in this empire? But come along.' Our hearts sunk at these inauspicious words. He conducted us through various splendor and parade until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo and another officer of Mya-day-men,\* sat a

\* The former viceroy of Rangoon, who was so friendly to the missionaries.



Palaco at Amarapura.

little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently officers of state. Our situation prevented us from seeing the farther avenue of the hall; but the end where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moug Yo whispered that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended,—in solitary grandeur, exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, which chiefly rivetted our attention. He strided on. Every head except ours was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near, we caught his attention. He stopped, partly turned towards us—‘Who are these?’ ‘The teachers, great king,’ I replied. ‘What, you speak Burman—the priests I heard of last night?’ ‘When did you arrive?’ ‘Are you teachers of religion?’ ‘Are you like the Portuguese priest?’ ‘Are you married?’ ‘Why do you dress so?’ These and other similar questions we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moug Zah now began to read our petition, which ran thus:—

“The American teachers present themselves to receive the favor of the excellent king, the sovereign of land and sea. Hearing that on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the governor of that town to come up and

behold the golden face, we have ascended, and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred Scriptures of our religion. And since it is contained in those Scriptures, that if we pass to other countries, and preach, and propagate religion, great good will result, and both those who teach, and those who receive the religion, will be freed from future punishment, and enjoy without decay or death the eternal felicity of heaven;—that royal permission be given that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to, and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favor of the excellent king, the sovereign of sea and land.”

“The emperor heard this petition, and stretched out his hand. Moungh Zah crawled forth, and presented it. His majesty began at the top, and deliberately read it through. In the meantime, I gave Moungh Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest dress and style possible. After the emperor had perused the petition, he handed it back without saying a word, and took the tract. Our hearts now rose to God for a display of his grace—‘O, have mercy on Burmah! Have mercy on her king!’ But, alas! the time was not yet come. He held the tract long enough to read the two first sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that beside Him there is no God; and then with an air of indifference, perhaps disdain, he threw it on the ground. Moungh Zah stooped forward, picked it up, and handed it to us. Moungh Yo made a slight attempt to save us, by unfolding one of the volumes which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moungh Zah interpreted his royal master’s will, in the following terms: ‘In regard to the objects of your petition, his majesty gives no order. In regard to your sacred books, his majesty has no use for them; take them away.’

“Something was now said about brother Colman’s skill in medicine, upon which the emperor once more opened his mouth, and said, ‘Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly.’ He then rose from his seat, strided to the other end of the hall, and there, after having dashed to the ground the first intelligence he had ever received of the eternal God,—his Maker, his Preserver, his Judge,—he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him.

“As for us and our present, we were hurried away without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception, but in as favorable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, not so decisive to him as we knew it to be. We were next conducted two miles through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He speedily ascertained that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live forever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.”

Notwithstanding the decided repulse they had received, the missionaries resolved to make one more effort. Through the kindness of Mr. G——, an Englishman who was acquainted with Moungh Zah, they obtained another

interview with him; but the result of the conversation, which was carried on through Mr. G——, was, that no toleration could be allowed to a foreign religion; and they retired from the presence of this reserved and proud oriental, sad and disappointed, yet seeking consolation in the over-ruling providence of the Almighty Savior.

Before leaving Ava, they heard the history of the sufferings of a Burman teacher, who some years before had been converted to the Catholic faith. He was accused by his own nephew, and after being imprisoned and fettered, was beaten with an iron maul from the soles of his feet to his breast. At every blow, he pronounced the name of Christ. At the point of death, he was released, on the suggestion of some one who pitied him, that he was a madman. He was conveyed privately into a boat, and sent by ship to Bengal, where he died. The missionaries discovered, after the rejection of their petition, that this base nephew was now the first private minister of state, taking rank before Moungh Zah.

After obtaining a passport for their safe return, which delayed them five days, and cost them thirty dollars, they left Ava. On their passage down the river, they unexpectedly met Moungh Shwa Gnong. Remembering his fear of man, and having heard that, like the Syrian leaning upon his hand in the house of Rimmon, he so far conformed to pagan worship as to escape persecution; they told him of their disappointment, and related the story of the Burman Catholic and the iron maul. The interview satisfied them that he had made some progress, and that their hold upon his regard was stronger than they had supposed.

They arrived in Rangoon in twelve days from Ava. The following Lord's day evening, Mr. Judson gave the three Burman converts, two of whom had accompanied them, a connected account of their application to the emperor, and a full view of the disastrous consequences to be anticipated. It was scarcely to be expected that in view of the darkened prospect, and after having seen their teachers driven away from the palace in disgrace, they would remain firm. But their zeal and decision received a new impulse. Mr. J. mentioned his plan of removing the mission to a district between Bengal and Arracan, under the government of Bengal, where a language resembling the Burman is spoken. Two of them declared their resolution to go with him, while the other, who had a family, (and a Burman woman is not allowed to leave the country,) said, if he must be left alone, he should remain performing the duties of Jesus Christ's religion.

While the missionaries proceeded to make inquiries relative to a removal to Chittagong, Moungh Byaa and his brother-in-law, Moungh Myat-yah, came to beg that they would not leave Rangoon at present. Mr. Judson objected that he could not open the zayat, or have public worship; and none would dare to examine the new religion, and if none examined, of course none would embrace it. Moungh Byaa said that he was too much distressed to eat or sleep. He assured Mr. J. that there were several natives who were even then examining the new religion; adding, that his brother was one of them; to which Myat-yah assented. He begged that they might not be left without a teacher, until the number was enlarged to eight or ten, and then one might be appointed instructor of the rest. He argued, that then the religion would spread of itself, and the emperor himself would not have power to stop it; whereas, if they were now left alone, with none to baptize and none to guide, what could be expected but that the newly kindled light should be extinguished. Moungh Nau joined in his entreaties, and the missionaries, unable to resist them, concluded to re-consider their decision.

After another interview with the converted natives and several new inquirers, they came to the conclusion that the station must not yet be relin-

quished; that Mr. Colman should go to Chittagong and collect the Arracanese converts, and form an establishment, to which, in case of severe persecution, Mr. J. and the Burman disciples might flee.

Moung Shwa Gnong came again a few weeks after this period, and wishing to know what outward rules he must observe, expressed his decision to embrace Christianity. Mr. J. instructed him in relation to the duties of a Christian, but warned him of self-deception, and reminded him that the followers of Christ in Burmah must probably endure persecution; and advised him to weigh the matter well. After he had gone, Oo-yan, a physician and an intelligent man, who had called at the mission house once, came again. He exhibited a very inquisitive and discriminating mind. He soon repeated his visit in company with Moung Shwa Gnong. He endeavored to defend a scheme of religion between Christianity and Boodhism, the fundamental doctrine of which is, that divine wisdom does not dwell specially in any embodied form or existing spirit, but is diffused throughout the universe, and dwells in various degrees in different intelligences.

About this time, Moung Myat-yah, Moung Shwa-boo, and Moung Shwa-ba, came repeatedly to receive instruction. All of them seemed to be convinced of the truth. The latter, particularly, seemed to receive the gospel at once, and in the spirit of a little child, so marked were the evidences of the enlightening, convincing, and converting influences of the Holy Spirit, and so rapidly was the change in him accomplished. Two women, also, acquaintances of Moung Shwa Gnong, who had several years before renounced Gaudama, came, in consequence of hearing from him that he had there found the true wisdom.

Mr. and Mrs. Colman embarked for Chittagong, March 27, 1820. It was a painful separation, for they had been cordial and affectionate coadjutors with Mr. and Mrs. Judson. They arrived in June, and established themselves, not in Chittagong where they might have had the comforts of civilized and even Christian society, but in Cox's Bazar, a native village surrounded with heathen poverty and degradation. Here they labored one short year, when Mr. Colman was seized with the jungle fever, and died. Mrs. Colman returned to Bengal, where she instructed a school of female heathen children; and subsequently was married to the Rev. Amos Sutton, an English Baptist missionary in Orissa.

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## CHAPTER XII.

### *Burmah, continued.*

Repeated additions to the church. Mr. and Mrs. Judson embark for Calcutta. Return to Rangoon. State of the native church. Attempts against Moung Shwa Gnong. Oo Oung-det. Moung Ing received to the church. Revision of Acts and Ephesians. Various inquirers. Designation of Dr. Price. Translation of the Gospel and Epistles of John completed. Sickness of Mr. and Mrs. Judson. Mrs. Judson embarks for Bengal. Renewed hostility towards Moung Shwa Gnong. His escape. Zayat closed. Death of Moung Th-lab.

The evidences of the presence of the Divine Spirit became more and more distinct at Rangoon. Moung Shwa-ba became, as was believed, a decided and humble Christian, and was received into the church by baptism on the coming of the 2d of April. The two women continued to visit Mrs. Judson often, for the purpose of obtaining instruction, and Mah Men-la soon gave satisfactory evidence of piety. She was a woman of superior mind

and great energy. Oo-yah, Moug Thah-a, and Moug Myat-la, (husband of Mah Men-la,) continued their visits, and, spite of the terror of persecution, the truth was evidently gaining a deep hold of their minds. Moug Thah-a was formerly an officer under the government, and had acquired considerable property, which he had nearly spent in building pagodas and making costly offerings. But his spirit was restless and unsatisfied, until he heard of Jesus Christ. Having found Him, he seemed with his whole soul to rest upon him for salvation.

A promising trait of these converts was their peculiar love for the Scriptures. They were almost ready to contend for the only copy of the Epistle to the Ephesians which had been furnished them. Mr. J. had completed the translation of this epistle a little before this period, and the natives pronounced it plainer, and more easily understood than Matthew; which was a very encouraging circumstance, as it had been accomplished without the assistance of a Burman teacher. Mr. Judson's teacher had gone to Ava, and he feared to employ another, lest he should betray the native Christians and inquirers to the government.

After observing Moug Myat-la and Moug Thah-a for several months, and conversing with them many times, Mr. Judson thought it best to receive them into the church. They were baptized on the evening of June 4.

During this month it became evident that a voyage was necessary for the restoration of Mrs. Judson's health. She had long suffered from the liver complaint, and had gone through two courses of salivation, without success. She was too feeble to go alone, and Mr. J. decided to go with her.

Moug Nyo-Dwa and Moug Gway requested baptism, and as the former had been known to the missionaries, and regarded by them as a Christian for some time, and the latter possessed the confidence of the most discriminating members of the church, their application was favorably regarded. A week afterward, however, Mr. J. thought a proposal to delay their baptism until after his return, might prove a salutary trial of their sincerity. He, therefore, sent them word that he was much occupied in preparing for his voyage, and as one of them needed more doctrinal instruction, perhaps their baptism had better be delayed. They came immediately in much sorrow, and urged, that, as he might never return, he would not delay the administration of the ordinance. He set before them the danger of professing a foreign religion; but they chose to incur that danger, and accordingly were baptized that night, and with the little church partook of the sacrament.

The ship was detained two days, during which Moug Shwa Gngong came to the mission-house. He had been long absent, but not from choice. He had been ill of a fever, and since his recovery constantly occupied in attending upon his sick relatives. His own history of his mental trials, his struggles with sin, and his strivings to be holy; his penitence, his faith, and his exercises in secret prayer, furnished much ground of hope that he was taught by the spirit of God, and was a disciple indeed. He staid through the day. In the afternoon the Nan-dau-gong sisters, Mah Myat-lah, Mah Doke, Mah Men-la, the doctor, Oo-yan, and several others came. Towards the close of the interview, Moug Shwa Gngong said, "My lord teacher, there are now several of us present, who have long considered this religion. I hope that we are all believers in Jesus Christ." Mr. Judson replied, "I am afraid to say that. I have heretofore thought that you believed in the eternal God; but I have had some doubt whether you believed in the Son of God, and the atonement which he has made." He replied "I assure you that I am as fully persuaded of the latter as of the former." "Do you believe then that none but the disciples of Christ will be saved from sin and hell?" "None but his disciples." How then can you remain without ta-

king the oath of allegiance to Jesus Christ, and becoming his full disciple in body and soul?" "It is my earnest desire to do so, by receiving baptism; and for the very purpose of expressing that desire, I have come here today." "May I ask *when* you desire to receive it?" "At any time you will please to give it—Now—this moment if you please." "Do you wish to receive baptism in public or in private?" "I will receive it any time and in any circumstances that you please to direct." This conversation had a great effect on all present. The disciples rejoiced; the rest were astonished; for though they had long thought that he believed in the Christian religion, they could not think he would easily be brought to profess it, and suffer himself to be put under the water by a foreigner. In the evening the case of Moug Shwa Gnong was laid before the church, who freely consented to his admission, and the next day, toward evening, he and Mah Men-la were baptized. The church now included ten native converts.

The following morning, July 19, prayer was offered in a very appropriate manner by Moug Thah-lah and Moug Shwa-ba, and Mr. and Mrs. Judson went on board the ship for Calcutta, where they arrived in a month. They were two months at Serampore, and returned to Rangoon much benefited by skillful medical advice, and cheered by their residence with their friends, Mr. and Mrs. Hough.

On their arrival they learned that Mya-day-men, who, with his wife, showed much favor to Mr. and Mrs. J. on their first coming to Rangoon, was again viceroy. They were joyfully greeted by their native friends, with whom, in the evening, they offered the sacrifice of thanksgiving and praise.

After a few days, Mr. Judson records, that although the little church had been almost destitute of the means of grace for several months, having no religious teacher, and though some of the members had been obliged to flee to the woods to avoid the oppressive exactions of petty officers, all remained firm: not one had dishonored his profession. Advances in piety, they had not made, nor were they to be expected. The religious feeling of Mah Men-la, and her four companions from Nan-dau-gong, was not at all diminished, and the doctor, Oo-yan, respecting whom there had been much doubt, appeared to be truly converted. Concerning him Mr. J. wrote in his journal, "O, how interesting it is to see (you can almost see it with your eyes,) the light of truth dawning upon a precious soul hitherto groping in darkness! If Oo-yan prove a true convert, he will be a most valuable acquisition to our cause. He is a man of talents and respectability. His words are as smooth as oil, as sweet as honey, and as sharp as a razor."

During the absence of Mr. Judson, some circumstances had transpired relating to Moug Shwa Gnong, which were interesting, not only in their connection with him, but as giving an assurance that while Mya-day-men continued to be viceroy, religious toleration would be enjoyed. When Moug Shwa Gnong was accused before the other viceroy, the reply was, 'Inquire further about him.' Soon after Mya-day-men resumed the office, the priests and officers of his village conspired again to destroy him. After numerous consultations, one of them, a member of the supreme court, went into the presence of the viceroy, and complained that Moug Shwa Gnong was using every endeavor "to turn the priests' rice pot bottom upwards." "*What consequence*" said the viceroy, "*let the priests turn it back again.*"

The Nan-dau-gong people continued to manifest increasing evidence of piety; and early in January, 1821, Mrs. Judson went to their village, to select a spot for the erection of a small school-house. Mah Men-la voluntarily proposed to keep it herself, in her own house, and to teach both girls and boys. Mrs. J. acceded to her proposal, and assured her that the Christian women in America would defray the expenses and make her some compensation.



On the Lord's-day, January 21, all the converts, except one, and almost all the inquirers were present at worship; an attentive and respectful congregation of about twenty five adults. How great was the contrast between that assembly and the one which worshipped there two years before! Yet these accessions had been made and this strength gained when outward circumstances were most forbidding; illustrating a principle frequently exhibited in the history of the church, that God honors the faith which honors him.

During this month a teacher from the village of Kambai named Oo Oung-det, came to the mission house. He was one of the semi-atheists who paid no respect to the religion of Gaudama. In a most interesting conversation of two hours he gave up one point after another, and seemed to lay open his mind to the truths of the Bible. He came again and again, and, confessing his conviction of the existence of an Eternal God, wished to know the whole truth. But at the humiliating doctrine of the atonement, his proud heart revolted. His nephew, who attended him, listened with deep interest, and was heard to whisper, "Ask him more about Jesus Christ."

In February, Moug Ing, the second convert, returned. He had been long absent, and encountered many hardships, but through divine grace had held fast his integrity; and had endeavored during his absence to communicate the knowledge of Christ to others. He was to go back in two weeks, and wished before going, to make a profession of religion. Not one of the converts had given better evidence, and he was cordially received on the fourth of March. He returned to Bike (Mergui,) carrying various writings in Burman and Portuguese, by which he hoped to do good among the people there.

Mr. Judson delayed the daily opening of the zayat after his return from Bengal, in consequence of his being engaged with Moug Shwa Gnong in a thorough revision of the Epistle to the Ephesians and the first part of Acts, which had not been printed. Soon after being completed, they were sent to Serampore to be printed. The zayat was re-opened on the 25th of April, and gradually became again the resort of those who wished to converse upon religion. Some manifested a teachable and inquiring mind, others came only to cavil and dispute. Among the former were Moug Gwa, brother-in-law of Moug Shwa-ba, and Moug Hla. The most distinguished among the latter were Moug Thah-ee and Moug Long. The first was passionate, and often abusive; the other sceptical and metaphysical, but always gentle and polite. He and his wife, who had been chilled by the same speculative spirit, might be regarded as fair representatives of a class of persons to be found in Christian lands, questioning the possibility of sin entering a pure mind, and doubting even their own identity.

On the 2d of May, of this year, the Rev. Jonathan Price, M. D., was set apart to the work of a missionary, in the Sansom Street meeting-house, Philadelphia. He had studied medicine with the design of discharging the two-fold duties of missionary and physician. He with his wife and child sailed soon after from Salem, Mass., for Calcutta, where they arrived on the 27th of November.

The evidences of piety in Mah Myat-la, sister of Mah Men-la, being satisfactory, she was baptized on the 15th of June. These sisters promised to be ornaments of the Christian religion, and valuable assistants in doing good. Moug Shwa-ba's gravity, consistency and humility, together with his persevering desire to become a teacher of religion, led to his being employed as an assistant in the zayat, with the expectation of his being set apart, in due time, to the work of the ministry.

In July Mr. J. wrote "I have finished the Gospel, and Epistles of John,

those exquisitely sweet and precious portions of the New Testament, and am now employed on the latter part of Acts."

In August Mr. and Mrs. J. were both severely sick, so as to be unable to assist each other. The complaint from which Mrs. J. had so long suffered, made such rapid inroads upon her constitution, that all hope of relief in that climate was relinquished; and she sailed for Bengal with the design of visiting America, August 21st.

Thus Mr. J. was left entirely without society, or a Christian helper except the native converts; and events soon transpired to check his visible efforts, and teach him again the important lesson of submission and dependance on God. New and vigorous measures were taken to bring Moug Shwa Gngong before the government as an enemy of the Boodhist religion. The chief of his village and several priests drew up and presented an accusation to the viceroy; to which he replied that if the charges were true, Moug Shwa Gngong was deserving of death. As soon as he heard this, he took a boat, and embarked with his family, and coming secretly to the mission house, furnished himself with tracts and portions of scripture, and hastened up the river a hundred miles, to Shwa-doung. Such an escape appears scarcely credible to those who live under a well-organized civil polity. But the police of a heathen and half civilized nation is a different thing. No civil officer takes cognizance of cases not under his immediate control. Not a newspaper in all the empire, in which to describe the person of a delinquent. No travelling except in boats; consequently among the thousands moving each way upon the rivers, detection was nearly impossible. The alarm produced by this affair, obliged Mr. J. to close the zayat. The native Christians came cautiously to the mission house for instruction, and the inquirers withdrew altogether. But the spirit and energy of the solitary missionary, though cast down, were not destroyed. Being unable to preach or teach, he strove to commit himself, by new acts of faith, to Jesus Christ, and turned with fresh zeal to the translation of the New Testament. Looking upon this as his great work, he was willing to sit silent until his divine Master should open the door for him again to preach in his name.

Soon after these events, the mission sustained a heavy loss in the death of Moug Tha-la. While in perfect health, he was seized by cholera, and died in nineteen hours. Mr. Judson did not see him until after he was insensible. But his deportment while in health, furnished satisfactory evidence of his preparation for eternity. He was a young man of superior talents and education; his thoughts upon religious subjects were spiritual and striking, and both in prayer and conversation, were clothed in appropriate language.

December 13, Dr. and Mrs. Price arrived at Rangoon, and in the course of the following month, Mr. and Mrs. Hough returned from Serampore. In March, 1822, Mr. Judson records the completion of his translation of Matthew, Mark and Luke; that of Matthew being the second. John and Acts having been previously done, he commenced the Epistle to the Romans.

၅ ခပ်သိမ်းသော အရပ်၌ရှိတော်မူလျှင် ငါတို့သည် အဘယ်ကြောင့် မမြင်ရာသနည်း။ ။ သူရားသခင်သည် နံ့မိသည် ဖြစ်တော်မူသောကြောင့် လူမျက်စိနှင့် မမြင်နိုင်ချေ။

၆ သူရားသခင် ကိုမမြင်ဘဲ လျှက် အဘယ်သို့ သိရာနည်း။ ။ သူရားသခင် ဝေဇ္ဇာတော်မူသော သားတော် မြတ်သခင် ယေရှုခရစ်ကို အ

## CHAPTER XIII.

*Burmah, continued.*

New inquirers. Dr. Price summoned to Ava. Converts baptized. Death of the viceroy. Mrs. Judson's reception in England. Arrival in America. Return to India with Mr. and Mrs. Wade. Interviews of the missionaries with the king. Prince M. Missionaries return to Rangoon. Death of Mah Myat-la. Translation of the New Testament completed. Epitome of the Old Testament. Mrs. Judson and Mr. and Mrs. Wade arrive at Rangoon. Mr. and Mrs. Judson go to Ava. School opened. Indications of war. Sudden appearance of the English army. Missionaries imprisoned. Mr. Hough sent on board the English frigate. Imprisoned foreigners set at liberty. Messrs. Hough and Wade go to Bengal.

Early in this year, the dread of the government had so far subsided that several individuals renewed their visits at the mission house; while numbers who had only heard of Jesus Christ, from the scattered Christian natives, began to come for instruction to the missionaries. Moungh Myat-la and Moungh Thah-a re-commenced their attendance on public worship; and both, though timid, seemed to be real Christians. May Mee, an old woman, and Mah Doke, a relative of the Nan-dau-gong sisters, both became very serious and attentive. Men-oo, a blind girl who had been under Dr. Price's care, and had received some religious instruction from Moungh Shwa-ba, appeared to be interested. These were all encouraging circumstances; and an additional one was, that Moungh Shwa Gnong returned, on a visit, about this period, having evidently grown in grace and religious knowledge. Two of his former disciples in atheism came at this time to receive instruction,—Pah Kyah, and Oo-Nyo, and the assembly of worshippers and inquirers became crowded.

At this interesting juncture, Dr. Price was summoned to Ava by order of the king, on account of his medical skill. Mr. Judson saw it to be necessary that he should accompany him, and endeavor, if possible, to find some opening for the introduction of a religious influence at the capital, and the palace. With reluctance was the translation of the New Testament laid aside, and the most promising field of labor their weary eyes had yet looked upon, relinquished for the present. Before their departure, they had the happiness of baptizing Men-oo, the blind girl, Mah Doke, May Zoo, May Mee, and her brother Moungh Thah. The number of living native members of the church was now seventeen—one having entered into rest. Two more, of whose sincerity the missionaries were convinced, remained; Moungh Myat-la, who was deterred from making a profession by fear of the government; and Mah Ing, by her dread of her imperious and cruel husband.

Mya-day-men, the friendly viceroy, died on the 20th of August. On the 28th, the missionaries embarked for Ava.

Mrs. Judson arrived in Calcutta in September, 1821. A free passage to England being offered her, she gratefully accepted the kindness. There she was hospitably received by Mr. Joseph Butterworth, a member of Parliament, and an excellent member of the Methodist connection.

Mrs. Judson possessed, natively, an uncommon power to interest strangers; and this talent, consecrated, as we believe it was, to Christ, was of no insignificant value in her intercourse with the heathen. While in England and Scotland, she excited a vivid interest in many hearts, that is not even now extinguished; and it was undoubtedly owing to the personal regard thus awakened, that she came from Calcutta to New York without expense to the Board. She arrived September 25, 1822. Although she returned to her native country for the purpose of repairing a broken constitution, she

was not idle. Wherever she went, she strove to increase the zeal of Christians in the cause of missions, and to enkindle that zeal where it had never been felt. Being unable to endure a northern winter, she went to Baltimore, and remained until spring, under the care of her brother, Dr. Elnathan Judson. This period, which was passed chiefly in her own room, she occupied in writing the "History of the American Baptist Mission in Burmah." The General Convention, which was held in Washington in the spring of this year, appointed a committee to confer with Mrs. Judson, and at her suggestion several important measures were adopted. The effect of her conversation and statements upon the members was, as it had been upon others, most happy in enlarging their hearts towards the heathen, and strengthening their resolution to live for the good of a perishing world.

In June, Rev. Jonathan Wade and his wife, with Mrs. Judson, sailed in the ship Edward Newton for Calcutta, where they arrived October 19, 1823.

Mr. Judson and Dr. Price arrived at Ava in one month from Rangoon. They were at once introduced to the king. He received Dr. Price very graciously, but took no notice of Mr. Judson. Mounz Zah, who, it will be recollected, presented the petition of the missionaries to the king on their first visit to Ava, recognized him, and in a private way encouraged him to remain at Ava. At a subsequent interview, the emperor inquired, "And you in black, who are you? a medical man too?" "Not a medical man, but a teacher of religion." Upon which he put several questions which could not be evaded, relating to the success of the Christian religion at Rangoon. The heart of the missionary trembled for the little church he had gathered. But he gave a true answer, and was relieved to perceive no indication of displeasure in the countenance of the king. He asked many other questions upon religion, geography and astronomy, the answers to which seemed to gratify him and his court. The man, now first minister, who several years since had caused his relative to be tortured under the iron maul, was present during this conversation.

While Dr. Price was much at the palace, circumstances brought Mr. Judson almost daily into the society of Prince M., half brother to the emperor. He was an invalid, and being necessarily deprived of many of the amusements common to his rank, he had associated with the Portuguese priests, and acquired a decided taste for science. He manifested, in conversation with Mr. J., much interest about the Christian religion, especially the doctrine of the atonement; and allowed that he could not refute the arguments in favor of the Copernican system, and that if he admitted them he must renounce his faith in Buddhism. In the course of their conversations, Mr. J. was able to use a great degree of frankness with him on the subject of his own personal concern in Christianity. Under date of November 12, Mr. Judson writes, "Spent the whole forenoon with Prince M. and his wife. Made a fuller disclosure than ever before, of the nature of the Christian religion, the object of Christians in sending me to this country, my former repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Mounz Shwa Gnong, &c. They entered into my views and feelings with considerable interest; but both said decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order exempting from persecution, but would leave his subjects throughout the empire to the regular administration of the local authorities.

"After giving the prince a succinct account of my religious experience, I ventured to warn him of his danger, and urged him to make the Christian religion his immediate personal concern. He appeared for a moment to feel the force of my appeal, but soon replied, 'I am yet young, only twenty-

eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not.' 'But suppose your highness changes worlds in the mean time.' His countenance fell. 'It is true,' said he, 'I know not when I shall die.' I suggested that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable prince, that he may become a patron of thine infant cause, and inherit an eternal crown."

Mr. Judson applied to the king repeatedly for land upon which to erect a house. He gave him a lot, but soon revoked the grant. Mr. Judson says, "In prosecuting this business, I had one noticeable interview with the king. Brother Price and two English gentlemen were present. The king appeared to be attracted by our number, and came toward us; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. 'Are they real Burmans? Do they dress like other Burmans?' &c. I had occasion to remark that I preached every Sunday. 'What! in Burman?' 'Yes.' 'Let us hear how you preach.' I hesitated. An atwenwoon repeated the order. I began with a form of worship which ascribes glory to God, and then declares the commands of the law and the gospel; after which I was silent. 'Go on,' said another atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences declarative of the perfections of God; when his majesty's curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudama. I replied that we all knew that he was son of King Thog-dau-dah-nah; that we regarded him as a wise man and a great teacher, but did not call him God. 'That is right,' said Mounk K. N, an atwenwoon, who had hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication, which I had lately made to him in the privy council room, about God and Christ, &c. And this he did in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Mounk Zah, encouraged by all this, really began to take the side of God before his majesty, and said, 'Nearly all the world, your majesty, believe in an eternal God; all except Burmah and Siam, these little spots,' His majesty remained silent, and then, after some other desultory inquiries, abruptly arose and retired."

Mr. Judson at length procured a pleasant lot about a mile from the palace, without the walls, and on the bank of the river, on which he built a small house. When he called upon the woongyee to pay for the land, several noblemen with their attendants were present. The woongyee entered into conversation upon religious subjects, and for two hours Mr. J. was able to command the attention of all. At the close of the interview he presented the money, which, however, his excellency declined taking, saying, "understand, teacher, that we do not give you the entire owning of this ground. We take no recompence, lest it become *American territory*. We give it to you for your present residence only, and when you go away, we shall take it again." "When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead." "Very well, let him also occupy it; but when he dies, or when there is no teacher, we will take it." "In that case, my lord, take it."

In January, the time being expired which Mr. J. intended to be absent from Rangoon, he made arrangements to return. Prince M. desired him to come back soon, and bring with him all the Christian Scriptures, and translate them into Burman,—adding, "I wish to read them all." "On taking

leave of the king, he said, "What does he return for? let them not return. Let both stay together. If one goes away, the other must remain alone, and will be unhappy." Mr. L——, the collector of the port, replied, 'He wishes to go for a short time only, to bring his wife, the female teacher, and his goods.' His majesty looked at me, 'Will you then come again?' I replied in the affirmative. 'When you come again, is it your intention to remain permanently, or will you go back and forth as foreigners commonly do.' 'When I come again, it is my intention to remain permanently.' 'Very well,' said his majesty, and withdrew into his inner apartment."

Mr. J. arrived in Rangoon seven days from Ava. The Christians and inquirers had taken refuge on the other side of the river, to avoid the heavy taxations and other illegal oppressions allowed under the new viceroy. Mah Myat-la died during his absence. She was a steadfast Christian, and died without fear, putting her trust in the Lord Jesus.

The translation of the New Testament was completed early in July, after which Mr. J. wrote an "Epitome of the Old Testament in twelve sections, consisting of a summary of Scripture history from the creation, to the coming of Christ, and an abstract of the most important prophecies concerning the Messiah and his kingdom, from the Psalms, Isaiah and other prophets." This epitome was received with great eagerness by the converts, and promised to be very useful as a text-book, from which information might be communicated on the history, types, and prophecies of the Old Testament.

On the 5th of December, 1823, Mrs. Judson with Mr. and Mrs. Wade arrived at Rangoon. Mr. and Mrs. J. left Rangoon immediately for Ava, which they reached after a wearisome passage of six weeks. Mrs. J. wrote to her parents, "We often walked through the villages (on the banks of the Irrawaddy,) and though we never received the least insult, always attracted universal attention. A foreign female was a sight never before beheld, and all were anxious that their friends and relatives should have a view. Crowds followed us through the villages, and some who were less civilized than others, would run some way before us, in order to have a *long* look as we approached them." "On our arrival at Ava, we had no home, no house to shelter us from the burning sun by day, and the cold dews at night. Dr. Price had kindly met us on the way, and urged our taking up our residence with him. But his house was in such an unfinished state, and the walls so damp, (of brick, just built,) that spending two or three hours there threw me into a fever, and induced me to feel that it would be presumption to remain longer. We had but one alternative—to remain in the boat until we could build a small house on the spot of ground which the king gave Mr. Judson last year. And you will hardly believe it possible, for I almost doubt my senses, that in just a fortnight from our arrival, we moved into a house built in that time, and which is sufficiently large to make us comfortable. It is in a most delightful situation, out of the dust of the town, and on the bank of the river." It was however built of boards, and nothing but brick is an effectual shelter from the heat in Ava, where the thermometer often rises to 108 in the shade. But Mr. and Mrs. J. were happy in having a resting-place, and cheerfully recommenced their labors. She adds "We have worship every evening in Burman, when a number of the natives assemble, and every Sabbath Mr. J. preaches the other side of the river in Dr. Price's house. We feel it an inestimable privilege, that amid all our discouragements we have the language, and are able constantly to communicate truths which can save the soul. My female school has already commenced with three little girls, who are learning to read and sew, &c. Two of them are sisters, and we have named them Mary and Abby

Hasseltine. One of them is to be supported with the money which the Judson Association of Bradford Academy have engaged to collect. They are fine children, and improve as rapidly as any children in the world."

The indications of war with the Bengal government, which had for some time been expected, became daily more decided. The emperor had raised an army of 30,000 men in Arracan, under the command of Maha Bandoola, with the design of invading Bengal; and the triumph was anticipated of leading the governor-general of India, a captive in golden chains to the golden feet in Ava. But the English had secretly prepared to avenge the wrongs they endured in the constant encroachments of the Burmese on their possessions; and in May an army of 6000 troops under Sir Archibald Campbell suddenly appeared in the river below Rangoon. So great was the surprise of the natives, that scarcely a shot was fired. Amidst the universal consternation, the jealousy of the Burmans was instantly awakened in regard to all foreigners, and an order issued for their immediate imprisonment. Mr. Wade's letter to Mr. Lawson, relates the escape of the missionaries, when "the sorrows of death compassed them, and the flood of ungodly men made them afraid."

"Rangoon, May 15, 1824. We did not apprehend until last Monday, that war was declared against the Burmans. The most credible information that we could obtain, assured us that all grievances were amicably settled. But on Monday last, information came that a number of ships were at the mouth of the river. Government immediately ordered every person in Rangoon who wears a hat, to be taken prisoner, which was accordingly done. In the course of the succeeding night, Mr. Hough and myself were chained, and put into close confinement under armed keepers. In the morning, the fleet was in sight of the town, and our keepers were ordered to massacre us the moment the first shot was fired upon the town. But when the firing commenced, they were so effectually panic-struck, that they all slunk away into one corner of the prison, speechless and almost breathless. The next shot made our prison tremble and shake as if it would be immediately down upon our heads. Our keepers now made for the prison door: we used every exertion to persuade them to remain, but all to no purpose; they broke open the door and fled. In a few moments after, the firing ceased; and we supposed the troops were landing, and that we should be soon released; when, horrible to relate, about 50 Burmans rushed into the prison, stripped us of every thing but pantaloons; our naked arms were drawn behind us, and corded as tight as the strength of one man would permit; and we were almost literally carried through the streets upon the points of their spears, to the seat of judgment, and were made to sit upon our knees, with our bodies bending forward for the convenience of the executioner, who was ordered that moment to behead us. None of us understood the order but Mr. Hough. He requested the executioner to desist a moment, and petitioned the yawoon to send him on board the frigate, and promised to use his influence to prevent any further firing upon the town. The linguists seconded the proposal, and pleaded that we might be reprieved for a few moments.

"The yawoon answered, 'If the English fire again, there shall be no reprieve;' and asked Mr. Hough if he would positively promise to put an immediate stop to the firing, which you will recollect had been discontinued from the time that our keepers, in prison, fled. At this moment several shots were sent very near us: the government people fled from the seat of judgment, and took refuge under the banks of a neighboring tank. All the others fled from the town, but kept us before them: we were obliged to make our way as fast as possible, for the madness and terror of our attendants allowed no ceremony. We were soon overtaken by the government

people fleeing upon horseback. About a mile and a half from town, they halted, and we were again placed before them. Mr. Hough and the linguists renewed their petition. After a few moments' conversation, his irons were taken off, and he was sent on board the frigate, with the most awful threatenings to himself and us, if he did not succeed.

"The rest of us were obliged to resume our march. Finally, part of us were confined in a strong building, at the foot of the golden pagoda. I, with two others, was taken into the pagoda, and confined in a strong building, and left under the care of a door keeper. After dark, this fellow, by the promise of a small present, was induced to remove us into a kind of vault, which had but a small aperture, and was without windows: it afforded only sufficient air for respiration. The fellow himself, I believe, ran away. We were several times alarmed during the night. The next morning early, a search was made for us by our blood-thirsty enemies, who, finding we were not in the room where they left us, concluded that we had escaped. We expected every moment we should be discovered, when to our great relief, we heard them cry out, 'The English are coming!' and they fled. We waited, however, in vain, to hear some sound that would assure us that it would be safe to cry out for assistance, for we soon found that we were again surrounded with Burmans.

"About noon, the English troops came up, and to our inexpressible joy, relieved us from our unpleasant situation. As soon as I could be disengaged from my galling chains, I hastened to the mission house to learn the fate of Mrs. Wade and Mrs. Hough. I found them safe and well; but though not imprisoned, they had experienced great sufferings, and escaped great dangers. Mr. Hough, I also found safe at the mission house. All who had been taken prisoners, and ordered to be executed by the Burmans, were on Wednesday set at liberty by the English."

The missionaries soon after this, returned to Bengal, the state of the country being such that nothing could be done for the advancement of the mission. Mr. and Mrs. Wade continued the study of the language, and Mr. Wade employed himself in printing the Burman dictionary, which had been compiled by Mr. Judson.

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## CHAPTER XIV.

### *Burmah, continued.*

The king takes possession of his new palace. Preparations for war. Mr. Judson arrested. Confined to the death-prison. Petition to the queen repulsed. Sufferings of the prisoners.

During nearly two years, the fate of the missionaries at Ava was unknown, and was a subject of the keenest anxiety to their relatives, and the patrons of the mission. The English were constantly victorious; and there was every reason to believe that under their humiliating disappointments, the Burmans would wreak their bitterest vengeance upon the foreigners in their power, all of whom they now regarded as spies in the employ of the English government.

Mrs. Judson's letter to her brother is a record of scenes not to be imagined by inhabitants of a Christian country; and of sufferings seldom paralleled in the history of missions. It is dated at

"RANGOON, May 26, 1826.

"My Beloved Brother:—I commence this letter with the intention of giving you the particulars of our captivity and sufferings at Ava. How



long my patience will allow my reviewing scenes of disgust and horror, the conclusion of this letter will determine. I had kept a journal of everything that had transpired from our arrival at Ava, but destroyed it at the commencement of our difficulties.

"The first certain intelligence we received of the declaration of war by the Burmese, was on our arrival at Tsen-pyoo-kywon, about a hundred miles this side of Ava, where part of the troops, under the command of the celebrated Bandoola, had encamped. As we proceeded on our journey, we met Bandoola himself, with the remainder of his troops, gaily equipped, seated on his golden barge, and surrounded by a fleet of gold war boats, one of which was instantly despatched the other side of the river to hail us, and make all necessary inquiries. We were allowed to proceed quietly on, when we had informed the messenger that we were Americans, *not English*, and were going to Ava in obedience to the command of his majesty.

"On our arrival at the capital, we found that Dr. Price was out of favor at court, and that suspicion rested on most of the foreigners then at Ava. Your brother visited at the palace two or three times, but found the king's manner toward him very different from what it formerly had been; and the queen, who had hitherto expressed wishes for my speedy arrival, now made no inquiries after me, nor intimated a wish to see me. Consequently, I made no effort to visit at the palace, though almost daily invited to visit some of the branches of the royal family, who were living in their own houses, out of the palace enclosure. Under these circumstances, we thought our most prudent course lay in prosecuting our original intention of building a house, and commencing missionary operations as occasions offered, thus endeavoring to convince the government that we had really nothing to do with the present war.

"In two or three weeks after our arrival, the king, queen, all the members of the royal family, and most of the officers of government, returned to Amarapura, in order to come and take possession of the new palace in the customary style. As there has been much misunderstanding relative to Ava and Amarapura, both being called the capital of the Burmese empire, I will here remark, that present Ava was formerly the seat of government; but soon after the old king had ascended the throne, it was forsaken, and a new palace built at Amarapura, about six miles from Ava, in which he remained during his life. In the fourth year of the reign of the present king, Amarapura was in its turn forsaken, and a new and beautiful palace built at Ava, which was *then* in ruins, but is *now the capital* of the Burmese empire, and the residence of the emperor. The king and royal family had been living in temporary buildings at Ava, during the completion of the new palace, which gave occasion for their returning to Amarapura.

"I dare not attempt a description of that splendid day, when majesty with all its attendant glory entered the gates of the golden city, and amid the acclamations of millions, I may say, took possession of the palace. The saupwars of the provinces bordering on China, all the viceroys and high officers of the kingdom, were assembled on the occasion, dressed in their robes of state, and ornamented with the insignia of their office. The white elephant, richly adorned with gold and jewels, was one of the most beautiful objects in the procession. The king and queen alone were unadorned, dressed in the simple garb of the country; they, hand in hand, entered the garden in which we had taken our seats, and where a banquet was prepared for their refreshment. All the riches and glory of the empire were on this day exhibited to view. The number and immense size of the elephants, the numerous horses, and great variety of vehicles of all descriptions, far surpassed any thing I have ever seen or imagined. Soon after his ma-

esty had taken possession of the new palace, an order was issued that no foreigner should be allowed to enter, excepting Lansago. We were a little alarmed at this, but concluded it was from political motives, and would not, perhaps, essentially affect us.

“For several weeks, nothing took place to alarm us, and we went on with our school. Mr. J. preached every Sabbath, all the materials for building a brick house were procured, and the masons had made considerable progress in raising the building.

“On the 23d of May, 1824, just as we had concluded worship at the doctor's house, the other side of the river, a messenger came to inform us that Rangoon was taken by the English. The intelligence produced a shock, in which was a mixture of fear and joy. Mr. Gouger, a young merchant residing at Ava, was then with us, and had much more reason to fear than the rest of us. We all, however, immediately returned to our house, and began to consider what was to be done. Mr. G. went to Prince Thar-yar-wa-dee, the king's most influential brother, who informed him he need not give himself any uneasiness, as he had mentioned the subject to his majesty, who had replied, that ‘the few foreigners residing at Ava, had nothing to do with the war, and should not be molested.’

“The government were now all in motion. An army of ten or twelve thousand men, under the command of the kyee-woongyee, were sent off in three or four days, and were to be joined by the sakyer-woongyee, who had previously been appointed viceroy of Rangoon, and who was on his way thither, when the news of its attack reached him. No doubt was entertained of the defeat of the English; the only fear of the king was, that the foreigners, hearing of the advance of the Burmese troops, would be so alarmed, as to flee on board their ships and depart, before there would be time to secure them as slaves. ‘Bring for me,’ said a wild young buck of the palace, ‘six kala pyoo, (white strangers,) to row my boat;’ and ‘to me,’ said the lady of a woongyee, ‘send four white strangers to manage the affairs of my house, as I understand they are trusty servants.’ The war boats, in high glee, passed our house, the soldiers singing and dancing, and exhibiting gestures of the most joyous kind. Poor fellows! said we, you will probably never dance again. And it so proved, for few if any ever saw again their native home.

“As soon as the army were despatched, the government began to inquire the cause of the arrival of the strangers at Rangoon. There must be spies in the country, suggested some, who have invited them over. And who so likely to be spies, as the Englishmen residing at Ava? A report was in circulation that Captain Laird, lately arrived, had brought Bengal papers which contained the intention of the English to take Rangoon, and it was kept a secret from his majesty. An inquiry was instituted. The three Englishmen, Gouger, Laird, and Rogers, were called and examined. It was found they had seen the papers, and they were put in confinement, though not in prison. We now began to tremble for ourselves, and were in daily expectation of some dreadful event.

“At length Mr. Judson and Dr. Price were summoned to a court of examination, where strict inquiry was made relative to all they knew. The great point seemed to be whether they had been in the habit of making communications to foreigners, of the state of the country, &c. They answered, they had always written to their friends in America, but had no correspondence with English officers, or the Bengal government. After their examination, they were not put in confinement as the Englishmen had been, but were allowed to return to their houses. In examining the accounts of Mr. G., it was found that Mr. J. and Dr. Price had taken money of him to a

considerable amount. Ignorant as were the Burmese of our mode of receiving money by orders on Bengal, this circumstance, to their suspicious minds, was a sufficient evidence that the missionaries were in the pay of the English, and very probably spies. It was thus represented to the king, who, in an angry tone, ordered the immediate arrest of the 'two teachers.'

"On the 8th of June, just as we were preparing for dinner, in rushed an officer, holding a black book, with a dozen Burmans, accompanied by *one*, whom, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first inquiry. Mr. Judson presented himself. 'You are called by the king,' said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and produced the small cord, the instrument of torture. I caught hold of his arm; 'Stay, (said I,) I will give you money.' 'Take her too,' said the officer; 'she also is a foreigner.' Mr. Judson, with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighborhood had collected—the masons at work on the brick house threw down their tools, and ran—the little Burman children were screaming and crying—the Bengalee servants stood in amazement at the indignities offered their master—and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes; but he spurned my offers, and immediately departed. I gave the money, however, to Moungh Ing to follow after, to make some further attempt to mitigate the torture of Mr. Judson; but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

"The officer and his gang proceeded on to the court house, where the governor of the city and officers were collected, one of whom read the order of the king, to commit Mr. Judson to the death prison, into which he was soon hurled, the door closed—and Moungh Ing saw no more. What a night was now before me! I retired into my room, and endeavored to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who inquired very minutely of every thing I knew; then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians, to whom he gave a strict charge to keep me safe, and departed.

"It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavored to intimidate them by threatening to complain of their conduct to higher authorities on the morrow. Finding me resolved in disregarding their orders, they took the two Bengalee servants, and confined them in the stocks in a very painful position. I could not endure this; but called the head man to the window, and promised to make them all a present in the morning, if they would release the servants. After much debate, and many severe threatenings, they consented, but

seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I had ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

"The next morning, I sent Mounng Ing to ascertain the situation of your brother, and give him food, if still living. He soon returned, with the intelligence, that Mr. Judson, and all the white foreigners, were confined in the *death prison*, with three pairs of iron fetters each, and fastened to a long pole, to prevent their moving! The point of my anguish now was, that I was a prisoner myself, and could make no efforts for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some member of government to state my case; but he said he did not dare to consent, for fear I should make my escape. I next wrote a note to one of the king's sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—She 'did not understand it,'—which was a polite refusal to interfere; though I afterwards ascertained, that she had an anxious desire to assist us, but dared not on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavored to soften the feelings of the guard, by giving them tea and segars for the night; so that they allowed me to remain inside of my room, without threatening as they did the night before. But the idea of your brother being stretched on the bare floor in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

"On the third day, I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards, to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the means. The officer, who proved to be one of the city writers, and whose countenance at the first glance presented the most perfect assemblage of all the evil passions attached to human nature, took me aside, and endeavored to convince me, that myself, as well as the prisoners, was entirely at his disposal—that our future comfort must depend on my liberality in regard to presents—and that these must be made in a private way and unknown to any officer in the government! 'What must I do,' said I, 'to obtain a mitigation of the present sufferings of the two teachers?' 'Pay to me,' said he, 'two hundred ticals, [about a hundred dollars.] two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning, our house being two miles from the prison—I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose the sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

"I then procured an order from the governor, for my admittance into prison; but the sensations produced by meeting your brother in that *wretched, horrid* situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison—for I was never

allowed to enter—gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, 'Depart, or we will pull you out.' The same evening, the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on; but was not permitted to enter again for several days.

"My next object was to get a petition presented to the queen; but no person being admitted into the palace, who was in disgrace with his majesty, I sought to present it through the medium of her brother's wife. I had visited her in better days, and received particular marks of her favor. But now times were altered; Mr. Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant, 'What do you want?' but in a bold, earnest, yet respectful manner, stated our distresses and our wrongs, and begged her assistance. She partly raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular; all the foreigners are treated alike.' 'But it is singular,' said I, 'the teachers are Americans; they are ministers of religion, have nothing to do with war or politics, and came to Ava in obedience to the king's command. They have never done any thing to deserve such treatment; and is it right they should be treated thus?' 'The king does as he pleases,' said she; 'I am not the king, what can I do?' 'You can state their case to the queen, and obtain their release,' replied I. 'Place yourself in my situation,—were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female—what would you do?' With a slight degree of feeling, she said, 'I will present your petition,—come again to-morrow.' I returned to the house, with considerable hope, that the speedy release of the missionaries was at hand. But the next day Mr. Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers, on their return, politely informed me, they should *visit our house* on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many little articles as possible; together with considerable silver, as I knew, if the war should be protracted, we should be in a state of starvation without it. But my mind was in a dreadful state of agitation, lest it should be discovered, and cause my being thrown into prison. And had it been possible to procure money from any other quarter, I should not have ventured on such a step.

"The following morning, the royal treasurer, Prince Tharawaddy, Chief Woon, and Koung-tone Myoo-tsa, who was in future our steady friend, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit on, tea and sweetmeats for their refreshment; and justice obliges me to say, that they conducted the business of confiscation with more regard to my feelings than I should have thought it possible for Burmese officers to exhibit. The three officers, with one of the royal secretaries, alone entered the house; their attendants were ordered to remain outside. They saw I was deeply affected, and apologized for what they were about to do, by saying, that it was painful for them to take possession of property not their own, but they were compelled thus to do by order of the king. 'Where is your silver, gold, and jewels?' said the

royal treasurer. 'I have no gold or jewels; but here is the key of a trunk which contains the silver—do with it as you please.' The trunk was produced, and the silver weighed. 'This money,' said I, 'was collected in America, by the disciples of Christ, and sent here for the purpose of building a kyoung, (the name of a priest's dwelling,) and for our support, while teaching the religion of Christ. Is it suitable that you should take it?' (The Burmans are averse to taking what is offered in a religious point of view, which was the cause of my making the inquiry.) 'We will state this circumstance to the king,' said one of them, 'and perhaps he will restore it. But is this all the silver you have?' I could not tell a falsehood; 'The house is in your possession,' I replied; 'search for yourselves.' 'Have you not deposited silver with some person of your acquaintance?' 'My acquaintances are all in prison; with whom should I deposit silver?' They next ordered my trunk and drawers to be examined. The secretary only was allowed to accompany me in this search. Every thing nice or curious, which met his view, was presented to the officers, for their decision, whether it should be taken or retained. I begged they would not take our wearing apparel, as it would be disgraceful to take clothes partly worn into the possession of his majesty, and to us they were of unspeakable value. They assented, and took a list only, and did the same with the books, medicines, &c. My little work-table and rocking-chair, presents from my beloved brother, I rescued from their grasp, partly by artifice, and partly through their ignorance. They left also many articles, which were of inestimable value, during our long imprisonment.

"As soon as they had finished their search and departed, I hastened to the queen's brother, to hear what had been the fate of my petition; when, alas, all my hopes were dashed, by his wife's coolly saying, 'I stated your case to the queen, but her majesty replied, *The teachers will not die; let them remain as they are.*' My expectations had been so much excited, that this sentence was like a thunder-clap to my feelings. For the truth at one glance assured me, that if the queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home, attempted to enter the prison gate, to communicate the sad tidings to your brother, but was harshly refused admittance; and for the ten days following, notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put in the stocks; and the circumstance cost me about ten dollars, besides two or three days of agony, for fear of the consequences.

"The officers who had taken possession of our property, presented it to his majesty, saying, 'Judson is a true teacher; we found nothing in his house, but what belongs to priests. In addition to this money, there are an immense number of books, medicines, trunks of wearing apparel, &c. of which we have only taken a list. Shall we take them, or let them remain?' 'Let them remain,' said the king, 'and put this property by itself, for it shall be restored to him again, if he is found innocent.' This was an allusion to the idea of his being a spy.

"For two or three months following, I was subject to continual harassments, partly through my ignorance of police management, and partly through the insatiable desire of every petty officer to enrich himself through our misfortunes. When the officers came to our house, to confiscate our property, they insisted on knowing how much I had given the governor and prison officers, to release the teachers from the inner prison. I honestly told them, and they demanded the sum from the governor, which threw him into a dreadful rage, and he threatened to put all the prisoners back into their

original place. I went to him the next morning, and the first words with which he accosted me were, 'You are very bad; why did you tell the royal treasurer that you had given me so much money?' 'The treasurer inquired; what could I say?' I replied. 'Say that you had given me nothing,' said he, 'and I would have made the teachers comfortable in prison; but now I know not what will be their fate.' 'But I cannot tell a falsehood,' I replied. 'My religion differs from yours—it forbids prevarication; and had you stood by me with your knife raised, I could not have said what you suggest.' His wife, who sat by his side, and who always, from this time, continued my firm friend, instantly said, 'Very true—what else could she have done? I like such straight forward conduct; you must not (turning to the governor) be angry with her.' I then presented the governor with a beautiful opera glass, I had just received from England, and begged his anger at me would not influence him to treat the prisoners with unkindness, and I would endeavor, from time to time, to make him such presents, as would compensate for his loss. 'You may intercede for your husband only; for your sake, he shall remain where he is; but let the other prisoners take care of themselves.' I pleaded hard for Dr. Price; but he would not listen, and the same day had him returned to the inner prison, where he remained ten days. He was then taken out in consequence of the doctor's promising a piece of broad-cloth, and my sending two pieces of handkerchiefs.

"About this period, I was one day summoned to the Tlowtdau, in an official way. What new evil was before me, I knew not, but was obliged to go. When arrived, I was allowed to *stand* at the bottom of the stairs, as no female is permitted to ascend the steps, or even to stand, but sit on the ground. Hundreds were collected around. The officer who presided, in an authoritative voice, began; 'Speak the truth in answer to the questions I shall ask. If you speak true, no evil will follow; but if not, your life will not be spared. It is reported that you have committed to the care of a Burmese officer, a string of pearls, a pair of diamond ear-rings and a silver tea-pot. Is it true?' 'It is not,' I replied; 'and if you or any other person can produce these articles, I refuse not to die.' The officer again urged the necessity of 'speaking true.' I told him I had nothing more to say on this subject, but begged he would use his influence to obtain the release of Mr. Judson from prison.

"I returned to the house, with a heart much lighter than I went, though conscious of my perpetual exposure to such harassments. Notwithstanding the repulse I had met in my application to the queen, I could not remain without making continual effort for your brother's release, while there was the least probability of success. Time after time my visits to the queen's sister-in-law were repeated, till she refused to answer a question, and told me by her looks, I had better keep out of her presence. For the seven following months, hardly a day passed, that I did not visit some one of the members of government, or branches of the royal family, in order to gain their influence in our behalf; but the only benefit resulting was, their encouraging promises preserved us from despair, and induced a hope of the speedy termination of our difficulties, which enabled us to bear our distresses better than we otherwise should have done. I ought, however, to mention, that by my repeated visits to the different members of government, I gained several friends, who were ready to assist me with articles of food, though in a private manner, and who used their influence in the palace to destroy the impression of our being in any way engaged in the present war. But no one dared to speak a word to the king or queen in favor of a foreigner, while there were such continual reports of the success of the English arms.

"During these seven months, the continual extortions and oppressions to

which your brother, and the other white prisoners were subject, are indescribable. Sometimes sums of money were demanded, sometimes pieces of cloth, and handkerchiefs; at other times, an order would be issued, that the white foreigners should not speak to each other, or have any communication with their friends without. Then, again, the servants were forbidden to carry in their food, without an extra fee. Sometimes, for days and days together, I could not go into the prison till after dark, when I had two miles to walk, in returning to the house. O how many, many times, have I returned from that dreary prison at nine o'clock at night, solitary and worn out with fatigue and anxiety, and thrown myself down in that same rocking chair which you and Deacon L. provided for me in Boston, and endeavored to invent some new scheme for the release of the prisoners. Sometimes, for a moment or two, my thoughts would glance toward America, and my beloved friends there—but for nearly a year and a half, so entirely engrossed was every thought with present scenes and sufferings, that I seldom reflected on a single occurrence of my former life, or recollected that I had a friend in existence out of Ava.

“You, my dear brother, who know my strong attachment to my friends, and how much pleasure I have hitherto experienced from retrospect, can judge from the above circumstances, how intense were my sufferings. But the point, the acme of my distress, consisted in the awful uncertainty of our final fate. My prevailing opinion was, that my husband would suffer violent death; and that I should, of course, become a slave, and languish out a miserable though short existence, in the tyrannic hands of some unfeeling monster. But the consolations of religion, in these trying circumstances, were neither ‘few nor small.’ It taught me to look beyond this world, to that rest, that peaceful, happy rest, where Jesus reigns, and oppression never enters. But how have I digressed from my relation. I will again return.

“The war was now prosecuted with all the energy the Burmese government possessed. New troops were continually raised and sent down the river, and as frequent reports returned of their being all cut off. But that part of the Burmese army stationed in Arracan, under the command of Bandoola, had been more successful. Three hundred prisoners, at one time, were sent to the capital, as an evidence of the victory that had been gained. The king began to think that none but Bandoola understood the art of fighting with foreigners; consequently his majesty recalled him with the design of his taking command of the army that had been sent to Rangoon. On his arrival at Ava, he was received at court in the most flattering manner, and was the recipient of every favor in the power of the king and queen to bestow. He was, in fact, while at Ava, the acting king. I was resolved to apply to him for the release of the missionaries, though some members of government advised me not, lest he, being reminded of their existence, should issue an immediate order for their execution. But it was my last hope, and, as it proved, my last application.

“Your brother wrote a petition privately, stating every circumstance that would have a tendency to interest him in our behalf. With fear and trembling I approached him, while surrounded by a crowd of flatterers; and one of his secretaries took the petition, and read it aloud. After hearing it, he spake to me in an obliging manner—asked several questions relative to the teachers—said he would think of the subject—and bade me come again. I ran to the prison to communicate the favorable reception to Mr. Judson; and we both had sanguine hopes that his release was at hand. But the governor of the city expressed his amazement at my temerity, and said he doubted not it would be the means of destroying all the prisoners. In a day or two, however, I went again, and took a present of considerable value.



Bandoola was not at home; but his *lady*, after ordering the present to be taken into another room, modestly informed me that she was ordered by her husband to make the following communication—that he was now very busily employed in making preparations for Rangoon; but that when he had retaken that place and expelled the English, he would return and release all the prisoners.

“Thus again were all our hopes dashed; and we felt that we could do nothing more, but sit down and submit to our lot. From this time, we gave up all idea of being released from prison, till the termination of the war; but I was still obliged to visit constantly some of the members of government, with little presents, particularly the governor of the city, for the purpose of making the situation of the prisoners tolerable. I generally spent the greater part of every other day at the governor’s house, giving him all the information relative to American manners, customs, government, &c. He used to be so much gratified with my communications, as to feel greatly disappointed, if any occurrence prevented my spending the usual hours at his house.

“Some months after your brother’s imprisonment, I was permitted to make a little bamboo room in the prison enclosures, where he could be much by himself, and where I was sometimes allowed to spend two or three hours. It so happened that the two months he occupied this place, was the coldest part of the year, when he would have suffered much in the open shed he had previously occupied. After the birth of your little niece, I was unable to visit the prison and the governor as before, and found I had lost considerable influence, previously gained; for he was not so forward to hear my petitions when any difficulty occurred, as he formerly had been. When Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils.

“I should have mentioned before this, the defeat of Bandoola, his escape to Danoofoo, the complete destruction of his army and loss of ammunition, and the consternation this intelligence produced at court. The English army had left Rangoon, and were advancing towards Prome, when these severe measures were taken with the prisoners.

“I went immediately to the governor’s house. He was not at home, but had ordered his wife to tell me, when I came, not to ask to have the additional fetters taken off, or the prisoners released, for *it could not be done*. I went to the prison-gate, but was forbid to enter. All was as still as death—not a white face to be seen, or a vestige of Mr. J.’s little room remaining. I was determined to see the governor, and know the cause of this additional oppression; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and as I entered, looked up without speaking, but exhibited a mixture of shame and affected anger in his countenance. I began by saying, your lordship has hitherto treated us with the kindness of a father. Our obligations to you are very great. We have looked to you for protection from oppression and cruelty. You have in many instances mitigated the sufferings of those unfortunate, though innocent beings, committed to your charge. You have promised me particularly, that you would stand by me to the last, and though you should receive an order from the king, you would not put Mr. J. to death. What crime has he committed to deserve such additional punishment? The old man’s hard heart was melted, for he wept like a child. ‘I pity you, *Tsa-yar-ga-dau*, (a name by which he always called me) I knew

you would make me feel ; I therefore forbade your application. But you must believe me when I say, I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is, to put them out of sight. I will now tell you (continued he) what I have never told you before, that three times I have received intimations from the queen's brother, to assassinate all the white prisoners privately ; but I would not do it. And I now repeat it, though I execute all the others, I will never execute your husband. But I cannot release him from his present confinement, and you must not ask it.' I had never seen him manifest so much feeling, or so resolute in denying me a favor, which circumstance was an additional reason for thinking dreadful scenes were before us.

"The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in one room, without a breath of air excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the governor, offering him money, which he refused ; but all that I gained, was permission for the foreigners to eat their food outside, and this continued but a short time.

"It was at this period, that the death of Bandoola was announced in the palace. The king heard it with silent amazement, and the queen, in eastern style, smote upon her breast, and cried, 'Ama ! ama ! [alas, alas !] Who could be found to fill his place ? Who would venture, since the invincible Bandoola had been cut off ?' Such were the exclamations constantly heard in the streets of Ava. The common people were speaking *low* of a rebellion, in case more troops should be levied. For as yet the common people had borne the weight of the war ; not a tical had been taken from the royal treasury. At length the Pakan woon, who a few months before had been so far disgraced by the king as to be thrown into prison and irons, now offered himself to head a new army that should be raised on a different plan from those which had hitherto been raised ; and assured the king in the most confident manner, that he would conquer the English, and restore those places that had been taken, in a very short time. He proposed that every soldier should receive a hundred ticals in advance, and he would obtain security for each man, as the money was to pass through his hands. It was afterwards found that he had taken, for his own use, ten ticals from every hundred. He was a man of enterprise and talents, though a violent enemy to all foreigners. His offers were accepted by the king and government, and all power immediately committed to him. One of the first exercises of his power was, to arrest Lansago and the Portuguese priest, who had hitherto remained unmolested, and cast them into prison, and to subject the native Portuguese and Bengalees to the most menial occupations. The whole town was in alarm, lest they should feel the effects of his power ; and it was owing to the malignant representations of this man, that the white prisoners suffered such a change in their circumstances, as I shall soon relate.

"After continuing in the inner prison for more than a month, your brother was taken with a fever. I felt assured he would not live long, unless removed from that noisome place. To effect this, and in order to be near the prison, I removed from our house, and put up a small bamboo room in the governor's enclosure, which was nearly opposite the prison gate. Here I incessantly begged the governor to give me an order to take Mr. J. out of the large prison, and place him in a more comfortable situation ; and the

old man, being worn out with my entreaties, at length gave me the order in an official form; and also gave orders to the head jailer, to allow me to go in and out, all times of the day, to administer medicines, &c. I now felt happy indeed, and had Mr. J. instantly removed into a little bamboo hovel, so low, that neither of us could stand upright—but a palace in comparison with the place he had left.”

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## CHAPTER XV.

### *Burma, continued.*

Removal of the prisoners to Oung-pen-la. Release from the prison. Mr. Judson sent to the Burman camp, as interpreter. Sickness of Mrs. Judson. Approach of the English army to the capital. Treaty of Yandabo.

“Notwithstanding the order the governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under jailer to open the gate. I used to carry Mr. J.’s food myself, for the sake of getting in, and would then remain an hour or two, unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr. Judson’s breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual, when the governor in great haste sent for me. I promised him to return as soon as I had ascertained the governor’s will, he being much alarmed at this unusual message. I was very agreeably disappointed, when the governor informed me, that he only wished to consult me about his watch, and seemed unusually pleasant and conversable. I found afterwards, that his only object was, to detain me until the dreadful scene, about to take place in the prison, was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance, informed me, that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said, he had just heard of it, but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight, but in this was disappointed. I ran first into one street, then another, inquiring of all I met, but no one would answer me. At length an old woman told me the white prisoners had gone towards the little river; for they were to be carried to Amarapura. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the governor, to try to discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of government to remove the foreigners till that morning. That since I went out, he had learned that the prisoners were to be sent to Amarapura; but for what purpose, he knew not. ‘I will send off a man immediately,’ said he, ‘to see what is to be done with them. You can do nothing more for your husband,’ continued he, ‘*take care of yourself.*’ With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable. My thoughts had been almost entirely occupied in contriving means to get into prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death,

no preparation of your brother's food, no expectation of meeting him at the usual dinner hour, all my employment, all my occupations seemed to have ceased; and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapura; and for this purpose was obliged to go to our house out of town.

"Never before had I suffered so much from fear in traversing the streets of Ava. The last words of the governor, 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chest, to deposit in the house of the governor; and after committing the house and premises to our faithful Moung Ing and a Bengalee servant, who continued with us, (though we were unable to pay his wages,) I took leave, as I then thought probable, of our house in Ava forever.

"On my return to the governor's, I found a servant of Mr. Gouger, who happened to be near the prison when the foreigners were led out, and followed on to see the end, who informed me, that the prisoners had been carried before the Lamine woon, at Amarapura, and were to be sent the next day to a village he knew not how far distant. My distress was a little relieved by the intelligence that our friend was yet alive, but still I knew not what was to become of him. The next morning I obtained a pass from government, and with my little Maria, who was then only three months old, Mary and Abby Hasseltine, (two of the Burman children,) and our Bengalee cook, who was the only one of the party that could afford me any assistance, I set off for Amarapura. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. I then procured a cart; but the violent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment on my arriving at the court-house, to find that the prisoners had been sent on two hours before, and that I must go in that uncomfortable mode four miles further with little Maria in my arms, whom I held all the way from Ava. The cart men refused to go any further; and after waiting an hour in the burning sun, I procured another, and set off for that never to be forgotten place, Oung-pen-la. I obtained a guide from the governor, and was conducted directly to the prison-yard. But what a scene of wretchedness was presented to my view! The prison was an old shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection outside of the prison, sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of your brother were, 'Why have you come? I hoped you would not follow, for you cannot live here.' It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I had expected to procure all that was necessary at the market of Amarapura; and I had no shelter for the night. I asked one of the jailers if I might put up a little bamboo house near the prison; he said no, it was not customary. I then begged he would procure me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms—one in which he and his family lived—the other, which was then half full of grain, he offered to me; and in that little filthy place, I spent the next six months of wretchedness. I procured some half boiled water, instead of my tea, and, worn out with fat-

tigue, laid myself down on a mat spread over the paddy, and endeavored to obtain a little refreshment from sleep. The next morning, your brother gave me the following account of the brutal treatment he had received on being taken out of the prison :

“As soon as I had gone out at the call of the governor, one of the jailers rushed into Mr. J.’s little room—roughly seized him by the arm—pulled him out—stripped him of all his clothes, excepting shirt and pantaloons—took his shoes, hat, and all his bedding—tore off his chains—tied a rope round his waist, and dragged him to the court-house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the Lamine woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and 11 o’clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when your brother’s feet became blistered, and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water to be free from misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state, they were goaded on by their unfeeling drivers. Mr. J.’s debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners. When about half way on their journey, as they stopped for water, your brother begged the Lamine woon to allow him to ride his horse a mile or two, as he could proceed no farther in that dreadful state. But a scornful, malignant look, was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong, healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable.

“Just at that period, Mr. Gouger’s Bengalee servant came up to them, and seeing the distresses of your brother, took off his head dress, which was made of cloth, tore it in two, gave half to his master, and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, who was almost carried by him the remainder of the way. Had it not been for the support and assistance of this man, your brother thinks he should have shared the fate of the poor Greek, who was one of their number, and when taken out of prison that morning was in perfect health. But he was a corpulent man, and the sun affected him so much that he fell down on the way. His inhuman drivers beat and dragged him until they themselves were wearied, when they procured a cart, in which he was carried the remaining two miles. But the poor creature expired, in an hour or two after their arrival at the court house. The Lamine woon seeing the distressing state of the prisoners, and that one of their number was dead, concluded they should go no further that night, otherwise they would have been driven on until they reached Oung-pen-la the same day. An old shed was appointed for their abode during the night, but without even a mat or pillow, or anything to cover them. The curiosity of the Lamine woon’s wife, induced her to make a visit to the prisoners, whose wretchedness considerably excited her compassion, and she ordered some fruit, sugar, and tamarinds, for their refreshment; and the next morning rice was prepared for them, and as poor as it was, it was refreshing to the prisoners, who had been

almost destitute of food the day before. Carts were also provided for their conveyance, as none of them were able to walk. All this time the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately, all as one, concluded that they were there to be burnt, agreeably to the report which had previously been in circulation at Ava. They all endeavored to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel lingering death awaited them. My arrival was in an hour or two after this.

“The next morning I arose and endeavored to find something like food. But there was no market, and nothing to be procured. One of Dr. Price’s friends, however, brought some cold rice and vegetable curry, from Amara-pura, which, together with a cup of tea from Mr. Lansago, answered for the breakfast of the prisoners; and for dinner, we made a curry of dried salt fish, which a servant of Mr. Gouger had brought. All the money I could command in the world, I had brought with me, secreted about my person; so you may judge what our prospects were, in case the war should continue long. But our Heavenly Father was better to us than our fears; for notwithstanding the constant extortions of the jailers, during the whole six months we were at Oung-pen-la, and the frequent straits to which we were brought, we never really suffered for the want of money, though frequently for the want of provisions, which were not procurable. Here at this place my personal bodily sufferings commenced. While your brother was confined in the city prison, I had been allowed to remain in our house, in which I had many conveniences left, and my health had continued good beyond all expectations. But now I had not a single article of convenience—not even a chair or seat of any kind, excepting a bamboo floor. The very morning after my arrival, Mary Hasseltine was taken with the small pox, the natural way. She, though very young, was the only assistant I had in taking care of little Maria. But she now required all the time I could spare from Mr. Judson, whose fever still continued in prison, and whose feet were so dreadfully mangled, that for several days he was unable to move. I knew not what to do, for I could procure no assistance from the neighborhood, or medicine for the sufferers, but was all day long going backwards and forwards from the house to the prison with little Maria in my arms. Sometimes I was greatly relieved by leaving her, for an hour, when asleep, by the side of her father, while I returned to the house to look after Mary, whose fever ran so high as to produce delirium. She was so completely covered with the small pox, that there was no distinction in the pustules. As she was in the same little room with myself, I knew Maria would take it; I therefore inoculated her from another child, before Mary’s had arrived at such a state as to be infectious. At the same time, I inoculated Abby, and the jailer’s children, who all had it so lightly as hardly to interrupt their play. But the inoculation in the arm of my poor little Maria did not take—she caught it of Mary, and had it the natural way. She was then only three months and a half old, and had been a most healthy child; but it was above three months before she perfectly recovered from the effects of this dreadful disorder.

“You will recollect I never had the small pox, but was vaccinated previously to leaving America. In consequence of being for so long a time constantly exposed, I had nearly a hundred pustules formed, though no previous symptoms of fever, &c. The jailer’s children having had the small pox so lightly, in consequence of inoculation, my fame was spread all over the village, and every child, young and old, who had not previously had it, was

brought for inoculation: And although I knew nothing about the disorder, or the mode of treating it, I inoculated them all with a needle, and told them to take care of their diet,—all the instructions I could give them. Mr. Judson's health was gradually restored, and he found himself much more comfortably situated, than when in the city prison.

“The prisoners were at first chained two and two; but as soon as the jailers could obtain chains sufficient, they were separated, and each prisoner had but one pair. The prison was repaired, a new fence made, and a large airy shed erected in front of the prison, where the prisoners were allowed to remain during the day, though locked up in the little close prison at night. All the children recovered from the small pox; but my watchings and fatigue, together with my miserable food, and more miserable lodgings, brought on one of the diseases of the country, which is almost always fatal to foreigners. My constitution seemed destroyed, and in a few days I became so weak as to be hardly able to walk to Mr. Judson's prison. In this debilitated state, I set off in a cart for Ava, to procure medicines, and some suitable food, leaving the cook to supply my place. I reached the house in safety, and for two or three days the disorder seemed at a stand; after which it attacked me so violently, that I had no hopes of recovery left—and my only anxiety now was, to return to Oung-pen-la to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the governor, and then had no one to administer medicine. I however got at the laudanum, and by taking two drops at a time for several hours, it so far checked the disorder, as to enable me to get on board a boat, though so weak that I could not stand, and again set off for Oung-pen-la. The last four miles was in that painful conveyance, the cart, and in the midst of the rainy season, when the mud almost buries the oxen. You may form some idea of a Burmese cart, when I tell you their wheels are not constructed like ours, but are simply round thick planks with a hole in the middle, through which a pole that supports the body is thrust.

“I just reached Oung-pen-la when my strength seemed entirely exhausted. The good native cook came out to help me into the house; but so altered and emaciated was my appearance, that the poor fellow burst into tears at the first sight. I crawled on to the mat in the little room, to which I was confined for more than two months, and never perfectly recovered until I came to the English camp. At this period, when I was unable to take care of myself, or look after Mr. Judson, we must both have died, had it not been for the faithful and affectionate care of our Bengalee cook. A common Bengalee cook will do nothing but the simple business of cooking: But he seemed to forget his cast, and almost his own wants, in his efforts to serve us. He would provide, cook, and carry your brother's food, and then return and take care of me. I have frequently known him not to taste of food till near night, in consequence of having to go so far for wood and water, and in order to have Mr. Judson's dinner ready at the usual hour. He never complained, never asked for his wages, and never for a moment hesitated to go anywhere, or to perform any act we required. I take great pleasure in speaking of the faithful conduct of this servant, who is still with us, and I trust has been well rewarded for his services.

“Our dear little Maria was the greatest sufferer at this time, my illness depriving her of her usual nourishment, and neither a nurse nor a drop of milk could be procured in the village. By making presents to the jailers, I obtained leave for Mr. Judson to come out of prison, and take the emaciated creature around the village, to beg a little nourishment from those mothers who had young children. Her cries in the night were heart-rending, when it was impossible to supply her wants. I now began to think the very afflict-

tions of Job had come upon me. When in health, I could bear the various trials and vicissitudes through which I was called to pass. But to be confined with sickness, and unable to assist those who were so dear to me, when in distress, was almost too much for me to bear; and had it not been for the consolations of religion, and an assured conviction that every additional trial was ordered by infinite love and mercy, I must have sunk under my accumulated sufferings. Sometimes our jailers seemed a little softened at our distress, and for several days together allowed Mr. Judson to come to the house, which was to me an unspeakable consolation. Then again they would be as iron-hearted in their demands, as though we were free from sufferings, and in affluent circumstances. The annoyance, the extortions, and oppressions, to which we were subject, during our six months' residence in Oung-pen-la, are beyond enumeration or description.

"It was sometime after our arrival at Oung-pen-la, that we heard of the execution of the Pakan woon, in consequence of which our lives were still preserved. For we afterwards ascertained, the white foreigners had been sent to Oung-pen-la, for the express purpose of sacrificing them; and that he himself intended witnessing the horrid scene. We had frequently heard of his intended arrival at Oung-pen-la; but we had no idea of his diabolical purposes. He had raised an army of fifty thousand men, (a tenth part of whose advance pay was found in his house,) and expected to march against the English army in a short time, when he was suspected of high treason, and instantly executed without the least examination. Perhaps no death in Ava ever produced such universal rejoicings, as that of the Pakan woon. We never, to this day, hear his name mentioned, but with an epithet of reproach or hatred. Another brother of the king was appointed to the command of the army now in readiness, but with no very sanguine expectations of success. Some weeks after the departure of these troops, two of the woongyees were sent down for the purpose of negotiating. But not being successful, the queen's brother, the *acting king* of the country, was prevailed on to go. Great expectations were raised in consequence; but his cowardice induced him to encamp his detachment of the army at a great distance from the English, and even at a distance from the main body of the Burmese army, whose head-quarters were then at Maloun. Thus he effected nothing, though reports were continually reaching us, that peace was nearly concluded.

"The time at length arrived for our release from that detested place, the Oung-pen-la prison. A messenger from our friend, the governor of the north gate of the palace, who was formerly Koung-tone Myoo-tsa, informed us that an order had been given, the evening before, in the palace, for Mr. Judson's release. On the same evening an official order arrived; and with a joyful heart I set about preparing for our departure early the following morning. But an unexpected obstacle occurred, which made us fear that I should still be retained as a prisoner. The avaricious jailers, unwilling to lose their prey, insisted, that as my name was not included in the order, I should not go. In vain I urged that I was not sent there as a prisoner, and that they had no authority over me—they still determined I should not go, and forbade the villagers from letting me a cart. Mr. Judson was then taken out of prison, and brought to the jailers' house, where, by promises and threatenings, he finally gained their consent, on condition that we would leave the remaining part of our provisions we had recently received from Ava. It was noon before we were allowed to depart. When we reached Amarapura, Mr. Judson was obliged to follow the guidance of the jailer, who conducted him to the governor of the city. Having made all necessary inquiries, the governor appointed another guard, which conveyed



Mr. Judson to the court-house in Ava, to which place he arrived sometime in the night. I took my own course, procured a boat, and reached our house before dark.

"My first object the next morning, was to go in search of your brother, and I had the mortification to meet him again in prison, though not the death prison. I went immediately to my old friend, the governor of the city, who now was raised to the rank of a woongyee. He informed me that Mr. Judson was to be sent to the Burmese camp, to act as translator and interpreter; and that he was put in confinement for a short time only, till his affairs were settled. Early the following morning I went to this officer again, who told me that Mr. Judson had that moment received twenty ticals from government, with orders to go immediately on board a boat for Maloun, and that *he* had given him permission to stop a few moments at the house, it being on his way. I hastened back to the house, where Mr. Judson soon arrived; but was allowed to remain only a short time, while I could prepare food and clothing for future use. He was crowded into a little boat, where he had not room sufficient to lie down, and where his exposure to the cold damp nights threw him into a violent fever, which had nearly ended all his sufferings. He arrived at Maloun on the third day, where, ill as he was, he was obliged to enter immediately on the work of translating. He remained at Maloun six weeks, suffering as much as he had at any time in prison, excepting he was not in irons, nor exposed to the insults of those cruel jailers.

"For the first fortnight after his departure, my anxiety was less than it had been at any time previous, since the commencement of our difficulties. I knew the Burmese officers at the camp would feel the value of Mr. Judson's services too much to allow their using any measures threatening his life. I thought his situation, also, would be much more comfortable than it really was—hence my anxiety was less. But my health, which had never been restored, since that violent attack at Oung-pen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission. I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period, Dr. Price was released from prison; and hearing of my illness, obtained permission to come and see me. He has since told me that my situation was the most distressing he had ever witnessed, and that he did not then think I should survive many hours. My hair was shaved, my head and feet covered with blisters, and Dr. Price ordered the Bengalee servant who took care of me, to endeavor to persuade me to take a little nourishment, which I had obstinately refused for several days. One of the first things I recollect was, seeing this faithful servant standing by me, trying to induce me to take a little wine and water. I was in fact so far gone, that the Burmese neighbors who had come in to see me expire, said, 'She is dead; and if the king of angels should come in, he could not recover her.'

"The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly; but it was more than

a month after this before I had strength to stand. While in this weak, debilitated state, the servant who had followed your brother to the Burmese camp, came in, and informed me that his master had arrived, and was conducted to the court-house in town. I sent off a Burman to watch the movements of government, and to ascertain, if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence, that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons; and that it was reported in town, that he was to be sent back to the Oung-pen-la prison. I was too weak to bear ill tidings of any kind; but a shock so dreadful as this, almost annihilated me. For some time, I could hardly breathe; but at last gained sufficient composure to despatch Moug Ing to our friend, the governor of the north gate, and begged him to make *one more effort* for the release of Mr. Judson, and prevent his being sent back to the country prison, where I knew he must suffer much, as I could not follow. Moug Ing then went in search of Mr. Judson; and it was nearly dark, when he found him in the interior of an obscure prison. I had sent food early in the afternoon, but being unable to find him, the bearer had returned with it, which added another pang to my distresses, as I feared he was already sent to Oung-pen-la.

"If I ever felt the value and efficacy of prayer, I did at this time. I could not rise from my couch; I could make no effort to secure my husband; I could only plead with that great and powerful Being who has said, 'Call upon me in the day of trouble, and *I will hear*, and thou shalt glorify me;' and who made me at this time feel so powerfully this promise, that I became quite composed, feeling assured that my prayers would be answered.

"When Mr. Judson was sent from Maloun to Ava, it was within five minutes' notice, and without his knowledge of the cause. On his way up the river, he accidentally saw the communication made to government respecting him, which was simply this: 'We have no further use for Yoodathan, we therefore return him to the golden city.' On arriving at the court-house, there happened to be no one present who was acquainted with Mr. J. The presiding officer inquired from what place he had been sent to Maloun. He was answered from Oung-pen-la. Let him then, said the officer, be returned thither—when he was delivered to a guard and conducted to the place above mentioned, there to remain until he could be conveyed to Oung-pen-la. In the meantime the governor of the north gate presented a petition to the high court of the empire, offered himself as Mr. Judson's security, obtained his release, and took him to his house, where he treated him with every possible kindness, and to which I was removed as soon as returning health would allow.

"The rapid strides of the English army towards the capital at this time, threw the whole town into the greatest state of alarm, and convinced the government that some speedy measures must be taken to save the golden city. They had hitherto rejected all the overtures of Sir Archibald Campbell, imagining, until this late period, that they could in some way or other drive the English from the country. Mr. Judson and Dr. Price were daily called to the court-house and consulted; in fact, nothing was done without their approbation. Two English officers, also, who had lately been brought to Ava as prisoners, were continually consulted, and their good offices requested in endeavoring to persuade the British general to make peace on easier terms. It was finally concluded that Mr. Judson and one of the officers above mentioned, should be sent immediately to the English camp, in order to negotiate. The danger attached to a situation, so responsible, under a government so fickle as the Burmese, induced your brother to use every means possible to prevent his being sent. Dr. Price was not only willing, but desirous of

going; this circumstance Mr. Judson represented to the members of government, and begged he might not be compelled to go, as Dr. Price could transact the business equally as well as himself. After some hesitation and deliberation, Dr. Price was appointed to accompany Dr. Sandford, one of the English officers, on condition that Mr. Judson would stand security for his return; while the other English officer, then in irons, should be security for Dr. Sandford. The king gave them a hundred ticals each, to bear their expenses, (twenty-five of which Dr. Sandford generously sent to Mr. Gouger, still a prisoner at Oung-pen-la,) boats, men, and a Burmese officer, to accompany them, though he ventured no farther than the Burman camp. With the most anxious solicitude the court waited the arrival of the messengers, but did not in the least relax in their exertions to fortify the city. Men and beasts were at work night and day, making new stockades and strengthening old ones, and whatever buildings were in their way were immediately torn down. Our house, with all that surrounded it, was levelled to the ground, and our beautiful little compound turned into a road and a place for the erection of cannon. All articles of value were conveyed out of town, and safely deposited in some other place.

“At length the boat in which the ambassadors had been sent was seen approaching a day earlier than was expected. As it advanced towards the city, the banks were lined by thousands, anxiously inquiring their success. But no answer was given—the government must first hear the news. The palace gates were crowded, the officers at the Thlowtdau were seated, when Dr. Price made the following communication: ‘The general and commissioners will make no alteration in their terms, except the hundred lacks (a lack is a hundred thousand) of rupees, may be paid at four different times. The first twenty-five lacks to be paid within 12 days, or the army will continue their march.’ In addition to this, the prisoners were to be given up immediately. The general had commissioned Dr. Price to demand Mr. Judson and myself and little Maria. This was communicated to the king, who replied, ‘They are not English, they are my people, and shall not go.’ At this time I had no idea that we should ever be released from Ava. The government had learned the value of your brother’s services, having employed him the last three months; and we both concluded they would never consent to our departure. The foreigners were again called to a consultation, to see what could be done. Dr. Price and Mr. Judson told them plainly that the English would never make peace on any other terms than those offered, and that it was in vain to go down again without the money. It was then proposed that a third part of the first sum demanded should be sent down immediately. Mr. Judson objected, and still said it would be useless. Some of the members of government then intimated that it was probable the teachers were on the side of the English, and did not try to make them take a smaller sum; and also threatened if they did not make the English comply, they and their families should suffer.

“In this interval, the fears of the government were considerably allayed, by the offers of a general, by name Layar-thoo-yah, who desired to make one more attempt to conquer the English, and disperse them. He assured the king and government, that he could so fortify the ancient city of Pagan, as to make it impregnable; and that he would there defeat and destroy the English. His offers were heard, he marched to Pagan with a very considerable force, and made strong the fortifications. But the English took the city with perfect ease, and dispersed the Burmese army, while the general fled to Ava, and had the presumption to appear in the presence of the king, and demand new troops. The king being enraged that he had ever listened to him for a moment, in consequence of which the negotiation had been de-

layed, the English general provoked, and the troops daily advancing, that he ordered the general to be immediately executed! The poor fellow was soon hurled from the palace, and beat all the way to the court-house—when he was stripped of his rich apparel, bound with cords, and made to kneel and bow towards the palace. He was then delivered into the hands of the executioners, who, by their cruel treatment, put an end to his existence, before they reached the place of execution.

“The king caused it to be reported, that this general was executed, in consequence of disobeying his commands, ‘*not to fight the English.*’

“Dr. Price was sent off the same night, with part of the prisoners, and with instructions to persuade the general to take six lacks instead of twenty-five. He returned in two or three days with the appalling intelligence, that the English general was very angry, refused to have any communication with him, and was now within a few days’ march of the capital. The queen was greatly alarmed, and said the money should be raised immediately, if the English would only stop their march. The whole palace was in motion, gold and silver vessels were melted up, the king and queen superintended the weighing of a part of it, and were determined, if possible, to save their city. The silver was ready in the boats by the next evening; but they had so little confidence in the English, that after all their alarm, they concluded to send down six lacks only, with the assurance that if the English would stop where they then were, the remainder should be forthcoming immediately.

“The government now did not even ask Mr. Judson whether he would go or not; but some of the officers took him by the arm, as he was walking in the street, and told him he must go immediately on board the boat, to accompany two Burmese officers, a woongyee and woondouk, who were going down to make peace. Most of the English prisoners were sent at the same time. The general and commissioners would not receive the six lacks, neither would they stop their march; but promised, if the sum complete reached them before they should arrive at Ava, they would make peace. The general also commissioned Mr. Judson to collect the remaining foreigners, of whatever country, and ask the question before the Burmese government, whether they wished to go or stay. Those who expressed a wish to go should be delivered up immediately, or peace would not be made.

“Mr. Judson reached Ava at midnight; had all the foreigners called the next morning, and the question asked. Some of the members of government said to him, ‘You will not leave us—you shall become a great man if you will remain.’ He then secured himself from the odium of saying that he wished to leave the service of his majesty, by recurring to the order of Sir Archibald, that whoever wished to leave Ava should be given up, and that I had expressed a wish to go, so that he of course must follow. The remaining part of the twenty-five lacks was soon collected; the prisoners at Oung-pen-la were all released, and either sent to their houses, or down the river to the English; and in two days from the time of Mr. Judson’s return, we took an affectionate leave of the good natured officer who had so long entertained us at his house, and who now accompanied us to the water side, and we then left forever the banks of Ava.

“It was on a cool, moonlight evening, in the month of March, that with hearts filled with gratitude to God, and overflowing with joy at our prospects, we passed down the Irrawaddy, surrounded by six or eight golden boats, and accompanied by all we had on earth. The thought that we had still to pass the Burman camp, would sometimes occur to damp our joy, for we feared that some obstacle might there arise to retard our progress. Nor were we mistaken in our conjectures. We reached the camp about mid-

night, where we were detained two hours; the woongyee, and high officers, insisting that *we* should wait at the camp, while Dr. Price, (who did not return to Ava with your brother, but remained at the camp,) should go on with the money, and first ascertain whether peace would be made. The Burmese government still entertained the idea, that as soon as the English had received the money and prisoners, they would continue their march, and yet destroy the capital. We knew not but that some circumstance might occur to break off the negotiations; Mr. Judson, therefore, strenuously insisted that he would not remain, but go on immediately. The officers were finally prevailed on to consent, hoping much from Mr. Judson's assistance in making peace.

"We now, for the first time, for more than a year and a half, felt that we were free, and no longer subject to the oppressive yoke of the Burmese. And with what sensations of delight, on the next morning, did I behold the masts of the steam-boat, the sure presage of being within the bounds of civilized life. As soon as our boat reached the shore, Brigadier A. and another officer came on board, congratulated us on our arrival, and invited us on board the steam-boat, where I passed the remainder of the day; while your brother went on to meet the general, who, with a detachment of the army, had encamped at Yandabo, a few miles further down the river. Mr. Judson returned in the evening, with an invitation from Sir Archibald, to come immediately to his quarters, where I was the next morning introduced, and received with the greatest kindness by the general, who had a tent pitched for us near his own—took us to his own table, and treated us with the kindness of a father, rather than as strangers of another country.

"We feel that our obligations to Gen. Campbell can never be cancelled. Our final release from Ava, and our recovering all the property that had there been taken, was owing entirely to his efforts. This subsequent hospitality, and kind attention to the accommodations for our passage to Rangoon, have left an indelible impression on our minds, which can never be forgotten. We daily received the congratulation of the British officers, whose conduct towards us formed a striking contrast to that of the Burmese. I presume to say, that no persons on earth were ever happier than we were during the fortnight we passed at the English camp. For several days, this single idea wholly occupied my mind, that we were out of the power of the Burmese government, and once more under the protection of the English. Our feelings continually dictated expressions like these: '*What shall we render to the Lord for all his benefits towards us!*'

"The treaty of peace was soon concluded, signed by both parties, and a termination of hostilities publicly declared. We left Yandabo, after a fortnight's residence, and safely reached the mission house in Rangoon, after an absence of two years and three months.

"A review of our trip to, and adventures in Ava, often excites the inquiry, Why were we permitted to go? What good has been effected? Why did I not listen to the advice of friends in Bengal, and remain there till the war was concluded? But all that we can say, is, *It is not in man that walketh to direct his steps.* So far as my going round to Rangoon, at the time I did, was instrumental in bringing those heavy afflictions upon us, I can only state, that if I ever acted from a sense of duty in my life, it was at that time; for my conscience would not allow me any peace, when I thought of sending for your brother to come to Calcutta, in prospect of the approaching war. Our Society at home have lost no property in consequence of our difficulties; but two years of precious time have been lost to the mission, unless some future advantage may be gained, in consequence of the severe discipline to which we ourselves have been subject. We are

sometimes induced to think, that the lesson we found so very hard to learn, will have a beneficial effect through our lives; and that the mission may, in the end, be advanced rather than retarded.

“We should have had no hesitation about remaining in Ava, if no part of the Burmese empire had been ceded to the British. But as it was, we felt it would be an unnecessary exposure, besides the missionary field being much more limited, in consequence of intoleration. We now consider our future missionary prospects as bright indeed; and our only anxiety is, to be once more in that situation where our time will be exclusively devoted to the instruction of the heathen.”

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## CHAPTER XVI.

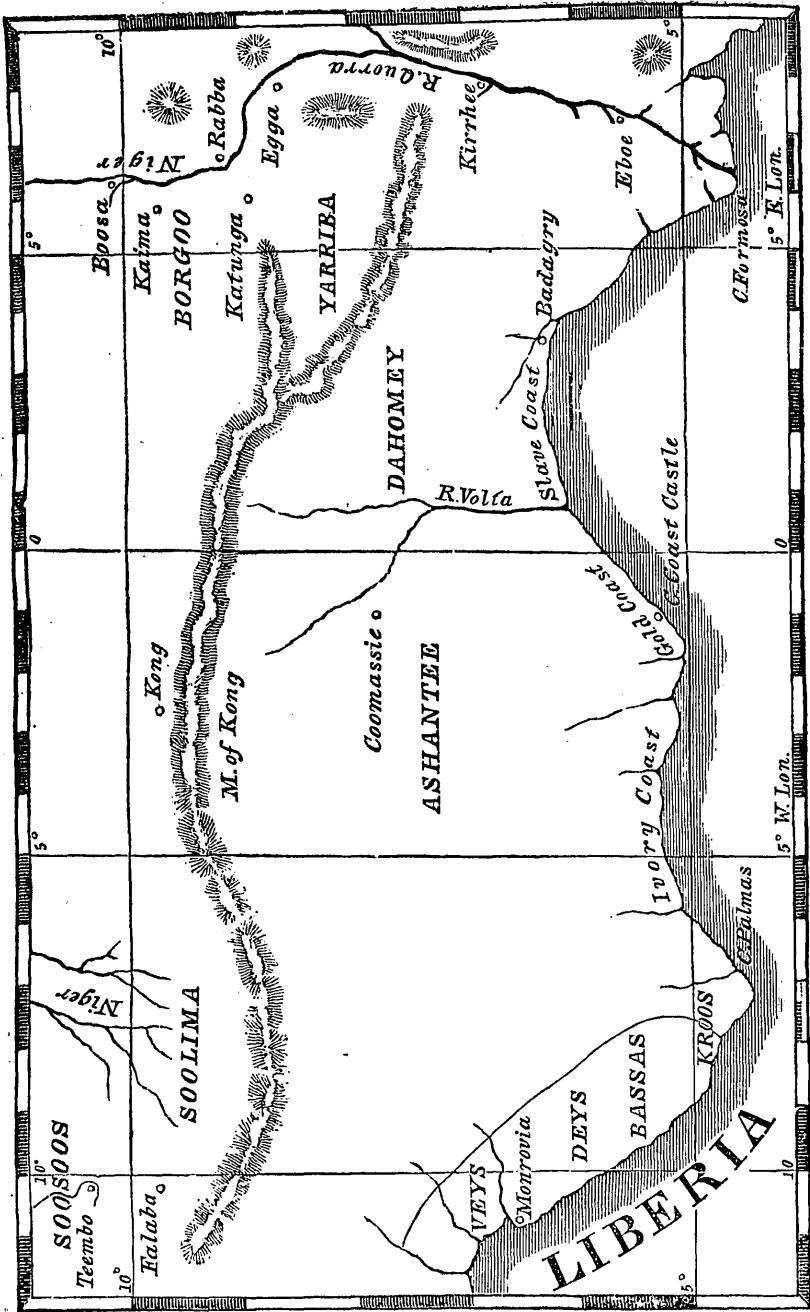
### *West Africa.*

Lott Carey and Collin Teage received under the patronage of the Board. They go to Africa. Exigencies of the infant colony. Schools. Conversion of a Vey. Rev. Calvin Holton appointed a missionary. Death of Mr. Holton and Mr. Force. Negroes rescued from slave ships. John Revey. Return of Governor Ashmun. Mr. Carey his successor. Mr. Carey's death. Sketch of his early life. Rev. Benjamin Skinner sent to Africa. State of the church at Monrovia on his arrival. His death.

In 1819, Rev. O. B. Brown and Mr. William Crane, of Washington, recommended two colored men—Lott Carey and Collin Teage, of Richmond, Va., to the patronage of the board as missionaries to Africa. They were received and directed to spend the time intervening before their departure, in study. They were ordained in Jan. 1821, and with their wives, and Joseph Langford, and Hilary Teage, formed into a church. The Richmond African Bap. Miss. Society, of which Lott Carey had for many years been Recording Secretary, appropriated its entire funds, about \$700, which had been accumulating for this purpose for many years, to their outfit. They sailed in the *Nautilus* on the 23d of January. At the period of their arrival, the American Colonization Society, by which they had been received as emigrants, possessed no territory, and the agents who went out in the *Nautilus* to purchase, did not accomplish their negotiation until the close of the year. During this interval Mr. Carey and Mr. Teage resided with their families at Free Town in Sierra Leone. Here they suffered severe sickness, and Mrs. Carey died. She was Mr. C.'s second wife, a sensible woman and an exemplary Christian, and her death was eminently peaceful.

In Jan. 1822, they removed to Monrovia, and Mr. Carey became one of the most judicious and energetic members of the emigrant community. He preached to a considerable congregation, and extended his labors to the adjacent settlements. In 1823, six persons were baptized, and in 1825 nine others. This year a good meeting house was erected under the direction of Mr. Carey, and was dedicated in October.

In the distressing exigencies to which the infant colony was subject in consequence of sickness and scanty supplies, Mr. Carey took pains to inform himself respecting the diseases of the climate, and devoted his time almost exclusively to the sick, and his slender property to the destitute. By his habits of accurate observation, his experience, and the knowledge he had gained from skilful practitioners who occasionally visited the Colony, he became a good physician. In 1824, the ship *Cyrus* arrived with 105 emigrants, in good health. In less than four weeks every one was prostrated by fever. Mr. Carey was their only physician, and almost all recovered.



These services, which an intelligent eye witness pronounced invaluable, were then, and for a long time afterward, rendered without hope of reward.

A Sunday school was established soon after the beginning of the mission. In May, 1825, a day school was begun with 21 pupils, and in June contained 32,—19 of whom came from Grand Cape Mount\*, 80 miles north. The society in Richmond aided in the support of this school, but Mr. Carey constantly expended from his own private resources for its benefit. He could devote but three hours a day to it, yet in seven weeks, several of the children could read the Bible intelligibly.

At this period the church had increased to 60 or 70 members, a few of them natives from the interior. One, named John, from Grand Cape Mount, proved a valuable helper, by the good influence which he excited there. Mr. Carey's account of this man is as follows. "He received his impressions about three years ago at Sierre Leone, and while there, he got the knowledge of his letters. After about three months' advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He however took along with him a spelling book, and he continued praying and trying to spell; and providentially one of the men belonging to our settlement went on a trip up there in a boat; the boat got lost, and he himself carried ashore by the waves, and fell into the hands of this native man John, who treated him with a great deal of hospitality; and all he charged or asked him for, was a testament, which he fortunately had and gave him. It would seem in the course of events, as if he was sent there on purpose to carry the word of God to this man. Since that time, which was about a year ago, he has learnt to read the Bible without any teacher but the Spirit of God." John heard of the Christians at Monrovia, and came there to ask for instruction and baptism. His relation before the church, without being asked any questions, was as follows. "When me bin Sa' Lone—me see all man go to church house—me go too—me be very bad man too. Suppose a man can cus (curse) me—me can cus 'im too;—suppose a man can fight me—me can fight 'im too. Well, me go to church house—the man speak, and one word catch my heart—I go to my home—my heart be very heavy and trouble me too—night time come, me fear; me cant go to my bed for sleep, my heart trouble me so—something tell me, go, pray to God; me fall down to pray: no, my heart be too bad, I cant pray—I think so—I go die now—suppose I die—I go to hell—me be very bad man—pass all—pass all turror (other) man—God be angry with me—soon I die. Suppose a man cus me this time—me cant cus 'im no more—suppose man fight me—me cant fight 'im no more—all the time my heart trouble me—all day, all night—me cant sleep—by and by my heart grow too big and heavy—think, tonight me die—my heart so big—me fall down this time—now me can pray—me say, Lord have massy—then light come in my heart—make me glad—make me light—make me love the Son of God—make me love every body."

In 1825, Rev. Calvin Holton was accepted as a missionary to Africa. He received ordination at Beverly, Massachusetts, and sailed the same month in an emigrant ship from Boston. On the arrival of the vessel upon the coast, the passengers were seized with the African fever, and numbers died; among whom was Mr. Charles L. Force, a printer sent out by the American Colonization Society. Immediately on his arrival, he had begun printing a

\* Grand Cape Mount is in the country of the Veys. It is considered more healthy than the coast of Africa generally. The Veys are superior to most native tribes. They have made some progress toward civilization, and are said to have a written language, of their own invention, by which they communicate with each other, although they have no books.



newspaper. The third number announced his death. Mr. Holton entered with great zeal into his work, but in July following he died.

Arrangements were made for Mr. Carey's return to America, on board the Indian Chief, in 1826. He had not the remotest desire to return to reside, but it was a cherished wish of his heart to spend a few months in America, and to confer with the friends of the mission in Richmond and some other places. But when the day of embarkation arrived, his medical attendance could not be dispensed with, and he contented himself with writing to the friends whom he thought to have seen face to face.

Between October, 1825, and April, 1826, 180 negroes were rescued from slave ships, by the efforts of the colonists.

In 1827, Mr. Carey closed the day school at Monrovia, in order to establish one at Grand Cape Mount, where he had previously labored with some success, and where the influence of John had done much to prepare the way for the introduction of a school. Mr. Carey was impelled to this course by his earnest desire to extend the knowledge of salvation among the natives, and the pecuniary aid which he received from America was not sufficient to enable him to maintain both. For a long period the limited funds of the Board obliged them to withhold the measure of aid they would freely have given, and the money which was sent out was employed by Mr. Carey, not to compensate himself, but to meet other necessary expenses of the mission. But he had given himself to Africa, and he never thought of relaxing his exertions because of a deficiency of supplies. When he had not the means of doing what he would, his time, mind, and property were devoted to doing what he could. Mr. John Revey, a pious emigrant, was employed to teach the school at Grand Cape Mount.\* His ability to communicate instruction and excite the minds of his pupils was uncommon. He continued to take charge of it until the death of Mr. Carey, when he was obliged, for the want of helpers, to leave it and return to Monrovia. This was greatly to be regretted, as the school was regarded with great interest by the neighboring kings, and was becoming very useful. It was afterwards taught by a Swiss missionary.

In September, 1826, Mr. Carey was unanimously elected vice agent of the Colony. In the early part of 1828, Mr. Ashmun was advised to return to the United States, as the only probable means of restoring his health. When he left Liberia, the entire government of the Colony devolved on Mr. Carey. Mr. Ashmun subsequently remarked, "I was enabled to arrange the concerns of the colony with Mr. Carey, even to the minutest particulars; and I have the greatest confidence that his administration will prove satisfactory in a high degree to the Board, and advantageous to the colony." "On his death bed, Mr. Ashmun urged that Mr. Carey should be permanently appointed to conduct the affairs of the Colony, expressing perfect confidence in his integrity and ability for that great work."

Mr. Carey's duties as governor were very arduous, and it is interesting to see with what fidelity he sought to carry out the plans which his predecessor had begun, and how in every transaction he recurred to his (Mr. Ashmun's) principles of procedure. Amidst all these cares,—cares not to be assumed by a missionary in ordinary circumstances, but which the peculiar exigencies of the Colony forced upon him—he never forgot that he was a preacher of the gospel, and that he came to Africa to communicate the know-

\* When Mr. Russworm was appointed governor of the Maryland Colony, in 1837, Mr. Revey accompanied him to Cape Palmas, where he became colonial secretary. He organized a church there, of which he became pastor, and has succeeded, after encountering many difficulties, in erecting a good meeting-house 18 feet by 26. As an officer of government, as a preacher of the Gospel, and as a man, he commands the respect and confidence of all classes and denominations in the colonies.

ledge of Christ. He still watched over the religious interests of the Colony, and improved every opportunity of access to the natives. He was suddenly removed by death, while in the discharge of the duties of his office. The circumstances are thus related by Mr. Gurley, Agent of the American Colonization Society. "The factory belonging to the colony at Digby, (a few miles north of Monrovia,) had been robbed by the natives; and satisfaction being demanded, was refused. A slave trader was allowed to land his goods in the very house where the goods of the colony had been deposited, and a letter of remonstrance and warning, directed to the slave dealer by Mr. Carey, was actually intercepted and destroyed by the natives. In this state of affairs, Mr. Carey considered himself solemnly bound to assert the rights and defend the property of the colony. He therefore called out instantly the military of the settlements, and commenced making arrangements to compel the natives to desist from their injurious and unprovoked infringements upon the territory and rights of the colony. On the evening of the 8th of November, while Mr. Carey and several others were engaged in making cartridges in the old agency house, a candle appears to have been accidentally upset, which caught some loose powder, and almost instantaneously reached the entire ammunition, producing an explosion, which resulted in the death of eight persons. Six of these unfortunate persons survived until the 9th, and Mr. Carey and one other until the 10th." The church at Monrovia contained at the time of his death, besides exhorters, two ordained preachers, John Lewis, and Colston M. Waring.

Lott Carey was born in 1780, 30 miles below Richmond, Virginia. His parents were slaves, but they were pious people, and trained up this only child in the knowledge and fear of God. At the age of twenty-nine he went to Richmond as a laborer in the Shochoe tobacco warehouse. He had become intemperate and profane, and for three years after entering upon his new occupation, "waxed worse and worse." But the impression of early parental instruction, combined with the preaching of the gospel, which he occasionally heard, was made effectual by the Omnipotent Spirit to his conviction and conversion. Of the blasphemer it was now said, "behold, he prayeth." He joined the first Baptist church in Richmond, in 1807. About this time a discourse which he heard on the conversation of our Savior with Nicodemus, interested him so much, that he resolved to learn to read, that he might read that chapter. He bought a New Testament and took his first lesson in the alphabet in the 3d chapter of John, and in a short time was able to read it. He learned to write as readily. So strong was his love of books, that all his spare time in the warehouse was devoted to reading. The progress of his mind may be estimated by the fact, that a gentleman one day taking up a book which Carey had just laid down, found it to be "Smith's Wealth of Nations."

He was eminently trust-worthy and diligent, and possessed excellent judgment. A person who knew him well, says that the real value of his labors in the warehouse, could be estimated by no one but a dealer in tobacco. "Notwithstanding the hundreds of hogsheads which were committed to his charge, he could produce any one the instant it was called for, and the shipments were made with a promptness and correctness such as no person, white or black, has equalled in the same situation." For these services, he was frequently rewarded by the merchant with a \$5 note, and allowed to sell small parcels of waste tobacco for his own benefit. In 1813, he had accumulated a considerable sum, and with the assistance of his employers, whom he had so faithfully served, he purchased his own freedom and that of his two children. His wife had previously died. He received thenceforward a salary, which the year before he left the warehouse, was \$800.

From the period of Mr. Carey's conversion, he had been a warm-hearted Christian, and greatly concerned for the salvation of others; and had often spoken and prayed in meetings in an edifying manner. In 1815 he was instrumental of exciting among his colored friends a strong interest in behalf of Africa. This state of feeling resulted in the formation of the Richmond African Missionary Society. The information communicated to the churches through the Convention awakened in his and many other hearts a deep sympathy for the heathen. He began to feel pressed with the conviction that he ought to go and preach the gospel in wretched Africa. But he was well settled, he owned a good farm, and a pleasant dwelling which cost him \$1500; he possessed the confidence of his employers, and the almost unbounded affection of the people of his own color, around him. The conflict in his bosom was strong; but love to Christ, and pity for the land of his forefathers, prevailed. His employers offered him a salary of \$1000, but he refused to stay. The perusal of the journal of Messrs. Mills and Burgess, written during their visit to the coast of Africa, confirmed his resolution, and he and Collin Teage pledged themselves to go out as missionaries.

The biographer of Carey says that his farewell sermon, preached in Richmond, was well arranged throughout, clear of the senseless rant too common among uneducated colored preachers, and delivered with great dignity and pathos. A minister of distinction in the Presbyterian church, said, "A sermon which I heard from Mr. Carey shortly before he sailed for Africa, was the best extemporaneous discourse I ever heard; it contained more original and impressive thoughts, some of which are distinct in my memory and never can be forgotten."

Arrived in Africa, he encountered difficulties which would have discouraged common minds. The following tribute to the energy and wisdom which characterized his conduct at this juncture, is from the pen of the agent of the American Colonization Society. "On his arrival in Africa, he saw before him a wide and interesting field, demanding various and energetic talents and the most devoted piety. This intellectual ability, firmness of purpose, unbending integrity, correct judgment, and disinterested benevolence, soon placed him in a conspicuous station, and gave him wide and commanding influence. Though naturally diffident and retiring, his worth was too evident to allow of his continuance in obscurity. It is well known that great difficulties were encountered, in founding a settlement at Cape Montserado. So appalling were the circumstances of the first settlers, that soon after they had taken possession of the Cape, it was proposed that they should remove to Sierra Leone. The resolution of Mr. Carey was not to be shaken; he determined to stay, and his decision had great effect in persuading others to imitate his example. During the war with the native tribes, in November and December, 1826, he proved to be one of the bravest of men, and lent his well directed and vigorous support to the measures of Mr. Ashmun during that memorable defence of the colony. It was to him that Mr. A. was principally indebted for assistance in rallying the broken forces of the colony, at a moment when 1500 of the exasperated natives were rushing on to exterminate the settlement. In one of his letters, he compares the little exposed company on Cape Montserado at that time, to the Jews, who in rebuilding their city, 'grasped a weapon in one hand, while they labored with the other;' but adds, emphatically, 'there never has been an hour, or a minute, no, not even when the balls were flying around my head, when I could wish myself again in America.'" In one instance, when under the pressure of complicated difficulties, his conduct appeared to be of a censurable character. But it is known from a credible source, that Mr. Carey ever spoke of the transac-

tion as one in which he had been actuated by principle. It is therefore to be presumed that this is one of those cases of which a correct judgment cannot be formed without a minute acquaintance with all the circumstances.

"He was one of those," says the agent of the American Colonization Society, "who appeared at that time to have lost confidence in the Society, and who ventured to throw off those restraints of authority, which, though severe, were deemed absolutely necessary for the general safety of the settlers. In the ninth chapter of the memoir of Mr. Ashmun, we have given some account of the origin and progress of that spirit of insubordination, which finally resulted in an abduction, by a few individuals, of a portion of the public stores, in open violation of the laws. Mr. Carey had no small influence and share in this seditious proceeding. In communicating the account of this disturbance to the Board, Mr. Ashmun remarks, 'The services rendered by Lott Carey in the colony, who has, with very few (and those recent) exceptions, done honor to the selection of the Baptist Missionary Society, under whose auspices he was sent out to Africa, entitle his agency in this affair to the most indulgent construction it will bear. The hand which records the lawless transaction, would long since have been cold in the grave, had it not been for the unwearied and painful attentions of this individual, rendered at all hours, of every description, and continued for several months.'"

His biographer adds, "The mutinous proceedings to which allusion is here made, were the result of peculiarly critical circumstances. He was compelled, to some extent, to act the part of a mediator between the exasperated colonists, who considered themselves injured, and Mr. Ashmun the governor. While for the moment he might seem to act injudiciously, he possessed too much noble and generous feeling to be guilty of a dishonorable act." "He had given ample proof, as Mr. Ashmun declared, that he cherished the most ardent devotion to the colony, and would sooner have sacrificed life itself than jeopardize its interests."

"As soon as Mr. Ashmun had issued a circular, addressed to the colonists, Lott Carey came forward and gave his pledge to aid in sustaining the authority of the Agent, and the majesty of the laws."

That he was not in the least degree alienated from the true interests of the colony, is proved by his entering "most cordially into the views of the agent, in the establishment in 1824, of a new form of government. He readily comprehended the principles upon which it was organized, and entirely approved of them."

In 1830, Rev. Benjamin Skinner was appointed a missionary to Africa. He was ordained at Richmond, Va., on the 4th of October, and sailed, with his wife, on the 27th. They arrived in December.

The church, which at the time of Mr. Carey's death contained 100 members, now numbered 200. The Sabbath after Mr. Skinner's arrival, six were baptized; one of them a daughter of Mr. Carey. The church was at this time, under the ministry of Mr. Waring, assisted by Mr. Teage, who went to Sierra Leone during some of the early troubles in the colony, but had returned since the death of Mr. Carey.

It is an interesting consideration, and calculated to strengthen the faith of the friends of missions, that when human instrumentality is removed by death, or paralyzed by the want of pecuniary means, God is able to interpose, and often does, to carry on his own work with divine energy. By the death of Mr. Carey the infant churches and the schools at Liberia were deprived of their most devoted and efficient friend. But the Head of the church did not forsake them. Notwithstanding the abridgment of their privileges, the colony was blessed with an extensive revival of religion. It commenced in

Monrovia, and extended to Caldwell, and to Carey Town, where the converts among the re-captured negroes were numerous. Here the revival continued until 1832, and the conduct of the christianized natives, ninety one in number, was eminently exemplary. They built themselves a small house, in which they worshipped God on the Sabbath and twice on week days.

Shortly after Mr. Skinner's arrival he was seized with the fever. His wife and both his children sickened and died. He had begun to recover, but this heavy affliction, by which he was bereaved at once of his whole family, produced an unfavorable effect. He remained for some time in a feeble state, and in July, 1831, embarked for the United States, in the expectation of being restored by the voyage. He became, as was supposed, convalescent, but suddenly failed, and died twenty days from port.

The prospect of white men living in the colony had become so precarious, that the Board felt constrained to seek for colored persons of suitable character, to go out as missionaries. Inquiries were made extensively through the country, but none were to be found, and for three years no missionaries were sent out to take the place of those that had fallen.

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## CHAPTER XVII.

### *Home proceedings. Burmah, continued [from page 439.]*

Charter. Seat of the Board transferred. Mr. and Mrs. Judson return to Rangoon. Remove to Amherst. Mr. Judson accompanies Mr. Crawford to Ava. Death of Mrs. Judson. Sketch of her character. Rev. G. D. Boardman and wife sail for Calcutta. Mr. and Mrs. Wade arrive at Amherst. Schools revived. Death of Moung Shwa-guong. Dr. Price at Ava. His death. Mr. and Mrs. Boardman assigned to Maulmain. Description of the place. Depredations of robbers. Mr. Judson and Mr. and Mrs. Wade remove to Maulmain. Death of Mah Men-la. Girl's school. Mee Shway-ec. Arrangements of the mission.

After the organization of Columbian College in Washington, in 1822, Dr. Staughton, its President, being also Corresponding Secretary of the Board, the meetings of the Board were ordinarily held in that city.

At the Triennial meeting of the Convention in 1823, the charter, which had been obtained from the Commonwealth of Pennsylvania in 1821, was adopted.\*

In 1824, the Board and many of the friends of missions felt that a period had arrived which called for a new arrangement of its concerns. The novelty of the enterprise had passed away, and with it the interest of the churches had in a degree subsided. The operations of the Board had become embarrassed by the pecuniary difficulties of Columbian College, and the time and efforts of the Secretary and the General Agent were necessarily too much absorbed by its affairs, to admit of their bestowing requisite attention upon the missions.

The following resolutions were adopted at a meeting of the Board in Washington, Sept. 27.

“Whereas the various and multiplied concerns of the Convention render it desirable, that in concurrence with the Board ordinarily acting in this place, the labors and counsel of our brethren in other parts of the country be brought into more immediate and constant operation; and as a very considerable proportion of the Asiatic trade of this nation is carried on through Boston and Salem, whereby the greatest facilities are afforded for regular

\*Appendix C.

and constant communication, with our missionaries in the East—therefore,

1. *Resolved*, That that the Standing Committee in and about Boston, be authorized and requested to take the general superintendence of the Burman missions—take all the necessary measures for supplying that region with missionaries, and after their examination report them to the Board, that they may be regularly appointed—report to the Board wherever in their opinion it may be expedient and proper to commence any other Asiatic or other foreign mission—and, annually, or oftener if necessary, report to the Board the probable amount of funds needed for the missions under the direction of the said Committee, that the same may be appropriated accordingly.

2. *Resolved*, That said Committee be authorized and requested to appoint and employ such agent or agents, as they shall deem expedient, for the express purpose of obtaining funds and performing such other services as they shall direct for the benefit of foreign missions; and also to promote all the objects of the Convention, as opportunities may offer.

3. *Resolved*, That said Committee be requested to nominate to this Board a suitable person in their vicinity, to be appointed Assistant Corresponding Secretary, whose duty it shall be to conduct the correspondence relative to foreign missions, particularly Asiatic, and to communicate from time to time their condition and prospects to the Corresponding Secretary.

4. *Resolved*, That all monies collected from foreign missions, and all other monies that may be appropriated by this Board for that object, shall be placed, by regular appropriation of the Board, at the disposal of said Committee, to be drawn by them and applied as occasion may require."

It was also "resolved that the Standing Committee in and about Boston, be requested to nominate a suitable person in their vicinity, to be appointed Treasurer of the Convention."

In accordance with these resolutions, the Rev. Lucius Bolles, of Salem, was chosen Assistant Corresponding Secretary, and the Hon. Heman Lincoln of Boston, Treasurer. In 1826, Dr. Bolles was appointed sole Secretary, and requested to devote his undivided attention to the duties of his office. A letter was addressed by the Board to the Baptist church in Salem, requesting their relinquishment of his services, which being granted, he accepted the appointment. The same year the seat of the Board was removed to Boston.

The support of the Secretary is in part derived from the proceeds of a permanent fund contributed from several sources, of which \$5000 was bequeathed in 1822 by Mr. John Withington, a member of the Oliver street church in New York,\* and which has since been enlarged by a donation of \$5,500 from the Rev. Jesse Mercer, of Washington, Georgia.

BURMAH.—In March, 1826, Mr. and Mrs. Judson returned to Rangoon. They found that several of their native friends were dead, and most of the others widely dispersed. Moug Shwa-ba had remained in the mission house during the war; Moug Ing had been with Mrs. Judson at Ava.

On the 1st of April, Mr. J. left Rangoon, in company with Mr. Crawford, the English Commissioner, on an exploring expedition to a part of the territories ceded to the British at the termination of the war. They fixed upon a site, on the eastern bank of the Salwen, near its mouth, for a town, to be called Amherst, in honor of the Governor General of India. The 60th chapter of Isaiah was read, and prayer offered by Mr. Judson, previous to hoisting the British flag, and other ceremonies, signaling the occupation of the spot as the seat of government.

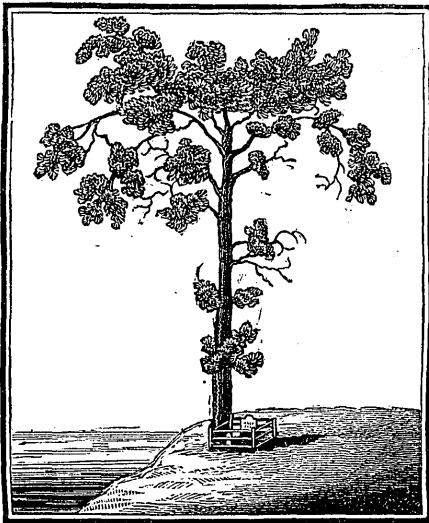
At the close of the month, Mr. J. returned to Rangoon, for the purpose of

\* Mr. Withington also bequeathed \$5000 to Columbian College.

removing his family to Amherst. In the meantime, Mr. Crawford being appointed to negotiate a supplementary treaty with the court of Ava, proposed to Mr. Judson to accompany him, pledging himself, in case he would do so, to use his influence for the insertion of an article in the treaty, favorable to religious toleration in the provinces not ceded to the English.

This object, so long and so earnestly desired, was not to be relinquished now that it appeared within reach. Mr. J. brought his family to Amherst in June, that the station might be commenced, and a rallying point furnished for the Christian natives. Mrs. J. was soon comfortably established in a house belonging to Captain Fenwick, the Civil Superintendent of the place, which he vacated for her accommodation. Mr. J. returned immediately to Rangoon, ready to join the embassy on the arrival of final orders from Bengal.

He expected to be absent about three months; and so short a separation seemed but a slight privation to those who had endured so many severer trials. But the business of the embassy was not accomplished so soon as was anticipated, and before Mr. Judson returned, Mrs. J. was attacked with a fever, which in a few days terminated her invaluable life.



Mr. Judson's Grave.

On his return to Amherst, Mr. Judson wrote thus to Mrs. Hasseltine: "Amherst, February 4, 1827. Amid the desolation that death has made, I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built—in the room where she breathed her last—and at a window from which I see the tree that stands at the head of her grave, and the top of the 'small rude fence' which they have put up 'to protect it from incautious intrusion.'

"The doctor who attended her has removed to another station, and the only information I can obtain, is such as the native Christians are able to communicate.—It seems that her head was much affected during her last days, and she said but little. She sometimes complained thus, 'The teacher is long in coming, and the new missionaries are long in coming: I must die alone, and leave my little one; but as it is the will of God, I acquiesce in his will. I am not afraid of death, but I am afraid I shall not be able to bear these pains. Tell the teacher that the disease was most violent, and I could not write; tell him how I suffered and died; tell him all that you see; and take care of the house and things until he returns.' When she was unable to notice any thing else, she would still call the child to her, and charge the nurse to be kind to it, and indulge it in every thing, until its father should return. The last day or two, she lay almost senseless, and motionless, on one side—her head reclining on her arm—her eyes closed—and at 8 in the evening, with one exclamation of distress in the Burman language, she ceased to breathe.

"February 7. I have been on a visit to the physician who attended her

in her illness. He has the character of a kind, attentive, and skilful practitioner; and his communications to me have been rather consoling. I am now convinced that every thing possible was done; and that had I been present myself, I could not have essentially contributed to avert the fatal termination of the disease. The doctor was with her twice a day, and frequently spent the greater part of the night by her side. He says, that from the first attack of the fever, she was persuaded she should not recover; but that her mind was uniformly tranquil and happy in the prospect of death. She only expressed occasional regret at leaving her child, the native Christians, and the schools, before her husband, or another missionary family, could arrive. The last two days she was free from pain. On her attention being roused by reiterated questions, she replied, 'I feel quite well, only very weak.' These were her last words.

"The doctor is decidedly of opinion that the fatal termination of the fever is not to be ascribed to the localities of the new settlement, but chiefly to the weakness of her constitution, occasioned by severe privations, and long protracted sufferings, which she endured at Ava. Oh, with what meekness, patience, magnanimity, and Christian fortitude, she bore those sufferings! And can I wish they had been less? Can I sacrilegiously wish to rob her crown of a single gem? Much she saw and suffered of the evil of this evil world; and eminently was she qualified to relish and enjoy the pure and holy rest into which she has entered. True, she has been taken from a sphere in which she was singularly qualified, by her natural disposition, her winning manners, her devoted zeal, and her perfect acquaintance with the language, to be extensively serviceable to the cause of Christ; true, she has been torn from her husband's bleeding heart, and from her darling babe; but infinite wisdom and love have presided, as ever, in this most afflicting dispensation. Faith decides that it is all right; and the decision of faith, eternity will soon confirm."

Mrs. Judson sustained so important a part in the arduous work of commencing the mission in Burmah, and shared so deeply in its trials, that the sketch of her character, drawn by her biographer, is entitled to a place in the history of American Baptist Missions.

"Her habitual piety was the most lovely and important trait. It was not an official devotion assumed on particular occasions. It was not a flame which blazed up brightly at rare and uncertain intervals. She was, every where and at all times, the Christian and the missionary. She walked with God. Her secret journals, in which she recorded her thoughts, with no witness but the Searcher of hearts; her most private letters, in which she poured out her feelings without reserve, are marked by even more of fervent and humble piety than her public writings. Religion was the chosen theme of her conversation; and it is known that she spent much time in secret devotion. The hopes of religion supported her in her appalling sufferings; and the love of Christ constrained her to persevere unto death in her efforts to lead the poor wanderers of Burmah to the Shepherd and Bishop of their souls.

"Her unwearied perseverance is another characteristic. Something of this may be attributed to her natural temperament; but it is mainly to be ascribed to the ardor of her desire for the salvation of men. We have seen her amid perplexities, disease and danger, pressing steadily onward towards the great object to which her life was devoted. The state of her health repeatedly forced her away from the scene of her labors; but she returned the moment that her recruited strength would permit. The tumults of war, and the exasperated barbarity of the government, subjected her and her associates to sufferings unparalleled in the history of modern missions. But,



so soon as peace returned, instead of flying from a country where she had endured so much, and where her benevolent toils had been so cruelly requited, her first thoughts were directed to the re-establishment of the mission. \* \* \* \* \*

"In her manners there was much unaffected dignity: but she was affable; and there was an attractive grace in her conversation, resulting from the union of mental strength with feminine affections. Her dispositions were kind, and her benevolence warm, active, and unwearied. Her constitutional temperament was ardent, and may sometimes have had too much influence over her feelings. The important and sorrowful scenes through which she passed, calling for decision, activity, energy, and fortitude, were less favorable than the sheltered and quiet retirement of domestic life, for the cultivation of the softer and the gentler qualities; and their effect may have been perceptible in her character. But a woman, placed in her situation, and tasked with her duties, is not to be judged by any ordinary standard. We appeal with confidence to the course of her life, to her journals and letters, and to those persons of kindred minds and feelings, who have conversed with her, for ample testimony to the warmth of her affections, to her affability, modesty and meekness, as well as to the strength of her intellect, and the ardor of her zeal for the welfare of mankind."

The Rev. George Dana Boardman and his wife were accepted as missionaries, early in 1825, and sailed from Philadelphia on the 16th of July. They arrived in Calcutta on the 23d of December. As the war in Burmah still raged, they joined Mr. and Mrs. Wade, who had escaped to Calcutta, in the study of the Burman language. In September, 1826, Mr. and Mrs. Wade embarked for Rangoon. But such was the state of things there, in consequence of the war, that they were compelled to go immediately to Amherst, where they arrived in November. As they passed up to the house which Mrs. J. had built, they met several of the native Christians, who related to them the sad story of her illness and death. To Mrs. Wade's tender care the motherless infant was committed, until it was recalled to the bosom of Infinite Love, on the 24th of April.

Mrs. Wade revived the school, which Mrs. Judson had commenced, with several little girls. The first of these scholars were the two daughters of Moug Shwa-ba, called Abbey and Mary Hasseltine. Abbey died in February.

Mr. Judson had returned to Amherst in January. He found there only four of the native Christians; war and the cholera had scattered and swept them away. Among the victims of the latter was Moug Shwa Gngong.

On the Lord's day, 28th of January, he commenced worship in Burmese, for the first time in two years and a half, with a congregation of twenty. The native Christians had, in the absence of the missionaries, met together for prayer. Mah Loon-Byay, wife of a French trader, had been in the habit of meeting with them. The evidence of her piety being satisfactory, she was received to church membership in May.

In February, Mr. Judson went up to Maulmain for the purpose of seeing the physician who attended Mrs. J. in her last illness, and to pay his respects to Sir Archibald Campbell. There he met with Moug Ing. This man, one of the earliest converts to Christianity, had long given evidence of consistent piety, and the spirit of a missionary. He was now set apart to the office of preacher of the gospel. He went immediately to Tavoy and Mergui, to preach to his countrymen. A letter from him three months afterward, stated that he preached every Lord's day to four or five persons, and that his family worship was often attended by the same individuals. He was about building a small zayat by the way-side, that he might more publicly proclaim Jesus Christ.

The disinterestedness of missionaries is so often questioned, that it is but just to state here, that at the close of the war Mr. Judson, after deducting only his regular salary, paid into the funds of the Baptist Board of Missions above four thousand dollars, from money which he had received for his services to the British government, and in presents at Ava.

After the termination of the civil commotions, by which the country had been agitated, Dr. Price returned to Ava. His medical skill secured the favor of the emperor and nobility, and he made faithful use of his access to them, to impart religious instruction. He took under his tuition a number of the sons of distinguished families; aiming, while instructing them in science, to communicate also the knowledge of God. He was allowed to use great plainness, even with the king, in exhibiting the truths of Christianity, and in attacking the principles of Boodhism. His public lectures, upon various sciences, especially astronomy, were tending to shake the faith of his hearers in the national system of belief. So interwoven with false notions of astronomy are all systems of idolatry, that to destroy the one, is to undermine the other. In the midst of these encouraging circumstances, and with the prospect of continuing to labor without any hindrance from the government, Dr. Price became a prey to pulmonary consumption, and died near Ava, in February, 1828. He persevered in the care of his beloved pupils until the day previous to his decease.

Mr. and Mrs. Boardman came from Bengal in April, 1827. The condition of Amherst being rather uncertain on account of the governor's having taken up his residence at Maulmain, it was decided that they should seek an establishment at the latter place; while Mr. and Mrs. Wade should remain for the present at Amherst, and Mr. Judson reside at each place alternately, as circumstances should dictate.

Maulmain stands on the east bank of the Salwen, twenty-five miles from its mouth. A year before Sir Archibald Campbell came there to reside, it was covered with a thick jungle, but quickly became a flourishing city of 16,000 inhabitants, 13,000 of whom were Burmans and Talings. "A little above Maulmain, and in front of Martaban, [a town on the opposite bank of the river,] the Salwen is joined by the Attaran and Gyieng rivers. The prospect which opens itself upon the stranger here, is probably one of the most beautiful and imposing which oriental scenery can present. The waters of three large rivers, the Salwen, the Attaran and the Gyieng, meet at this spot, and immediately proceed to the sea by two wide channels, so that, in fact, the courses of five distinct rivers are, as it were, seen at one view, proceeding like *radii* from a centre. This centre itself is a wide expanse of waters interspersed by numerous islets." The view of the adjacent country is varied by ranges of mountains. These are rich in ores. The soil admits of the highest cultivation, and many of its spontaneous productions are extremely valuable.

An ample piece of ground was given by the governor to the mission, lying upon a western and southern declivity, within half a mile of the military cantonments. It is a beautiful spot, of about 400 yards in length, and 200 in breadth.

The spirit with which Mr. Boardman, after being for a long period a homeless stranger, took up his residence here in his little bamboo cottage, is revealed in the following sentence from his journal. "It is Saturday night. For about two whole years, I have not enjoyed so quiet an evening as this. The week's work is done; our house is arranged for the Sabbath; the native visitors are gone, and Mrs. Boardman and myself, with our little children, are left entirely alone. Yet we are not alone, for God is with us;

'And where he vital breathes, there must be joy.'

O how delightful is the dawn of the Sun of Righteousness on my long benighted soul! I am now ready to consider myself one of the happiest of men." But who ever enjoyed prolonged tranquility upon the restless ocean! Within one month after their establishment, a band of marauders from Martaban, a populous Burman town upon the opposite bank of the river, came in the night, and robbed them of nearly every valuable article they possessed. Mr. and Mrs. Boardman patiently took the spoiling of their goods, thankful that, owing to their deep slumbers, their lives were preserved. They were immediately furnished by the government with two armed sepoy for their protection. They were soon encouraged by the visits of many respectable natives, who came to ask, 'What the new religion was?' Not being yet able to speak Burman freely, Mr. B., after endeavoring to communicate some simple truths, was often obliged to say that he knew their language too little to do them much good. Their reply was, "Do speak to us according to your ability." "None," said Mr. B., "who have not been in similar circumstances, can tell how a missionary feels on beholding thousands around him perishing for lack of knowledge, with no one to point them to the Lamb of God. A fire is shut up in his bones. He struggles to give it vent in language; but his tongue, chained in silence, cannot perform its office."

A succession of events took place to diminish the population at Amherst, and the prospects of the station were consequently becoming unpromising. Mr. Judson and Mr. and Mrs. Wade therefore came early in November and took up their abode at Maulmain, accompanied by Moungh Shwa-ba, and Moungh Ing, eleven female scholars, and two little boys, sons of Mah Men-la. Several native Christian families were to follow in a few days.

Mah Men-la died at Amherst in September, leaving her two adopted sons to the care of the missionaries. She endured her sufferings with exemplary patience, often comparing them with the greater sufferings of Christ; and throughout her sickness manifesting the gratitude, humility, faith, and hope of a Christian; preferring to die, but willing to live if it were the will of God. The intelligence and religious knowledge of her sons evinced a degree of maternal faithfulness not found in all Christian parents. The following conversation took place between Mr. Boardman and these orphans.

"Do you remember your mother?"

"Yes sir, we think of her every day."

"What did she say to you when she was with you?"

"When she was ill she could not speak to us."

"What did she say before she was taken ill?"

"She said we must give diligence to become disciples."

"Did she sometimes pray with you?"

"Yes sir, every Lord's day, and sometimes on other days she took us out into a retired place, and prayed with us."

"When she was first taken ill, what did she say to you?"

"She said, I shall give you to the teachers, but I shall go to heaven to be with Christ. She was not afraid to die."

"What sort of place do you think heaven is?"

"God is there, Christ is there; and there is no pain nor poverty, nor sickness, nor old age, nor death, nor sin; but holiness and happiness."

"Do you wish to become disciples?"

"Yes sir, very much."

"Which would you rather be, a disciple, or a rich man?"

"I had rather be a disciple," said each of them.

"Why had you rather be a disciple?"

"Because wealth can be enjoyed but a short time, and can do its possessor no good when he dies."

“Why do you not become disciples?”

“Because we are under the power of the devil.”

“Who is the devil?”

“He is a powerful spirit, who deceives men exceedingly. Formerly he was a good angel, but he sinned against God, and was driven out of Heaven, and came to this world; and he deceived Adam and Eve; he is a great deceiver.”

Having said this, the younger boy, of about nine years of age, gave a very correct account of the creation, and the fall of the first pair.

Soon after the removal of the missionaries from Amherst to Maulmain, the girls' school was put into successful operation, under the united charge of Mrs. Wade and Mrs. Boardman. Extracts from Mrs. W.'s account of the origin and progress of this school will show the deep misery and hopeless degradation of childhood in heathen lands, and the encouragement afforded those who attempt to gather these lambs into the fold of the good Shepherd.

“AMHERST, May 1, 1827.

“Our first scholar, Mee Loke, was brought by Moug Shwa-ba, Jan. 18th, seven weeks after our arrival. She is a fine, promising child, twelve years old. About the same time, in one of my evening walks, I met a little girl, about five years of age, of a more than usually interesting appearance. I asked her name, and where she lived; to which she readily answered, and then ran before me, to point out her grandmother's house, a little, low, dirty hut in the midst of the market. I found the grandmother to be rather a sensible Burman woman, and learned that the little girl was an orphan, both her parents having died during the late war.” The grandmother listened to Mrs. Wade's proposal to give her the child, as her own; and brought her to the mission house the next day, where she was received, and named Sarah Wayland, and with these two the school was commenced.

One intelligent child, who earnestly wished to join the school, was forbidden by her father, ‘because she would surely become a disciple of Jesus Christ.’ In July a little girl, named Mee Nyoon, was brought by her uncle and committed to the care of the missionaries. She had been sold as a slave by her step-father, and was rescued by the interference of the English magistrate.

“The circumstances under which two other little slave girls were received in July, ought not to be omitted. Mee Quay is eight years old, and having lost her parents, was taken by an Armenian as a slave, and treated in such a cruel manner, that the neighbors were constantly coming to us with their complaints, and saying that they could not eat their rice while the poor child was so unmercifully beaten. The case was represented to the English magistrate, who immediately took her from her master.” “The other little girl, Mee Shway-ee, is about seven years old, and was *by her parents* made a slave to one of the magistrate's interpreters, who is a Moor-man, and from the situation which he fills, keeps the Burmans in great fear of him, so that we never heard of this poor child until it was almost too late. The case was then represented to us with the greatest caution, through fear of the vengeance of the wicked interpreter. As the English magistrate was absent at the time, Mr. Judson called the man, told him he knew all about the child, and that, if he would bring her to us without the least delay, he would not inform the magistrate against him; but if he would not, he would do it immediately. He seemed perfectly astonished, but there being no alternative, promised to bring her. Hoping still to retain her, he sent his wife to persuade us to allow her to remain a few days. But as we had every reason to fear that a few days only were wanting to close the

dreadful scene, we did not listen to any thing she had to say, but demanded the child instantly. She was then brought—but my blood chills at even this distant recollection of what an object was presented. Her little body was wasted to a skeleton, and covered from head to foot with the marks of a large rattan, and blows from some sharp-edged thing which left a deep scar. Her forehead, one of her ears, and a finger, were still suffering from his blows, and did not heal for sometime. Her master in a rage caught her by the arm, and gave it such a twist as to break the bone, from which her sufferings were dreadful. Besides, she had a large burn upon her body, recently inflicted. Of this last horrid deed, delicacy forbids my attempting any description. Whether the wretch intended to put an end to her life this time, is uncertain; but he no doubt concluded that the event would prove fatal, for he shut her up in a close, hot room, where no one was allowed to see her, and told his neighbors that she was very ill in a fever. She had been tortured so long that her naturally smiling countenance was the very picture of grief and despair.

“Almost the first word she said to me was, ‘Please to give your slave a little rice, for I am very hungry.’ She was asked if she had not had her breakfast: to which she replied, ‘yes, but I get very little, so that I am hungry all day long.’ Notwithstanding all that could be done, she cried almost incessantly for forty-eight hours, and had symptoms of convulsions. The inflammation then began to subside; and after nursing her with unremitting care by night and day, myself, for two weeks, I had the inexpressible satisfaction of seeing her begin to play with the little girls.”

This child died about a year after her emancipation. She was faithfully instructed in the Christian religion, and in her last sickness of several weeks enjoyed in an eminent degree its consolations. During the last two hours of her life, she was perfectly sensible that she was dying, and without expressing the least doubt or fear, would say, “I am dying, but I am *not afraid to die*, for Christ will call me up to heaven. He has taken away all my sins, and I wish to die now, that I may go and see him. I love Jesus Christ more than every body else.”

On the first establishment of schools, there were obstacles to be overcome, which have entirely disappeared since the missionaries have more extensively secured the confidence of the native population.

In December, Mr. Judson wrote thus in his journal:

“The means which are at present using for the spread of the truth, may be said to be four. First, public worship on Lord’s days. This commences at half past ten in the forenoon, and is attended by the members of the mission, the scholars, the native converts and inquirers, and occasionally some of the neighbors and travellers; the assembly varying from 20 to 70 or more. The worship consists of a set form of adoration and praise, followed by an extempore discourse, or harangue, for it is commonly very desultory, suited to the character of the assembly; and the exercises are closed with prayer. After the audience breaks up, several remain, and we frequently have religious conversation and discussion for several hours. Second, the daily evening worship. This is intended for our own family, the scholars, the Christians who live around us, and such of the neighbors as choose to attend. About twenty are usually present. We begin with reading a portion of scripture—explain—exhort—and conclude with prayer. After worship, I spend the evening with those who are willing to remain, particularly the converts, and endeavor to make the conversation instructive to them. In the meantime, the women repair to another room and receive the instruction of Mrs. Wade; and this, together with the female school, conducted by her and Mrs. B., (brother Boardman has also just commenced a school for

boys,) may be called the third means. The fourth, is Brother Wade's *zayat*, about half a mile south of the mission house, on the principal road leading from Maulmain to Tavoy-zoo. He goes regularly after breakfast, and spends the day. I hope in a few days to be able to add the fifth head—namely a small *zayat* at Koung Zay Kyoon, about two miles and a half north of our present residence, a very populous part of the town, where I intend to spend the day, making an occasional exchange with brother Wade."

On the 11th of January, 1828, this *zayat* was opened, and was soon visited by large numbers.

Some interesting visitors are mentioned a little previous to this date, who seemed eager for instruction in the Christian religion, but who were unable to read the Burman scriptures. This being the case with a large majority of the population, it was thought best to open a *reading zayat*, where a native Christian should be employed to read the Bible to all who would hear. Moug Shwa-ba was appointed to this service for half the time, the other half being devoted to the girls' school. Moug Ing also became increasingly diligent in doing good, showing the promptness, ardor, and quick perception of opportunities, which characterize a devoted Christian.

On the 20th of March, a Siamese was baptized, and on the Lord's day following, three respectable Burmans requested baptism, and were examined and accepted by the church.

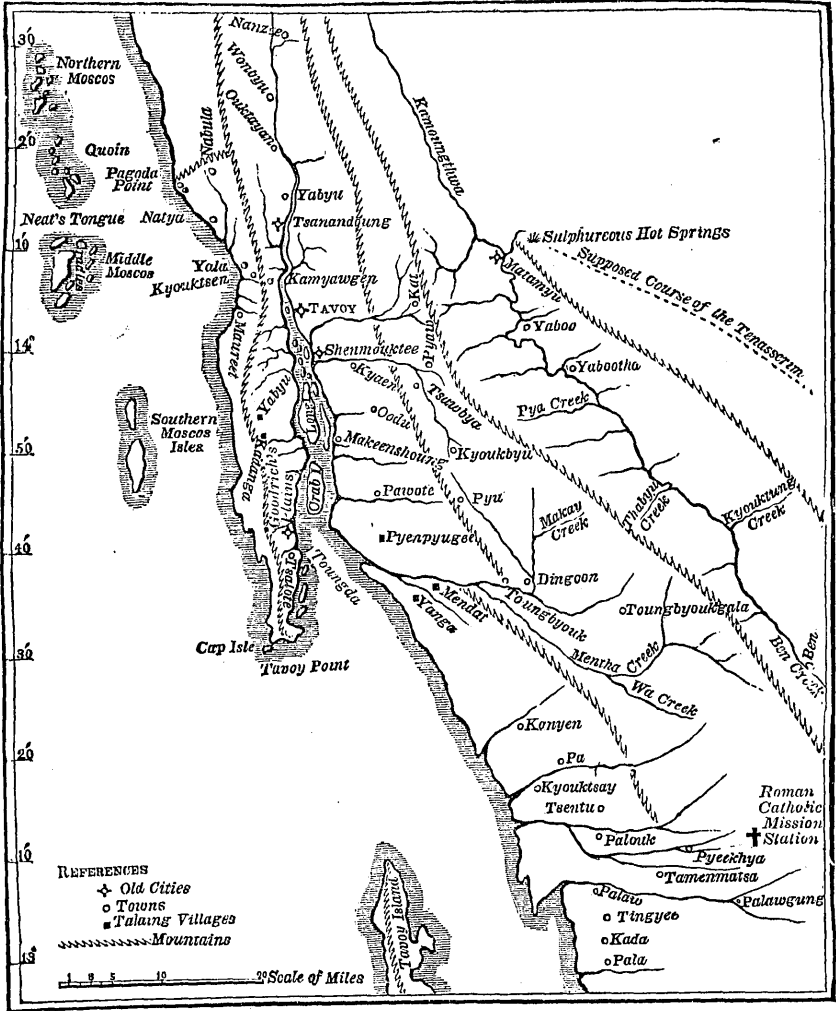
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## CHAPTER XVIII.

### *Burmah, continued.*

Mr. and Mrs. Boardman remove to Tavoy. Description of Tavoy. Notices of the Karens. Their traditions.

According to instructions received from the Board, the missionaries made arrangements in March for a division of their number, in consequence of which Mr. and Mrs. Boardman removed to Tavoy, accompanied by Moug Shwa-proen, a recent convert, and Moug Thah-byoo, a Karen, who had been lately approved by the church, but was not yet baptized. They took up their abode in Tavoy on the 9th of April, 1828. It is an old walled town on the river Tavoy, in latitude 14 deg. 4 min., 35 miles from the sea, and 150 south of Maulmain. The population is between 10,000 and 11,000, of whom 9,000 are Burmans. This city is the residence of 200 priests of Gaudama. In searching for a spot on which to erect a *zayat* and dwelling house, Mr. Boardman saw everywhere tokens of idolatry: the walls, the walks, the buildings, all bore emblems of heathen worship. That magnificent production of nature, the banyan tree, throws its shade over thrones or altars of brick, upon which lilies and other flowers were offered by women, in the hope of obtaining the highest blessedness to which a Burman aspires—annihilation. To every one of the 50 *kyoungs* (priests' dwellings) were attached images of Gaudama, some of them twenty feet high; composed of brick and plaster and covered with gilt. Others were of wood, while many were of the beautiful alabaster, which abounds near Ava, and is used only for this purpose. These images were not, Mr. B. remarked, obscene or monstrous, like the Hindoo idols. The following is his description of a pagoda. "The pagodas are solid structures, (without cavity or apartments,) built of brick, and plastered. Some of them are gilded all



over, whence they are called *golden pagodas*. The largest pagoda in Taovoy is 50 feet in diameter, and perhaps 150 feet high. That which is most frequented is not so large. It stands on a base somewhat elevated above the adjacent surface, and is surrounded by a row of more than 40 small pagodas, about six feet high, standing on the same elevated base. In various niches round the central, are small alabaster images. Both the central and the surrounding pagodas are gilded from the summit to the base, and each one is surmounted with an umbrella of iron, which is also gilded. Attached to the umbrella of the central pagoda, is a row of small bells or jingles, which, when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures and persons, mentioned in the sacred books.

Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground. Outside this wall are, perhaps, 20 zayats and a kyounge. The whole occupies about an acre of ground."

There were about a thousand pagodas in that one little city—beside vast numbers in all the surrounding region. The Burmans delight in placing their sacred buildings upon the tops of mountains and in places difficult of access, that the merit of erecting them may be the greater. Is it to be wondered at, that looking at the immense provision for the worship of idols, the missionary should exclaim, "Baal's prophets are many; and I am alone, and what can I do against so many!"

The zayat was completed in the beginning of July. The fervor of spirit with which Mr. B. commenced his labors in it, is evinced in the following passage from his journal. "Night and day, sleeping and waking, my thoughts are upon this people." "The past has been one of the happiest weeks I have enjoyed for several months. I have felt more joy in thinking of God and his infinite perfections, his moral excellencies, his precious promises, and his unparalleled compassion for sinners, than all the world, in all its glory, can afford. O how delightful to think, *to be assured*, that the gospel will spread over the whole world, and that the name of Jesus will be as ointment poured forth, among all nations."

Shortly after his establishment at Tavoy, Mr. Boardman received a visit from 30 Karens. This interview confirmed him in the opinion previously formed, that, with the exception of the few who from their intercourse with the Burmans have become Boodhists, they are not idolaters. They are a distinct people from the Burmans,—speaking another language (which was not then written,) and much resembling the North American Indians, although decidedly inferior to them in mental and physical strength. They are widely scattered over the forests of Burmah, Tenasserim and Siam. Their dwellings are often in places inaccessible, without a guide, to any but themselves and wild beasts. The paths to their settlements are obscurely marked, leading through jungles, and often along the bed of streams which must be waded for miles; and in the rainy season, when the rivers are high, access to them is nearly impossible. The traveller must not only encounter these difficulties, but sleep in the open air, exposed to the tiger, the rhinoceros, and the wild elephant, besides numerous insects and reptiles.

The mode of living among the Karens is very simple. A box of betel, a heap of rice, a bamboo basket to carry burdens, a cup, a rice and currie pot, a knife, an axe, a few buckets made of joints of the bamboo, a moveable fire-place, and a mat of leaves, constitute the estate of a Karen householder. Their only care is, how to raise a little money to pay the taxes which oppress them. Contented with this mode of life, and without motive for effort, they are indolent in the extreme, and their vacant minds are open for the reception of any thing that may chance to excite their interest. Their most prominent vice is intemperance, in the use of a drink which is manufactured by themselves. Such were the people for whose salvation God had appointed Mr. Boardman to labor.

One of the later missionaries (Rev. F. Mason,) has communicated fragments of their poetry, which contain their ideas of God, and traditions of some events recorded in the Old Testament. The fact that they have these traditions, and that several of their customs resemble those of the ancient Jews, had suggested to him the idea that they are descended from the lost ten tribes.



*“ They worship the Eternal God.*

‘God is unchangeable, eternal,  
 He was in the beginning of the world ;  
 God is endless and eternal,  
 He existed in the beginning of the world.  
 God is truly unchangeable and eternal,  
 He existed in ancient time, at the beginning of the world.  
 The life of God is endless ;  
 A succession of worlds does not measure his existence,  
 Two successions of worlds do not measure his existence.  
 God is perfect in every meritorious attribute,  
 And dies not in succession on succession of worlds.’

*“ They have traditions of Old Testament Scripture facts.*

“ The following are not all, but are some of the most striking specimens that the writer has been able to obtain :

FORMATION OF WOMAN.

“ The Karens believe that woman was originally made from one of man’s ribs, and have the popular idea among them, that man has one rib less on one side than on the other.

‘ O children and grandchildren ! woman at first was a rib of man, therefore woman ought to obey man in all things.’

SATAN.

“ Satan is known by several names ; among which the most common are Ku-plaw, the deceiver, from his deceiving the first man and woman, and Yaw-kaw, the *neck-trodden*, from the belief that man will ultimately tread on his neck, or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God, and was driven from heaven.

‘ Satan in ancient times was righteous,  
 But he transgressed the commands of God ;  
 Satan in ancient times was holy,  
 But he departed from the love of God ;  
 And God drove him away,  
 He deceived the daughter and son of God,  
 And God drove you away ;  
 For you deceived the daughter and son of God.’

‘ O children and grandchildren ! though we were to kill Satan, he would not die ; but when the time of our salvation comes, God will kill him. Because that time has not yet arrived, he still exists.’

FALL OF MAN.

‘ O children and grandchildren ! in the beginning, God, to try man whether he would or would not observe his commands, created the tree of death and the tree of life, saying concerning the tree of death, “ eat not of it.” But he disobeyed and ate fruit from the tree of death, and the tree of life God hid. Because the tree of life has been hidden, since that time men die as they do.’

‘ Temptation, temptation, the fruit of temptation,  
 The fruit of temptation dropped ripe :  
 The fruit of temptation was bad,  
 It poisoned to death our mother.  
 The fruit of temptation, “ Do thou eat it not.”  
 In the beginning it poisoned to death our mother and father,  
 The tree of death came by woman,  
 The tree of life by man.

‘ Two persons, our father and mother,

Disobeyed the commands of God.  
 In ancient times our father and mother  
 Transgressed the commands of God.  
 This transgressing the commands of God  
 Descends to their children, who are evil doers.  
 Unto breaking the commands of God  
 Satan destroyed them;  
 They broke the commands of God,  
 Satan destroying them.'

## DISPERSION AT BABEL.

'Men were all brethren,  
 They had all the language of God;  
 But they disbelieved the language of God,  
 And became enemies to each other.  
 Because they disbelieved God,  
 Their language divided.  
 God gave them commands,  
 But they did not believe him, and division ensued.'

*"They possess the morality of the Scriptures."*

## LOVE TO GOD.

'O children and grandchildren! love God, and never so much as mention his name; for by speaking his name he goes farther and farther from us.'

## PRAYER.

'O children and grandchildren! pray to God constantly by day and by night.'

## REPENTANCE AND SALVATION.

'O children and grandchildren! if we repent of our sins and cease to do evil, restraining our passions, and pray to God, he will have mercy upon us again. If God does not have mercy on us, there is no other one that can. He who saves us is the only one God.'

The subjects and order of the following precepts, will remind the reader of the ten commandments.

## "AGAINST IDOLATRY.

'O children and grandchildren! do not worship idols or priests. If you worship them, you derive no advantage thereby, while you increase your sins exceedingly.'

## HONOR UNTO PARENTS.

'O children and grandchildren! respect and reverence your mother and father, for when you were small, they did not suffer so much as a musquito to bite you. To sin against your parents is a heinous crime.'

## LOVE TO OTHERS.

'O children and grandchildren! love each other and be merciful to each other as brethren. Quarrel not, for you are old friends and relations, descended from the same race. Let there be no envying or division among you, for you are of one stream and one country, therefore let all enmity be done away from among you.'

'O children and grandchildren! live in peace with each other. God from heaven observes us, and we are manifest to him. If we do not love each other, God will not love us; but if we love one another, God will look down upon you with joy.'

## AGAINST MURDER.

'O children and grandchildren! do not take the life of man. If you kill, you must bear your sin. In the next world you will be killed in return.'

## AGAINST THEFT.

'O children and grandchildren! do not steal the goods of another, for the owner worked for them until he sweat. Thieves will have to repay.'

## AGAINST ADULTERY AND FORNICATION.

'O children and grandchildren! do not commit adultery or fornication with the child or wife of another, female or male; for the Righteous One looks down from above, and these things are exposed to him. Those that do thus will go to hell.'

## AGAINST LYING AND DECEPTION.

'O children and grandchildren! do not speak falsehood. What you do not know do not speak. Liars shall have their tongues cut out.'

'O children and grandchildren! do not use deceitful language, but speak the words of truth only. The Righteous One in heaven knows every thing that is said.'

## AGAINST COVETOUSNESS.

'O children and grandchildren! do not covet the things of others, nor desire to accumulate property, but work according to your ability and covet not.'

## REWARDS AND PUNISHMENTS,

'Righteous persons, the righteous,  
Arrive at heaven;  
Good persons, the good,  
Go to heaven;  
Above all that is happiness here,  
Far greater happiness remains.  
Unrighteous persons, the unrighteous,  
At death go to hell;  
Lascivious persons, the lascivious,  
The king of death takes note of them;  
Wicked persons, the wicked,  
Go to hell.'

*"They are wanderers, and consider themselves cursed by God for their disobedience; but were anciently his most favored people, as they believe they are destined to be again.*

'O children and grandchildren! formerly God loved the Karen nation above all others, but they transgressed his commands, and in consequence of their transgressions we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above all others. God will yet save us again; it is on account of our listening to the language of Satan that we thus suffer.'

'The Karens were created by God,  
And God gave them commands;  
The Karens were cursed by God,  
And they have no happiness to the present time;  
When God went away he gave commands,\*  
But not an individual obeyed them.'

'The men of ancient times had perverse ears,  
And thereby we have to suffer;  
The men of ancient times had ears of barbarians,  
And we have suffering thereby.'

The following is a fragment obtained from a Siamese Karen:

'At the appointed time our fathers' Jehovah will return;  
Though the flowers fade, they bloom again.  
At the appointed year our fathers' Jehovah will return;  
Though the flowers wither, they blossom again.

\* "This is very much in accordance with Hosea 5: 15. Where God says, 'I will go and return to my place till they acknowledge their offence, and seek my face.'"

That Jehovah may bring the mountain height,  
 Let us pray, both great and small ;  
 That Jehovah may establish the mountain height,  
 O matrons, let us pray.  
 That Jehovah may prepare the mountain summit,  
 Friends and relations, let us pray.  
 You call yourselves the sons of Jehovah ;  
 How often have you prayed to Jehovah ?  
 You call yourselves the children of Jehovah ;  
 How many nights have you prayed to Jehovah ?

*“ They are expecting a King or Savior, who will lead them to a high degree of temporal prosperity.*

“ Their ideas of a Savior are precisely the ideas of the Jews. He is not to be a divine person, but a man favored of God ; they are not looking for a Savior to make atonement for their sins, but for one who is to conduct them to a high degree of worldly prosperity.

“ They believe, when the Karen king comes, the beasts will be at peace, and cease to bite and devour one another, in accordance with the Scripture views of the millenium.

‘ When the Karen king arrives,  
 Every thing will be happy ;  
 When the Karen king arrives,  
 The beasts will be happy ;  
 When Karens have a king,  
 Lions and leopards will lose their savageness.’

“ They believe that in some unknown way, God is about to restore them to his favor. This may be seen from the following hymn, which is the production of a well-known individual, but was in existence long before the arrival of the English on the coast.

#### THE PROPHET'S HYMN.

“ The end of the world is not to be understood literally. The change in the state of things which the Karens are expecting, is the thing intended.

“ In relation to the staff, they say that one of their ancient chiefs or kings had a staff, which on stretching over the waters, they fled away before him, and on stretching it out again, they returned to his feet. This staff is now lost, but some say it will be possessed again by their coming king, who will stretch it out, and the people will all gather around him, and on again extending it, the ‘ new city’ will spring into existence. On this account, every prophet, of whom they have a goodly number among them, uses a staff, sometimes of wood and often of iron.

‘ The clouds rise up in the dark, dark heavens,  
 The end of the world draws near ;  
 The clouds rise up in the pale, pale heavens ;  
 The end of the world has come.  
 The grandmother has finished her weaving,  
 Happiness will return to the land, and peace as a stream ;  
 The grandmother has finished her weaving,  
 Happiness will return to the land, and peace to the mind.  
 The ten virtues, the nine virtues, the duties of virtue,  
 All the virtues will return to us ;  
 The ten virtues, the nine virtues, the great virtues,  
 The virtues will return to us now.  
 With strong desire I thirst for mother’s milk,  
 Without partaking I cannot exist ;  
 With strong desire I thirst for mother’s excellent milk,  
 Without drinking I cannot exist.

The time draws near,  
 Act with one accord, with one accord act virtuously ;  
 The time draws nearer and nearer,  
 Act with one accord, together act virtuously.  
 The wooden staff, the iron staff,  
 Stretched forth ; the people are obtained ;  
 The wooden staff, the silver staff,  
 Stretched forth, the town is obtained the city is obtained.  
 The persons who act with harmony, the harmonious,  
 Shall dwell in the town, in the city ;  
 The persons who act harmoniously, the united,  
 Shall dwell in the new town, the new city.  
 Sing praises to God, sing pleasantly, pleasantly ;  
 Sing pleasantly, and God will hear pleasantly ;  
 Sing praises to God, sing well,  
 Sing well, and God will listen well.  
 Let worship be performed as evening comes,  
 And worship rise to God with one accord.  
 Let worship be performed at evening tide,  
 And praises rise to God unitedly."

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## CHAPTER XIX.

### *Burma, continued.*

Baptism of Ko Thah-byoo. Moug Bo and Ke Keang. Their apostasy. Visit from the "old Sorcerer." Native school system. Mr. Boardman visits the Karen villages. Usefulness of Ko Thah-byoo. Excursion to Mergui. Accumulated trials. Mr. Boardman's health declines. Additions to the church. Increased interest of the Karens in Christianity. Prosperous state of the school. Mrs. Boardman's sickness. "Inner view of the missionary."

Soon after being established at Tavoy, Mr. Boardman baptized Moug Thah-byoo, the Karen convert who came with him from Maulmain.

A Burman, named Moug Bo, previously mentioned at Rangoon and at Maulmain, and Ke Keang, a Chinese, came daily, and often several times a day, for instruction. They were both intelligent men, possessing much power to influence other minds. But fearing that they might be actuated by some sinister motive, Mr. Boardman took unwearied pains to set before them the difficulties and persecutions they must probably encounter. They appeared to take a deliberate view of the case, and with sincerity to choose the service of Christ, at the hazard of the contempt of their countrymen, the loss of employment, and even of life itself. After observing them carefully, and examining them again and again, Mr. B. baptized them on the 3d of August. But the joy of that day was soon succeeded by heavy sorrow. A few months afterwards, he discovered that both of these individuals had, notwithstanding their professions, been living, from the first, in vicious practices. Expostulation, reasoning, and reproof, had no effect but to alienate, and at length, in March following, they were excommunicated.

Gladly would the heart-stricken missionary bear his disappointment and humiliation in silence, might he refrain from once naming such things to the friends of missions at home. But the work of evangelizing the heathen is fraught with impediments and trials; it is not the work of the missionary alone. It is the work of the church, and the laborer she employs must be sustained by her sympathies and her prayers, no less than by her contribu-

tions; and this cannot be, unless she is made humble by his disappointments, as well as joyful and thankful by his successes. He may not make report of the showers, the sunshine and the ripening fruit, and omit the drought, the frost and the mildew. A missionary "can endure the burning suns of India, can subsist on a diet to which he was wholly unaccustomed in early life, can be separated from Christian society, and the dear friends he most tenderly loves; he can submit to many things, which by persons engaged in other pursuits would be deemed hardships; he can endure toil, and fatigue, and sufferings, without complaining; but he is pained to see so many heathen urging their way on to perdition without knowing whither they are bound, and most of all is he afflicted, when those whom he has instructed, for whom he has watched and prayed, to whom he has administered the seal of discipleship, deliberately turn away, and renounce Christ forever."

Considerable religious interest was manifested by a number of Burmans in Tavoy, and some of them, there is reason to believe, became truly pious: but the Karens were the people whose hearts God had prepared to receive the truth from the lips of Mr. Boardman. Indications of this preparation were visible speedily after his establishment at Tavoy. The converted Karen before mentioned, was deeply interested for the salvation of his people, and seldom returned from his tours among them without bringing several with him "to see the teacher of the new religion." There were also two promising boys in the school. One interesting young Karen was found by Ko Thah-byoo in the niche of a pagoda, where he had been fasting two days. He had heard of Gaudama from the Burmans, and practised this austerity in the hope of securing eternal life. After being instructed in the way of salvation by Jesus Christ, he took a Christian book and went back to his native forest, to communicate what he had heard to his friends. He came again in a month, bringing three of his relations. Ko Thah-byoo took him to his apartment, and spent many hours of the night in talking of the Gospel. He said, he wished no longer to worship heaps of brick, but to know and serve the everlasting and true God.

The simplicity and teachableness of the Karens are strikingly illustrated in a singular account given in Mr. Boardman's journal. Twelve years before this period, a Mussulman visited one of their villages, bringing with him a book which he gave to one of the chief men, commanding him to worship it. He added some directions concerning what was to be eaten, and what rejected, and went away. Though ignorant of the contents of the sacred volume, the man wrapped it in several folds of muslin, and laid it in a pitched basket of reeds, and it became to him, and numbers besides, an object of religious veneration. The grand article of their belief was, that a teacher would come and explain the contents of the volume. The possessor of it, who, since he had been entrusted with it, had assumed the character of a sorcerer, hearing of Mr. Boardman, came with a chief to visit him. They said, "Give us books in our own language, and we will all learn to read; we want to know the true God; we have been living in total darkness; the Karen's mind is like his native jungle." Mr. B. gave them some advice, and proposed their bringing him the book. After several days, the sorcerer returned with a numerous train, bringing with him the revered treasure. Mr. B. says, "several had previously engaged that they should consider my decision respecting the book as final. A profound silence prevailed throughout the hall. 'Shew me the book.' The old sorcerer stood forth with the basket at his feet. He uncovered the basket, and unwrapped the precious deposit, and creeping forward, presented to me an old, tattered, worn-out volume. It was no other than the 'Book of Common Prayer,' with the Psalms, printed in Oxford. 'It is a good book,' said I;

'it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping this book; that is not good. I will teach you to worship the God whom the book reveals.' Every Karen countenance was alternately lighted up with smiles of joy, and cast down with inward convictions of having erred in worshipping a book instead of the God whom it reveals. I took the book of Psalms in Burman, and read such passages as seemed appropriate, and having given a brief and easy explanation, engaged in prayer. They stayed two days, and discovered considerable interest in the instructions given them." Before leaving, one of the native Christians, at Mr. B.'s suggestion, told the old man, that if he would be a Christian he must lay aside his sorcerer's dress. 'If,' said he, 'this dress is not pleasing to God, I am ready to send it afloat in yonder river.' He then disrobed himself and put on his common dress, and presented to his reprover a large cudgel, which had been a badge of his authority for many years.

The plan projected by Mr. Boardman, and which is presented in the following letter to the Secretary, was submitted to the Convention in 1829. It was fully approved and adopted as the basis of that system of school instruction, which has, with such modifications as subsequent circumstances dictated, been for several years in successful operation among the Karens.

TAVOY, September 29, 1828.

\* \* \* \* \*

"From a village about fifteen miles above this city to another about thirty miles below, is a regular chain of villages on both sides of the Tavoy river. The population of the different villages varies from fifty to three or four hundred souls. The aggregate population, exclusive of those of the city, is about 18,000. In these villages there are but few kyoings, and the boys are growing up in a great degree ignorant of even that knowledge which Burman priests can impart. It is my wish to see schools established throughout these two chains of villages, as well as in the city. My plan, in substance, is this: Let the day-school which is now opened under the auspices of the local government, be under the careful superintendence of a missionary, and be considered a *central school*, where young men shall be taught in such branches as shall qualify them to become teachers in village schools. As fast as suitable and well disposed youths are qualified, let them be employed as school-masters in different villages. Thus, in a few years, an indefinite number of village schools may be supplied with teachers trained up under our own inspection. Each of these schools would cost from ten to fifteen rupees per month. If this plan is commenced soon, I am encouraged to hope the government would lend its patronage. Out of the village schools, the more promising boys may be selected, and sent to the central school for a more thorough education. Let the books used be such as will tend to elevate and enlarge the mind, inform the understanding, eradicate previously imbibed errors, and lay the foundation for a superstructure of Christian instruction. Let a self-denying missionary undertake the business of superintending these schools, and of preaching in the different villages; let him bend all his energies to effect a total reformation in moral and religious instruction throughout the villages. Here it should be mentioned, that on the east side of the river, a few miles back from the Daway villages, is a corresponding chain of Karen settlements. In these settlements are more than two thousand souls, who have no books, no written language, no object of worship, no religion; but are expecting a religion will soon be given them. Already a large number have heard the Gospel, and appear disposed to embrace it. Let an itinerating missionary visit their settlements, give them a written language, establish schools, and with the help of Karens now in the

boarding school, furnish some elementary books preparatory to the translation of the Scriptures into their language. Meanwhile he can preach to them in Burman, and Karens who understand Burman can interpret to the people. Under a divine blessing, without which nothing can be done successfully, we may hope for great and happy results from such a system of operations. Nor is Tavoy alone to be benefitted. Not only the provinces of Yeh and Amherst on the north, and Mergui on the south, but Arracan and Pegu, and ultimately, Burmah Proper, we may reasonably hope will partake of the benefit, and become scenes of similar operations. It should also be mentioned that Tavoy is near the borders of Siam, to which country the Board will, we trust, be ere long sending missionaries. Thus Siamese, Daways, Karens, Talings, Burmans, Arracanese, and Chinese will probably send their sons to our schools; and it is not too much to hope that some of the boys on their return home, will take with them the Gospel, not printed on paper alone, but engraven on their hearts. Especially may we hope for this from those who enjoy the additional advantages of the boarding school. Nor should the Burman Chinese boys, of whom we have now a number in the school, be forgotten. These boys are generally more intelligent and efficient than the common Burman boys, and as they will speak both English and Burman, and in some instances Chinese, we may hope, should divine grace be imparted, that some of them will become heralds of salvation, not only to the Burmese, but to the numerous Chinese population who are dispersed through the Burman dominions.

“Some may inquire whether the Burman boys are not generally taught to read and write at the kyoungs, and whether it is needful to spend missionary time and money in teaching what the priests would teach without such expense. In reply to the inquiry I remark, that it is but a small thing to learn to read and write as the boys at the kyoungs are taught. Six months' instruction at our schools would enable a boy to read the Burman language well; so that the expense after that time is not incurred in teaching boys what the priests would teach them, but in teaching them *better* things. In what are the boys at the kyoungs instructed? They are regularly taught to be idolaters. From the day of their admission as pupils, till their course of study is completed, which is several years, they are taught nothing but error. The whole system of Burman geography and astronomy, as well as of morals and religion, is but one tissue of error, and the kyoungs are the theological seminaries where these errors are inculcated. The Burmans have scarcely an idea of anything but deserts and the ocean, beyond Hindustan and Ceylon, on the west, while China is the utmost limits on the east, and Penang on the south. The young pupil's first lesson is a sort of *te deum* to Gaudama, and is followed by a succession of similar lessons during the whole term of their literary course. The Burmans have no books into which the vagaries of Guadama's theological hypotheses are not intermingled. While the boys are learning to read at the kyoungs, they are continually required to practise the rites of idolatry; and from the time they are able to read till they leave the schools, they are continually employed in committing to memory and reducing to practice the instructions of their atheistical leader. These evils can be corrected only by a subversion of the present system of education, and the introduction of such books, as will direct the youthful intellect into the right channel. It is not enough to explode the dreams of Gaudama; the youthful mind must be fed with wholesome knowledge. Besides, the instruction afforded, at the kyoungs, miserable and injurious as it is, is sought by comparatively few.”

In December, Mr. Boardman was attacked with copious bleeding from the lungs. He was soon partially restored, and resumed his labors; but



it was the precursor of the disease which terminated his valuable life.

In January, 1829, two Karens came a long journey of many days to visit Mr. Boardman. One of them, a native of the province of Mergui, said to him that the Karens of Tavoy and Mergui had heard of him, and wished to be taught by him. Others came soon afterward, from the eastern settlements, and stated that the people of those places were anxious to see him. Accordingly he made arrangements to visit their villages, and on the 5th of February commenced his journey.

The company consisted of Ko Thah-byoo and another Christian Karen, two of the largest boys in the school, and a Malabar man, who served as cook. Their course lay eastward, toward Tshick-koo, the village of the chief, Moug So. Almost every cliff and peak, as they passed along, was crowned with a pagoda. In the afternoon they were overtaken with a heavy thunder-shower, an event of rare occurrence, during the driest and hottest season in Burmah. In the evening they were drenched by another. Though completely wet through, some went quietly to sleep on the ground, whilst others kindled a fire, by the side of which they conversed on religious subjects, and offered prayer. Passing over precipitous mountains, through narrow defiles, and across large streams, they arrived at Tshick-koo, the eastern limit of their journey, on the third day. Here was a zayat, erected for their accommodation, large enough to contain the whole population of the village, 60 or 70 persons. With beaming countenances the villagers said, "Ah! you have come at last; we have long been wishing to see you." They testified their gratitude by bringing an ample supply of fowls, fish and rice. In the evening they assembled, and listened to a discourse from John 3: 16.—"God so loved the world," &c. Ko Thah-byoo acted as interpreter, so that the women and others who could not understand Burman, were able to "hear in their own tongue the wonderful works of God." Mr. B. remained at this village three days, and preached twice or three times each day; after which he conversed with many individuals. Five expressed their faith in Jesus, and requested baptism. Most of these had before heard of him at Tavoy. During morning worship on the last day, messengers from another village arrived, requesting the teacher to spend the next day with them. Mr. Boardman closed his instructions at Tshick-koo by an exposition of the decalogue. This excited much interest, and at the close, many asked how they could remember (recollect) the Sabbath day.\* Nearly half the congregation remained through the night, that they might be ready to take leave of their visitor in the morning. On leaving them, at an early hour, Mr. Boardman spoke from the 19th Psalm, and gave them a copy of the Psalms, so far as translated. During this visit, Moug So, though sick, had scarcely left the zayat, so anxious was he to hear every word.

At two other villages, the people came, small and great, bringing presents, and desiring to be taught. Some who had been to Tavoy, requested baptism; but like those at Tshick-koo, were advised to wait. On the 14th, Mr. Boardman reached home, having been much exposed, but without apparent injury to his health.

Under date of March 4th, Mr. Boardman notices Ko Thah-byoo's evident advancement in piety and benevolence. Naturally possessing little energy and a feeble intellect, and having no human learning, through the influence of love to Jesus and immortal souls he had become judicious, reso-

\* The Karens have no division of time into weeks, and days of the week. In order to "recollect" the Sabbath, they concluded to break a little bamboo stick every morning, that when they made the seventh break, they might know it was the Lord's day. They proposed also to "pray every day as if it was the Lord's day."

lute and ardent in devising and executing plans for the benefit of his nation. "There are" said he, "the districts of Pai, and Palan and several other places near the mouth of the river, where there are many Karen settlements which I wish to visit. There are also many Karens in the province of Mergui. I wish to declare the gospel to them all; and before long, I want to go across and visit the Karens in Siam, and afterwards to visit Bassein, my native place, near Rangoon. Many Karens live there." An old Karen chief, who had come from Mergui to hear the gospel, offered to accompany him thither in his boat, promising to conduct him from one Karen village to another till his return. Ko Thah-byoo accepted this proposal, and spent seven weeks in preaching the gospel to his countrymen.

During this month, the religious aspect of the station became promising. Moug So, the chief, and another Karen repeated their request for baptism; also three of the largest boys in the school; one a Karen named Sekhy-ee, Shway Hmong, an Indo-Chinese, 16 years old; and Shway Kyo (Stephen Chapin,) son of Mah Men-la. All of these had for some time been in an inquiring state of mind. The Chinese renounced very strong prejudices, and from being refractory, had become obedient and amiable. The last, though volatile, had ever shown the influence of the prayers and faithful instructions of his excellent mother. Ko Thah-byoo's wife, formerly a very ignorant and wicked woman, had been for months greatly improved, and now appeared to be truly converted. The members of the church seemed humble and prayerful, and in a measure prepared for that inestimable blessing—a revival of religion. On the 10th of March, Mah Ay, Ko Thah-byoo's wife, was baptized. The gladness of the occasion was chastened by a remembrance of the keen disappointment which followed Moug Bo's and Kee Keang's profession of religion. On the 20th Moug So was also admitted to the church.

March 24th, Mr. Boardman visited in person a criminal who was soon to be executed. Here he saw several persons whom he knew, a learned man—a police officer—and even a priest. This visit suggested the plan of distributing books occasionally among the prisoners, and visiting them on Lord's days.

The following sentences from the journal, under date of April 8th and 12th, are worthy of a place in the record of missionary life. "Had a spirited conversation with several Burmans. At first they endeavored to silence me by sneering, laughing, and jesting. But being filled with compassion for their souls, I spoke freely of Christ's sufferings and death, and a future judgment. At length they became silent and attentive. I was never so badly used while exhibiting truth, and never felt so much pleasure in suffering reproach for Jesus' sake." "Formerly it was my custom to begin by telling the people of a supreme God, against whom they had sinned, and that therefore they stood in need of a Savior. But the passage to the dear Savior was so much disputed, that I could seldom introduce him to advantage. I now speak of him first—tell of his glories, his compassion, his pardoning mercy, his sufferings and death in our stead; and propose to the people to choose whom they will worship, one who *can*, or one who *cannot*, save them from sin."

In the hope of benefitting Mrs. Boardman's health, which had become feeble by unceasing effort, Mr. Boardman took a boat, and embarked with her for Mergui, on the 13th of May. They were hospitably entertained by the civil magistrate, and returned on the 29th. The schools, which they had entrusted with native teachers, had been well conducted in their absence. From the time of their removal to Tavoy, Mrs. Boardman had endeavored to establish two schools for girls, on the same plan with those in

Bengal; but met only with discouragement and opposition. In May of this year, she commenced employing a Tavoy female as teacher, under her own superintendence; the remuneration being regulated by the progress of the pupils. This method was successful.

In June, Stephen Chapin, (Moung Sekhy-ee,) a Karen, and the Indo-Chinese were baptized.

In July, Mr. Boardman was allowed to employ a man to teach English in the day school, at the expense of government. The first half of the year, 1829, was a period of peculiar trials to this family. The loss, by shipwreck, of letters from America, together with several boxes of necessary articles not to be procured in Tavoy, was severely felt. They earnestly endeavored to trace the faded lines in the few letters which were recovered from the waves: but not one sentence could they decipher to tell them if all was well with their beloved friends in America.

But a heavier trial than this was endured in the apostasy, before mentioned, of some of the earliest members of their little church. This humiliating event was followed, in the case of both Mr. and Mrs. Boardman, by such mental anguish on account of sin, as far exceeded that which preceded their conversion, and led them almost to the borders of despair. Under this mental suffering, joined to privations resulting from their losses, and their daily toils to benefit those around them, the health of both was impaired, and Mr. Boardman bled from the lungs repeatedly. In July, their eldest child, Sarah, suddenly fell sick and died, and the bereaved parents laid her in the grave, in the expectation that their only remaining one, George, who was extremely sick, would speedily occupy a place by her side. But God in mercy restored him.

Four weeks afterward, August 9, the province of Tavoy openly revolted from the British government. The mission house was directly in the range of the rebels' fire; and balls continually passed over and through it. They remained several hours on their premises, hoping that the scene of attack would be changed, and that they should escape unhurt. At length, finding the danger increase, and the destruction of their dwelling inevitable, they snatched a few of their most valuable articles, and took refuge in the government house. Mr. Boardman returned several times and brought away papers, clothes, and books; but the house was soon plundered, and thus a large part of their slender possessions destroyed. It was at length necessary to evacuate the town, and the European families took refuge in a large wooden building on the wharf. Here were several hundreds of Portuguese women and children, who looked to the English for protection, huddled together with sepoy and their baggage, and several hundred barrels of gunpowder. Here, too, they suffered from hunger, and from exposure to fire, which was communicated by the insurgents to several buildings near them. The fire was extinguished by a heavy shower; and soon after, the steam vessel, Diana, came up the river, having on board the commandant, Major Burney. Mrs. Boardman accepted the kind offer to return in her with Mrs. Burney, and in the evening she moved off, under heavy shots from the city walls. Mr. Boardman remained, in the hope of being useful as an interpreter and negotiator. The three or four following were days of confusion, exposure and anxiety; but the English at length triumphed, and tranquillity was restored to the wasted, and almost ruined town.

The deleterious effect of these scenes upon Mr. Boardman's health was never removed. The bleeding at the lungs returned more frequently, and his strength, already wasted, diminished from this time. He probably passed the month of September in repairing the house, and making other preparations for resuming his usual duties. On the 1st of October, he went

to Maulmain, and returned immediately with his family, and Mah Hlah, an exemplary native Christian.

At Amherst, they stopped long enough to unite in prayer at the mission house, with the few native Christians, and to visit the small enclosure under the hopia tree.

On the 7th of October, they arrived at Tavoy. The tempest of war had scattered the pupils, and driven the Karens to their jungles. But no sooner was their teacher ready to receive them, than he was surrounded by a greater number, both of pupils and inquirers, than before. Among others were three Karens whom he had before instructed, one of them 65 years of age, who now applied for baptism. "Is it not," says Mr. Boardman, "a pleasing proof of the power of the gospel on the heart, that these persons, uninduced by any earthly prospects, should, in their old age, have given up the customs of their ancestors; and that they should, decrepit as they are, traverse mountains and rocks, and hills and streams, a distance of fifty miles, to receive Christian baptism?"

These candidates were received into the church on the 25th of October. The administration of the Lord's supper on the 15th of November, was preceded by a day of fasting, self-examination and prayer. The church members were charged not to venture to approach the Lord's table, allowing sin upon each other; but faithfully and affectionately to admonish those who had wandered from the narrow way. The administration of the ordinance once in four months, with such preparation, was found to be much more beneficial than when occurring oftener with less.

Mr. Boardman now commenced a system of visiting and preaching from house to house in the neighboring villages. He usually visited four each week, taking with him some member of his church, and one or two boys from the school. He sometimes went into the fields and sat down near the reapers, or repaired to the sheds which the people had erected for their protection during the harvest.

On the 8th of December, a Taling man, from a village twenty miles from Tavoy, came to ask for a Christian book. His case was peculiarly interesting, as affording evidence of the power of the Holy Spirit to give efficacy to his word without the intervention of human teaching. This man had seen "a book which condemned idolatry," (the Epistle to the Ephesians,) and had not since dared to worship idols or go to the pagodas.

December 14, Mr. Boardman commenced a tour in the mission boat, purchased for this use, and visited five villages. On his return, he found several Karens waiting to see him, and was scarcely seated, when Ko Thah-byoo and two Christian Karens arrived from Mounng So's village. The report of their tour was encouraging.

One of the most interesting traits in the Karen Christians is their desire immediately to communicate the blessings of the gospel to others. Mounng Sekhy-ee, the youth who was baptized in June, asked leave to return to his native jungle and instruct his countrymen. Being an exemplary Christian, and acquainted with the Scriptures, he was readily dismissed for this purpose. In consequence of urgent requests from the people on the frontiers of Siam, Ko Thah-byoo proposed going across the mountains to visit them, Mounng So, and Mounng Kyah offering to accompany him. These native evangelists were commended to the Divine blessing, and sent away, on the 22d of December. But Ko Thah-byoo was forbidden going into Siam by a company of Talings, who were returning from Tavoy. This was owing to their knowledge of his conversion to the Christian religion. His companions were suffered to proceed, and by them the news of salvation was published to many Karens on the borders of Siam.

At the close of the year, after noticing his labors in the zayat, the spirit of inquiry which was to a considerable extent diffused, and the decided speculative preference which many avowed for Christianity over Boodhism, Mr. Boardman remarks that since his removal to Tavoy he had baptized ten Karens,—eight within the last year; that large numbers of this people constantly visited him, fifteen or twenty often being present at once, some of them from a distance of 70 miles. In the village of Tshick-koo, fifty miles distant, of which Moug So was chief, three had been baptized, and the Lord's day was regularly observed by abstinence from labor, and by the worship of God. The day school had increased from a very small and variable number, to thirty pupils of promising character, belonging to families of influence. These pupils, from eight distinct tribes, were all taught to speak, read, and write the Burman and English languages; and the advanced classes were instructed in arithmetic, geography and astronomy. They attended worship twice a day; and on the Sabbath, all, not even excepting the children of Portuguese Catholics, recited Scripture lessons.

All missionary labor, except the care of the schools by the assistant teachers, was suspended for some time in January, 1830, on account of the extreme sickness of Mrs. Boardman. By a residence of a few weeks on the coast, she was so far restored as to render her return safe, and to allow Mr. Boardman to resume his usual engagements. This he did with a spirit which evinced, in a most remarkable manner, the salutary influence of his afflictions. Such humility, such submission, and such love, were they exercised by all the children of God, would closely assimilate the church on earth to that in heaven, and speedily win this world from the service of Satan to that of the living God.

A letter to a friend, written at Tavoy about this period, presents a view of the internal arrangements of a mission family.

"You desire me to exhibit to you 'an inner view of the missionary,' by which I should have understood his inward trials and comforts with their causes, and in fine, the whole of his inward experience, did not your context lead me to suppose you meant his common every-day business and employments. In this latter sense I will answer your inquiry as it respects myself and family; although I am constrained to think that the inner view of most missionaries, would be much more interesting and worthy of your careful inspection. I will set down one quarter of our time to the score of interruption from direct missionary work, occasioned by the illness of myself or some of my family. In all such cases, we attend upon each other, there being no one to do it for us. We are also, in a considerable degree, our own physicians and apothecaries. And when our beloved first-born was committed to the dust, I was the sorrowful chaplain. So I expected to be at the anticipated funeral services of my own dear wife, a few weeks since. But God, in abundant mercy, lighted off his hand, and spared me the distressing pang. Think of us, in our prospect of a separation, and no European female, or Christian brother within one hundred and fifty miles. But I spare you. One sixth part of our time must be charged to other interruptions beyond our control. Two thirds only remain for missionary work. Of this I spend one half in village preaching. Sometimes I leave home early in the morning, and visit a village or two, at the distance of three or four miles from town, and having preached the Gospel, or rather told the people of salvation, from house to house, as we are received, or in some zayat or other public place, where the villagers from ten to fifty or more, choose to assemble, I return home in the evening, and next morning repeat the same routine of labor in some other village. At other times, I go out on Monday morning, and having spent the week in travelling over dusty burning plains, and vis-

iting successive villages and proclaiming Christ crucified to priests and people, I return home on Saturday night. During my absence, Mrs. B. performs all the labor, and sustains all the care of the station. More seldom, I go out to visit the Karens. As their settlements are at a greater distance from town, and are accessible only by hard roads, over mountains, rocks and streams, and through forests haunted by beasts of prey, these tours are by far the most fatiguing and hazardous, and require the longest absence from my beloved family. But when I find the Karens so anxious to hear the Gospel, and when, on returning home, I find that our heavenly Father has kept all the dear members of my family from evil, I forget the fatigue and hazard, and rejoice in my work.

"When at home, I am principally engaged in superintending the schools, preaching in the house every day, sitting in the zayat and talking with visitors, visiting the monasteries in town, and preaching to those who are too haughty to visit me, studying the language, reading, writing letters and journals, conversing and praying with the school boys, preparing books and lessons for them, &c. &c. Mrs. Boardman's labors are less varied, but not less incessant. Besides the weighty charge which she sustains during my absence, she has a female school, the native female Christians, inquirers and visitors, a family of four boys, two of our own, and two of Dr. Price's, to look after, and the whole charge of feeding and dressing the boys in the boarding school.

"As to the necessary degree of bodily strength and elasticity, the kind of constitutional temperament, &c. I can only say, it is extremely difficult to foresee the specific effects of climate, food, lodging, &c., before the trial is made. You will recollect that while in America, I was a pining, consumptive invalid. I enjoyed better health then than was apparent, and to this day I maintain the same spare consumptive habit. But I scarcely know of any evil effects of the climate on me, although I have been more than four years in the country. How soon or how suddenly I may sink, is known only to our heavenly Father."

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## CHAPTER XX.

### *Burma, continued.*

Conversion of Ko Myat-kyaw and others. Usefulness of Ko Man-poke. Ko Thah-a ordained pastor of the church at Rangoon. Works prepared for the press. Increased attention to religion. Village of Pah Ouk. Arrival of Mr. and Mrs. Bennet. Mr. and Mrs. Wade go to Rangoon. Ko Thah-a's success. Mr. and Mrs. Boardman remove to Maulmain. Arrival of Messrs. Kincaid and Mason. Return of Mr. Boardman to Tavoy. Labors of Mr. Judson at Prome. Description of Prome. Emperor's order that Mr. Judson confine his operations to Rangoon. Mr. Judson invited to visit the United States.

The mission at Maulmain was strengthened by the conversion of a native who became an efficient and discreet assistant missionary. Ko Myat-kyaw was about fifty years of age, and brother of the first native chief in Maulmain. He was a man of clear intellect, much native eloquence, and great bodily and mental activity. He had been an inquirer after truth for many years, and had rejected the systems of Boodh, Brahma and Mahomet: and at length, with all his heart, embraced Jesus Christ. He bore the most cruel persecutions from his wife and other friends, with such patience, as to disarm them, and even win them to consider their own interest in the salvation of the gospel. He was baptized in March, and gave himself

wholly to the work of an assistant missionary. Moug Ing and Moug Shwa-ba were also becoming increasingly useful, and evidently growing in knowledge and grace.

In July, 1828, five persons were baptized. McDonald, a native Hindu; Moug Shway-pan, a cautious Burman, and long an attendant at the zayat; Mah Nyo, a woman bending under the weight of great age; Mee Ree, (Mary Hasseltine,) daughter of Moug Shwa-ba, and Mee Aa, both about twelve years of age and members of the school.

The influences of the Holy Spirit were evident in the girls' school, and in August, Mah Tangoung, Mah Nen-mah, Mee Nen-yay, and Mee Pike, members of the school, were baptized. Several of these youthful Christians endured great abuse from their relatives, and even their parents, on account of their profession of the Christian religion. Two other younger children, Mee Youh and Mee Kway, gave evidence of conversion, and were subsequently baptized.

Moug San-lone and an elderly man named Ko Shan, made a profession of religion during this month, and in September, Pandarrum and Oo Peen-yah, a doctor and astrologer, who was brought to the knowledge of the truth through the instrumentality of McDonald, were also baptized. On the 21st of September, the missionaries partook of the Lord's supper with twenty native communicants, four being absent from illness and other causes.

In October, Oo Pay, a respectable man of sixty years; Mah Kai, mother of Mee Aa; Mah Joon, eldest daughter of Mah Hlah; and Mah Lan, wife of the assistant, Moug Ing, were received into the church. Oo Pay's wife violently opposed him, but about a year afterward, became a Christian.

Moug Dway, a native of Arracan, formerly a blasphemous reviler; Moug Shoon, a merchant of respectable connections; and Matthew, a Hindu, were baptized in November; and in December, Mah Tee, wife of Ko Man-poke; and Thomas, another Hindu. Mah Tee was of a most amiable disposition, and greatly attached to her husband, with whom she had lived very happily twenty-five years. But she told him she could not wait for him, for her eternal interests were concerned in this thing.

Thirty natives were received into the church at Maulmain this year. The Hindu converts having taken Burman wives, they were, after their baptism, required to be married after the Christian manner.

During the months of November and December, Mr. Wade devoted considerable time to visiting and preaching in the neighboring villages; Mrs. W. accompanying him, to converse with the women, whenever she could leave the school.

The appearance of a spirit of inquiry in Letha-mazoo, the upper part of Maulmain, decided the missionaries to erect a small zayat there, which was done at the close of December.

Moug Shway-ba, Kr Myat-myan, McDonald, Ko Man-poke, and Moug Dway, became assistants; and Moug En, school-master. Ko Man-poke, Mr. Judson speaks of as "an excellent old man, a considerable scholar in the Taling language. He has translated all our tracts into Taling, and will perhaps be encouraged to go on with some parts of the New Testament." His wife, Mah Tee, was a valuable helper to Mrs. Wade, in explaining her religious instructions, to those natives who were only familiar with Taling.

In May, Mr. Judson wrote in his journal that he seldom passed a day without being visited by Christians and inquirers, sometimes eight or ten of the latter. The converts gave great and increasing evidence of their sincerity. He noted as the result of long observation, that "the Burmans are slow in making up their minds to embrace a new religion; but the point once settled, is settled forever."

A letter received in April from Ko Thah-a, of Rangoon, mentioned thirteen men and three women who called themselves disciples, "but secretly for fear of the Jews." In November following, he came to Maulmain, to be instructed as to the course he should take in regard to the inquirers and few remaining church members.

He was ordained at Maulmain, as pastor of the church in Rangoon, in January 1829. He was fifty seven years old, possessing good judgment, decided piety, and highly respectable attainments in Burman literature, but, as afterwards appeared, deficient in moral courage. Messrs. Judson and Wade, at this period, divided their time between preaching in the neighboring villages, and revising the New Testament in Burman. Subsequently Mr. Judson wrote, "since my last, we have finished revising the New Testament, and the Epitome of the old,—a work in which we have been closely engaged for above a year. We have also prepared for the press several smaller works, viz.

1. The Catechism of Religion. This has already passed through two editions in Burmese. It has also been translated and printed in Siamese, and translated into Taling or Peguese.
2. The view of the Christian Religion, thoroughly revised for a 4th edition in Burmese. It has also been translated into Taling and Siamese.
3. The Order of Worship of the Burman church.
4. The Baptismal Service.
5. Marriage Service.
6. The Funeral Service; the three last consisting chiefly of extracts from scripture.
7. The Teacher's Guide, or a Digest of those parts of the New Testament, which relate to the duty of teachers of religion, designed particularly for native pastors.
8. A Catechism of Astronomy.
9. A Catechism of Geography.
10. A Table of Chronological History, or a Register of principal events, from the Creation to the present time.
11. The Memoir of Mee Shway-ee.
12. The Golden Balance, or the Christian and Boodhist systems contrasted. This has been translated into Taling.

The Gospel of Matthew was also translated into Siamese, by Mrs. Judson, and is now translating into Taling by Ko Man-poke, our assistant in that department, under the inspection of Mrs. Wade.

In the month of January, there were evidences of the influences of the Divine Spirit at Letta-Mahzoo. Four persons were baptized; one a Taling man who had imagined himself a God; the others, women; one the wife of Moug Sanlone 2d. The other two suffered some persecutions, one of them named Mah Kyan, was turned out of doors and pursued with a knife by her husband, and her nursing infant taken from her. These trials she bore with exemplary patience, and "great was her reward;" for in less than four months afterward, the lion became a lamb; her husband not only recalled her, but in the face of much opposition from his neighbor, made a comfortable place in his house for Mrs. Wade to sit, and instruct visitors. In February Moug Ing was ordained pastor of the church at Amherst. There were at that time, but four members beside himself. Six persons were admitted to the privileges of the church at Maulmain this month; three of them English soldiers, who at their baptism were recognized to be "the Baptist church in his Majesty's 45th regiment." In May, Mr. Judson wrote, "We have received five since the last date; Moug Tau-magnay and Mah San, the first couple that we have had the pleasure of baptising together; Moug Toot, brother of Mah San, and M. Gatee, a young man of some promise; Mah Poot, wife of Moug Zu-thee, wild as the woods, and formerly as mischievous as possible; and Ko Man-poke, husband of Mah Tee, a steady excellent old man, a considerable scholar in the Taling language." "We consider him as one of the most valuable accessions to the cause that we have ever received; and his wife stands almost unrivalled among the



female converts. She always accompanies Mrs. Wade, and is of inestimable use in explaining things in the Taling, to those who cannot well understand the Burmese; and that is the case with a great part of the population of British Pegu." June 5th, Mrs. Wade wrote as follows to the Corresponding Secretary. "Since this year has commenced, we have had under our care only the pious children, and a few orphans who had no home to which they could return. A few weeks ago, one of our pupils who had been baptized, was married to Moug Shwa-ba, one of the Rangoon Christians, and lives near us, and another, having finished her education, has gone to live with her mother, (who has been baptized,) at Amherst, and is now a member of Moug Ing's little church. About three months ago, Mary Hasseltine commenced a day school near us, and, though rather young, is otherwise well qualified for the employment. At the end of the first month she gave so good satisfaction, that we dismissed the teacher of the boarding school, and sent the remainder of our pupils to her school. In the month of April we also commenced another day school, about a mile distant, in which we employed another of the young converts." "The number of girls now supported by the mission is only five, but one or two of those dismissed are near enough to attend Mary's school, and a day school for boys has just now been opened very near us. Since the commencement of the present year, my time, besides attending to the few remaining girls, has been devoted to the instruction of the female Christians and inquirers. Six of the adult females who have been baptized have learned to read."

Visitors having come several times from Pah Ouh, a village between Maulmain and Amherst, Mr. and Mrs. Wade went there and spent several days in September; and one individual was baptized. In November and December they spent several weeks there. In the course of this autumn two natives were added to the church, and seven European soldiers. The state of things at Rangoon seemed to call for the attention of one of the missionaries, and as there was an unusual attention to the subject of religion among the soldiers at Maulmain, it was thought best for Mr. Judson to remain, and Mr. Wade to go to Rangoon. At the close of the year Mr. Judson states that 28 persons, including English soldiers, had been received to the church at Maulmain during the year.

On the 14th of Jan., 1830, Mr. and Mrs. Bennett arrived. The prospect of usefulness at Amherst became so unpromising, that by the advice of the missionaries Moug Ing went to Rangoon to assist Ko Thah-a. After the commencement of Ko Thah-a's labors there was a manifest reviving of the cause of religion, in that city. One civil commotion after another had scattered the native Christians, and for a time the vine which had been planted appeared to be destroyed by the unhallowed feet of the heathen. By the ministry of Ko Thah-a several of the old church-members were gathered, and twenty were added during the first year. Some of the former inquirers returned, among whom was Mah Ing, who had been prevented from joining the church by her fear of persecution. She now wished to make a profession, but was taken sick, and died about the time she was to have been received. A mortal sickness prevailed, of which 3000 died.

On the 21st of February, 1830, Mr. and Mrs. Wade left Maulmain for Rangoon. This attempt to resume the mission in Burmah proper was made with much trembling. The spirit of persecution had not been extinct at Rangoon. It was ever operating in some form or other—sometimes by edicts from the viceroy, then by various malicious contrivances of petty officers to extort money, and again by dark intimations, which had the effect to silence those who wished to inquire about the Christian religion, and perhaps impelled them to quit the place for fear of some terrible evil—they

knew not what. But Mr. Wade was soon convinced that there was much encouragement to labor there, and that there was in the neighboring villages a spirit of inquiry which called for the instructions of more than one missionary. He came to Maulmain for a few days in April, on account of a severe attack of liver complaint, and his representation of the aspect of things at Rangoon induced Mr. Judson to return with him. Mr. Boardman's health made a relinquishment of his heavy cares at Tavoy necessary, and, though reluctant to leave his flock, he removed to Maulmain, that he might render Mr. and Mrs. Bennett some aid, and superintend the station during Mr. Judson's absence. The childlike grief of the Karens on this occasion, was most affecting. Men, women and children brought fowls and fruits, saying that they had loved to come to the city, but now wished to come no more. Before his departure for Maulmain, a large company of Karens visited him. They were accompanied by Moug Kyah and Moug Khway, who had some time before made a profession of religion. Seven of the number came for the express purpose of being baptized. "When they first arrived," says Mr. Boardman, "they sat in silence for some minutes. Neither they nor I felt inclined to speak. For an hour or more we had no free conversation. I saw their hearts were full, and so was mine. Moug Khway at last broke silence by saying, 'I hear you are about to leave us and I know not where we shall meet again; if not in this place, I hope we shall meet in the presence of God.' I nodded assent and he proceeded; 'I don't know how it will be, whether we shall know each other in heaven, but I hope we shall; I want to know you there.'" In the evening and the next day, the candidates for baptism were examined. Their history of their religious experience was very satisfactory, and according to the testimony of Moug Kyah and Moug Khway, they had abstained from all heathen practices, and lived in a consistent manner more than a year. They were accepted by the unanimous consent of the church, and the next morning the ordinance was administered to them, and the amiable and beloved Chinese boy, Lot Kyike.

Before taking leave, the Karens asked many pertinent questions relating to Christian practice, and then inquired the names of all the teachers, that they might pray for each distinctly; and also "how they should designate the American Indians, of whom they had been told, as a people resembling themselves," saying "we wish to pray for them also."

Mr. Boardman adds "Happy, very happy, has been our interview. Such a spirit of love and prayer as we have enjoyed during the last three days, I have never before witnessed."

Mr. Boardman left Tavoy for Maulmain on the 27th of April, accompanied by Ko Thah-byoo and Moug Shway-Bwen with their wives, the two Christian Indo-Chinese, and several others from the boys' school. He had been two years there, and gathered a church of 20, 15 of whom were Karens.

Much of the life of a missionary and his family is filled up, like that of a Christian at home, in the daily discharge of duties which hardly admit of being recorded; which do yet, by their constant recurrence, produce permanent effects, especially on a heathen community, where the operation of Christianity in the domestic relations and common affairs of life is unknown. Conspicuous efforts and prominent acts are of comparatively unfrequent occurrence. Without the latter, a man cannot be an enterprising missionary; neglecting private duties, certainly not a successful one. We find in a letter from Mr. Boardman to the Secretary, the following passage; "my weekly labors are nearly as follows: Preaching on Lord's day, two sermons in English, and one in Burman; attending a Burman catechetical recitation,

somewhat like that of a Bible class : on Friday evening a sermon in English : every other evening in the week, I attend a prayer meeting, or experience meeting, or deliver a lecture or exposition, in Burmese. In the day time I correct proof sheets for the press, and the writing of two Burman copyists ; receive visits from pious or inquiring soldiers and Burmans, whenever they call ; prepare lessons for the boy's school, &c. &c. In addition to this I have had till lately the trouble of superintending the erection of a house to live in, the old mission house having gone to decay. Mrs. Boardman, enfeebled as she is by severe and repeated attacks of illness, is no less busily occupied than myself. Mr. and Mrs. Bennett are also engaged with all their powers in their appropriate business. As the fount of new type is still deficient, Mr. Bennett has not yet begun to print the Testament, but he keeps the press well and constantly employed in printing religious tracts, catechisms, school books, &c."

Mr. Judson left three native readers, or preachers, at Maulmain. One was employed in translating the New Testament into Taling ; another, an invalid, in distributing tracts and portions of scriptures ; a third in making tours in the region about. In one of these excursions, he went to Balu island, and was kindly received by the natives.

The congregation at Maulmain consisted, in part, of English soldiers, many of whom were pious, and others, anxious inquirers. With the exception of two or three members, the native church remained steadfast and much united in heart. Four Europeans and four natives were received in 1830. The boys' boarding school, consisting of thirteen pupils, was conducted wholly by Mrs. Boardman and Mrs. Bennett. On every hand, in the vicinity both of Maulmain and Tavoy, there were inviting openings for village schools. But none could be established without an accession to the number of missionaries.

Messrs. Judson and Wade arrived at Rangoon on the 2d of May. The governor of the town, formerly "Atwenwoon Moug K." received Mr. Judson kindly, and proffered his protection. After staying at Rangoon two or three weeks, he thought best to go up the river as far as Prome, and preach the gospel wherever he could find listeners. He took with him Moug Ing and four other native Christians, to distribute tracts, and facilitate his access to the natives.

At Rangoon, the desire of the people to read religious tracts became very earnest. Care and discrimination were used in the distribution, yet the demand far exceeded the supply which the Maulmain press could furnish, notwithstanding the unceasing industry of Mr. Bennett, who went into the printing office immediately on his arrival there. A box of books and tracts was sent round from Maulmain the 1st of July, and a few days afterwards, a whole edition of the Catechism, and 400 copies of the View of Religion. Mrs. Wade in acknowledging the reception of them says, "The news that books had come from Maulmain, began to spread rapidly to-day, so that since noon, I have given of the \*tract and catechism above 300, and then was obliged to refuse many in order to have some left for another day. And those who received the books were mostly from the boats in the river, and will proceed to all parts of the country. A great many of those who visit us, are from distant parts, and only stay a week or two, and then take books and go far away. Among this class, Mr. Wade has had three very interesting and hopeful inquirers, of late." Thirty, and even 50 persons were often present at once, to hear the words of eternal life, and although indications were given that the excitement among the people did not escape the vigilant eye of the government, yet the number of visitors at the

\* There was then no other "tract" but the View of Religion.

mission house did not diminish. Immense numbers of the troops, who were called to Rangoon in July to have their military equipments inspected, came for books, and were in a measure supplied. Nothing but the insufficiency of their number prevented their being scattered by this means through every province in Burmah. That they were not wasted, but faithfully read, sufficient evidence was obtained. Numbers who lived several days' journey distant, came to Mr. Wade and said, "we have heard the fame of this religion, and are come to hear and get books." One priest, who had received Matthew's Gospel, returned it after a while, saying he had copied it, and wished to borrow another volume. God's truth is imperishable; though for a time it may be unproductive like "a handful of corn upon the house-top," yet "the fruits thereof shall be like Lebanon."

On account of Mr. Boardman's rapid decline, Mr. Wade returned to Maulmain in August. The duties which devolved on him there, were extremely arduous and such as could not long have been sustained. He preached six times in Burmese, and three in English, each week; read all the proof sheets, and corrected all the works of the native copyists, besides the general superintendence of the concerns of the station. At this juncture, when nothing more could be done than to retain that which had been won from heathenism, the news was received that Messrs. Kincaid and Mason, who, with their wives, sailed from Boston, May 24, 1830, had arrived in Bengal. They were joyfully welcomed at Maulmain in November. An arrangement was immediately adopted, by which the new missionaries assumed such a share of the duties as would relieve Mr. Wade, and Mr. Boardman, and yet allow of their daily study of the language. Mr. Kincaid preached twice on the Sabbath, and again every Friday evening, to the English congregation, and visited the prison twice a week, and the hospital occasionally. Mr. Boardman, knowing that his work was almost finished, had returned to Tavoy, that he might be prepared to receive Mr. Mason. Though he had long been confined to his couch, he had continued daily to do much to lighten the labors of his associates, and now that he was obliged to retire from his work, he hoped to aid his successor by the results of his influence. Moug Ing, Moug Shway Bwen and Ko Thah-byoo accompanied them as helpers in the mission. The intelligence of their arrival spread rapidly through the Karen jungle, and several companies came to express their hearty welcome; among them some of the Christians, who communicated the pleasing fact that not one of the native converts had dishonored his profession,

In September Mr. Judson came down from Prome, and took up his residence at Rangoon. The following facts are taken from his journal after leaving that place on the 29th of May, for the interior. At the close of the first day, he stopped at a village which, though it has few inhabitants, is a place of rendezvous for a multitude of small trading boats. Here tracts were distributed, and the occupants of a whole cluster of boats were seen about sunset reading or listening. On the night of the 6th of June he stopped at Yay-geu. The native country of the tamarind tree commences here, and the general aspect of nature becomes more pleasant. The character of the inhabitants too seemed to be more elevated. Moug Ing soon gathered a few hearers about him, and Mr. Judson distributed about thirty tracts and catechisms. Several persons pursued them to the boat, and begged hard for books. They continued to give them away till late in the evening, when the captain pushed off into the stream to escape the annoyance. But they were not to be so easily avoided. They came to the shore and called out, "Teacher, are you asleep? We want a writing to get by heart." The captain went on shore during the evening, and on his return said that in

almost every house there was some one at a lamp reading aloud one of the tracts.

At Kye-e-thai, Mr. Judson went on shore, and spent an hour under a shed, preaching to an attentive crowd. Some of the people followed him to the boat, and begged the captain to stay all night. After the boat was pushed off, they still followed, offering rice and beans in return for a tract. At Men-yoo-ah, they found Mai Zoo, a woman who was baptized years before at Rangoon. She came to the boat, accompanied by Mah Ping, a hopeful inquirer, and Mah Wenyo, widow of Moung Long, the one-eyed metaphysician mentioned in the records of the Rangoon mission. They all entreated Mr. Judson to stop until they could consult their male relatives as to the expediency of his remaining there instead of going to Prome. At night the women returned, and with many tears said their friends were afraid to ask the missionary to stay, lest, in case of a war with the English, they should be involved in difficulty. Arrived at Prome, Mr. Judson went to the house of Mr. M. the only European.

Prome stands on the Irrawaddy, about equi-distant from Ava and Rangoon. It was founded several hundred years before the Christian era, and is now in a decaying state. No preacher of the Gospel, so far as is known, ever entered it before.

The governor being absent, at court, Mr. M. took Mr. Judson to see the governess. In her presence was the deputy governor, and a number of the people, and to them he preached Jesus Christ, while they listened and expressed much admiration, probably in reference to his perfect acquaintance with their language, rather than to the truths which he uttered. But the governess was evidently interested in the subjects of which he spoke, and solicited a tract, which she wished to have copied. One was given her, which she thankfully received. So apprehensive were the natives lest they should be accused of abetting the designs of foreigners, that no one would rent Mr. Judson a house, or allow him the use of a vacant spot upon which to erect a shelter. He at length made his request of the magistrates, and, after considerable discussion, was allowed to take possession of an old zayat in front of a pagoda, and there under the very walls of a pagau temple, its votaries came every day to hear the story of Christ crucified for the sins of the world. On the Sabbath, crowds, impelled doubtless by curiosity or the spirit of opposition, came to the zayat. Here and there one was observed to listen with serious and fixed attention. One individual, the secretary of the deputy governor, came at length to converse privately on this "new doctrine," and repeatedly attended family worship there; but he and the other inquirers suddenly disappeared, being intimidated by some threatened penalty. One of them sent word to Mr. Judson that he read the books, and thought of the teacher every day, but begged it might never be mentioned that he had visited him!

Mr. Judson commenced his voyage down the river, September 18. In reviewing his sojourn at this ancient seat of idolatry, he writes, "Thousands have heard of God, who never, nor their ancestors, heard before. Frequently, in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe upon my spirits, as almost prevented me from opening my lips to communicate the momentous message with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God, there are some whose faces I expect to see at the right hand of the great Judge." "Many there are, who have become so far enlightened, that I am sure they can never bow the knee to Shway Landau, without a distressing conviction that they are in the wrong way."

At Rangoon, direct efforts were made, after Mr. Wade's departure, to check the progress of Christianity, and on Mr. Judson's arrival, things were at a very low ebb. "At one time, men were stationed at a little distance on each side of the house, to threaten those who visited the place, and to take away the tracts they had received. Reports were circulated that government was about to make a public example of heretics; the crowds that used to come for tracts, all disappeared, and Ko Thah-a, who continued to occupy the house, became intimidated, and retreated to his own obscure dwelling." Even the women were afraid to come, lest they should be apprehended by government officers.

Soon after Mr. Judson's arrival, he received intelligence that on the 1st of September, the emperor issued an order that he should be removed from Prome, "being exceedingly annoyed that he was there in the interior of the country, distributing papers and abusing the Burmese religion." The woon-gyees, unwilling to proceed to extremities, applied to Major Burney, the British resident at Ava; but he assured them that Mr. Judson was in no way connected with the British government, but employed exclusively in the duties of his profession; consequently, that he had no control over him; and begged them not to pursue a course that would be condemned as intolerant by good men of all countries. They said that his majesty's orders were peremptory, and that it was necessary for him to confine his labors to Rangoon.

At this time, a most encouraging instance of the utility of tract distribution among heathen, came to Mr. Judson's knowledge, and is noticed in his journal. "The case of Ko San deserves particular notice. He is a respectable elderly man, residing in a village north of Ava. Twelve years ago, a copy of the first edition of the first tract found its way thither; and he treasured it up as the truth. At subsequent times, he occasionally met with Christian natives, particularly during the war, when some of them fled beyond Ava with the rest of the population. The more he heard of the Christian religion, the better he liked it. He has now concluded to remove to Rangoon. His wife is of the same mind with himself, and when they arrive, will both, he says, request baptism."

In November, Mr. Judson wrote, "Since my return to this place, I have chiefly confined myself to the garret of the house we occupy, in order to get a little time to go on with the translation of the Psalms, which was begun three years ago, but has hitherto been postponed for more important missionary work which was ever pressing upon us. Some of the converts occupy the front part of the house below, and receive company, and distribute tracts and portions of Scripture. The more hopeful visitors are shown the way up stairs. But notwithstanding this arrangement, I am interrupted above half my time. People find their way to me from all parts of the country, and some, I trust, return with that light in their heads, and that love in their hearts, which will operate as a little leaven, until the whole mass is leavened. Two persons united with the church in November; one the husband of a Christian woman, whom he formerly persecuted, but whose pious example and conversation had now won him to Christ; the other, a woman, seventy-four years old, who encountered the most bitter opposition from a host of children and grandchildren. Some others appeared to be near the kingdom of heaven, but the fear of persecution withheld them from a declaration of their faith.

On account of the impaired state of Mr. Judson's health, and the arduous services performed by him for a long series of years, the Board thought proper, in 1829, to invite him to visit the United States. This invitation he declined.

## CHAPTER XXI.

*Burmah, continued.*

Eighteen Karens baptized. Arrival of Mr. and Mrs. Mason at Tavoy. Mr. Boardman's last visit to the jungle. Baptism of thirty-four Karens. Death of Mr. Boardman. Baptism of twenty-six Karens. Messrs. Wade and Bennett go up the Salwen. Excursion of Messrs. Wade and Kincaid. Opposition of subordinate government officers at Rangoon. Feast of Shway Dagong Pagoda. Operations of the press at Maulmain. Failure of Mrs. Wade's health. Mr. Judson returns to Maulmain. Mr. Jones goes to Rangoon. Mr. and Mrs. Wade embark for Calcutta. Put in at Kyook Phyo. Return to Maulmain, and go to Mergui.

In December following Mr. Boardman's return to Tavoy, after three days spent in the examination of candidates, eighteen Karens were baptized, and one fine boy, named MOUNG SHWA, who by this act incurred the danger of persecution and the loss of a large estate. Mrs. Boardman says, "The youth is unusually amiable and modest, but religion has made him meek and lowly. It was, indeed, an interesting sight to behold the noble little boy going to be baptized with a company of ignorant Karens, who would have been spurned from his father's door." The ordinance was administered by MOUNG ING. In the evening, thirty-seven partook of the Lord's supper.

On the 23d of January, 1831, Mr. Mason and his wife arrived at Tavoy.

According to a promise which Mr. Boardman had given the Karens in the jungle, before going to Maulmain, he made arrangements, soon after his return to Tavoy, to visit them once more. They had built him a zayat in a situation where the people from all quarters could meet him, while he would be spared the fatigue of crossing the mountain. The Karens who were to carry him, came on the 29th, and on the 31st of January, he commenced his journey, accompanied by Mrs. Boardman and Mr. and Mrs. Mason. He was carried on a cot, and arrived at "the bamboo chapel on a beautiful stream," on the third day. A hundred persons were waiting, nearly half of whom were applicants for baptism. The strength of their beloved missionary rapidly wasted, and his wife would fain have persuaded him to return, lest his life should be shortened by the excitement of the occasion. But he resisted these solicitations by arguments which could not be answered, and concluded by saying, "Don't, therefore, ask me to go till these poor Karens have been baptized." "On Wednesday evening, thirty-four persons were baptized. Mr. Boardman was carried to the water side, though so weak that he could scarcely breathe without the continual use of restoratives. The joyful sight was almost too much for his feeble frame." At a later hour, the native Christians, fifty in number, gathered around him, while he gave them his parting counsel.

Early the next morning, the missionaries commenced their return home, accompanied by many of the Karens. In the afternoon they were overtaken by a violent thunder shower. They were remote from any human dwelling, and no efforts could shelter the dying man from the rain. They arrived at length at a Tavoy house, but were refused admittance, and only a reluctant consent was given to their occupying the verandah. Here, on the bamboo floor, (the cot being wet through,) Mr. Boardman passed the night; after expressing his thankfulness for the tender attentions of those about him; and especially that, instead of anguish of soul, he "enjoyed sweet peace." Earthly conveniences and comforts, he said, were of little consequence to one so near heaven.

On the morning of February 11, his feet and hands became cold. Still, he thought he should live to reach home. At 12 o'clock, he was removed to the boat, that was to carry him the greater part of the way; but he was scarcely placed in it, ere he became insensible, and in a few moments gently breathed out his spirit, amid the prayers of the sorrowful Karens.

His remains were interred in a grave-yard, once a Boodhist grove, and having still within its enclosure a dilapidated pagoda. A monument of brick and plaster is erected over his grave, upon which is laid a handsome marble tablet, a tribute of respect from the highest officers in the civil department on the coast, Major Henry Burney, A. D. Maingy, Esq., and E. A. Blundell, Esq.

Soon after Mr. Boardman's death, twenty-six Karens were baptized—and in December following, thirteen more. Almost all these traced their first religious impressions to the instructions he gave them during his first tour in the jungle in 1829.

In January, Messrs. Wade and Bennett made a tour up the Salwen river. While too much pressed with the immediate duties of the station to go themselves, they had sent Ko Myat-kyaw to visit the Karens two hundred miles from Maulmain, on the banks of the river. This native, from the period of his conversion, had manifested the true spirit of an evangelist; and his instructions to those poor people, who had before scarcely heard of Christ, were blessed to the conversion of several individuals. On this first excursion, Mr. Wade baptized four, of whose piety he obtained satisfactory evidence.

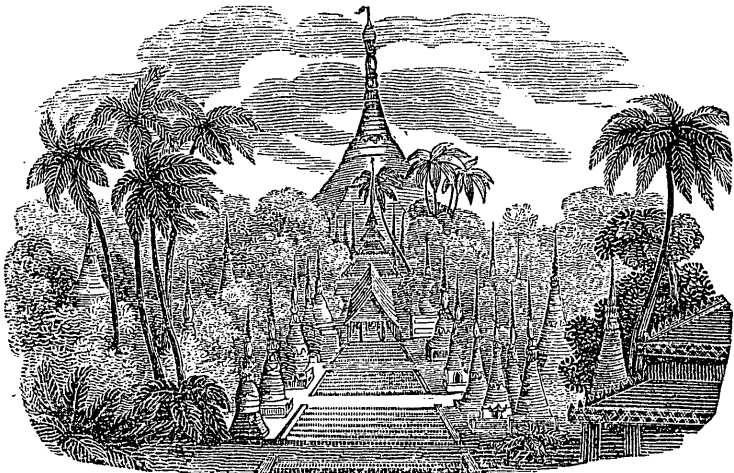
March 14, Mr. Wade commenced another tour, accompanied by Mr. Kincaid, leaving the station in the care of Rev. J. T. Jones. Mr. and Mrs. Jones embarked from Boston, July, 1830, and arrived at Maulmain, February 17, 1831. Ko Myat-kyaw preceded Mr. Wade and Mr. Kincaid, in order to prepare the natives for their visit. Leaving the Salwen, and sleeping twice in the wilderness, they came to the zayat which Ko Myat-kyaw, aided by the natives, had erected on the bank of the Dah-gyieng. Early and late the natives came to hear the word of God. "Before sunrise in the morning, Moug Zeethee, one of the native assistants, began reading the Scriptures, and it was not long before the zayat was nearly filled. At 8 o'clock, Ko Myat-kyaw preached in Karen, then Moug Dway commenced reading and explaining the catechism. He had no sooner finished, than the natives called out that they wished to hear the same over again." He then read and explained the account of nine of our Savior's miracles. The appearance of the audience indicated deep interest. They visited the "upper villages," a day's journey beyond this place, and were received most kindly by the head men. Wherever they spread a mat, and sat down to read, they were immediately surrounded with attentive hearers. During their absence, they formed a church of fourteen Karen members, and returned home at the close of the month, blessing God for the vital energy of his truth, and the evidence of its power upon the hearts of these poor heathen.

In February, 1831, Mr. Judson writes from Rangoon, "The most prominent feature in the mission at present, is the surprising spirit of inquiry, that is spreading every where through the whole length and breadth of the land. I sometimes feel alarmed,—like a person who sees a mighty engine beginning to move, over which he knows he has no control. Our house is frequently crowded with company, but I am obliged to leave them to Moug En, (one of the best of assistants,) in order to get time for the translation. Is this right? Happy is the missionary who goes to a country where the Bible is translated to his hand. When we can obtain a sufficient supply of tracts from Maulmain, which is not half the time, we give away between



two and three hundred a day, *giving to none but those who ask.* The government still preserve neutrality. We have been once accused before the viceroy by a deputation from two subordinate departments of government; but his excellency rejected the accusation with indignation." His closing sentence explains the apparent discrepancy in the statements,—first, that the converts and inquirers were intimidated, and had withdrawn for fear of the government; and then, that the missionary's house was the daily resort of hundreds. The threats which occasioned so much fear, doubtless proceeded from the subordinate departments, where a much greater degree of malignity has ever been evinced towards Christianity, than in the highest. The inferior officers had hoped to obtain an edict against Mr. Judson, and consequently the viceroy's sanction of their opposition to the native Christians; but when their accusation of the teacher was so indignantly repelled, they dared not interfere with those who sought his instructions. That the number of these became greater than ever, so soon after the withdrawal of the spies, shows how deep was their interest in the Christian religion. The barriers were removed, and the current returned to its channel.

A letter of Mr. Judson's, written on the 4th of March, 1831, gives a vivid view of heathen minds inquiring after God, if perhaps they might find him: "The great annual festival is just passed, during which multitudes came from the remotest parts of the country to worship at the great Shway Da-



The Great Shway Dagon Pagoda.

gong Pagoda, in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival I have given away nearly 10,000 tracts, giving to none but those who ask. I presume there have been 6,000 applications at the house. Some come two or three months' journey from the borders of Siam and China,—'Sir, we hear that there is an eternal hell.—We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, a hundred miles north of Ava,—'Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus Christ is a little known,—'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.' Priests and people from the remotest regions were alike

eager to obtain them, and double the number could have been given away had the supply been sufficient." A letter from Mr. Bennett, written two months previous to this feast, gives a similar view of the increased demand for tracts.

Mrs. Wade's health had long been much impaired. In May, she was sunk so low that her physician pronounced her case incurable, except by a voyage. Mr. Wade was also in a feeble state, and the other missionaries united in advising their temporary return to America. In consequence of this decision, Mr. Judson returned to Maulmain in order to superintend the affairs of that station, and Mr. Jones took his place at Rangoon. Before Mr. Judson's departure, he sent Mounng Shway-doke with 3,000 tracts up the Laing river, which passes through a populous country never before visited by a missionary or tract distributor. Mounng San-lone took 2,500, and went on a visit to old Pegu, on the east; and Mounng Shway-boo went with 3,000 copies to Pan-ta-nau and Basscin, on the west.

Mr. and Mrs. Wade embarked, in July, for Calcutta. They were overtaken by a succession of violent gales which lasted several days; and, for the safety of the ship, and the preservation of the lives of those on board, the captain put in at Kyouk Phyoo, a port on the Arracan coast. They were hospitably received by Col. Wood, the military commandant. Here they remained five or six weeks, Mrs. Wade's health being greatly benefited by the change of air. In September, they returned to Maulmain, and by the advice of the brethren, went to reside temporarily at Mergui.

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## CHAPTER XXII.

### *Indian missions, continued.*

OTTAWAS.—(From page 389.) Improved habits. Additional missionaries. Revival of religion. Accession to the church. Meeting of churches at Plymouth. Sale of whiskey in the vicinity of the mission relinquished. Noonday's piety and usefulness. New schools opened. Arrival of Misses Boud and Day. Removal to Richland. Prevalent and fatal sickness. Death of Mrs. Noonday. Visit of Bishop McCoskry.

OTTAWAS —The situation of the Ottawas being such as to justify the expectation that they would hold undisturbed possession of their land for many years, there was every thing to encourage the missionaries in the prosecution of plans for their improvement. In 1830, the natives had erected a number of comfortable houses, a saw-mill, and a grain-mill. Their indolent habits began to give way to the love of employment, and the desire to attain to civilized life. Mr. Slater offered to make them a machine in which they could full their cloth and wash their clothes, provided they would help him hoe corn. Twenty came with glad countenances at the prospect of having so useful a machine. Sixty of them labored two successive days, repairing the mill-dam. The difficulty of changing the habits of the women was much greater. They needed a minuteness of instruction in the every-day details of life, which could not be given while the number of female missionaries remained so small. The degree of religious instruction given to all classes was far less than was desirable; the amount of manual labor to be done in the family and on the farm, being such as to preclude every thing else, except the instruction of the school and the weekly religious meetings.

At the meeting of the Board in the spring of 1830, Messrs. Hammond and Griffin, Mrs. Stannard and Miss Walton were appointed missionaries

for the Thomas station. They arrived early in August. This accession was joyfully welcomed by those who had so long borne the burden and the heat of the day, and who had looked upon the whitened harvest without the power, extensively, to thrust in the sickle.

In 1831, one member of the family, a hired laborer, made a profession of religion. In January, 1832, the missionaries, in view of the fact that very few if any conversions had followed their instruction of the Indians, set apart the 13th of the month to be observed as a day of fasting and earnest prayer for the influences of the Spirit. Before the close of the day, they saw evidences of His faithfulness, who has said, "Before they call, I will answer, and while they are yet speaking, I will hear." A serious spirit of inquiry was immediately visible in the family, school, and village. Several individuals soon gave evidence of conversion, among whom were some of the pupils, Noonday, the principal chief, and Gosa, who had been so active in persuading the missionaries to come among the Ottawas. In April, a series of meetings were held during several days, and those who had for a considerable length of time given evidence of piety, were baptized, after which a church of twelve members, including the missionaries, was organized.

In October, Mr. Slater attended the Michigan Baptist Association at Plymouth, 30 miles from Detroit, on which occasion the church at Thomas was received into that body. He took with him, Gosa, J. Going, and J. Elliot, native members of the church at Thomas, and Adoniram Judson, a pupil. At the close of the meeting, several Christian friends offered to receive the young men into their families to go to school. They were accordingly left. They subsequently were joined by another lad of this tribe, and went together to the Hamilton Institution in the State of New York.

In April, a second revival of religious feeling took place at Thomas. Five made a public profession of religion, and others were known to be deeply serious. Since the revival in 1832, there had been a great advance of moral influence upon the community around, and although the population was increasing, by emigration, with great rapidity, no ardent spirit was sold on Grand River. The sale of whiskey, against which the missionaries had so long contended, and which threatened to undermine every good design, was readily relinquished; all the traders on the river entering into a written contract to dispose of none after a certain date, under a forfeiture of \$500. Into this reformation the Indians entered with spirit and decision. A society was formed, and fifty-three natives signed the pledge of total abstinence.

During Mr. Slater's absence, at Plymouth, Noonday conducted the usual religious services of the Sabbath with great decorum, assisted by Samuel, the oldest scholar. The latter read the scriptures, while the former, with the aid of a wonderful memory and a warm heart, expounded and prayed. The consistency and christian faithfulness of this grey-headed Indian were very remarkable. He lamented that the good words had not reached his heart before, and seemed determined to improve his few remaining days in diligent endeavors to save the souls of his people. Every morning he would ring his cow-bell at day-break to call his young men, women and children to family worship. On November 22, he addressed a letter to the Corresponding Secretary. "My elder brother: The books which contain your words, have come here, where we reside. They inform us your mind and will. We thank you that you tell us your disposition. We rejoice to listen to you. We thank you that you have helped us to know the mercy of the merciful Spirit. There! it is my turn to tell you my disposition. Great while ago, it was so I did not know our Father, the mer-

ciful Spirit's word; and also the words of Jesus that he left here on the earth, I did not know. No, never did I hear of him. It is so, almost an old man I am, I did think here on the earth to look after health (or religion.) Where I looked it was not to be found: My head was bowed down because of the thoughts within me. All the men, women and children also, they did not know what to do. Throughout where we were, was great darkness. Just now, him that brought the good words that came from above, seven winters ago, we commenced to hear and listen to the good words. We tried to listen. Was not able to listen correctly. The explainer told us the disposition of the bad spirit. It is so, he has constantly deceived us. Now we know he is possessed with a bad disposition: Now since last spring, light from above we have received. We now hold up our heads. I cannot look beneath again. I shall look where light springs. While I live, I shall ask our Father for health and wisdom. While I live I shall remember the words of the Great Spirit. This is all I have to say to you. Now, then, I give you my hand, and my heart, and all of you who are wise, and that love our Father, the merciful Spirit. In my heart I think I bid you farewell."

On the 9th of November, Rev. Moses Merrill, appointed by the Board to a station beyond the Mississippi among the Otoes, reached Thomas. On the next day six more of the converted Indians were baptized: two of them a promising young man and his wife, another Penassegua, an aged woman who had been a Christian three years. She was the first convert at this station, and during an absence of two years, from which she had just returned, had maintained a Christian character. The fourth individual was Noonday's wife, and the remaining two members of his family.

October, 1833, the church was enlarged by the addition of six; two whites and four Indians, baptized by Mr. Slater, who had recently received ordination. On the 17th of November, Mr. and Mrs. Potts, (formerly Miss Purchase of the Carey mission,) opened two separate schools a mile distant in the village, one for boys and the other for girls.

In the spring of 1834, five persons, an Englishman and four natives, were baptized; meetings were well attended, and an increased interest in the subject of religion manifested both among Indians and whites. The two schools contained thirty six scholars. There were twenty four members in the church. A christian native had recently died leaving to his friends who now for the first time witnessed the death of a believer, his attestation to the truth and value of religion.

In June, 1835, Mrs. Slater, who had for some time been indisposed, was obliged to suspend her active labors in teaching the Indian women to guide the affairs of their households, and in superintending their prayer meetings. The intelligence of the appointment of Miss Mary Bond and Miss Sarah Day as assistants in this mission, was most welcome.

The following extract shows the desire for religious privileges manifested by the population, as well as the steady moral and religious progress of the Indians.

"Our daily, with our Lord's-day meetings, have continued without interruption, both in English and Indian. On account of the numerous calls among the natives, I proposed to the English people, to select one of their number to read a discourse every Lord's day, with which, after expressing regret, they complied. The people have adopted the same course at the village below, six and a half miles distant, and also at the settlements above, thirty five miles from us. At each of the three villages they have in connection with their meetings, a Sabbath school. O may these feeble beginnings result in the prosperity of Zion, and be a preparatory step for the reception of the minister of the gospel. Could there be but one champion of

truth in these parts, to visit these settlements and to encourage their efforts, much good would result. The native brethren appear to grow and thrive. Our white brethren often express their shame, after attending our conference meetings, that they should be so backward and lifeless when the Indians are so forward and active. One of our boys, named Abraham Faw, reads in the Indian testament every morning at sunrise, at the meeting house in the village, where the brethren collect for worship. Every evening I attend and read and expound the word of God. These evening meetings afford me much pleasure. After ringing the bell, from twenty to forty collect, and with eager attention listen to the word spoken. If I ever felt the influence of the Spirit in preaching, it is at these meetings. When I go praying, I invariably return rejoicing."

On the arrival of Misses Bond and Day, in October, they each opened a school, the former for Indian children; and the latter for white children in the settlement on the opposite side of the river. Both schools flourished, but Miss Day's health failed, and in July, 1836, she was obliged to return to her friends in New York State.

During the summer of 1836, Mr. Slater was necessarily absent at Mackinac and Washington, on business relating to the Indians; and this, together with the anxiety of the Indians in regard to the measures of the government to obtain their lands, occasioned much embarrassment in the management of the mission. There were notwithstanding, two or three instances of hopeful conversion. In November the arrangements of the government were completed, the natives gave up their lands, and the station was broken up. Mr. Slater removed to Richland, about fifty miles northeast of Thomas, where he purchased a tract of land and purposed still to labor for the benefit of the Indians.

The Board authorized the erection of a school-house at Richland, and requested Mr. Slater to continue his missionary services.

In June following the removal, Mr. Slater writes, "We have now upwards of 20 families on the ground, and many more wish to join us, of the heathen party. Our meetings are interesting. Some manifest a concern for their souls' welfare." In February, the apparent interest was so great, as to encourage Mr. Slater to hold daily meetings. About 20 of the white population had been turned to God, several of whom were added to the Richland Baptist Church. One native had given evidence of conversion during the summer, and another indicated deep conviction of sin.

In the summer of 1838, this station was visited with fatal sickness. The bereavement and sufferings of the little community are thus related by Mr. Slater in a letter dated October 30, 1838. "Since last August, almost without exception, every house has been literally a hospital, both among the natives and the white inhabitants. The most prevailing diseases, and which proved fatal in most instances, were dysentery and remittant fever. Many families have suffered intensely for want of care and attention. The inmates of each family found more than they could attend to at home. There have been 12 deaths among the Indians since last August—three heads of families, the remainder mostly children. Among others, of whom we deeply deplore the loss, is Mrs. Noonday, wife of the chief, the mother of many adopted children, the beloved sister of our church. Her remains were deposited beside the graves of 19 others, who have fallen asleep since our arrival at this place. Who is left to weep? An aged companion, in his lonely dwelling, but not without hope. She soothed his aching heart by her pious conversation and manifest attachment to the name and cause of Jesus, in whose merits she trusted for pardon, peace, and eternal redemption. We find an important seat vacant in the church, of which she has been a mem-

ber four years. But 'our loss is her gain.' Most of the time for two months, all our children have been sick. Blessed be God! the thick darkness is now subsiding. May the Lord sanctify our recent afflictions, and make us more heavenly-minded, more faithful to souls, and finally ready to depart and be with Christ."

In June, 1839, Mr. Slater writes that 17 persons died before the close of 1838, of the prevailing fever. The last subject of the fatal disease, was Wynemesdhe, who was ranked among the chiefs of the first class. He was a good man, and although his loss is severely felt by his people and family, and the missionary, it is pleasant to think of another of the red men, so little time since a savage, now, through the saving power of the gospel, added to the number of the spirits of just men made perfect. By his habits of industry and economy, he left his family possessed of a cultivated farm of 30 acres, stocked with cattle; a good house, &c. Early in 1839, about 300 Indians, from L'Arbre-Croche, encamped 20 or 30 miles from Richland. They had been under the instruction of Roman Catholics, but became dissatisfied, and now declared themselves Protestants. Some benevolent inhabitants near the place where they established themselves, formed themselves into a society to ameliorate both their temporal and spiritual condition. Some of the Christian Ottawas visited the Indians with the hope of doing them good.

Mr. Slater views his prospects of usefulness as increasingly bright. The number of natives at his station, is 135. They occupy lots of 20 acres each; most of them have comfortable dwellings, and are cheerful, industrious and happy. The attention which they give to preaching, is such as to make it a pleasure to instruct them. The school taught by Mrs. Slater, is punctually attended by more than 30 pupils, who are making good progress in their studies. A few weeks previous to the date of the letter which communicates these facts, the Rt. Rev. Bishop McCoskry, of Detroit, visited the station, accompanied by three Episcopal clergymen. Their object was to ascertain if it were expedient to establish a mission in that region. Mr. Slater, at their request, accompanied them to the villages on the Grand river as interpreter. The result of the tour was the appointment of Rev. Mr. Selkrig, of Niles, Michigan, to a mission among the Ottawas. On the return of the bishop and clergymen from the Grand river villages, they had an interview with Mr. Slater's congregation, which is thus described by the Rev. Mr. Cuming, one of the party.

"At four o'clock we were again at Mr. Slater's residence, the Rev. Mr. Buel and two lay gentleman from Marshall being added to the party; and here we were witnesses of a scene that never can be obliterated from my memory. Mr. S., having requested the bishop to make some remarks of a religious nature to the Indians under his care, sent for the latter to come to his house. The old chief, Noonday, sent word he would be glad to have the meeting in his house. Thither we immediately repaired. It is a very comfortable log building. This chief, it must be observed, was the leader of the Indian forces under the British, at the burning of Buffalo, during the last war, and was then a pagan. He is now a subdued, humble-minded, devoted Christian. His wife died some time since; but she died in the faith of the gospel. The number assembled in the house was nearly, if not quite, fifty. The bishop made them a very plain, excellent address; congratulated them on having come to the knowledge of the truth as it is in Jesus; exhorted them to be consistent, to pray for their yet unconverted brethren, and to be faithful unto death. A hymn was then sung by the Indians in their own language, which, I am sure, some of them felt, for I noticed the tears flowing most freely down the cheeks of one of the Indian women. The

hymn being finished, the old chief said he would be glad to have the bishop pray with them, but as they could not understand him, and a prayer to be interpreted would not have a good effect, he himself would pray. He then knelt by his bed-side—all the males kneeling also, and the females prostrating themselves upon their faces, and drawing their blankets over their heads—and poured out his soul to God in strains of such fervency, that though we could not understand him, yet we could not be unaffected. Yes; there we were, six clergymen and two laymen, in the house of one who, in the memory of us all, had been one of the most cruel enemies of our religion and country, delighting in scalping our citizens and desolating our land. Now he was bowing before that God who is no respecter of persons, and we bowing with him and his people, all of us 'brought nigh by the blood of JESUS,' all of us brothers in CHRIST; heaven's best of blessings invoked for us by the red man, his hands but yesterday, as it were, red with the blood of our countrymen. O what a glorious gospel is that, which can change the lion into a lamb, which can convert the merciless savage into a meek, docile, tender-hearted child! God grant it may be known unto all nations, and its power be felt in every heart! Having concluded his prayer, of which, as we were subsequently informed by Mr. Slater, a great part consisted of thanksgiving for the instruction they had received, and supplication for the success of the object for which the journey had been undertaken, and for our safe return to our families, the old chief bade us farewell, begging we would pray for him and his people, and make him another visit as soon as we could."

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## CHAPTER XXIII.

### *Indian Missions, continued.*

**OJIBWAS.**—Sault de Ste. Marie selected for a mission station. Rev. Abel Bingham appointed missionary. Schools. Temperance Society. Instances of conversion. Mr. James Cameron assistant missionary. Arrival of Messrs. Merrill and Meeker. Subsequent removal to other stations. Revival of religion. Dr. James's translation of the New Testament. Discouragements. Mr. Cameron labors north of Lake Superior. Mr. Bingham's tours among the Indians.

**OJIBWAS.** The agency of the Ojibwas (Chippeway) is at Sault de Ste. Marie, on St. Mary's river, 15 miles below the south-eastern termination of Lake Superior. The number of Indians in this tribe is about 4,000, thinly scattered over a country many hundred miles in extent. Some remnants of important allied tribes occupy the northern shores of lake Superior, and the island in its juncture with lake Huron.

In 1828 the Baptist Board selected Sault de Ste. Marie, as the station for a mission to the Ojibwas, and sent thither Rev. Abel Bingham, formerly teacher of the Tonawanda school near Niagara. There was a prospect that a faithful missionary would be useful to the United States' soldiers quartered there, and the frequent visits of the natives from the interior, for the purposes of trade, furnished the best opportunities for access to the tribe. Mr. Bingham entered upon the discharge of his duties by establishing three stated services on the Sabbath; in the morning for the Indians, to whom he preached by an interpreter; in the afternoon for the white residents, the families connected with the garrison, and the soldiers; in the evening, for the French population. He opened a school, which was immediately attended by fifty children.

In 1829, he removed his family to the station, and was aided in the school

by Miss Cynthia Brown, a teacher sent out by the Board. The school continued large, and 12 of the pupils were received as boarders into the mission family. There was no farm connected with the establishment, yet the duties of the missionary were extremely arduous, owing to the variety of classes for whose benefit effort was to be made. He visited the sick in the hospital, the soldiers in their rooms, the citizens at their firesides, and the Indians in their lodges.

In 1830, two female assistants were added to the family, Miss Eleanor Macomber, subsequently connected with the mission to the Karens, and Miss Mary Rice; one as an assistant in the school and the other in the family. Mr. Tanner, government interpreter, was employed as interpreter at the station. Two houses were erected this year for the accommodation of the family and boarding school. On the 7th of November a church was organized, of six individuals, two of whom were baptized at the time. Before the close of the year, a Temperance society was formed, which received the countenance of the military officers, and of the white residents generally.

In 1831, the Sabbath school became increasingly interesting; a good library was furnished by the liberality of the inhabitants. Miss Macomber was kindly assisted in the care of it, by Mrs. Hurlburt and Mrs. James, from the Fort. The formation of a Temperance Society proved here, as it has often done in other places, the precursor of a revival of religion. The habits of the soldiers, and of the inhabitants, had been to a great extent intemperate, and the hideous evils which accompany the unrestrained use of ardent spirits, were seen here in their most formidable aspect. In the autumn, a deep seriousness was visible in both the English and Indian congregations, under the preaching of the gospel. Several individuals in each, including five of the soldiers, it was believed, became pious. A chief of the Utiqwamenon tribe from the interior, was, with his daughter, detained several weeks at the station, and during their stay the daughter became convinced of sin, and laid hold of the offers of mercy through Jesus Christ. This event prepared the way for the religious instruction of the tribe. The salutary influence of this revival was evident upon the whole face of society, in a higher moral standard, a better observance of the Sabbath, and the almost universal adoption of the temperance pledge.

In January, 1832, a series of meetings was held, in which the Presbyterian missionaries participated. A deep and general seriousness succeeded, which resulted in a great revival of religion. Forty joined the church under Mr. Bingham's ministry; nine of them were natives; two, pupils in the school; 18, soldiers. Several persons of consideration were of the number, among whom were the surgeon at the Fort, the interpreter for the government, and Shegud, an Indian chief. The latter had great influence with the natives, and now was heartily disposed to exert it for their highest benefit.

In May, Mr. James Cameron joined the church, and became an assistant missionary of the Board. He had been a missionary from the Episcopal church to the Wenekis. During the revival at Sault de Ste. Marie, his religious opinions underwent some change, and he felt in his own soul the benefit of the blessed influences which were dispensed to others, in the increase of his interest in the subject of religion, and his evidence of personal piety.

The school in both branches, for boarding and day scholars, was exceedingly prosperous, the number exceeded 40. The pupils in the family were full Indian, the day-scholars, children of Indian mothers.

Rev. Moses Merrill and Mr. Jotham Meeker, with their wives, arrived at the Sault in October. They came with the expectation of establishing them-



selves as missionaries among the natives on the northern borders of lake Superior; but circumstances led to the abandonment of this plan, and they remained, actively employed in different branches of missionary duty, until some time in 1833, when Mr. and Mrs. Merrill and Miss Brown went to the Otoes, and Mr. and Mrs. Meeker to Thomas, from whence they shortly removed to Shawanoe, in the Indian Territory.

Dr. Edwin James, a surgeon in the army, had long felt a deep interest in the improvement of the Indians, and had completed a translation of the New Testament into Ojibwa, which was pronounced good by persons capable of estimating its merits. He had also prepared a spelling-book for the natives. A revised edition of the Ojibwa New Testament was printed under his supervision in Albany to 1833.

The school in 1833 maintained the number of the previous year, 40; 14 of whom were in the mission family. Good progress was made in reading, writing and arithmetic; and out of school, the boys were taught to hoe, saw wood, &c., and the girls sewing, knitting, and household duties. Much exertion was necessary to sustain the moral sense of the community in reference to temperance, and to save the Indians from the use of "*fire water.*" But although all that benefit was not secured which the friends of temperance had hoped to realize from the establishment of the society, it was regarded as an encouraging fact, that there were but two venders of whiskey in Sault de Ste. Marie, although the population is constantly changing, and it is a place of great resort for Indians, traders, and strangers, from all the country around. One vessel that came up the river freighted with whiskey, was obliged to return with the whole, no one being disposed to purchase.

The soldiers were this year removed from the garrison to Chicago and Green Bay, and their place occupied by others. Before their departure, nine were organized as the Chicago branch, and ten as the Green Bay branch of the church at Sault de Ste. Marie.

In 1834, Miss Macomber left the mission on account of ill health, and her place was supplied by Miss Hannah Hill. In July, a large number of Indians and traders, some of whom came from a distance of 1,000 miles, were at the Sault. Wishing to make use of the occasion to extend the blessings of the Gospel, Mr. Bingham appointed a protracted meeting, which was attended by great numbers, some of whom had never heard of Jesus Christ before. Mr. Cameron spent the greater part of this year with the Utikwamenon Indians, in the country between lakes Superior and Michigan. He was affectionately regarded by them, and his life preserved, when overset in a canoe, by a young chief named Gishkidjewun, who, with Ahkudo, professed to embrace the Christian religion. Both these were promising young men, about twenty-two or twenty-three years of age. The evidence of their piety was regarded as satisfactory, and they were baptized in January, 1835. The subsequent conduct of Ahkudo justified the hopes which were entertained respecting him, but Gishkidjewun diverged gradually from the narrow way, and when, after repeated admonitions, he still wandered farther, he was excluded from the church, and died in 1838, leaving no token of contrition and return to God.

Various causes operated to diminish the schools during this year. The Sabbath and infant schools flagged for want of a sufficient number of capable teachers; the day-school was broken up for a while by the Catholics; it was, however, soon resumed, with twenty-five pupils. That untiring spirit of proselytism, for which the Catholics are distinguished, presents a powerful hindrance to the efficacy of the means used to enlighten and save the Indians. When their opposition to the missionaries was at its height, the priest at the Sault, in the midst of his sermon, seized a copy of the Bi-

ble, tore it in pieces, and threw it into the fire, declaring it a great sin for the people to read it. The embarrassments which attended the efforts of the missionaries here, were, for a considerable time, of such a nature and so numerous, as to render the propriety of continuing the station at least questionable, and a resolve was passed for its relinquishment, and the transfer of the missionaries to another mission.

In 1835, there was a visible improvement in the condition and prospects of the mission. The members of the church, with the exception of two who were excluded, were exemplary, the temperance society gained influence, and those who had signed the pledge stood firm. In the autumn, a deep seriousness was evinced by the pupils in the school, and at the close of the year, six persons had been added to the church, five by profession, one by letter.

In January, 1836, Mr. Cameron visited the Indians who reside on the islands at the junction of lakes Superior and Huron. At the close of the month he went to Kizhekikaug, on the northern borders of lake Michigan, to see the natives there. He was accompanied by Shegud and Alexis Cadotte, native assistants. On both of these tours he was received with great kindness, especially by the Indians on the shore of lake Michigan, some of whom consulted together, and expressed their determination to embrace the Christian faith. Other bands of Indians reside in the adjacent regions, all of whom are gradually adopting the habits of agriculturists.

Miss Hill having gone to Chicago, Miss Nancy Brown took her place in the school, assisted by Mr. Bingham's eldest son, A. Judson Bingham. Twenty pupils, seven girls and thirteen boys, were boarded at the station, several of whom were from Catholic families. Applications were made in behalf of several more such children, but the accommodations of the family did not admit of their being received. The Sabbath school embraced thirty pupils. Mr. Cameron was ordained to the ministry in May. He prepared a book of twenty-four hymns in Ojibwa, and translated the Gospels by Mark and Luke.

During this year, Shegud was established as a religious teacher, under the direction of the Board, at Utikwamenon, 30 miles from the Sault. His daughter, Lydia, was received to the privileges of the church at the Sault. Miss Hill returned from the Creek mission with improved health, in June, and Miss Brown retired from the station the same month. The school was committed to the sole charge of A. J. Bingham. At the close of the second quarter, thirty-eight pupils passed a good examination in reading, arithmetic, English grammar, and geography.

On the first Sabbath in January, 1837, one young man made a profession of religion. Lydia Malcom Shegud was honorably dismissed from school, having enjoyed its privileges four years. She returned to her friends with Mr. Bingham, who made a tour at this time among the Indians on the islands, and at the mouth of Utikwamenon river. Thomas Baldwin (Ishhwa-gez'h'ik,) accompanied him as an assistant, and Lewis Cadotte, a lad of fourteen, as an interpreter. They were drawn by a train of four dogs. They camped at night in the snow, spent the evenings in religious conversation, singing and prayer, and slept by their fire in the open air. The Indians gave them a kind welcome, and assembled in their largest lodges every evening, and sometimes in the day, to hear preaching. They had not yet learned to make their farming a source of supply through the year, and had been unsuccessful in their hunting and fishing, and many of them were extremely poor, so that instead of sharing their food, Mr. Bingham often supplied their necessities by giving them a portion of the provision for his journey. In his intercourse with the Indians, he strove to impress on their

minds the duty of keeping the Sabbath, and of refraining from the use of whiskey, the great source of their degradation and poverty. They readily acknowledged its deplorable effects, and many of the young people promptly signed the pledge; but the old Indians declined making a promise which they should be sure to break. He found some in whose minds the impression produced by preaching which they had heard at the station, had been revived and strengthened by afflictive providences,—the loss of their children, or severe sickness. One of these, a sick man, named Miskajichag, was very anxious respecting the salvation of his soul. He compared his sorrow for sin to his mourning for the death of his father. He came to Sault de Ste. Marie in July following, and asked to be received to the church. Shegud, who had had opportunity to observe him, testified to the consistency of his piety, and he was baptized on the 23d.

At the station the usual services were maintained on the Sabbath, during the year; a bible class held in the garrison, and another in connection with the school. The boarding school contained seventeen scholars, and might have been considerably enlarged, but for the high price of provisions. Seven native members were added, making the whole number thirty, of whom twenty-four were natives,

Mr. Cameron spent several months of the year at Michipicoton and Ockengwunong, on the north side of lake Superior, 120 miles from Sault de Ste. Marie. The natives manifested a strong attachment to him, and his labors among them were attended with encouraging success. Four Indians gave evidence of conversion, three of whom were baptized,

In 1838, the prospects of the mission continued favorable. Public worship was well attended at the station; the school in both branches contained about fifty pupils. An evening school and Bible class were taught in the garrison. Mr. Bingham discharged also the duties of chaplain there, under appointment of the general government. He continued his tours among the Indians scattered on the islands and borders of the lakes, and not only endeavored to impart religious instruction, but also to teach them how to provide for the support of their families. Their improved habits of labor, and consequent increased success in farming, together with proportionate improvement in morals, were rendering them much more comfortable. These journeys for pastoral visiting have become a part of the regular plan of the mission to the Ojibwas.

At the earnest request of the natives at Ockengwunong, Mr. Cameron decided to reside permanently there. He and his family took leave of the church at Sault de Ste. Marie on the 6th of July, 1839. Letters of dismissal were given to him and his wife and the members of the church on the other side of the lake, with reference to the organization of a church there. In a letter dated July 29, Mr. Cameron states that the whole number of natives received by him to the church, on the northern shore of the lake, since the commencement of his labors there, was fifteen. With the aid of the Indians, he had built a log house, at an expense of twenty-five dollars.

## CHAPTER XXIV.

*Indian Missions, continued.*

**CHEROKEES.**—(From page 394.) Conversion of Kaneeda. Numerous additions to the church. Tinsawatee. Removal of that mission. Death of Mrs. Jones. Dsulawe assistant missionary. Great revival. Conversion of Jesse Bushyhead. Arrival of Mr. and Mrs. Butterfield and Miss Rayner. Letter of Christian natives to the Convention. Mr. Sturgis joins the mission. Mr. and Mrs. Butterfield withdraw from the service. Church at Amohee. Gloomy political prospects. Treaty of New Echota. Mr. Bushyhead and Oganaya delegates to Washington. Mr. Bushyhead's letters. Mr. Jones arrested. Rejection of the late treaty. Mr. Jones's tours among the Churches. Deep and widely diffused religious feeling. Cherokees become mediators between the United States and the Seminoles.

**CHEROKEES.** In July, 1828, Mr. Jones records an account of Kaneeda, a full Indian, whose attention was first arrested by a sermon on the sufferings of Jesus Christ. He began to loathe the company of the intemperate and profane, and himself for having participated in their wickedness. Months elapsed, and he was still anxious and distressed with a sense of unforgiveness. In February he brought home a little book which had been lent him, containing hymns and a few chapters of the Bible in Cherokee. When he returned it, he said he could scarcely get sight of it, his wife and sister had been so engaged in reading it. In June, 1829, a year after he first evinced an interest in the subject of religion, he and his wife, neither of whom could speak English, gave to the church at Hiwassee on account of their experience, and were accepted. He was afterward called John Wickliffe, was licensed to preach, and employed as an assistant missionary, with the sanction of the Board. He is a man of good understanding and possesses the confidence of the people. Two white women were baptized at the same time.

About this period, a translation of the Gospel of Matthew into Cherokee was completed by Rev. S. A. Worcester, of the Brainerd mission, and printed at the expense of the American Board of Commissioners. The interest in religion had much increased, and the smallest portion of the sacred scriptures was received with eagerness. A little society was formed in the neighborhood of the station, including the mission family and the most intelligent of the Cherokees, for the purchase and distribution of books. Some Christian friends in Kentucky furnished money enough to purchase 200 Cherokee hymn books. Nothing could have been more acceptable to the Indians, as they are extremely fond of singing.

In the autumn of 1829, the school was full, so that many applications were rejected, and a spirit of inquiry, in a degree never seen before since the establishment of the mission, was visible. Additions were made to the church, and at every meeting some new instances of conviction appeared. The blessed influences of the Spirit were seen in the conversion of children, parents, and grandparents. In April seven full Indians, four men and three women, made a public profession of religion, and the number of serious inquirers was forty six, not one of whom could understand English. In the course of the spring and summer, eleven more were added to the church. Among those was Eliza Green, who was supported in the school by a friend in Hartford, Conn. In August her grandmother, 80 years of age, walked twenty miles to receive baptism and partake of the sacrament. John Tinson, the interpreter, began, notwithstanding extreme diffidence, to wish to preach the Gospel. In December, eleven Cherokees were received to the privileges of the church, making thirty eight during the year, thirty seven

of whom were Indians, and two only of these could speak English. By this time, their relations with the United States had become so uncertain, that a general apprehension of coming evil prevailed. But adversity proved salutary, for with the deepening gloom of their earthly prospects, their solicitude became greater to lay up treasure where thief cannot approach. In January, 1831, a meeting of all the missionaries of every denomination was held at New Echota, to communicate facts, and confer together on the state of the Cherokees.

At Tinsawatee the school continued to prosper, under the instruction of Mr. O'Briant, and the quarterly supervision of Rev. Mr. Meeks, who was appointed by the Sarepta Association to watch over its interests. The average number of pupils was twenty, and their progress in reading, writing and arithmetic, good. The attachment of the Indians to Mr. O'Briant was peculiarly strong, and the salutary influence of the school and mission family upon them, very evident in their improvement in agriculture and housewifery.

In 1829, the school was removed about ten miles down the High Tower (Etowee) river to Hickory Log. But the families, and the little church at Tinsawatee continued under Mr. O'Briant's pastoral care. In 1830, there were thirty professors of religion at the two places. In 1831, the Indians of these two congregations, to the number of about eighty families, concluded to remove to the Arkansas Territory, and strongly urged their minister to go with them. With the consent of the Board, he decided to accompany them, and he and his church were dismissed from the ecclesiastical Association with which they were connected. A public meeting was held and a sermon preached, on the occasion, to a deeply affected audience. They soon took their departure, and in May, 1832, became settled in their new residence in the Western Cherokee country, two miles from the northern boundary of the Arkansas Territory, and seventy miles north of Fort Smith. It is a rich and abundantly productive district, and the Indians were prompt and industrious in providing for a comfortable mode of living. A saw-mill and grist-mill were soon erected on an unfailling stream of water. The missionary was equally provident for their spiritual welfare. Before he had finished his log house, he opened it on the Sabbath, and collected the little congregation for religious worship. There were fifteen professors of religion,—three having died on the journey, leaving evidence that they had entered into rest. In the course of the year, a house for worship and the use of the school was built. The school contained twenty pupils. On the 25th of August, 1834, Mr. O'Briant died, after an illness of eleven days. He was a zealous missionary, and possessed the confidence of all who knew him.

The remaining history of this portion of the Cherokees, so far as connected with the mission, may be told in a few words. Rev. Samuel Aldrich, ordained a missionary in Cincinnati on the 10th of November, arrived at the station in December. The church was in a low state, but disposed to welcome him as their minister. Some additions were made to it. The number of children disposed to attend school was large enough to employ several teachers. Mr. Aldrich taught about twenty. The usual bane of Indian improvement diffused its poisonous influence here. Whiskey could be procured two miles distant, on the Arkansas line, and the increasing intemperance of the people opposed a formidable barrier to the progress of the Gospel. Mr. Aldrich died one year after his arrival at the station. Rev. Chandler Curtiss commenced his labors there in June, previous to the death of Mr. Aldrich; but the hostility of several influential whites in the vicinity obliged him to retire in March, 1836, to Shawanoe.

From the first establishment of the mission at Hiwassee, the boarding school had been under the faithful care of Mrs. Jones. She was a woman of good judgment and education, and possessed an eminently devout and benevolent spirit. Her labors, and often her privations, were very severe, but she "endured as seeing him who is invisible." She died on the 5th of February, 1831. Rev. Mr. Butrick, of the Brainerd mission, preached her funeral sermon, and the solemnity of the occasion was deepened by the addition of five natives to the church in the presence of a great assembly. Many came thirty-five miles to attend this meeting. This spring, Mr. Jones recommended Dsulawe to the Board as an assistant missionary, and he was appointed accordingly in August. On the last Sabbath in May, six Indians were baptized, and the next day a temperance society was formed.

The members of the church were so widely scattered, some of them more than twenty miles, that Mr. Jones was induced to go in June to Deschadsee, in the beautiful valley from which the name *Valley Towns* is derived, to hold religious services for two or three days, and administer the ordinances. The native Christians had prepared for his visit by erecting a commodious shelter, and clearing a path to the Valley river. Seriousness and fixed attention marked the occasion. Six persons received baptism. "So large an assembly of Indians, all neatly dressed, moving solemnly along, singing the high praises of Jehovah, was a delightful sight."

At no period since the establishment of the mission, had there been so great evidence of the presence of the Holy Spirit, as during this summer. Every effort to do good, however small, left visible traces; every meeting was attended with a blessing. At the close of June the number of professed Christians was seventy-eight, sixty-eight of whom were Indians; and of every age, from nine to eighty years. Three of Mr. Jones's children, and several of the pupils in the schools, became pious. This revival was not only productive of inestimable benefits to those who became truly pious, but, by its long continuance, a salutary influence was widely diffused through the nation. Places, too distant to be visited by the missionary without detriment to the station, shared in this influence. The Christian Indians were diligent in endeavoring to extend the knowledge of the gospel; and numbers in remote places, who had never heard a sermon, became anxious for their salvation, and came many miles to ask that momentous question, "What shall I do to be saved?" In all parts of the nation families were to be found, and in some villages many such, who reverently offered the morning and evening sacrifice on the domestic altar. Messages from places, twenty and even forty miles distant, were received, requesting the missionary to visit and preach among them. The following paragraph will illustrate the moral renovation in one neighborhood, and many similar instances might be mentioned. "On the 23d of September, we had a sacramental meeting at Oodelukee. When I reached the place, on Saturday, I was agreeably surprised to find, erected for the occasion, not a shelter, as had been done at some other places, but a neat little hewn log meeting house, filled with seats, and a platform fixed for a pulpit. This is the first house in these mountains erected for the exclusive worship of Jehovah. No white man, nor any one who can speak English, had any hand in the projection or execution of the work. Twelve months ago, all concerned in it, were in the darkness of heathenism, without hope, and without God in the world. Truly those who were not a people, are now the people of God."

In June, 1832, Mr. Jones wrote, "The church at this station consists at present of 149 members, viz. eleven whites, one black, and 137 Cherokees. We have two native preachers in the employ of the Board, and five exhorters, who do much good in their several neighborhoods. In all the settle-

ments where the native Christians reside, they meet on Sabbath days to sing and pray. They have also regular prayer meetings during the week. All the heads of families have morning and evening worship in their houses. Temperance is gaining ground. All the members of the church belong to the temperance society. We have many instances of the most inveterate habits, in which a radical reformation has been effected, and apparently hopeless victims have been restored to respectability and usefulness in society."

Jesse Bushyhead has been known for several years to the public as a noble-minded man, and a missionary. He lived 75 miles from Hiwassee. He spoke both English and Cherokee. Before he had ever seen a religious teacher, his attention was excited by reading the Bible, and under the influence of that effectual instructor who is able to enlighten and convert the soul without the aid of human teaching, he became convinced of sin, and by faith laid hold of offers of mercy through atoning blood. He sought the acquaintance of some pious people who live 20 miles distant, and there made a public profession of religion, a minister from Tennessee being present on the occasion. This was probably in 1830. A church was organized there, and in 1832 contained 73 members. Mr. Bushyhead was taken into the service of the Board as a missionary, in 1833.

In the autumn of 1832, 20,000 pages of tracts were given to Mr. Jones by the American Tract Society. The various methods employed for the conversion of the Indians, were greatly aided in their effect by the distribution of tracts, which were eagerly sought by all who could read English.

Mr. Leonard and Mrs. Butterfield and Miss Sarah Rayner were designated as missionaries in the service of the Board in October of this year, and arrived at Valley Towns in the course of the autumn.

In the spring of 1833, the Treasurer of the Convention, Heman Lincoln, Esq., visited the mission. This was an occasion of no ordinary interest to the Indians. During his stay, John Wickliffe was set apart to the office of a preacher; after which, Mr. Lincoln made an address. Bushyhead attempted to reply in English, but strong emotion forbade his utterance. Mr. L. was gratified with the evidences of the piety of great numbers, and its reforming influence upon those who were not Christians, in their improved habits of living, and progress in agriculture and the mechanic arts. The Temperance Society he found to contain 200 members, exemplary in their obedience to the pledge.

In the month of May 13 individuals were added to the church, not one white, except Mr. Jones, being present. In June, the ordinance of baptism was administered to seven by John Wickliffe. The school taught by Mr. Butterfield and Miss Rayner, included 20 children and some parents. At the close of this year the churches under the care of the mission, contained 200 communicants, 52 of whom had made a profession during the year. The preaching stations were now seven, supplied by Messrs. Jones, Bushyhead, Wickliffe and Oganaya; and at each of them a hewn log building had been erected by the natives.

In April, 1835, Mr. Jones attended the meeting of the General Convention. He was accompanied by the native preacher, Oganaya.

The converted natives addressed the following letter, of which Oganaya was the bearer, to the Convention:

"*Honored Fathers and Brethren,*—We avail ourselves of the coming of our beloved brethren, to salute you in the name of the Lord Jesus. We cannot see you, but we rejoice to know that we love the same God, the same Savior,—and the same spirit actuates our hearts. You have sent the gospel to us. You have prayed for us. In answer to your prayers, and by

the labors of your missionaries here, sinners are converted, and the gospel is spreading on every side, and those who have believed are advancing in the knowledge of the Lord.

"A few years ago all was darkness here; we knew not God, we were ignorant of the Savior. Our children, like their fathers, grew up in blindness of mind. Our sick had no hope, no comforter in their afflictions, and all was dark beyond the grave. Now, we are thankful for what the good God has done for us. We teach our children the ways of God, and many of them listen and attend. We visit our sick; we pray for them, and point them to Jesus Christ.

"We salute with the most cordial affection your honored Treasurer. We remember his visit. We rejoice to remember his exhortation to us to continue in prayer, and we bear it in mind."

The native preachers conducted the affairs of the mission during the absence of Mr. Jones, and proper attention and good order were maintained. While he was absent, Mr. Columbus Sturgis, who was appointed to this mission in December, 1834, arrived. He was released from the service at his request, one year after he joined the mission. Mr. and Mrs. Butterfield also retired from the mission in November, 1835, but continued their labors for the benefit of the Indians, in the vicinity.

In September of this year, Mr. Jones visited Candy's Creek, seventy miles from home, for the purpose of organizing a church at Amohee. The Christian Indians had there commenced building a hewn log meeting house 35 feet by 25. Though not completed, it was in a state to be occupied. Meetings were held from Friday till Monday; a church of twenty members was formed, and Mr. Bushyhead chosen pastor. At the 22d annual meeting of the Board, in 1836, the results of the mission in Valley Towns was thus stated by the secretary.

"Previous to April 7, 1835, the whole number of baptisms at Valley Towns had been 260. Of these 244 were Indians—117 males and 127 females;—fifteen whites, and one black. Twenty three Indians had died, and nine had been excluded, leaving the number of Cherokee members 212—102 males and 110 females. The whole number of the church, including whites was 227. Since that date, the number of baptisms have been, at Valley Towns twenty nine, at Dseyokee four, and Tusquitty one; dismissed, to form a new church, twenty three,—excluded four;—suspended two;—nett increase five;—present number 232."

During the year 1834-5, the minds of the Indians were increasingly agitated by the measures of the United States Government in relation to their removal. Many had acquired a competent property by their own industry; they were a community of farmers, possessed of all the necessaries and many of the conveniences of life. Notwithstanding their darkened prospects and the continual provocations they were obliged to endure, they were "patient toward all men." The revival still continued, and though there were fewer conversions than in the three previous years, almost every sacramental occasion witnessed the addition of some to the church. It was a cause of great thankfulness, that so few were left to dishonor their profession, and that the greater part of the church-members were making progress in piety, becoming established, strengthened, and built up in the faith.

In the spring of 1836 there was much suffering from the scarcity of corn, to which was added the afflicting intelligence that a treaty had been ratified at New Echota, by which all the Cherokee lands had been ceded to the United States by a few unauthorized individuals, and in opposition to the earnest protestations of the people.

In May, Jesse Bushyhead and Oganaya were appointed on a delegation



to Washington, for the purpose of adjusting the difficulties of the Indians with Georgia. During Mr. Bushyhead's absence his place was supplied by Beaver Carrier, who had been three years a preacher. While the delegation were at Washington, (about six months,) they maintained daily social worship among themselves at their boarding house. In a letter dated there, Mr. Bushyhead affectingly draws the contrast between the late improved condition of his tribe, and their present depressed state: "Before their difficulties arose, (by the influence of the Gospel) our people were building meeting houses and camp-meeting places, &c; but in these difficulties the white people were suffered to settle among us: they were of such a character (with few exceptions,) that they have taken away these places of our worship. And we also had a Temperance society, the influence of which was so visible in places, the sale of ardent spirits was much checked, and also the use of it; but these people have brought in a great deal into our country, which has been very destructive to those of our people that suffered themselves to drink. But there is one great consolation, amidst these trying moments with the Cherokees; they that have believed unto salvation, and they that have been made heirs of God and joint-heirs with the Lord Jesus Christ, are now manifesting their love to God. These troubles teach them that this world is not their home; these make them look forward to that city which hath foundations, and whose builder and maker is God; these teach them that they are but strangers and pilgrims in this world. This is my consolation for my brethren in the Lord."

On his return to Amohee, he wrote to a friend at the eastward a letter from which the following sentences are extracted:

"It was with great pleasure I found my family, and brethren, and friends of my own flesh well, at my return from Washington, after being six months and six days absent.

"It was truly sad news that we bore to them about our country being sold by a few unauthorized individuals, and then ratified by the Senate of the United States, which was very unexpected to them.

"I had the pleasure of baptizing thirteen Cherokees since my return from Washington. And it is evident that the work of the Lord is going on, in the midst of distress and oppression, &c.

"Brother Beaver and myself have formed a circuit, this last fall, of about two hundred and thirty or forty miles round. It is interesting to see the people flocking to hear the word of God preached or read."

In August, 1836, Mr. Jones and his interpreter, Rev. Stephen Foreman, were arrested by the United States troops, and obliged to leave the Cherokee country and removed to Four Mile Branch, Monroe country, Tenn. Mr. Jones continued, notwithstanding, to visit the churches; he attended a series of meetings at Mr. Bushyhead's, who had fitted up his large barn with seats and a temporary pulpit, and provided liberally for the accommodation of the people. Sixty or seventy of them who came, were entertained at his house during the meeting. On the Sabbath he baptized three Cherokees, one of them a daughter of the late venerable Charles R. Hicks.

At a General Convention held on the 15th of September, the Cherokees unanimously rejected the late treaty, as a fraud upon the United States and an act of oppression on the Cherokee nation. Occasional preaching was maintained at fifty different places, one, a hundred and fifty miles distant. Forty four were added to the church prior to May 23. Mr. Jones states the order of his employments thus; "My plan has been to visit the principal places in rotation, preaching, receiving members, conversing with the inquirers, and regulating the discipline of the church; preaching at the minor places going and returning, and on other occasions as circumstances might

require; and occasionally visiting brother Bushyhead's settlements. One day in the week was appointed for instructing the native brethren engaged in preaching." This plan was interrupted by the breaking up of the station, but partially resumed after Mr. J.'s removal into Tennessee.

Miss Rayner retired from the service of the Board Oct. 1836.

In March, 1837, Mr. Jones commenced a tour among the settlements, preaching and examining candidates for church membership. Messrs. Bushyhead and Beaver Carrier met him at Coosawattee. They found the house full of people waiting their arrival. Several had come thirty miles. Thirteen persons were baptized here. In the month of April the people at Valley Towns sent a request for Mr. Jones and Mr. Bushyhead to visit them. Mr. J. says, "Previous engagements prevented our both going; so I went alone. I was exceedingly gratified to observe a decided increase of devotional feeling; and seriousness of deportment in the members of the church. I had mingled a good deal with those whose attention to divine things had not long commenced; and although to notice the first buddings of divine life was very encouraging, and called for deep and lasting gratitude, yet I could not be insensible of augmented pleasure, in associating with those who by reason of use had had their senses exercised in the discernment and enjoyment of spiritual things." Dsusawala, who had lately lost three children, and been very sick himself, preached; Wickliffe and Oganaya also preached. These two entertained at their own houses great numbers, who came from a distance to attend the meetings. Worship was held on the Sabbath at Galaneeyee. The house was thronged, but there were more without than within, and the preacher stood outside. Six persons were baptized; two of them were from a Cherokee settlement, distant from the nation ninety miles, in North Carolina. This settlement, containing about 300 Indians, had been several times visited by pious Indians, but never by any white missionary.

After Mr. Jones's return, Mr. Bushyhead visited Valley Towns, and received sixteen to the church, at different places. It was regarded as a season for much gratitude, that in their heavy adversity, and with preaching so seldom, the Gospel evidently gained influence there.

In June, Mr. Jones made another tour. His residence was now near Columbus, in Tennessee. Just before he commenced his journey, the commander of the United States' troops issued an order for his second arrest, accompanied with a threat to apprehend his associates, the native preachers, and send them off to Arkansas. But as they had done nothing to provoke such a threat, they determined to go on in the quiet discharge of their duty. Perhaps they thought of those early missionaries who were seized and cast into the common prison, but who were commanded by the angel that liberated them, to "go, stand and speak in the temple to the people all the words of this life." Acts 5: 20.

They were absent twenty days, preached twenty-six times, administered the Lord's supper once, and baptized twenty-two persons. At Deganeetla, where the people were very poor, a lively interest was shown by their building, in a beautiful grove, a good shed, with hewn log seats and a pulpit. They had also trimmed the grass neatly all around, and made a walk, fifteen feet wide and two hundred and fifty yards long, from the shed to the water.

Two protracted meetings were held in October, one at Coosawattee, and another at Galaneeyee. At the first, several ministering brethren were present, and thirteen were admitted to the church. The meeting in the last place, is described in a letter, written in behalf of the native Christians there, by John Wickliffe and Oganaya.

"You will rejoice with us, to know that the followers of the Savior are

increasing in number, in our country. We have just concluded a meeting of five days. It was a season of great interest. Fourteen believers were baptized on Sabbath day. One was a female nearly a hundred years old, and another nearly seventy; another was a young female about twelve; the rest in the vigor of life. About twenty-three more manifested a desire to forsake the ways of sin."

Oganaya says, "Since I parted with you at New York, the cause and work of God has greatly advanced in our country, and our minds have been much enlarged by further knowledge of the word of God; and we hope that by the gift of his Spirit, we have been strengthened in our minds, and in dependence on our only Savior, Jesus Christ; and this makes us more fully acquainted with our own sinfulness and feebleness.

"Our earnest desire is that you will pray for us, that the kingdom of God may be established and extended among the multitudes of our people, and in the hearts of the individual followers of the Lord.

"Our united salutations to yourself, and all our friends. Amen.

"Signed by request, and on behalf of the congregation of believers at Valley Towns.

John Wickliffe.  
Oganaya."

In the autumn of 1837, the Cherokees became mediators between the United States and the Seminole Indians. Mr. Bushyhead, as one of the most intelligent and most trust-worthy men in the nation, was appointed one of the deputation to accompany the United States' agent. The Seminoles, in consequence of the persuasions of the Cherokee deputation, came to the fort of St. Augustine, under a *flag of truce*, to make overtures of peace, and were *imprisoned* there. Disappointed, mortified and indignant, as he must have been, at this civilized treachery, this outrage against the law of nations and every natural principle of honor,—Mr. Bushyhead seized the occasion to preach Jesus Christ to the oppressed Seminoles.

In December, Mr. Jones made another tour among the settlements. Twenty persons were baptized by him and Mr. Wickliffe, in different places. One of them a member of the national council, with his wife.

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## CHAPTER XXV.

### *Indian Missions, continued.*

Council at Red Clay. Religious aspect of the assembly. The Indians' meek endurance of their wrongs. Their removal commenced. Arrangements for maintaining religious worship on the journey. Fifty-six persons baptized near Columbus. Mr. Bushyhead's letter from the Western Territory. Prospects of the Cherokees. Effect of their circumstances on their Christian character.

The pervading and salutary influence of Christianity upon the Cherokee nation, was strikingly exhibited at their council, held at Red Clay on the 31st of July, 1837. The Indians took a firm stand in opposition to the treaty of New Echota, and appointed a delegation to represent the nation to the United States' Government, in the hope that their earnest declaration of unwillingness to relinquish their lands would be regarded. This council was conducted with decorum. Morning worship was daily attended in the council house, and preaching almost every evening; and on Sunday, large congregations convened three times. 3,000 or 4,000 Cherokees were assembled around the house. In the two or three cases of disturbance which occurred, the arrest of some vile white smuggler of whiskey, who could not

escape the vigilant Cherokee officers, was found to be the cause. Several such were conveyed, with their whiskey, to the officer's quarters. An eyewitness, not connected with the mission, thus describes the effect of preaching: "Preaching has been regularly held at the council-house every evening, unless prevented by inclement weather, and a prayer-meeting at the same place every morning. These meetings have been well attended, and the profound and solemn attention given by the Cherokees, strongly evinced that they felt themselves in the presence of Him who searcheth the heart. On Sunday, a discourse was delivered from the chief's stand, in English, by the Rev. Evan Jones, Baptist missionary,—interpreted into Cherokee by Jesse Bushyhead, a native preacher. The discourse was a very impressive one in English, and, from the countenances of the Cherokees, I was convinced that it was so in Cherokee. Bushyhead entered with all his soul into the spirit of the discourse. He is a large, noble-looking man, and the best interpreter in the nation. He was all life and eloquence in interpreting; his actions increased with the life of the discourse; his gestures were elegant and forcible, upon forcible expressions. But when to 'Calvary they turned,' when the preacher brought forth the soul-stirring doctrine of a God, sending his Son to die for sinful man—the spirit of Bushyhead began to melt; his countenance swelled; the big tears started in his eyes; his voice choked—and for a moment he was hardly able to give utterance to the discourse. One burst of his feelings, however, freed him from his embarrassment, and he proceeded in the melting strains of dying love. I looked around upon the vast number of Cherokees, to see if the emotion of Bushyhead had been caught by the sympathies of the audience, as I had been accustomed to see in white congregations, and I was convinced that the effect was even more general than what we usually witness at large meetings.

"In the afternoon, Bushyhead preached in Cherokee, and his emotions at times would nearly prevent his proceeding. In the evening, a discourse was delivered in English by Mr. Butrick, a Presbyterian missionary, and interpreted by Bushyhead. In all these cases, a large proportion of the Cherokees collected, and were attentive listeners.

"One circumstance particularly struck my attention,—the interesting and correct manner in which the music was conducted. Their hymns were all in Cherokee; the music was the common tunes we are accustomed to in our churches, and was performed with far more correctness, as regards time, enunciation and effect, than what is found among the white congregations at the south and west. It was easy and natural to imagine that the tunes were learned from the missionaries. But although I discovered that the different parts were sung, that a Cherokee, sitting beside me, sang a very good bass, I had no idea that music had been taught them as a science. On Monday, during a fall of rain, while passing through the camp, my attention was drawn by some strains of music, proceeding from a small shed. On approaching, I found some six or eight Cherokees sitting round a rude table, with their singing-books before them, practising upon some tunes, which were new to most of them—one more expert than the rest, acting the part of a teacher. I joined them in their happy amusement, and, while singing with these real sons of the forest a few such tunes as China, Windham, &c., I was forcibly reminded of the prophecy of Isaiah—'The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing.'"

One hundred and four persons were baptized during the year ending April, 1838.

In May, Mr. Jones visited the Christians in the mountains. Although

they saw the preparations which were making for their speedy expulsion from their farms, they were calm, devout, and more interested than ever to hear the truths of the Gospel. At Galanceyee, nine were received to the privileges of the church. In view of the sad condition of their people, they set apart the 16th of May as a day of fasting and prayer, and meetings were appointed at nine different places in the mountains. Mr. Bushyhead baptized forty-seven in a tour through the low country.

At this period, when their minds must have been agitated with distressing anxieties respecting their civil affairs, they did not forget the spiritual welfare of those around them. At one Christian settlement, where but a little time before all were in darkness and ignorance, the members of the church entered into a systematic plan for visiting the places around them, where no religious instruction had ever been given. They so made their arrangements, that a meeting should be held at each of these places once in two weeks. During this month, (May,) the Indians were obliged to quit their pleasant homes, their fields of corn, their cattle and horses, and most of their moveable property, for any one who might choose to take possession. In many instances, individual rapacity forbade them to take even their money, or any thing but the clothes they wore. One thousand one hundred commenced their sad journey together on the 17th of June, to join four thousand more who were collected at Ross's Landing.

They offered no resistance, but quietly yielded to their oppressors. The details of some of the circumstances attending their removal, will be found in various journals and letters, inserted in their order.

Mr. Jones writes May 21, "Our minds, have, of late, been in a state of intense anxiety and agitation. The 24th of May is rapidly approaching. The major-general has arrived, and issued his summons, declaring that every man, woman and child of the Cherokees must be on their way to the west before another moon shall pass. The troops, by thousands, are assembling around the devoted victims. The Cherokees, in the mean time, apprized of all that is doing, wait the result of these terrific preparations, with feelings not to be described. Wednesday, the 16th inst., was appointed as a day of solemn prayer.

"May 31. We have cause for thankfulness that some few glimmerings of hope have at length penetrated the gloom. The delegation at Washington have at last come to an understanding with the Secretary of war on the basis of a new arrangement; the Indians to cede the country east, to remove within two years to the west, to be protected during their stay, and escorted to their place of destination; to remove themselves, and have a title in fee to the country west of Arkansas; to receive a gross sum to cover all demands. May the Lord direct all for the advancement of his own glory!

"Camp Hetzel, near Cleveland, June 16. The Cherokees are nearly all prisoners. They have been dragged from their houses, and encamped at the forts and military posts, all over the nation. In Georgia, especially, multitudes were allowed no time to take any thing with them, except the clothes they had on. Well-furnished houses were left a prey to plunderers, who, like hungry wolves, follow in the train of the captors. These wretches rifle the houses, and strip the helpless, unoffending owners of all they have on earth. Females, who have been habituated to comforts and comparative affluence, are driven on foot before the bayonets of brutal men. Their feelings are mortified by vulgar and profane vociferations. It is a painful sight. The property of many has been taken, and sold before their eyes for almost nothing—the sellers and buyers, in many cases, being combined to cheat the poor Indians. These things are done at the instant of arrest and consternation; the soldiers standing by, with their arms in hand, impatient to

go on with their work, could give little time to transact business. The poor captive, in a state of distressing agitation, his weeping wife almost frantic with terror, surrounded by a group of crying, terrified children, without a friend to speak a consoling word, is in a poor condition to make a good disposition of his property, and is in most cases stripped of the whole, at one blow. Many of the Cherokees, who, a few days ago, were in comfortable circumstances, are now victims of abject poverty. Some, who have been allowed to return home, under passport, to inquire after their property, have found their cattle, horses, swine, farming-tools, and house-furniture all gone. And this is not a description of extreme cases. It is altogether a faint representation of the work which has been perpetrated on the unoffending, unarmed and unresisting Cherokees.

“Our brother Bushyhead and his family, Rev. Stephen Foreman, native missionary of the American Board, the speaker of the national council, and several men of character and respectability, with their families, are here prisoners.

“It is due to justice to say, that, at this station, (and I learn the same is true of some others,) the officer in command treats his prisoners with great respect and indulgence. But fault rests somewhere. They are prisoners, without a crime to justify the fact.

“These *savages*, prisoners of *Christians*, are now all hands busy, some cutting, and some carrying posts, and plates, and rafters—some digging holes for posts, and some preparing seats, for a temporary place for preaching tomorrow. There will also be preaching at another camp, eight miles distant. We have not heard from our brethren in the mountains since their capture. I have no doubt, however, but the grace of God will be sufficient for them, and that their confidence is reposed in the God of their salvation. My last accounts from them were truly cheering. In a few days they expected the victorious army, to sweep them into their forts, but they were going on steadily in their labors of love to dying sinners. Brother Oganaya wrote me, May 27, that seven, (four males and three females,) were baptized at Taquohec on that day. He says, ‘If it shall be peace, we intend to meet at this place on the second Saturday. We are in great trouble. It is said, that on Monday next we are to be arrested, and I suppose it to be true. Many are greatly terrified.’

“The principal Cherokees have sent a petition to Gen. Scott, begging most earnestly that they may not be sent off to the west till the sickly season is over. They have not received any answer yet. The agent is shipping them off by multitudes from Ross’s Landing. Nine hundred in one detachment, and 700 in another, were driven into boats, and it will be a miracle of mercy if one-fourth escape the exposure to that sickly climate. They were exceedingly depressed, and almost in despair.

“July 10. The work of war in time of peace, is commenced in the Georgia part of the Cherokee nation, and is carried on, in most cases, in the most unfeeling and brutal manner; no regard being paid to the orders of the commanding general, in regard to humane treatment of the Indians. I have heard of only one officer in Georgia, (I hope there are more,) who manifests any thing like humanity, in his treatment of this persecuted people.

“The work of capturing being completed, and about 3,000 sent off, the General has agreed to suspend the further transportation of the captives till the 1st of September. This arrangement, though but a small favor, diffused universal joy through the camps of the prisoners.

“July 11. ‘The Lord hath his way in the whirlwind, and in the storm;’ and we have no indication that he designs to suspend the operations of his grace, until the present calamities shall pass away; but rather, that he is

determined to carry on his work, and build up the wall of Jerusalem, 'even in troublous times. In confirmation of this opinion, I am most happy to say, that the conduct of our brethren, in their late painful trials, so far as I have heard from them, has been highly exemplary. Humility, patience, and forbearance, and a devotional reference of every event to the wise guidance of their Heavenly Father's hand, have marked their behavior on every occasion.

"Brethren Wickliffe and Oganaya, and a great number of members of the church at Valley Towns, fell into Fort Butler, seven miles from the mission. They never relaxed their evangelical labors, but preached constantly in the fort. They held church meetings, received 10 members, and on Sabbath, June 17, by permission of the officer in command, went down to the river and baptized them, (five males and five females.) They were guarded to the river and back. Some whites present, affirm it to have been the most solemn and impressive religious service they ever witnessed.

"I have omitted till now to say that as soon as General Scott agreed to suspend the transportation of the prisoners till autumn, I accompanied brother Bushyhead, who, by permission of the General, carried a message from the chiefs to those Cherokees who had evaded the troops by flight to the mountains. We had no difficulty in finding them. They all agreed to come in, on our advice, and surrender themselves to the forces of the United States; though, with the whole nation, they are still as strenuously opposed to the treaty as ever. Their submission, therefore, is not to be viewed as an acquiescence in the principles or the terms of the treaty; but merely as yielding to the physical force of the U. States.

"On our way, we met a detachment of 1,300 prisoners. As I took some of them by the hand, the tears gushed from their eyes. Their hearts, however, were cheered to see us, and to hear a word of consolation. Many members of the church were among them. At Fort Butler, we found a company of 300, just arrived from the mountains, on their way to the general depot, at the Agency. Several of our members were among these also. I believe the Christians, the salt of the earth, are pretty generally distributed among the several detachments of prisoners, and these Christians maintain among themselves the stated worship of God, in the sight of their pagan brethren, and of the white heathens who guard them.

"We had a very laborious journey through the mountains, which we extended to the Cherokee settlement in North Carolina. Here we had several meetings with whites and Indians, and on Sabbath, the 1st inst., had the pleasure to baptize, on profession of their faith, three Cherokee females, who had previously been examined and approved."

"Near Columbus, Tenn., August 27, 1838.

"In the midst of much anxiety, and urgent haste, in the preparations for removal, it is matter for sincere and humble gratitude that the gospel is making advances altogether unprecedented in the Christian history of the Cherokees. The pressure of their political troubles appears to be overruled to the spiritual advantage of the people. The sentiment of the poet is happily realized to them,—

'Behind a frowning providence  
He hides a smiling face.'

"I hope the Cherokees will have cause for rejoicing, through generations yet to come, for the paternal chastisements of which the present generation are the subjects.

"We had, yesterday, such a display of the triumphs of grace as will doubtless fill many hearts of the people of God with holy joy. For several

days, the brethren had been hearing the relations of candidates for the sacred ordinance of baptism, and a considerable number had been approved. Yesterday, at the conclusion of the forenoon services, the members of the church met again, and several more candidates were received; after which. Br. Bushyhead and myself baptized fifty-six hopeful believers in the Lord Jesus Christ, in the presence of an immense concourse of serious and attentive spectators. Twenty-four were males, and thirty-one, females—Cherokees of all ages, and one white woman.

“We afterwards united in the commemoration of the death of the Savior; perhaps for the last time in this country. It was sunset when the exercises of the day were concluded, and no opportunity was afforded to invite inquirers to come forward for prayer, who were anxious to be so privileged. In fact, the work of at least three days was, from necessity, crowded into one. But I trust eternity will afford ample opportunity to contemplate, in all its bearings, the glorious work of grace carried on among the Cherokees in this time of their affliction.

“I have also to record, to the honor of divine grace, the happy death of a faithful brother in the Lord. His name was Astooeestee. He had, for several years, been an humble and consistent follower of the Lord Jesus. He was a very useful member of the church, and an acceptable preacher in his own vicinity, viz.: Dseyohee. He enjoyed, during a short and severe illness, a hope full of immortality; and, from an humble shed in the camp of the captives, his happy spirit took its flight up to ‘the glorious hill of God’—the ‘fount of life, the eternal throne, and presence-chamber of the King of kings,’ where all the prisoners’ bands are loosed, and their captivity forever at an end.”

“In making arrangements for maintaining religious exercises in the journey, the brethren acted with entire disinterestedness, and cheerfully left their friends and connections, to go into the detachments in which we thought they were most needed, and could be most useful. Brother Beaver Carrier left the detachment embracing his neighborhood, and went on to overtake one which had already started, in order to preach to them on the journey, and after their arrival at the place of their destination.” Mr. Jones says, “Brother Bushyhead also left the detachment comprising his own vicinity, and all the friends and associates of his family, with whom they would have been much more comfortable, for the double purpose of conducting a detachment, in the vicinity of which there was no one competent to take the charge, and to accompany that portion of the members of the Valley Towns church, who resided on the Valley river, and among the mountains of Dseyohee, north and east, to the North Carolina line. The other brethren manifested the same spirit of accommodation, and willingness to deny themselves for the sake of forwarding the cause of their Divine Master.”

The family of Mr. Jones remained near Columbus, while he accompanied the emigrating Cherokees to the Indian Territory.

A writer in “The Baptist,” a periodical published in Nashville, Tenn., thus speaks of their sojourn in the vicinity of that city:

“Four detachments of the emigrating Cherokees have, within a few days, passed through our city, and seven others are behind, and are expected to pass in a week or two. They average about a thousand each. Of the third party, our brother Evan Jones, who has been eighteen years a missionary in the nation, is conductor; and the fourth is under the direction of the celebrated Dta-ske-ge-de-hee, known among us as Bushyhead. In the two parties they direct, we learn there are upwards of five hundred Baptists.

“During two or three days, that their business detained them in the vi-



cinity of this city, we have had the pleasure of some intercourse with these and others of our Cherokee brethren; and more lovely and excellent Christians we have never seen. On Monday evening last, the 5th of November, several of them were with us, at the monthly concert of prayer for missions. It was expected that the meeting would be addressed by Oganaya (Peter,) Ga-ne-tuh (John Wickliffe,) and the Chief, Sut-tu-a-gee, all in Cherokee, and interpreted by Dsa-gee. Some of these brethren, however, were sick, and others were detained by other causes, but their places were well supplied. We had a very crowded house. The services were commenced by singing a hymn in Cherokee, by brethren Jones, (who, by the way, is called by the Indians Ga-wo-hee-lo-ose-keh,) Dta-ske-ge-de-hee, Gha-nune-tdah-cla-gee (Going on the hill,) and Aht-zthee. After prayer, and another hymn, we were addressed by Ga-wo-he-lo-ose-keh, and Dta-ske-ge-de-hee, in English, and, in a very interesting manner, by Aht-zthee in Cherokee, interpreted by br. Bushyhead; and the services closed in the usual form. The effect was thrilling, and the people, though we did not ask a collection, spontaneously came up, and contributed to the Baptist mission among the Cherokees.

"Last night, (the 7th,) br. Jones and br. Bushyhead were again with us. Two other Indian brethren, whose names we did write down, and cannot remember, were expected, but the rain, which had been falling all day, in the evening poured down in torrents, and they did not come into the city. Our congregation was much larger than we expected. Br. Bushyhead addressed us in English, after prayer and a hymn in Cherokee, on the subject of missions. After pointing out the scripture authority and obligations to the holy work, he told us that he could very well remember when his nation knew nothing of Jesus Christ. He detailed to us some particulars in relation to their religious opinions, and method of spending their time, their habits, and domestic manners, and contrasted them with the present condition and character of his people, and thus illustrated the happy effects already produced among them by the gospel. He told us he recollected most distinctly the first time he ever heard the name of the Savior. He recounted to us some particulars of his conversion and that of his father and mother, and gave a short account of the effects of his own, and the preaching of Oganaya, and others, among his countrymen, and especially of the glorious revival that prevailed among them in their camps this summer, during which himself and Ganetuh and others had baptized over a hundred and seventy, upwards of fifty of whom were baptized on one occasion. He adverted to the opposition to missions waged by some Tennessee Baptists, and presented himself and hundreds of his brethren as living instances of the blessing of God upon missionary labors. He closed by stating that it was now seen that Cherokees could be Christians; commending his nation particularly, and the Indians generally, to the prayers of the Lord's people, and beseeching them still to sustain the preaching of the gospel among them. He sat down in tears.

"Br. Jones followed in a very eloquent address on the same subject, adding some interesting observations about the translation of the bible into Cherokee, in the letter invented by See-qua-yah (G. Guess,) at present in progress by himself and br. Bushyhead. The effect produced will not soon be erased from our mind, and we trust the recollection of the numerous instances recited of God's goodness and mercy to our red brethren, will add fervor to many a prayer, and zeal to many an effort, for the salvation of the noble-hearted Indian."

Mr. Bushyhead's letter written at Park Hill, one of the stations of the American Board of Commissioners, closes the account.

“The detachment which was placed under my charge, left the old nation for the west, on the 5th of October last, and we landed at the place of our destination on the 23d of February. We were detained one month on the road at the Mississippi, by the ice. There were 82 deaths in the detachment, while on the road. There were 66 members of the church in the Baptist connection in the detachment. Out of this number, we selected two brethren to keep up regular worship during our travel; to wit, Tsusuwala, (whom br. Jones has frequently spoken of to you and the Board,) and Foster who has lately joined the Baptist church, quite an active and useful man. These two brethren performed the duty enjoined on them by the brethren, faithfully. They frequently held prayer-meetings, and exhorted the brethren on evenings during the week, and on every Lord’s day, except when the weather would not admit of it; for we rested every Lord’s day, except that one time we travelled five miles, to get to the forage for our teams.

“The attention among the people to the gospel continued, which commenced among them when they were made prisoners. On the 3d of February (Lord’s day,) three members were received by the church, and were baptized, (all females,) and on the 10th, we collected together, in the midst of our camps, and surrounded the Lord’s table. The brethren and sisters apparently enjoyed the presence of God. Several came forward for prayer. In the many deaths which have taken place on the road, several of the members of the church were called from time to eternity, and some evidently died in the full triumph of faith.

“I have been with brother E. Jones for several days. I parted with him to-day. I am now on my way home. All the Cherokees, it is supposed, will be in, in the course of one month more.

“I lived in the tent nine months and one day, before I got into the house.

“As to the two churches (which moved as churches,) we will now shortly select places to locate them. Perhaps Valley Towns church and Amohee church will be 40 or 50 miles apart; however it is not determined yet.

“I am at present at Rev. Mr. Worcester’s.”

On Mr. Jones’s return to Columbus, he communicated a few particulars respecting the state of the Indians after their arrival. The country which they now occupy lies immediately west of Arkansas and Missouri, and north and east of the Creeks. “With regard to the location of the members of the churches, most of those who were not subject to the control of their friends, have kept in view the advantages of Christian privileges, and in their several settlements have provided temporary accommodations for religious meetings. Many, however, have not made permanent settlement, being compelled on their arrival to locate near the government depots, and the places at which their detachments were disbanded.

“Our design was, as soon as I should return, to organize two or three new churches, and to adopt such plans of labor as would tend to the building up of the believers in their most holy faith, and bring the greatest amount of Christian influence to bear on the condition of the mass of the people.

“Books are greatly needed among the Cherokees. The progress of the gospel, and the course of providential discipline through which they have passed, have given such a stimulus to the mind of the people, that they manifest increased eagerness for information, and it is all-important that the knowledge they receive, should be of a healthful kind. All the books which have been published by the American Board, are exhausted, or nearly so, notwithstanding the strong prejudices existing against receiving any thing through the medium of the late unfortunate Mr. Boudinot.

“The changes which the Cherokees have experienced, have been attended with some evils. Several vicious habits have been introduced or ex-

tended, which will require the faithful efforts of Christians and the influence of the Divine Spirit to eradicate. We are encouraged, however, in the belief that, notwithstanding all the machinations of the grand enemy and his emissaries, the glorious work of our Divine Redeemer still goes on. Most of our members remain faithful to the Savior, and some have evidenced their faith in trying circumstances."

Mr. Jones proposes, on his return, to devote himself to the translation of the Scriptures into Cherokee, assisted by Mr. Bushyhead, whose knowledge of the language, mature piety, and general intelligence, peculiarly fit him for such a service.

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## CHAPTER XXVI.

### *Burma, continued (from page 483.)*

**TAVOY.**—Review of Mr. Boardman's labors. Traits of Karen Christian character. Mr. and Mrs. Mason's tour among the Karen settlements. Visits from Karens. Enlargement of the congregation. Results at the close of 1831. Moug Shway Moug's journal. Incidents of a tour in the jungle. Christian villages. Priests. English chapel opened. Opposition of heathen Karens. Religious improvement of the English congregation. State of the schools. Visit at Toung-byouh-gala. Report at the close of 1833. Predictions of Karen prophets. Tour in Tenasserim. Origin and location of Mata. Hospitality of natives. State of the church at Mergui. Unexpected welcome at Plai Creek. Mrs. Boardman's marriage. Domestic afflictions of Mr. and Mrs. Mason. Prosperity of the schools. Usefulness of an East Indian, and an European convert.

After the death of Mr. Boardman, Mrs. B. resided with Mr. and Mrs. Mason at Tavoy, sharing the duties of the station with them. Moug Ing occupied the zayat where the 'beloved teacher' used to sit and dispense the word of life. A letter from Mrs. Boardman, dated April 29, 1831, presents a brief review of the period which Mr. Boardman and herself spent in united labors at Tavoy, and also includes the history of the station for the first two months after Mr. Boardman's decease.

"It is just three years since our removal to Tavoy, during which time we have been entirely alone; the station has been twice broken up and labors suspended; once for three months, and afterwards for six, besides frequent excursions among the Karen mountains and Tavoy villages. In addition to this, for two years, I scarcely knew what it was to have a well day, and was several times brought very low; and during the last year, a disease has been preying upon my husband, the mournful result of which you already know. Under these circumstances, it could not reasonably be expected much would be done in the way of schools. It is the opinion of all the members of the mission, that this department of missionary labor cannot be conducted with much success without constant and undivided attention. Still we have tried to do something, and till my beloved partner's health was impaired, we had a flourishing boys' school, averaging from 20 to 30. Our removal to Maulmain, nearly broke it up, and when we returned to Tavoy, Mr. Boardman's health prevented his doing what would otherwise have been attempted. Besides, our house was continually thronged with inquiring Karens, whose instruction occupied my time. Mr. and Mrs. Mason arrived on the 11th, and have taken charge of the scholars, excepting an hour in the morning, when they come to my room for worship, and at noon they assemble in the hall, and spend an hour in reading the scriptures and in religious discourse. This is an interesting exercise to myself, and I think profitable to them, as they are required to repeat what they can re-

member of the reading lesson, and are allowed to make any remarks, or ask what questions they like, in reference to the subject. We sometimes have Karens and other persons present, so that the benefit is not confined to the scholars exclusively.

"The girls' day school was recommenced the 22d of last month, with five scholars, and has increased to 20. The pupils are taught by the same woman who had charge of them formerly. They are required to spend an hour with me every day, and to attend worship on Lord's days. The flourishing state of this school encourages the most sanguine hope that we shall be able to establish others during the rainy season, when my time will be less occupied with the Karen females.

"Ko Thah-byoo, the Karen preacher, has a mixed school in the wilderness, composed of adults and children, male and female. He arrived yesterday, with five of his scholars, who appear to have made very good progress. Two of them are sisters, who, with their mother, were baptized four months ago. Another of his scholars is a fine girl, about twelve years old, who has for some time past given evidence of piety, and has now come to ask for baptism. There is also with us a young woman, a sister to one of the disciples, who has learned to read by means of the instruction she could get from Burman travellers, who sometimes pass the night at her home in the wilderness. The Karens throughout the province, believers and unbelievers, are exceedingly anxious to have their children taught to read."

An application for a teacher was received from a Karen village, widely distant from the region of the Christian Karens, and nine days' journey from Tavoy. They had heard of the Gospel of Jesus Christ, and before sending for a teacher erected a zayat that they might be ready for his coming. Ko Thah-byoo being already engaged, Moung Sek-kyee, formerly a member of the school, readily consented to spend the rainy season with them. The simplicity of the Karen Christians is a very interesting feature in their character. In relating their religious experience, or contrasting their present and former condition, they uniformly mention one point of difference, viz., that while they were heathen, they were constantly "quarrelling." One of them said, "Before the teacher came among us, we were so quarrelsome that we could not live near one another, but built our houses at a distance; now we all live together and love our enemies." On the arrival of Mr. and Mrs. Jones, they said they "supposed that these new missionaries came so quickly after the others, because they had prayed so much about it." One of the Christian women asked Mrs. Boardman one morning, if she had prayed, not intending to imply a doubt, but as she would have asked whether she had eaten her breakfast. In many little ways is the change, wrought in their tastes, more satisfactorily evinced than it could be by prominent acts. On the Lord's Day, when a splendid native feast with music and dancing was held in sight of the house, not one of the people, or even of the children, showed the least disposition to go, except one little Tavoy girl, who had been in the family only three days. The sympathy of the natives in Mrs. Boardman's affliction was very touching. They would come, as they said, to "speak soothing words," but in uttering them were obliged to turn away and weep; and when she inquired after the converts over whom her husband watched so faithfully, strong emotion often prevented a reply. A communication from the station, dated Dec. 31, furnishes additional delineations of the Christian character of this interesting people.

"What would the Christians in New England think of travelling 40 or 50 miles on foot to hear a sermon and beg a Christian book? A good Christian woman who has been living with us several months, told me that when she came, the water was so deep that she was obliged to wait till the men in the

company could cut down trees and lay across the streams for her to get over on; and sometimes she forded the streams herself, when the water reached her chin. She said she was more afraid of the alligators, than any thing else. The reason of their coming at so bad a time was, we had appointed a church fast, and sent to the Karen Christians living near, to unite with us; but a rumor of it spread beyond the mountains, and they were so afraid that they should not observe it *at the right time and in the right way*, that a large company of the best converts came immediately to inquire about it. As far as we can learn, they manifest the same tenderness of conscience and fear of doing wrong on every subject; and I can say with truth, that the more we become acquainted with them, the more reason we find to love them, as Christians, and to believe that the work is of God. Some of them have lived on our premises month after month, and their conduct has been most exemplary; and we have not heard of an instance of immorality among any of the church members during the past year. Cases have sometimes occurred which demanded reproof; but in every instance the spirit subsequently manifested, has been such as to endear the individuals more than ever to our hearts.

Not long since, a complaint was brought of improper conduct in two of our dear school boys, both members of the church. It was not an act of downright immorality; but very improper and deserving of censure and sharp reproof, which it met. They appeared penitent, though not so much so as I could have wished; but the next morning, when the scholars came to my room for worship, the countenances of the two offenders evinced deep emotion, and one of them could not look at me without weeping. Soon as worship was over, with tears and sobs, they expressed their abhorrence of the conduct of which they had been guilty; and as the offence was committed before their schoolmates, they said they could not be happy in their minds till they had begged all the boys not to follow their example."

On the 28th of August, three Karens came from the other side of the mountains, and brought the intelligence that Mounng Shannoung, a school teacher, and one of the earliest converts, was dead. He had spent the rainy season going from house to house with Mounng Kya, one reading and the other explaining the Scriptures. The informant did not see Mounng Shannoung in his last sickness, but said, "The people say he thought of God and was not afraid to die." These Karen visitors reported that some of the Christian books had gone over to Siam, and that the Siamese Karens were very anxious to see the missionaries. They communicated the important fact, that the language of the Karens of Siam is the same as that spoken by the Burman Karens.

On the 10th of October, three Karens were received to the privileges of the church. Eight individuals applied for baptism in the course of the following week, but were delayed until further evidence of their piety could be obtained.

November 8. "Several persons, at the zayat to-day, laughed at the idea of men being required to love others as themselves, and asked, 'Are we to love black foreigners as ourselves?'—a people for whom they entertain a most sovereign contempt. This was too much for them to admit, and one dryly inquired, 'Do the people in the American country love others as themselves.'"

The health of Mr. and Mrs. Mason being such as to require a change of air and employment, they left home on the 14th of November for the villages on the banks of the river north of Tavoy, where no missionary had ever been. At Ya-byoo, twenty miles distant, nearly all the villagers came together to the evening worship. "Truly it was an interesting sight to see

a whole village assembled to hear for the first time, that there is a way opened by which they may escape from sin and hell." Mounng Shwa Mounng, who accompanied Mr. Mason, staid with the people, conversing till near midnight. In the morning he said, "Some of the villagers are half disciples already." They visited eleven villages, and returned home on the 24th, convinced that the "zeal of the inhabitants for idolatry was but a flickering flame." These visits to the surrounding villages were often repeated, and seldom without some encouraging effect. In one of them, Mr. Mason offered tracts at the kyoungs, and a noviciate, in the absence of the priest, received one. At another, the priest rejected them, but said, "You may carry them to the ignorant villagers;" this was done, and they "received them gladly." In one village, twenty or thirty were present to hear the preaching, who said, "the doctrine was mixed with oil," i. e. good,—oily mixtures being agreeable food to them. In one instance it was found that the tracts had become objects of worship. The people had placed them in a pile on the top of a small temple, and prostrated themselves before them morning and evening, and considerable persuasion and reasoning were necessary to persuade the inhabitants of another village from doing the same thing. An uneducated Burman or Karen has no conception of salvation without merit.

December 13 a native chief came before sunrise, and introducing himself with a present, said he came to get books for his village, and to shew the missionary the way there. While putting up his tracts, he was careful to say, "There are many houses in my village." He accompanied Mr. Mason to every house, and exhorted the people to consider the truth taught in the books. Dec. 17, returning, before breakfast, from an absence of two or three days, Mr. Mason found sixty Karens in the yard, waiting his return. Twenty of these were applicants for baptism.

About this period the congregation became so large that neither the school nor mission house could accommodate the number, and the children connected with the schools were obliged to absent themselves from the Sabbath worship. Arrangements were consequently made for the erection of a chapel. On the 19th and 20th of December, twenty Karens were examined with reference to their making a profession of religion. One of them, Mounng Thah-Oo, attributed his conversion to the preaching of a native Christian; but all the others traced their religious impressions back to Mr. Boardman's preaching in 1829, or to his farewell exhortations on his dying visit. Mr. Mason remarks, "An impulse was then given to Karen minds, which I confidently anticipate will never stop until the whole nation is converted."

The report of the mission at the close of 1831, states that the church at Tavoy had been increased during the year by the addition of sixty-seven individuals. One death had occurred, leaving the number of native members 177. Since the formation of the church in 1828, three had been excluded. Between four and five thousand tracts were distributed to the inhabitants of more than 100 villages, at every extremity of the province.

The number of day scholars under the charge of the missionaries was eighty, which, with the boarding school, two village schools, and about fifty persons who learned to read during the rainy season in the jungle, made upwards of 170 in a course of instruction. Those in the jungle, of course, had few facilities for improvement, yet, of them one of the female missionaries says, "We are surprised and delighted with the progress they have made." Of the children in the day schools, it is stated that their proficiency in the studies taught had been good; that half of them could repeat Mrs. Judson's catechism, and many of them the account of the creation, the story of the

prodigal son, of the rich man and Lazarus, and a part of the sermon on the mount. These, however, they were taught at the mission house by Mrs. Boardman, to whom the boys all came for religious instruction on the Sabbath, and the girls for an hour every morning. The girls, forty in number, had learned to sew; and the interest and docility with which they received religious instruction, made the communication of it a delightful employment.

One of the most interesting schools under the supervision of the missionaries, was one consisting of eleven females, most of them over fourteen years of age, and several of them married women. Five were professors of religion, and two others were candidates for the privileges of the church. All of them made rapid progress, and exhibited the most affectionate and childlike confidence in their teachers. The general interest on the subject of education, and the earnest request for schools from every side, invited the immediate establishment of numerous day schools; but nothing could be attempted beyond the then present arrangement, as Mr. Mason was the only missionary preacher at Tavoy, and Mrs. Mason and Mrs. Boardman already sustained a great weight of responsibility; the former, besides other duties, examined the children daily in their lessons, and taught them sewing; while the superintendence of the food and clothing of both boarding schools, and the care of five day schools, under native teachers, devolved on the latter.

At the beginning of 1832, Ko Thah-byoo was discharged, that he might return to Maulmain. Moungh Shah-too, another native assistant, was engaged in his room. Moungh Shwa Moungh was to be set apart for the ministry after the arrival of another missionary. During an excursion of three or four days among some ungodly Karens, he kept a journal, which is here inserted.

“The disciples Moungh Kya, Ko Myat-h’la, Ko H’la-h’tse-moo, Ko Po, Ko Daw-h’pa, (Karens) and myself, before we went to speak of the things of God, united in prayer twice, once at the house of Ko H’la, and once at the house of Ko Po, that the spirit of God might accompany us, and all of one mind we went praying in our hearts. The first day we arrived at Mautha-la creek, where there are eight houses, and spent the night with Nga-Touk, the head man, who, during preaching, said, ‘the true God truly. Formerly I lived in the suppression of my evil passions for a whole year: I associated with the disciples, and observed the Sabbath a full year; but, afterwards, on account of many of the Tavoyers saying to me, if you become a Christian you shall not enter our houses nor eat with us, I broke my good resolutions and turned again to the world; yet to the present time I have not drunk any ardent spirit. This took place about a year ago, and I think when three years are completed of my living in this state, I shall resign my office of *head man* and become a Christian. This is truly my impression.’ ‘This being the case,’ I said, ‘when three years are completed Satan will deceive you just as he is doing now; he is leading you to destruction; believe not, I beseech you, his suggestions.’ ‘That I may not be destroyed,’ he replied, ‘I shall be watchful.’

“At lower Kyouk Dwen, where are three houses, some of the people said, ‘We are so devoted to demon worship that we cannot even listen to the words of God; we are the enemies of God; we are exceedingly afraid of evil spirits. When many of the *head men* join you, we will all become Christians.’ Others, ‘We will question you at another time to ascertain more perfectly concerning what you say;’ and some asked questions as though they were thinking on the subject,

“There are three houses at upper Kyouk Dwen, and notwithstanding the

people here appeared to listen to the preaching, they did not appear to obtain new hearts. They still live in fear of demons.

At Oa-tsoon creek, where there are seven houses, some of Ko Po's relatives live. The people here, from the time of our arrival, before we addressed them on the subject of religion, were in great dread of punishment from evil spirits, for our having come among them, saying 'These men are regardless of demons, and they will say sinful things against the spirits.' They would not receive us, and Ko Po's sister left her house as soon as he came in, and went to one of the neighbors; yet as she did not forbid us to come in, we thought we would pass the night there. Her daughter and son-in-law asked many questions; and when the disciples talked with them, God seemed to give them a thoughtful mind. After sunset the woman returned, and gave a little attention to what was said. In the course of the evening Ko Po's brother said, 'At first, whenever we met you, we ran out of the road to avoid you;' and his sister added, 'Because my husband had gone to the city, Ko Po has come into my house: had my husband been at home, he should not have entered it.'

Mr. Mason's journal relates many facts illustrative of the preparation of mind, which was often discovered, for the reception of the gospel, in those villages which he had recently visited. The report from two is a fair representation of many others. "This morning a man arrived from Nyat-wa, one of the villages where we left tracts on an excursion up the river. He says the people read the books we left them, a great deal, and those who cannot read are constantly coming to him, to have him read to them. He represents the people as very anxious to have their children taught to read; and hearing we establish schools, he has come to offer himself for a school-master to the village. Two or three days ago, one of the boatmen we employed on going up the river, called, requesting employment as school-teacher in a village a few miles from Nyat-wa, on the opposite side of the river, where he has gathered 18 children."

January 2, 1832, Mr. Mason commenced a tour in the province south-east of Tavoy, accompanied by Ko Thah-byoo and Moug Long. They passed through a population who were almost wholly unacquainted with the gospel. Here and there one was found who had before obtained a tract, kept it, and examined and considered its contents. A few they met, who had heard Mr. Boardman preach. The face of nature in this province is singularly grand and beautiful. "Mountains and precipices covered with eternal verdure, and waterfalls that have rung upon them their unceasing echoes ever since the days of Noah, are the only objects that meet the eye or strike the ear." The passes through the mountains were extremely difficult of access, and in order to navigate the rivers, they were obliged to construct a small bamboo raft, upon which they could now pass safely a few hundred yards, and then were compelled to carry it along the bank to avoid a cascade; which having passed, they replaced it upon the waters, when perhaps it would part in the middle, leaving its occupants to make their escape as they could, from the deep current or neighboring rapid.

Late in February they came to Tshick-koo, the village of Moug So. News of their approach had reached the Karen Christians, and they came with a canoe to welcome their visitors. Stopping at Tshick-koo long enough to call upon the families there, Mr. Mason passed on to Korn-thaw, which was under Moug So's jurisdiction. His description of this visit has been censured as more glowing than true. But it should be regarded, as it really was, a perfectly natural and appropriate expression of delight, from one who now, after a wearisome journey through a country whose magnificent mountains had never before been trodden by the feet of a messenger of peace, re



posed himself in the midst of a people whose elevation from the most disgusting degradation to the decencies and privileges of a Christian community, himself had witnessed.

“At length I have reached a pleasant resting place, not the less pleasant for having faced the sun five or six days on a raft, nor for being surrounded by a crowd, in respect to whom, wherever I look, I can stretch forth my hand and exclaim, ‘these are my brethren, and these are my sisters.’ I cry no longer ‘the horrors of heathenism!’ but, ‘the blessings of missions!’ I date no longer from a heathen land. Heathenism has fled these banks. I eat the rice and potatoes and fruit cultivated by Christian hands, look on the fields of Christians, and see no dwellings but those inhabited by Christian families. I am seated in the midst of a Christian village, surrounded by a people that love as Christians, converse as Christians, act like Christians, and, in my eyes, look like Christians. If it be worth a voyage across the Atlantic to see the Shenandoah run through the Blue Ridge, surely a voyage around the globe would be amply repaid by a Sabbath spent in this valley.” The converts from the adjacent region gathered round Mr. Mason, and he spent three days in examining applicants for church-membership. Twenty seven were baptized, including persons of every age from ten years up to seventy. Six of them were members of one family. Most of the number dated their first religious impressions a year, and some, even three years previous, and the testimony of their neighbors and acquaintance was such as to justify the belief that they were real Christians. At Nga-lee-kee, on his return, Mr. Mason baptized nine persons, setting aside six others that applied. At several half-christianized villages zayats for his reception had been erected, and in all he found some who seemed to be sincerely anxious for their salvation.

Early in March Mr. Mason took an excursion of five or six days up the Toung-byouk, a small river which flows into the Tavoy near its mouth. Twenty miles up this stream he found three Karen men, who with their families had renounced heathenism in consequence of hearing the preaching of Moug Sek-kyee a few months before.

Mr. Mason’s journals through the summer, record numerous visits to the kyoungs. Some of the priests were angry, and utterly refused calm discussion, while others were disposed to keep on good terms, asserting that the difference in their religion was small, both enjoining morality, and forbidding sinful indulgences. No permanent impression was made. “How can I be a sinner,” they would say, “when I have separated myself from sinful men, and wear the yellow cloth.”

In October an English sergeant called, on behalf of the English residents, with the request that Mr. Mason would preach to them regularly on the Sabbath, promising that a chapel should be erected in case of his compliance. He declined the proposal until the station should be strengthened by the arrival of more missionaries. A few weeks afterwards, the sergeant called again, and said, that himself and a few others had bought a small teak building for a chapel, which would be fitted up for religious worship in eight or ten days, and requested Mr. Mason to preach in it the Sabbath after next. He had intended to go over the mountains before that time, but deferred his journey that he might comply with the request. He continued to preach in this chapel half of each Sabbath, with occasional interruptions.

December 7, ten persons, male and female, came to the mission house from a settlement two days’ journey south. Moug Tsek-kyee, a native assistant, had been among them a year before, and tried to induce them to give up their drinking, quarrelling, and other evil practices. They paid no regard to his exhortations, and on his return he spoke of their condition as in the last degree degraded and hopeless. The visitors from that village

now represented themselves as having abandoned the manufacture and use of ardent spirits, and all their other vicious habits, for six months past. One of their number, who could read, had been their only teacher. On the Sabbath, which was regularly observed by them, he assembled the people of the village, and read the tracts and portions of scripture which had been left by Moug Tsek-kyee, and his own account was, "I explain in Karen what I understand, and what I do not, I pass over." They were dismissed with the promise of a visit from Mr. Mason.

Sabbath, the 10th of December, Mr. Mason spent at Khat creek village. The Lord's supper was administered to about twenty Karens. Mr. Mason remarks, that one object which he keeps steadily in view, is to have all the children of Christian families taught to read. With a great proportion of them, this can only be accomplished by Sabbath-school instruction. At this village seven individuals, who could read Burman a little, but who had never seen a syllable in Karen, learned the lesson perfectly, consisting of a few questions and answers from the catechism, in two hours; spelling each syllable and recognizing the character with ease. About this date, a priest in conversation with Mr. Mason made some important concessions. He said of Boodhism, "It may be compared to the rainy season. Sometimes the wind blows a tempest, and it is cool; sometimes it is calm, and shines out burning hot; sometimes it rains, and sometimes it is fair; Such is the religion of Gaudama;" meaning that it is full of contradictions. "Nevertheless," he added after a pause, "I should not dare to give up this yellow garment, and worship the Eternal God. I have been educated in this religion, and understand it well; you have been educated in yours, and are well versed in that; but I should not be, and were I to abandon the religion of my ancestors, I might reasonably expect a fate similar to Moug Bo's,\* who, knowing neither his religion nor yours, has become an outcast." During the conversation he said, "there are some appearances that your religion, as you say, will ultimately be adopted, and Gaudama's be abandoned. I have lately heard from Burmah that a number of priests have left their kyouns and gone to trading, while others are marrying and in various ways transgressing the rules of our order."

On receiving the report of the American Temperance Society for 1832, Mr. Mason carried it to the contractor of the ordnance department. He had been in the habit of *drinking temperately*, but on reading it resolved to abandon the use of brandy altogether. It was next loaned to the overseer of the commissariat department, who had a bottle and a half of brandy, which he poured into the street. The report was then placed in the cabin of a steamer.

At the close of January, 1833, Mr. Mason went out to visit a number of Karen settlements. That the dark, as well as the bright side of the picture, may be presented, instances of inhospitality and opposition which he met in this tour, are recorded. "My lodgings tonight are in the open air, at the door of a comfortable dwelling, where, without inconvenience, I might be accommodated with a shelter." "We reached here (Tsaw-pya) before sunset, and after taking our meal, a part of the Karens proposed going to spend the night at a village near. Of course consent was readily given, but they have just come back, saying the people will not let them stay. No sooner was the subject of Christianity introduced than they 'prayed them to depart out of their coasts,' saying 'Thwa-ba, Thwa-ba,' 'Please to go, please to go.'"

In these tours Mr. Mason frequently found many sick persons, especially after the rains, when the jungle fever usually prevailed to a considerable extent. To these he paid careful attention, and administered medicine, which,

\* Who, since his exclusion from the church, had gone to Siam with a company of Bengal jugglers.

as the course pursued is very simple, was generally followed by the recovery of the patient. The recollection of our Lord's compassion for the bodily sufferings of men, made the discharge of these duties peculiarly pleasant.

In October, 1833, a year after the opening of the little teak chapel, Mr. Mason records the baptism of two Europeans, making three since he began to preach there. The affection and kind co-operation of these friends of Christ was a great solace to a missionary who had been too long left to labor alone. One member of the congregation had employed his men in making a plough for the Karens, and then had taken charge of teaching two of the boys to work in iron. Another enclosed thirty rupees in a note, requesting that the sum might be appropriated in any way that would be most useful to the cause of Christ. A missionary society was formed in December in this congregation, embracing also some natives, the object of which was to support two native preachers. Moungh Shwa H'moung and Moungh Sha Too, were selected for the coming year.

In respect to the schools at this time, Mr. Mason writes, "The boys have made good progress, having learned to read with fluency, and have made themselves masters of the geography, with the map of the world. The want of books has been supplied by Moungh Sha-Too, the Karen native assistant, whose translations, after being corrected a little in point of idiom, are usually very good. He has translated several tracts, and many portions of Scripture, and has made considerable progress in translating the Digest of Scripture by Brother Boardman." The Sabbath school contained eighty pupils; the Karen department being taught by Mrs. Mason; the English and Burman by Mrs. Boardman.

In September and October, an increased attention to religion was visible among the Burmans and others at Tavoy. These people had heretofore been less accessible to the influence of the Christian religion than any others, and were generally so stupid, or so decidedly hostile, that it was a relief to the missionary to turn from them to the poor despised Karens. A Tavoy man and a Burman woman were baptized in October. Both of them had been anxious on the subject of their personal concern in religion, more than a year. The woman had long been under Mrs. Boardman's instruction, and each of them appeared to be not only sincere, but intelligent Christians. The man, named Ko Myeat h'ta, subsequently became a valuable assistant.

Mr. Mason visited the jungle again early in November, and met, as usual, with a most affectionate and hospitable welcome in many places, while in others he was scarcely allowed admittance, and encountered contempt and opposition. One man said, "The impression made on my mind when I consider your religion, is like a man born and educated in Tavoy, going to a distant city, as Ava, or Rangoon. He looks around him, and admires the splendid things he sees there, but after all Tavoy is his *home*."

At Toung-byouk-gala the people had built a zayat, and three most interesting days were passed there in preaching, and visiting families, and examining candidates for church-membership. Four persons were baptized here, who had been on trial for a year.

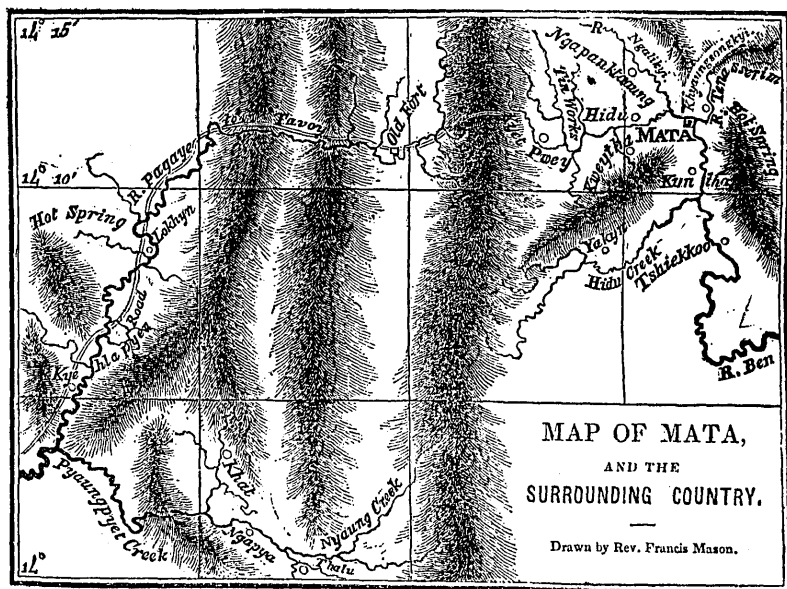
On the 19th of December, Mr. Mason went out to the Christian villages on the west side of the mountains, intending to spend the Sabbath and administer the Lord's supper. But he was violently seized with sickness, and in a few hours so reduced as to be perfectly helpless, and almost unconscious. He was carried home on a litter, and in a boat, and was soon in some measure restored.

The report of the station at the close of the year states that twenty-four individuals had been baptized, three of whom were Europeans, one a Burman, one a Tavoyer, and nineteen Karens. Five had removed, one had

died, leaving 194 connected with the church. The regular native assistants at this time were MOUNG SHWA-h'mOUNG, in the Burman; and MOUNG SHA-too, in Karen. MOUNG KYA, MOUNG SEK-kyee, and MOUNG SHWA-boo, were occasionally employed.

January 14, 1834, Mr. Mason commenced a journey into the province of Mergui, going first to Mata on the Tenasserim. He was accompanied by a pious officer, who was deeply interested in the heathen. On the evening of the first day, a travelling Karen attended worship, after which in conversation he expressed his belief in Christianity, and interest in it. To the question, how long he had felt thus, he replied, "Ever since my wife died. She died trusting so firmly in the Lord Jesus Christ, and with such peace of mind, that since that time, [six months,] I have believed and loved the gospel." On the 16th, they came to the Wa-gung, or "Hill of the Was." The Was were a distinct race, peculiar in their habits, and spoke a language unknown to the Karens. They were not numerous, and when the English came on the coast, fled into Siam. The Karens regarded the coming of the English as a joyful event. They said, that now the prophecy of their fathers would be fulfilled. This singular prediction was, "Children and grandchildren! the powerful will continue to demand of the weak. When they come by land, mourn—when they come by water, laugh." "Now," they say, "the prophecy is fulfilled. We still have to pay taxes, but our situation under the English, who came by water, is such that we may laugh, while we ever had cause for weeping under our oppressions, when governed by Burmans, Talings, or Siamese, who came by land."

At Mata, they found nearly one hundred members of the church. In 1832, the Christians living scattered in Tshick-koo, Kantha, Khyaungsong-kyi, Ngalikyi, Nga-pauktaung, Hidu, Kweytha, Kyet-Pway, Khat, Yekyn, and Kweytha, had been assembled by one of the missionaries, the disadvantages of their present situation stated, and the proposal made that they should agree to locate themselves together, that all might be furnished with religious privileges, and schools for their children. A site, known as the



“ancient city,” of whose history even the parents of the most aged people living had no tradition, was selected, lying in the forks at the confluence of the Ben and Kha-maung-thwey rivers. The people consented to remove to this spot, and called it, instead of the “ancient city,” Mata, or the “City of Love.” A small mission house was immediately erected, and around this, as a central point, the people began the following year to collect. Mata stands on a bluff nearly an hundred feet high, two hundred miles above Mergui in latitude 14 deg. 12 min., about twenty miles in a direct line E. N. E. from Tavoy. It is near the principal road from Tavoy to Bangkok, and the Siamese settlements are only two or three days’ walk distant. Four miles below, near the Tenasserim, is a hot spring strongly impregnated with sulphuretted hydrogen gas. A chain of mountains surround it at no great distance; but between Mata and these is a fine level section of several miles extent, capable of the highest cultivation. Many of the spontaneous productions of the region are very valuable, among which are ginger, mangos, cardamons, the wood oil tree, (*Dipterocarpus Grandiflora*,) and woods for dyeing.

On the 18th, a Siamese Karen attended worship, who said that several of the Christians had visited him at the village of which he was head man, and that many of his countrymen in Siam believed in Christianity, and were waiting anxiously for a teacher to visit them: that twenty persons in his neighborhood had, under the direction of one of their prophets, abandoned nat worship. There are many of these prophets. They always inculcate strict morality on their followers, and are themselves exemplary in their obedience to the precepts which they teach. One event they all foretell, each in his own way, i. e. that God will soon send salvation to his people. One predicts that he will raise one of their forefathers from the dead as a forerunner of their salvation; another that the “Sufferer,” mentioned in their legends, will appear again. One prophet, of whom nothing is now remembered but his hymn, sung,

“Jehovah will return when the paddy is red:  
 Erect for Jehovah a dwelling,  
 Jehovah will return this year:  
 Prepare for Jehovah a resting place.  
 Jehovah will return this season:  
 Prepare for Jehovah a seat.”

A class of people, called Myet-khyens, are repeatedly mentioned in the journal of this tour. They are characterized by a peculiar dislike of the gospel, are governed by necromancers, and have “nothing to recommend them but what drew the Savior to earth.”

At a village not named, February 18, Mr. Mason and his companions met with a most affectionate reception, “the people almost quarrelling for the honor of receiving them, each declaring his house to be the best.” Though they had never heard preaching before, they were as orderly and attentive as any Christian congregation, and the hospitable host and his wife were apparently much interested in religious truth. Proceeding down the Tenasserim, they found few inhabitants for several days. Of those few, most had heard of the gospel, and when it was preached to them, readily allowed its claim to their belief. One said, “I see no way to avoid believing it. No other law carries with it the evidence of truth that this does.” The same man had been in the habit of praying to God as the Creator, and to nats, as having the power of inflicting and of removing diseases and other evils. In passing down the river on their raft, they were met by a religious teacher and his wife, who begged Mr. Mason to stop at their house, and immediately returned to make ready for his visit. On coming, he

found their garments spread on the floor for him to walk upon, and every thing prepared in the best Karen style for his reception. While listening to the reading of "The View," in Karen, the man often exclaimed, "the Lord, the Lord!" He had some correct views, though mingled with many pagan notions. He had built an addition to his house for the purpose of religious worship, where his neighbors assembled every evening to pray, and sing hymns.\* There were in this apartment many ridiculous ornaments, and a shrine resembling a Chinese pagoda. The man promptly cast them out of his temple, with every thing else not appropriate to a place of worship, saying, "I have long lived in hope of seeing a teacher, and now you have come, I am determined to do as you say." All the people around, promised to embrace Christianity; but their teacher said, he was afraid the men would still drink, and the women would continue to scold.

After Mr. Mason left this place, called Pyee-khya, the grateful teacher sent his boat down the river to him, lest he and his companions should be taken off of their raft by alligators. Mr. Mason remarks, "The Burmans would see us all devoured by alligators before they would offer to lend us a boat with men to take it back again, free of expense, as this Karen has done."

At Mergui, which he reached on the last of February, Mr. Mason found Ko Ing and his family. One woman, who was baptized by Mr. Wade, continued to adorn her profession, but the people generally were given to nat worship. The last native assistants, owing to a lack of the steadiness, energy and good judgment, which are some of the birthright blessings of those who are reared under civilized and Christian influence, cannot long labor successfully without the guidance of a missionary. Eminent piety, tried faith, and a desire to do good, all of which Ko Ing possessed, do not prevent the effect of these deficiencies.

They left Mergui on the 4th of March, and returning, lost their way. After many hours of hunger and fatigue, they found themselves at Plai Creek. Here was a zayat, expressly prepared for their reception. Not having the least expectation of being known here, at a place of which they had never heard, and to which they came only in consequence of losing their way, they expressed their surprise at the accommodations which awaited them. They were informed that the old man who welcomed them so kindly at Pyee-khya, had been there and told the people that perhaps the missionary and his companions would visit them, and at his suggestion they had built the zayat. Thirty people attended the preaching, and gave "wonderful attention to the gospel."

In May, Mrs. Boardman was married to Mr. Judson, and went to Maulmain, and Mr. and Mrs. Mason were consequently without aid, except from their native helpers. Mrs. Mason and her two children were taken severely sick in the course of this month, and Mr. Mason being their only attendant, was obliged to suspend his missionary employments. The little boy died in a few days. It was a source of regret, that, having no missionary associates, they were obliged, in case of sickness, to lay aside plans that had been successfully begun, and which, if resumed, would probably have to be again broken up; that, from the same cause, serious impressions on the minds of the natives, which, under further instruction, might have resulted

\* These were probably extempore, resembling the lines just quoted. The Karens are remarkable for the ready expression of their feelings in verse. Thus Mr. Mason was often welcomed by the singing of stanzas *impromptu*, and their approbation of his instruction, and their farewell on his leaving them, was frequently expressed in the same manner. These compositions often contain much beauty of thought, which cannot be conveyed in a translation.

in conversion, passed away, and probably in numerous instances, never to be renewed.

So soon as Mrs. Mason's health was in some measure restored, she re-established the day schools, both Karen and Burman, all of which, with the boarding school in the compound, were under her superintendence. A prayer meeting for females was regularly maintained on Wednesday forenoon. Mr. Mason continued to preach at the English chapel once every Sabbath, and held a meeting there on Tuesday evening for Burmans; worship in the zayat every evening, and on Saturday evening a prayer meeting exclusively for men. Ko Myat-h'ta, a Tavoyer who was baptized in 1833, occupied the zayat daily. His respectable standing, his intelligence, and surprising progress in religious knowledge, qualified him for great usefulness; and his influence over the people was evinced by the numbers which attended his instructions.

Mr. Mason prepared, about this time, a tract in Karen; also, a small manual somewhat resembling the "Daily Food," containing thirty chapters divided into three parts,—1st, a portion of Scripture; 2d, the explanation; 3d, an appropriate hymn. It was intended to aid the native Christians in their family devotions, and to be used in the schools. The hymns were to be used in public worship also, until a collection for this express purpose should be prepared.

In July, the schools had nearly doubled their number; the morning Sabbath school, superintended by Mrs. Mason, contained fifty pupils; the one for the Karens was held in the afternoon.

In October, Mr. Mason mentions the conversion of an East Indian connected with the English medical service. He had the charge of the prisoners in jail, and of all the Burmans who apply for European medical assistance. Thus he had many opportunities for doing good, of which there was the best reason to believe he made a faithful use. A Roman Catholic Portuguese was also very active in "distributing the Scriptures among the Roman Catholic portion of the community, and in effectually using his influence to have them read."

Of the Europeans baptized the year after the opening of the teak chapel, two were removed with the troops before this date. Of the other, Mr. Mason speaks as a most interesting instance of the power of religion. One of its first effects was the practice of self-denial in order to benefit others. He curtailed his expenses so as to give fifteen rupees a month to the society by which native preachers were supported. As the duties of his station did not occupy his whole time, he devoted his mornings to the study of Burman, in order to his greater usefulness to the native population, and his afternoons to an English school consisting of soldiers' children, Portuguese children, and a few European soldiers who wished to learn to read. On visiting this school, Mr. Mason was surprised by the progress of the scholars, particularly in the knowledge of the Bible. They were able both to repeat and explain many of the most interesting portions of the New Testament.

This season was unusually sickly, and many died, among whom were three exemplary members of the church: the name of Jesus, and the language of prayer, was heard on their lips until the last.

The use of the Karen language in elementary school books, was followed with a marked effect, in the more rapid progress of the pupils. The following letter was written by Tsau-tu-pau, a man who had attended school five or six months for the purpose of qualifying himself to teach others. Before that period he could not read a syllable, but now read and wrote extremely well.

"Teacher, the warm season has arrived. I have given attention to what

you have said, and thought on all the words of God; but I am as a child. The parents say to it, Art thou able to travel or not? If thou art not able to go, thou must stay in the house. The child being anxious to go, replies, 'Yes, I can go,' and teasing his parents for permission they say, If thou canst walk, come along. In going he perhaps falls a long way behind, and were his parents to go on he would be left alone in the jungle; but they have affection for him, and wait for him, and let him go before, and watch him; for were they to leave him to himself he would perish in the jungle.\*

"When I dwelt in darkness I heard the word of God; my heart rejoiced, my soul was happy, and following after him my heart was light, and my mind at ease. I thought on all the sin and iniquity that had thrown me down, and I followed God, as a child his parents; but when I remember the sins I have since committed, my heart is troubled, my mind is uneasy. Then I think of God, his great goodness, his unspeakable kindness, his great power and glory. He governs all things; adversity and prosperity are dispensed by him. He casts to hell, he raises to heaven. He gives the new heart, he gives the new mind. He has power for all things. I think too that the Lord Jesus Christ has power to overcome all things, and my heart rejoices, my mind is at rest. Now I go in the trail of the Lord Jesus, and tread in his path; I follow after him. If he rejects me on account of my sins, I must dwell in darkness; but if he saves me, I shall dwell with him. The Lord knows the heart, and when he descends to judgment, if he saves me I shall be happy, but if rejected, I shall be miserable. I meditate on Jehovah, who is able to accomplish all things, and feel very happy.

"I have learned to read with the teacher in the city, and when I return to the country, O teacher and teacheress, I shall remember you with affection. Should I be sick in the jungle, I shall remember the time I dwelt with you, and shall think of the time when we were sick at the teacher's. By day the teacher came and saw us, and by night the teacher came and visited us. O teacher, I think of it, and remember it with affection continually."

Mr. Mason devoted considerable time, these rains, to writing Karen, and prepared two more tracts for the press. One, 'Salvation,' a dialogue in verse, being with slight alterations a translation of the Burman Catechism, and another, the 'Vade Mecum,' a large tract consisting of a portion of Scripture, reflections and remarks thereon, accompanied by an appropriate hymn, for every day in the month, intended primarily for family worship, but serving at present for Bible, hymn book, and body of divinity.

In November Mr. Mason spent three weeks on a journey in the jungle. At Mata he writes, "What wonders God has wrought for this region in five or six short years. When Br. Boardman came out hither, there was not a sober individual, male or female, in the jungle, or one that was not in the practice of making offerings to nats. Now I sit with a hundred consistent Christians within call, that have not drunk spirituous liquor for years. Then the idea that they would have books in their own language, was associated with tigers laying aside their fierceness. Now I have a Sabbath school of thirty-nine children and youth, able to read their own books, and give intelligent answers in respect to their contents. Now that we are publishing books that they can read and understand, I wish to raise the standard of scriptural knowledge for admission into the church, and therefore administered the ordinance of baptism to-day to four only, although there are more than twenty applicants."

Much effort was made during 1834, to increase the number and raise the qualifications of the native assistants. One Burman,—Ko Myat-la,—and three Karens,—Moung Sha Too, Moung Kya, Moung Shwa Boo, and

\* Meaning to imply his need of the teacher's care and advice.



Moung Htsiek-Kee (or Sek-kyee.) Three others had attended school, preparatory to becoming teachers. These were soon to be located in Christian villages in the jungle.

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## CHAPTER XXVII.

### *Burmah, continued.*

**MAULMAIN.**—Accessions to the church. Mr. Judson's tour to the villages on the Salwen and its tributaries. Male adult school. Mr. Bennett goes to Bengal. Report at the close of 1831. Temptations of native converts. Establishment at Chummerah. Arrival of Mr. Cutter. Mr. Bennett's return. Mr. Wade comes to Maulmain. Appeal of the missionaries for more helpers. Karen language reduced to writing. Mr. and Mrs. Wade embark for America. Printing of the New Testament completed. Report at the close of 1832. Arrival of new missionaries. Enlargement of printing operations. Mr. Judson goes to Chummerah. Mr. Simons takes charge of the English church. Arrival of Messrs. Brown and Webb. Religious state of the English population. Operations of the press. Translation of the Old Testament completed. Miss Cummings at Chummerah. Newville. Death of Miss Cummings. Arrival of Mr. and Mrs. Wade with a large reinforcement of missionaries.

**MAULMAIN.**—On Mr. Judson's return to Maulmain from Rangoon, in July, 1831, after an absence of 13 months, he found the church, under Mr. Kincaid's care, much enlarged: Nine persons had been added to the native church, beside 14 Karens. Among the former, were Moung Ouk-mu, a Taling, and Moung Shway-moung, a Burmese, both promising characters. In August, Mah Ike, and Mah Kaumee were baptized. The former was violently abused by her relatives, and the latter who is mother of Sarah Wayland, has herself been a most bitter persecutor. Both gave bright evidence of piety. A school for teaching male adults to read, was opened this month.

In September, Mr. Judson visited the place where Mr. Wade first received Karens to the church, and it being without a name, called it, temporarily, Wadesville. It is 80 miles from Maulmain, up the Dah-gyieng river. Moung Doot, a native reader, had been there two or three months. Religious instruction had been given there and in the region around, in times past, by Mr. Wade, Ko Myat-kyaw and Moung Zuthee, the effect of which was seen in the piety of a considerable number. Twenty two from different villages were baptized by Mr. Judson during this tour. On the 17th, he was seized with the jungle fever, and reluctantly returned to Maulmain.

Tau-nah, Pal-lah, and Ko Chet-thing were selected at the close of this month, to attend the adult school with reference to their becoming public readers of the Scriptures. In October, Mr. Judson writes that the "opposition to religion was never more steady and strong. All the priests had taken a decided stand, and the people seemed determined to stand or fall with them. When any one was known to be inclined to the Christian religion, all his friends and acquaintance rose against him, *en masse*." On the 6th of November, the 100th member was added to the European church, all but 15 having been received under Mr. Kincaid's ministry. At this date Mr. Bennett went to Bengal to rectify and complete a new fount of Burman type. A part of the punches and matrices for this fount had been prepared under the direction of Mr. Hough at Calcutta, prior to the arrival of Mr. Bennett there from America, in 1829, and the whole was to have been in readiness to be carried by him to Maulmain. Finding it incomplete, he was under the necessity of taking, in its stead, a quantity of *condemned* type, with which, and some old type left by Mr. Hough with the Burman mission, the printing at Maulmain was, with great difficulty, executed in

1830 and '31. Additions to the new fount were occasionally forwarded from Calcutta, but being of a larger size than the first portion, were of no service. The following is a summary of the printing executed at Maulmain from January, 1830, when Mr. Bennett arrived, to the period of his departure for Bengal: In 1830,

		Copies.	Pages.
Golden Balance,	1st ed.	600	7,200
View of the Christian Religion,	1st ed.	600	7,200
View of the Christian Religion,	2d ed.	1,000	12,000
Catechism of the Christian Religion,	1st ed.	1,000	4,000
Catechism of Astronomy,	1st ed.	600	2,400
Catechism of Geography,	1st ed.	600	6,000
Chronological Table or History,	1st ed.	600	20,400
Prayers,	1st ed.	1,200	19,200
Catechism of the Christian Religion,	2d ed.	2,000	8,000
View of the Christian Religion,	3rd ed.	2,000	24,000
Scripture Selection, in 9 numbers,	1st ed.	18,000	160,000
Catechism of the Christian Religion,	3rd ed.	10,000	80,000
Septenary,	1st ed.	600	31,200
Scripture tracts, in 16 numbers,	1st ed.	32,000	64,000
Voice from Judean wilderness,	1st ed.	200	400
Epitome of the Old Testament,	1st ed.	2,000	112,000
Investigator,	1st ed.	3,000	48,000
Golden Balance,	2d ed.	10,000	120,000

Total, 86,000 728,000

of which, 45,222 pages were *issued*, exclusive of about 1000 copies of the Catechism and View, and portions of the New Testament, printed at Calcutta. The amount of printing in 1831, was of the

View of the Christian Religion,	4th ed.	20,000	240,000
Catechism of the Christian Religion,	4th ed.	10,000	40,000
Golden Balance,	3rd ed.	20,000	160,000
Catechism of the Christian Religion,	5th ed.	20,000	80,000
Catechism of the Ch. Rel. enlarged,	6th ed.	20,000	160,000
Catechism of Astronomy,	2d ed.	5,000	20,000
Catechism of Geography,	2d ed.	5,000	40,000
Investigator,	2d ed.	10,000	160,000
Liturgy, (separately,)	1st ed.	3,000	24,000
Septenary,	2d ed.	2,000	112,000
Ship of Grace,	1st ed.	2,000	16,000
The Awakener,	1st ed.	3,000	48,000

120,000 1,100,000

Scriptures.—John's Epistles,	1st ed.	5,000	60,000
Ephesians	1st ed.	5,000	60,000

Total of Tracts and Scriptures, 130,000 1,220,000

and of issues, including 2,500 copies of portions of Scriptures, 90,802 copies, or 710,594 pages.

At the close of 1831, Mr. Judson says—"On looking over the results of the past year, I find that 76 persons have been baptized at Tavoy, 136 at Maulmain, and five at Rangoon;—217 in all; of whom 89 are foreigners, 19 Talings or Burmans, and 109 Karens; one has been excluded from the native, and one from the European church in Maulmain."

The adult school was suspended at the close of the year, most of the scholars having learned to read, and committed to memory several portions

of Scripture. In the expectation of making another tour, Mr. Judson appointed Ko Dwah and Ko Shway-bay to conduct the daily evening worship and the service on the Lord's day during his absence. The former was Mrs. Bennett's teacher, the latter a copyist of translations. Ko Man-poke, the other deacon, went to Mergui to assist Mr. Wade. MOUNG SAN-LONE and MOUNG SHWAY-MOUNG were appointed to itinerate in the direction of Yeh, and MOUNG POO and MOUNG ZAH to itinerate between Maulmain and Amherst. MOUNG DOOT, KO MYAT-KYAW, MOUNG ZUTHEE, MOUNG TAWMAGNAY, MOUNG SAN-LONE, and MOUNG OUK-MOO, accompanied Mr. Judson.

On the 1st of January, 1832, they commenced their journey, and arrived at Wadesville on the third day. The next Sabbath, the 27 converts living in the vicinity were nearly all present. They had endured great opposition, and to the inquiries made respecting their behavior, satisfactory answers were obtained from their acquaintances. As they wished to change their location so as to unite with other Christians in forming a settlement, Mr. Judson selected a spot a few miles distant, afterwards called Newville, which being approved, he commended them to God, praying him to bless them and make this little community as a well-spring in the desert to the heathen around.

At Kwan-bee the conduct of Loo-boo, a professor of religion, was investigated. He was reported to have joined, when his child was extremely ill, in making an offering to a nat (demon) for its recovery. It was at first intended that he should be suspended from the communion; but he made penitent acknowledgments and promises, and in the hope that he would be irreproachable in future, his misconduct was overlooked. No other cases of transgression were heard of. In two instances of illness, one of which terminated fatally, (that of Pan-mlai-mlo, the religious leader in that quarter,) the relatives resisted the most earnest importunities of those around them to make the usual offerings to the demons. None but those who are familiar with the influences which conspire to draw heathen converts astray, can estimate the strength of their temptations from these old and almost despotic customs. If in case of the dangerous sickness of a friend, they refuse to resort to the heathen methods for diverting death, they are of course accused of being unfeeling and neglectful, and in case the sickness proves fatal, must incur great odium. What wonder if in their anxiety for the recovery of the dying friend and their dread of incurring blame, joined to their feeble faith and the influence of custom but recently broken, their resolution should be overcome. Let those who are surrounded by the blessed influences of a Christian community, pity and pray for the convert from heathenism, who breaths with an infant's strength the torrent which, but for the grace of God, would sweep him to destruction. In connection with the above circumstances, Mr. Judson mentions the case of a man and his wife, who, though they had never been seen by a foreign missionary, both died in the faith; the man enjoining it on his surviving friends to have the "View of the Christian Religion" laid on his breast, and buried with him.

During this tour of six weeks, Mr. Judson baptized twenty five persons, and registered the names of as many more as inquirers. He saw most gratifying evidence of the power of the Holy Spirit to make even the ignorant and simple to hold on their way, and much to justify the belief that the cause of truth was gaining strength notwithstanding the opposition of wicked men.

On this tour the first steps were taken towards the establishment of a new station. The Christian natives of a number of different settlements proposed removing to some one spot where they might together enjoy the privileges of the gospel. The site was selected by Mr. Judson, arrangements

were made for the immediate erection of a zayat, Tau-nah, a native reader from the Dah-gyeng district, was sent for, who came with his family, and by the consent of all parties, was stationed there as their teacher, and the name was called Chummerah. It stood at the junction of a small river with the Salwen, 60 miles northerly of Maulmain.

In March, Mr. Judson again visited the Karen settlements on the Salwen, accompanied by Ko Myat-kyaw, three other Talings and two Karen assistants. They encountered opposition and inhospitality, as usual, from Boodhist Karens, who are always less accessible than those who make no pretensions to any religion, but were far more pained to find that two, of whom they had hoped better things, had been making offerings to demons, designed to propitiate their favor towards the sick. They were suspended from the church. At Chummerah, most of the Christian natives from the immediate region had taken up their abode, and there the Lord's supper was administered on the 18th, to 36 communicants, including those who yet resided in the other villages on the Salwen. On this excursion, 19 were baptized.

Mr. Oliver T. Cutter, a printer, with his wife, sailed in October, 1831, from Boston, in the ship Gibraltar, Captain Spaulding, having a steam printing press, and arrived at Maulmain, July, 1832.

On the 27th of February, Mr. Bennett returned from Calcutta, with a full fount of types, and although there was every thing to call for active missionary efforts in the numerous villages upon the banks of every rivulet through a wide extent of country, Mr. Judson now commenced the translation of the Old Testament into Burmese, while Mr. Bennett began the printing of the New Testament. Different parts of it had been repeatedly printed before, but never in one edition. In consequence of these arrangements, Mr. Wade, who had come to Maulmain for medical advice, was detained that he might take charge of the native department. Much time was lost, and great disadvantages incurred in the prosecution of their work, by the frequent necessity they were under, of removing in this manner from place to place. But so small was their number that they were obliged to go where their services were most needed, and thus many buds of promise were blighted for want of the continued care of the cultivator.

In April, Ko Myat-kyaw was sent to Chummerah, and from there up the Un-za-len river, to the residence of a famous Karen prophet named Areemaday, "an extraordinary young man of 20, who, while he pretends to hold communication with the invisible world, professes also to be desirous of finding the true God, and becoming acquainted with the true religion." Ko Myat-kyaw and the assistants who accompanied him from Chummerah, stayed with Areemaday three days, and preached almost continually, day and night, to the crowd of his followers who surrounded them.

In June, the missionaries addressed a letter to the Board, earnestly pleading for more aid. The weight of duty devolving upon them, they said was great enough to task the strength of double their number. Tavoy had but one missionary preacher, Mergui only a native preacher, and the stations at Maulmain and Rangoon were alternately weakened by the removal back and forth of one of the missionaries, as the exigencies of the case required. Siam, and the principality of Zen-mai, and many neighboring provinces not named in the geographies, were represented as open to receive the gospel. The Karens were literally entreating for a written language, that they might read in their own tongue "the wonderful works of God." In "the old kingdom of Arracan, now under British rule," and speaking the Burmese, every thing seemed ready for the successful introduction of Christianity. There were there between one and two hundred converts, taught only by a native preacher, Koyouh Phyou in that kingdom, the labors of Mr. Wade during

a residence of six or eight weeks, awakened such a spirit of inquiry that he could not leave the people without promising to send some one to take his place. Ava, too, was not to be forgotten, where no missionary had yet taken the place of Dr. Price.

Mr. Wade's time, after his partial recovery, was occupied with the pastoral care of the native church, daily instruction of the assistants, and the reduction of the Karen language to writing. In August he writes, "I have now completed a spelling book, which contains above fifteen hundred radical words, or syllabic combinations, in all which, only two types are required which are not used in Burman or Taling, and those of so simple a construction that brother Bennett can cast them without sending to Bengal." "I have also, with the assistance of my Karen teacher, made a translation of the Burman Catechism, and Scriptural Commands as contained in the 'View of the Christian Religion.'" "My Karen teacher has made himself master of the spelling book, and is able to teach it to others, and has a school under his care, of ten scholars, who are learning to read in their own language with intense interest. I have had an ancient Karen poem written out, which has been handed down orally from time immemorial, and I was greatly surprised to find it commenced with the creation of the world; describing man in a state of innocency, and his fall by partaking of the forbidden fruit through the suggestions of Satan, just as related in the Bible."\*

Mr. Wade was "extremely desirous to have health to spend the coming dry season in the Karen jungle," but he was so entirely reduced by the ten attacks of liver complaint which he had suffered during the year, that, in November, a release from all effort was pronounced indispensable to his recovery. He sailed the same month, with Mrs. Wade, for America, where they arrived May 11, 1833. They were accompanied by two converts, Moug Shway Moug, a Burman, and Ko Chet-thing, a Karen, and the three children of the late Dr. Price.

In December, the printing of the New Testament, in an edition of 3,000, was completed, and such progress made in the translation of the Old Testament, that the printing was expected to be begun in May. It was however delayed, in order to allow the repeated revision of the work, its accuracy being justly deemed of paramount importance.

The summary of Mr. Bennett's statement of the amount of printing between the 1st of March, (the period of his return with the improved types from Bengal,) and January, 1833, is as follows:

Tracts, in Burman,	21,000 copies,	336,000 pages.
New Testament,	3,000 "	1,872,000 "
Catechism and Commandments, in Taling,	6,000 "	48,000 "
Catechism and Commandments, in Karen,	3,000 "	24,000 "
Karen spelling book,	3,000 "	108,000 "

The following table will show the number of publications put into circulation from the 20th of April to January:

Tracts,	15,018 copies,	135,668 pages.
Gospels, epistles, and other portions of the Scripture,	} 3,475 "	

"During the year 1832, there were three baptized at Rangoon,—at Maulmain, seventy,—at Tavoy, 67,—at Mergui, three; in all, 143, of whom 126 were natives, chiefly Karens, and 17 were foreigners. "The whole number of natives baptized in this mission is 386, of whom seven have been finally excluded, and about as many remain suspended. The whole number of foreigners baptized is 130, of whom about ten remain excluded, not

\* See page 458—G3.

counting a few who were rather hastily excluded and subsequently restored."

Rev. Thomas Simons, a native of Wales, and recently resident in Georgia, and Mr. Royal B. Hancock, printer, from Cambridge, Ms., with his wife, and Miss Sarah Cummings, teacher, from North Yarmouth, Maine, embarked at Boston on the 29th of June, 1832, on board the Fenelon, Capt. Green, and arrived at Maulmain, January 1, 1833. Mr. Judson's record at this date reveals the glowing affection of a long absent missionary toward his country, and the kindling of new zeal in his own work, by hearing of the benevolent efforts of Christians, and the progress of religion at home. Those who are thus "separate from their brethren" may well say to Christians who remain behind, "Now we live, and can cheerfully toil and die at the out-posts, if you at the citadel stand fast in the Lord." "A multitude of letters and most interesting publications from our own beloved native land. On many topics I could write all day and all night from a full heart,—but must employ myself in more pressing work. I will only say, may God bless the Temperance Societies! May he bless the Tract Societies! May he bless the efforts made to save the valley of the Mississippi, and the efforts made to restore the poor Africans to the land of their forefathers, and to settle the tribes of American Indians together, and unite them in the bond of Christian love! But where shall I stop? May God bless every soul that loves the Lord Jesus Christ,—and may we all labor to our latest breath, in making known that love to all who know it not, that ere long the earth may be filled with the knowledge of the Lord as the waters cover the sea."

This reinforcement brought with them most liberal and truly welcome aids to human instrumentality,—“two printing presses, a large standing press, a large fount of English types, and all the materials for a stereotype foundry.” The printing house, which was erected about this period, is of brick, and stands on two adjoining sides of a square, in the form of an L, each side of which is 56 feet long, and 26 feet wide. It consists of “several compartments, suited to the safe keeping of paper, and other expensive materials, and the more convenient execution of the several branches of labor to be performed. This was deemed by all the brethren a measure of prudence and economy. The excessive dampness of the rainy season rendered it impossible, in the ordinary frail tenements of the place, to secure from damage the paper and other articles requiring to be kept dry; and when the rains ceased, the hazard of loss was still greater from fires, which often destroy scores of their thatched bamboo dwellings in an hour.”

Mr. Wade's absence rendered a change of plans necessary, and instead of bestowing undivided attention upon the translation of the Old Testament, Mr. Judson went on the 18th of January to Chummerah, where he received inquirers from the neighboring settlements, prosecuting the translation in his intervals of solitude. On his return in April, he states that he had done little for the poor people there, except to conduct the daily evening service, and worship on Lord's Day. Eight were baptized, and though no signs of a great change were yet visible, “a spirit of solid inquiry was extending through the whole wilderness.” Tau-nah, and Pal-lah, excellent assistants, were entrusted with the care of the station, and Miss Cummings, soon after her arrival, removed thither and took charge of the school.

On the removal of Mr. Jones to Bangkok, Mr. Bennett took the charge of the English church. On January, they addressed a letter to the missionaries, gratefully acknowledging his services, asking the assistance of the new missionaries in the Sunday school, and requesting Mr. Simons, as being an ordained minister, to become their pastor. He accepted the proposal, as offering a sphere of usefulness among the English soldiers, until by

the acquirement of the language he should be prepared to preach to the Burmans. One of the first duties which he was called upon to discharge, was the painful one of church discipline. Many of the soldiers were, before their conversion, in habits of intemperate drinking; and the temptation still to indulge this appetite, proved too strong for some who were either self-deceived, or possessed of but a small measure of grace. The course taken, was to suspend such from the communion for the first offence, and if a reformation was not effected after proper means were used, and a suitable time allowed to prove it, the delinquent was excluded.

The Rev. Nathan Brown, of Brandon, Vt., and the Rev. Abner Webb, of Jefferson Co., N. York, with their wives, and Miss C. J. Harrington, of Brookfield, Mass., (now Mrs. Simons,) embarked at Boston, December 22, 1832, and arrived at Maulmain, June 16, 1833, and went to Rangoon in January, 1834.

In August, a Temperance Society was formed in the English Sunday school, with the hope of arresting the influence of intemperate soldiers upon their children. In the same month, the church members resolved to raise fourteen rupees a month for the support of a native teacher, also to take up a collection for similar purposes every month at the concert of prayer. A female prayer-meeting was established in September, and was attended with interest, and by a considerable number. An inquiry meeting for men, which had been for some time regularly held, received a new impulse. The Spirit of God was evidently exciting the minds of many to reflection on the subject of religion, and every means used was attended with unwonted success. A man and his wife became the means of arousing the attention of some of their neighbors to religious things, by establishing worship in their own family. A profligate woman, while sitting in her house, overheard a neighbor reading aloud in the Bible, and was immediately alarmed at her own sinful state. The Catholic priest visited her, and tried to quiet her conscience by imposing on her the task of learning prayers.

In October, six men and two women, five of them Indo-Britons, and three Europeans were baptized. At the close of the year, Mr. Judson wrote that since January, ten Burmans and sixteen Karens had been baptized. Of the last, eight were members of the boarding school, from Chummerah. Two Karens and four Burmans had been excluded.

Mr. Simons reported respecting the English church, that eighteen members were added during the year. The senior members, who had longest enjoyed its privileges, exhibited an increasing interest for the salvation of others, and being scattered in different parts of the cantonment, had many opportunities for usefulness, which they promptly embraced. The exclusion of disorderly communicants was salutary in its influence upon those who remained, and of them there was much reason to "hope such things as pertain to salvation." The amount of money raised by them for various religious purposes during the year, was \$331.10. The church library, made up of volumes given by missionaries, or by friends in America, proved very useful in exciting a thirst for knowledge. The Calcutta Christian Observer and Christian Watchman were regularly received, and sent to the members in alphabetical order by the librarian. Many seized every opportunity of adding useful books to their own private collection. Whenever a vessel arrived from America, the question was eagerly asked by numbers, "Have you received any books?" The *lending* of tracts was much practised, and proved extremely useful, especially to those who were too poor to own any books but the Bible.

The native schools had been prospered during the year. One, containing fifty pupils in daily attendance, was superintended by Mrs. Cutter, assisted

by Mrs. Hancock, until the removal of the former with her husband to Rangoon in April, when Mrs. Hancock was charged with the direction of it, aided temporarily by Mrs. Brown. The pupils were taught reading, writing, geography; and the girls, plain sewing. Mrs. Simons taught the English children at stated times during the week, geography and singing, beside the great truths of religion. Their quarterly examinations, in the presence of their parents and friends, were highly interesting and satisfactory.

The operations of the press were carried forward with vigor. The whole amount of printing done in 1833 was 5,272,000 pages; beside the Old Testament, and "The Life of Christ," a book of 250 pages, (reprinted from a publication of the London Religious Tract Society,) still in the press. To that Society the mission was indebted for one hundred and sixty-six reams of paper, presented at different times in the course of eighteen months previous to this date.\*

On the 31st of January, 1834, Mr. Judson thus announced the translation of the last chapter of the Old Testament, "Thanks be to God, I can *now* say I have attained. I have knelt down before him, with the last leaf in my hand, and imploring his forgiveness for all the sins which have polluted my labors in this department, and his aid in future efforts to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace. I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Bûrmah with songs of praises to our great God and Savior, Jesus Christ! Amen." This important event, the Annual Report of the following year thus recognizes, "Praise be to God, that he has preserved the life of Mr. Judson to finish this work, and that he has honored this Board as an instrument in furnishing to the millions of Burmah, this precious gift."

The station at Chummerah continued under the care of the two native Christians, one of whom taught the school. The church was enlarged, as before mentioned, by the addition of eight who were baptized at Maulmain; and also by the removal thither of a considerable number of professors of religion from Newville.

Miss Cummings was taken sick in June, and in obedience to the injunctions of the missionaries on her leaving them for Chummerah, she returned immediately to Maulmain. She resumed her duties in July, but at the close of September her Burman teacher fell sick. Her studies being thus interrupted, and the jungle fever beginning to prevail, she had the sick man placed in a boat, superintended the loading of it herself, amidst torrents of rain, and set out for Maulmain, where she arrived the same evening. She returned in December, and remained, with the exception of a few days, until her last illness. Her employments there, were the study of the language, occasional superintendance of the school, and frequent attendance on the sick.

In March, 1834, Mr. Judson wrote that among the persons received to the church at Newville, was Lausau, a petty chief, and his wife. He was a man of more influence than any other Karen in that region. He had been considering the Christian religion for three years past, but was long in coming to the resolution to abandon his habit of *temperate drinking*.

At the close of July, Miss Cummings came to Maulmain, very sick with the jungle fever. Her disease was too violent to be subdued by human skill, and she died on the first Sabbath in August. She was unconscious

\* Similar donations have been made by this Society, in later years, to the amount of several hundred reams of paper.



during her last hours, but left better evidence of preparation for heaven than can be furnished by a joyful death—the evidence of a *godly life*. “In all her loneliness, and trials, amid all her toils among the children of the wilderness—without a friend to assist her, or even a white face to look upon, [she was] uniformly calm and patient and self denying, and heavenly minded.” She addressed a letter to the Corresponding Secretary in January, 1834, a year after her arrival at Chummerah, in which she briefly, and in an unpretending manner, records the events and employments of the year. It closes with a sentence which corroborates the testimony of her missionary friends to her uncommon attainments in piety. “Crosses, self-denials, sufferings, trials—none have I to mention, worthy the name. The evils I anticipated have not been realized, and a year happier than has been the past, have I never seen.” Let it be recollected that this woman’s home, which she occupied alone, was a cottage of leaves in a Karen jungle. The only scrap of writing which she left, was a kind of Almanac for 1834, prepared for her own use, with a paragraph affixed, of which the following sentence is a part. “Thou hast by thy good providence led me into this wilderness, and here hast thou often times spoken comfortably to me. I bless and adore thee for thy great goodness. Who of all thy daughters is more highly favored! And now, Lord, come unto me and make thine abode with me. Without thee I am a lonely being indeed; but with thee, no one less so. Thou art my only hope, my only inheritance, my God, my all.” Doubtless the prayer was answered.

“And where He vital breathes, there must be joy.”

At Chummerah one joined the church this year, and several were suspended. The church suffered for want of the watchful care of a pastor having more experience and wisdom than could be expected in native teachers, themselves but children in the school of Christ.

At Newville eleven were added to the church. At Maulmain nine, among whom was Mah Yah, wife of Moug Shway Moug who went with Mr. Wade to America.

Of the English church Mr. Simons writes, that four of its members had removed to Madras with a part of the regiment to which they belonged. The school under Mrs. Simons’s care was attended regularly by twenty five or thirty pupils, from 9 o’clock till 12, every day.

On the first of December the Cashmere, which had sailed from Boston on the 2d of July, having on board Mr. and Mrs. Wade and a large reinforcement of missionaries, with the native assistants, arrived at Maulmain. The names, and designation of the new missionaries were as follows:

Rev. Hosea Howard and Mrs. Howard, designated to labor among the Karens, but subsequently transferred to the Burman department of the mission; Rev. William Dean and Mrs. Dean, instructed to join the Siam mission; Rev. Justus H. Vinton and Mrs. Vinton the Karen; Rev. Grover Comstock and Mrs. Comstock, to establish a mission in Arracan; Mr. Sewall M. Osgood, printer, and Mrs. Osgood, to reside at Maulmain; and Miss Ann P. Gardner, a teacher, to reside in the family of Mr. and Mrs. Wade, who were assigned to Tavoy.

## CHAPTER XXVIII.

*Burmah, continued.*

RANGOON.—Mr. Jones leaves Rangoon. Native Christians threatened with persecution. Annual Burman Festival. Mr. Jones's decision to go to Bangkok. Mr. Kincaid removes to Rangoon. Visit to the viceroy. Marriage at Madras. Effects of tract distribution. Interesting visitors. Mr. Kincaid goes to Ava. Success of Ko Thah-byoo's labors among the Karens near Rangoon. Ko-Thah-a imprisoned. Mr. Webb at Rangoon. Success of the gospel among the Karens. Numerous baptisms. Mr. and Mrs. Howard come to Rangoon. Ko Sanlone imprisoned. His release, and death.

RANGOON.—On Mr. Judson's return to Maulmain in July, 1831, Mr. Jones came to Rangoon to reside. Having no knowledge of the language, he could do little at first, but apply himself to the study of it, and distribute tracts, which he did chiefly among the boatmen and traders from the interior. After the lapse of a few weeks he opened a school for Eurasian, or half caste, children, who, if possible, have more need of instruction than others, as, though equally ignorant, they are destined to exert greater influence than they. Twenty two such children were taught by Mr. and Mrs. Jones.

In August, new dread of persecution was excited by a threat from the yawoon to beat all the native Christians. This did not proceed from the viceroy, but was employed by the yawoon to extort money. In case of the repetition of such a rapacious abuse of power, Mr. Jones determined to appeal to the governor who, he felt assured, would not sanction such oppression.\* Subsequently, the native assistant, Moug En, reported, that in going about the city from day to day, he found a very large number who habitually prayed to the Eternal God, but through fear did not avow their belief in him. Some were held in check by fear of their relations. The case of one woman was probably a specimen of many. She had at different times received the tracts, but kept them safely hid in her trunk, never reading them but in the absence of her husband whose hostility to Christianity was extremely bitter.

In November Moug En returned to his family at Maulmain, and Ko Shoon came to Rangoon to take his place. On the 18th, a great annual festival of three days commenced. The highest officers of government attend on these occasions in their state dresses, attended by immense military escorts, all in splendid attire. Mr. Jones remarks that it is by these magnificent spectacles, so exciting to the imagination and so imposing, that the Burman religion maintains its ascendancy over the people. At this festival he distributed hundreds of tracts, of which he says, "Some of these doubtless will be destroyed; others will unquestionably reach a quiet home and an attentive perusal in the jungle."

From the period of his decision to become a missionary, Mr. Jones had felt a predilection for Siam, and while at Rangoon he had studied the Taling in connection with the Burmese language. He remained in Rangoon until February, 1832, when he returned, with Mrs. Jones, to Maulmain, and with the concurrent advice of Mr. Mason at Tavoy and all the missionaries at Maulmain decided to go to Bangkok. Mr. Kincaid took his place at Rangoon.

\* The Burman modes of punishing injustice would not comport with the dignity of an equitable government. "Some recent cases of extortion have been brought before the woongyee, and the perpetrators though men of considerable distinction, were drawn by the hair of their heads, and thrown from his verandah."

On Mr. Kincaid's arrival there he was soon cheered by indications that the tracts and portions of Scripture so extensively distributed, were producing a silent but indelible effect. Many persons from the interior came to see him, and from them he learned that there was considerable excitement in various remote places in regard to the "new religion." One came from Houg-oo, 200 miles distant, for the sole purpose of asking what he should do to be saved. He was a government man, and possessed of a superior understanding. Being fully instructed, he believed with all his heart, and "his soul was charmed with the Gospel of Christ." He begged that Moug En 2d might go back with him, saying that many in his country were convinced of the truth of Christianity, and that the Karens there were looking for a teacher. Nine months after this, Mr. Kincaid wrote, "I constantly have interesting intelligence from Thoug-oo. A considerable number, and some of the first class, have turned out against the priests, and consequently against the religion of Gaudama." Here then were a people so evidently prepared for the Lord, that the inducements to the missionaries to leave the old station and go there could hardly be resisted. But the claims of Ava, where Mr. Kincaid designed soon to go, were paramount even to those of Thoug-oo. Let no Christian regard with impatience or indifference the appeals of missionaries for more reapers of such a harvest as this.

In October, 1831, Mr. and Mrs. Wade arrived at Maulmain from Kyouk Phyou, and proceeded immediately to Mergui, hoping that by a temporary residence there, their health would be confirmed, and that they might thus prepare the way for establishing a new station at a future period. The period of their residence at Mergui will be noticed in the history of the mission at that place, subsequently established. In March, 1832, they went to Maulmain and from thence to Rangoon.

On the 19th of March, Messrs. Wade and Kincaid called upon the viceroy. He was a man of amiable character, and much more tolerant in his feelings toward the Christian religion than others of his rank. The missionaries carried a map of the world lettered with Burman names, and a copy of the catechism of geography and astronomy with the chronological table. He was much interested in the map, having never before seen one lettered with the Burman character. In remarking upon the different countries, he showed a degree of knowledge of the Christian religion which he could have derived only from an acquaintance with the books so extensively circulated among the people. He expressed a strong interest about the art of printing, inquired the price of a press, and said if the missionaries would order one, he would pay for it. The manners of the viceroy in this interview, were marked by the suavity and politeness of a polished European towards his guests, and an entire absence of that pompous parade of dignity which is nearly universal in orientals of his rank.

The missionaries were gratified, about this time, by a visit from Moug Byay, one of the earliest converts to Christianity, who fled at the commencement of the war, and had not been heard of by them since. He had not only held fast his integrity, but grown in grace, and gave reason to believe that he had in his absence been the means of winning some to the love of Christ.

Mr. Kincaid superintended the two native schools at Rangoon, both of which "advanced well." Besides these, he superintended one for half caste Portuguese children, (mentioned in Mr. Jones's journal,) which was sustained without expense to the Board. Worship was held with the pupils at the close of each day. On the Sabbath, the congregation consisted of about 34. Ko Shoon, a "man of much faith and patience," sat all day in the verandah, teaching the people, of whom he often had 30 or 40 sitting

around him. He brought the most promising inquirers to Mr. Kincaid, who sometimes devoted the whole day to 20 or 30 such.

About the close of 1832, Mr. Kincaid went to Madras, where he was married to Miss Barbara McBain, daughter of a Scotch military officer in the East India service. During his absence, the two teachers, to whose care he had entrusted the schools and some other concerns of the station, were "fined, imprisoned, and whipped in a shocking manner." This was done by order of an under officer, who, on other occasions, before and afterwards, showed himself a malignant enemy of Christianity.

Early in 1833, people from the interior began to resort to Rangoon, in anticipation of the great feast on the 5th of March. In the course of six weeks, Mr. Kincaid gave away 3000 tracts. It should be mentioned that the small publications, prepared by the missionaries, on geography and astronomy, are distributed promiscuously with others of a more decidedly religious character. Their direct tendency is to strike at the foundation of Boodhism, by the clear exhibition of the true systems, in opposition to the ridiculous notions on geography and astronomy taught in the books of Gaudama. Mr. Kincaid says, "my practice is, to take a walk in the morning very early, and always with a bundle of tracts under my cloak, generally 100 or more; but these are soon expended, and often a number follow me to the house to get a tract." During three days, about the close of January, he says, "I gave away 320 tracts and have not given to half who asked." Some instances, selected from many, will show the manner in which they are often received, and their effect on the minds of some who read them. One young man who had received two tracts, soon called at the mission house, and said that his father heard of the \*Eternal God in Ava from Mr. Judson, and that he declared his belief in the Christian religion. He said that after reading the tracts, he felt troubled, and prayed, and that he had been reading and praying every day since. He said he had found some peace, and wished to be a disciple of Jesus Christ. On leaving, he asked a tract for each of his six attendants. A week afterwards, he came again one morning soon after sunrise, and joined in the family worship. "I shall" said he, "be a disciple, let what will come, life or death." After the lapse of another week, he made his appearance at about nine in the morning, and remained until evening. He had read the books with much attention, and still appeared to be sincerely inquiring the way to heaven. He subsequently called, and said that he put off baptism for the present, because all his movements were watched with the greatest vigilance.

On the 25th of January, a man called, who had come from 200 miles above Ava. He was past the meridian of life, was intelligent, and talked like a Christian. He said that a tract fell into his hands 14 months ago,—he read it, and resolved to know more about it, and, if possible, see the teacher of this religion. He said "It is a great light that is visiting the world." One morning, while Mr. Kincaid was giving away tracts and talking with the people, a little boy, about ten years of age kept begging for a book, which was as often refused. "At length," says Mr. Kincaid, "seeing only two or three books left, he fell down at my feet, and begged in a most feeling manner, that I would give him one. I handed him one, saying, 'If you can read it, it is yours.' He read about half a page in a dignified manner, and then said, 'Is it mine?' He went away overjoyed, promising to read it to his parents."

A government man called one evening, (an hour chosen by several per-

\* This expression, so often used by natives in reference to the true God, shows the point of distinction most prominent in their minds, between Him and Gaudama. While the one is, from eternity to eternity the same, the other, after passing through all sorts of transmigrations, is annihilated.

sons in similar stations,) and said he had read tracts, and now he wanted a large book about Christ. Mr. Kincaid lent him a copy of Luke and John; he called the next day, and requested to be allowed to keep it. He had read it through. While closing his journal on the 16th of February, Mr. Kincaid says, "I can only notice a few circumstances among the hundreds, that yield to me, who am an eye witness, the cheering evidence that the Lord of hosts intends the renovation of Burmah." "While I write this, a man from a town near Ava sits by me, reading St. Paul's Epistle to the Romans. He has before read the Balance and Investigator;—every few minutes he says, 'This is wonderful.'"

Visiting one of the largest kyoungs, Mr. Kincaid says, "Before ascending, I heard a confusion of voices, as if an hundred were speaking at once. On entering the great open area, in the centre of the building, I saw sixty or seventy boys, all decently clad, supporting themselves on their knees, and with the palms of their hands placed together, and raised together to the forehead, occasionally bowing so as to touch the floor, and uttering prayers with as much rapidity as possible. Before this assembly of little pagans, at one end of the area on a wide plank, elevated about seven feet from the floor, stood fourteen golden images of Gaudama, about one cubit in height. I could not help contrasting this assembly of little immortals with the Sabbath schools of America."

February 20, three priests from Ava called. One of them, a very intelligent young man, asked leave to come again in two days. On the 23d he called, and said his mind "shakes so much" that he had not been to the pagoda, and he wished to know more about Christ and the resurrection from the dead.

On the 5th of March, the first day of the great annual festival, an "ocean of people" might be seen bowing before their idols. 2300 tracts were distributed among them, and the next day even more. Some persons from various parts of Burmah, who received them said, "Why do you not go to Ava, and all the great cities in the empire? Many have heard of the new religion and of the kooks, and wish to understand what it is." Mr. Kincaid says, "When they understood our method of multiplying books by the use of machinery, they were quite astonished, and exclaimed 'How ignorant the Burmans are; they do not know any thing!'" In February Mounng En was baptized, and in March, Mounng Zoo-the,\* and a female named Mah Oo. All of them gave very clear evidence of piety, and many, it was believed, would follow their example but for their "fear of the prison, the stocks, and the executioner's axe."

The young man whose repeated visits have been before mentioned, continued to come often, though "generally after dark." He was often much affected at evening worship, and once in the midst of the sermon said aloud, *This is wonderful*. He manifestly grew in knowledge, and was powerfully moved by his conscience. Once when hearing some remarks upon the wisdom of God, in bestowing salvation through that which men despise above all things else,—the cross—he turned to another government man, who sat by him, and "went on for half an hour, comparing the Christian religion with heathenism." "We do not know," said he, "what we worship: according to our books, Gaudama was a sow, an alligator, a monkey, a man, and almost every thing else—such religion is stupid nonsense. And what does it do for the people? And what is nigan, (annihilation,) the home of brutes! We are as ignorant as *Ko la into*," (black foreigners.)

The importance of Ava as a missionary station had long been appreciated

\* To be distinguished from the person of the same name above Maulmain.

by the missionaries, and as there was reason to believe that no molestation would be offered to one who should demean himself judiciously, it was decided that Mr. Kincaid should go there, prepared to remain or to return, as circumstances should dictate. After the almost endless perplexities of getting a *pass* from the viceroy, he left Rangoon early in April, with 17,000 tracts and a large number of copies of Luke, John, the Acts, and the Epistles. Mr. and Mrs. Bennett came soon after his embarkation. They brought with them Ko Thah-byoo, that through him something might be attempted for the benefit of the Karens scattered in the jungle about Rangoon. He made many excursions to different settlements, not regarding the incessant rains, nor the difficulties to be encountered, such as wading rivers almost up to his neck, &c. He found his countrymen here ignorant of the gospel, and so afraid of the government, that they scarcely durst be seen listening to a teacher of Christianity. Yet many of them hated Boodhism, and some appeared to have received from their forefathers the truth that there is one God who made the world, a being without beginning or end of life. Ko Thah-byoo preached to them in their own language, distributed tracts, going from village to village, and when at length compelled by the rains to remain stationary, he taught school for a few Karens in the Mau-bee villages, about forty miles in the interior. After a little time his school was broken up by the Burmans, and he again resorted to preaching and distributing tracts. Mr. Bennett remarked at this time that there was "no such thing here as religious toleration for the natives of this country. The converts are more or less in danger every day."

May 28, Mah Noo, a candidate for baptism, called, and related the circumstances of the conversion of her husband, who had now gone to Ava with Mr. Kincaid. She said he would spend nearly his whole time in reading the tracts. Often he would weep plentifully, (a rare thing for a Burman,) and once when asked why he wept so much, said, "O, I have lost so much! I am now thirty-six years old, and know nothing of religion, while the little slave girl, Mee Shway-ee, who was only five or six, was far better instructed than I, and knew more of the Savior."

June 8, Moug Dan died. He was baptized at Maulmain in 1830. He was one of the teachers who, during Mr. Kincaid's absence, was flogged and imprisoned for teaching school. He had clear views of Christ, and his death was peaceful.

Moug En at this time occupied the verandah daily, where he read, gave books, and conversed with visitors, often discussing the claims of Christianity at length with opposers. He is a man of good understanding and scriptural knowledge, and admirably fitted by his decision and equanimity to teach a disputatious people.

In September, the effects of Ko Thah-byoo's labors among the Karens began to appear. They were constantly coming, in greater or less numbers, to the mission house, and seemed like persons who, having heard a rumor of great tidings connected with their dearest interests, are full of solicitude to know the whole. In October, Mr. Bennett wrote that his dwelling, and Ko Thah-byoo's, had been for several days literally thronged with Karen men, women, and children, anxiously asking for more instruction about Jesus Christ. They begged to have schools established, and offered to build *zayats* if some one would come and preach to them. There were many who already kept the Sabbath, and endeavored to instruct their neighbors; and numbers had practised meeting together to hear the tracts read, to sing, and pray to that God of whose existence they were so lately ignorant. They broke off every custom which they discovered to be contrary to the will of God. One who was formerly very intemperate, had not drank a drop of ardent spirits since the day he first heard of Jesus Christ.

On the 10th of November, four Karens were baptized by Ko Thah-a, and the Lord's supper was commemorated by twenty-two communicants. The evidence of piety in these new members was highly satisfactory, and the degree of religious knowledge they had already attained, surprising, and referable only to the power of the Divine Spirit, who is able to make a small degree of religious knowledge the medium of communicating great spiritual light to the soul. The teachableness and humility with which the Karens here and at Tavoy received the gospel, was strongly contrasted with the prejudice and pride of the Burmans. The former have been appropriately compared to the publican standing afar off, not so much as lifting his eyes to heaven, while the latter are fitly represented by the arrogant Pharisee.

On the 12th, a summons was sent for Ko Thah-a to appear before one of the subordinate courts. He was absent, and his niece was seized and put into the stocks. The next day he appeared, and was charged with being a teacher of a foreign religion, baptizing Karens, and distributing books, and with many other heinous offences. He was imprisoned for a few days. Meantime, word was sent by one of the woongyee's guards, that it would not be best for the natives to visit the mission house, as persons were appointed to seize all who should attempt to go there. Scarcely an individual came for many days, except occasionally a Karen from the country stole in early in the morning. One of these said that though Jesus Christ's religion might be suppressed for awhile, it would soon "burst forth like fire smothered under straw."

In January, 1834, inquirers began to renew their visits, and though Ko Thah-a, now released from prison, was too timid to preach or to baptize, there were a considerable number, both in Rangoon and the jungle, who would gladly have received the ordinance even at the risk of persecution.

In February, Mr. and Mrs. Webb came to Rangoon, and Mr. and Mrs. Bennett returned immediately to Maulmain. Taunah and Pallah from Chummerah, and three pious lads from the school in Maulmain, came with them for the purpose of laboring among the Karens at Maubee and the other adjacent settlements. They spent four or five months among them, and proved faithful and eminently successful missionaries. In September, five Karens from Maubee came to Rangoon. Their account of the state of their people was most interesting. They said that between one and two hundred met often at different places to hear the one tract in their language read, and to offer prayer, their teachers communicating to them all they had themselves learned of the gospel from the missionaries. When asked, "After you have done worship you go home and go to work, I suppose?" They said, "No; we remain together all day." "But what do you do all day?" "We read the Scriptures, and preach, [talk,] and pray five or six times." One of their number had been seized by the head man of the village, and fined sixty-five rupees, (about \$32,) and ordered not to receive the foreigners' religion. He fearlessly said, "I believe in Jesus Christ, and no more worship the nats, nor the pagodas, nor images, nor drink spirits. I worship the Eternal God." When questioned as to the people's being afraid, they said, "Some of the people are afraid, not the *disciples*; they come to meeting every Sabbath to hear Jesus Christ's law." "But perhaps the rulers will take your money, or whip you; why are you not afraid?" "Because the Eternal God governs."

At different times in September, twenty-two Karens were baptized. Although the instrumentality employed for their conversion was, as before mentioned, weak, its genuineness could hardly be questioned. Early in 1835, Mr. Webb wrote, "I have baptized nine more Karens, in all, thirty-

one; and yet we have rejected more than half who have asked to be baptized. And in one instance I was obliged to send away twenty-one who came a day's journey, thirteen of whom wished baptism, for want of a Karen interpreter."

In December, Mr. and Mrs. Howard came to Rangoon, and on account of Mrs. Webb's health, she with Mr. Webb returned to Maulmain. Moungh Shwa Thah, a young Christian, eighteen years old, lately employed in the printing house at Maulmain, came to act as interpreter. Ko Sanlone, who had been at Ava with Mr. Kincaid, but returned in July to visit his family, instructed and gave tracts to visitors in the verandah. He was courageous and faithful when even the native pastor timidly shrunk from observation, and escaped persecution by evasion. Mr. and Mrs. Howard remained unmolested until the 25th of March, when Ko Sanlone was sent for by the sit-keh, (head man of the street.) He went, accompanied by Moungh Shway Thah,\* who soon returned, saying, Ko Sanlone was confined for further examination. Mr. Howard went immediately to the viceroy, and through an interpreter entered his complaint, and obtained an order for Ko Sanlone's release. But on hearing the order, the accusers rushed to the house of the viceroy, exclaiming that it was a disgrace that this man should be allowed to overthrow the national religion, and with true Burman baseness bringing many false charges against Ko Sanlone. Although the most liberal and honorable man in Burmah proper, the viceroy yielded to the demands of these wretches, and the teacher was left at their disposal. He was cruelly beaten, loaded with irons, and subjected to severe labor. He endured all with Christian dignity and patience, and like some of the primitive preachers, "prayed and sang praises to God, and the prisoners heard him." Mr. Howard says, "I have never seen *the Christian* more perfectly exhibited than in the character and conduct of this man." His release was effected in March by the entire sacrifice of his property. He was forbidden to resume his public labors, but through the intervention of the British Resident was allowed to instruct the missionaries in the Burman language. In July, he was taken ill of a fever, and on the 5th of August was received to the "great reward" promised to those who are reviled, persecuted, and falsely accused, for Jesus' sake. He was a man of superior native powers, and was by grace so assimilated to Christ, that the missionaries, on looking back upon his life, and especially upon the period of his sufferings, could not remember a word that savored of irritation, or a single act which they could wish altered. The viceroy's death took place shortly after that of Ko Sanlone.

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## CHAPTER XXIX.

### *Home Proceedings. Indian Missions.*

**HOME PROCEEDINGS.** Important resolutions. Mr. and Mrs. Wade's tour in the United States. Eighth triennial meeting of the Convention. Mr. McCoy appointed Indian agent by the United States. Boundaries of the Indian Territory. SHAWANOS. Messrs. Lykins and Meeker, missionaries to them. Captain Blackfeather. Progress of the Indians in learning to read on the new plan. Operations of the press. Mr. Rollin's labors. Church organized. Mr. Pratt employed. Mr. Barker. PUTAWATOMIES. Removal. Permanent location. Catholics. DEL-AWARES. Original character. Mr. Blanchard. Present improvement of the tribe. Harmony of the Gospels translated. OTTAWAS. Mr. Meeker stationed among them. Conversion of Shong-gwesh.

In view of the intelligence that the translation of the New Testament into Burmese was completed, and of the prospect that the whole word of

\* Who being from Maulmain, and of course a British subject, was not amenable to Burman rulers.



God would be translated into that and other languages by their missionaries, the Board, at their annual meeting in Salem, in 1833, passed the following resolutions :

“That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure word of God in their own language ; and to furnish their missionaries with all the means in their power to make the translations as exact a representation of the mind of the Holy Spirit, as may be possible ;

“That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor by earnest prayer and diligent study, to ascertain the precise meaning of the original text ; to express that meaning as exactly as the nature of the languages into which they shall translate the Bible, will permit ; and to transfer no words which are capable of being literally translated.”

As previously mentioned, Mr. and Mrs. Wade arrived in this country in May, 1833. It was deemed highly important that their visit and that of the two foreign converts, should be rendered useful to the cause of Christ by exciting in the churches a fresh interest for the conversion of the heathen. In accordance with these views they left New York, accompanied by the Corresponding Secretary, in April, 1834, for Charleston, South Carolina. A few days spent there, they proceeded to Augusta in Georgia, where they were met by Rev. Mr. Jones of the Valley Towns mission, with two converted Cherokees. Here were, from opposite sides of the globe, four heathen converts, preachers of the gospel. They visited various places in Georgia and South Carolina, and returned through North Carolina, Virginia, Maryland, Pennsylvania and New York, to Hartford in Connecticut. Every where they were welcomed with the most affectionate hospitality, and received many liberal tokens of regard. Important facts, not contained in the published journals, were communicated to public assemblies, and in social circles ; the Christian demeanor of the foreign converts furnishing a living attestation of the power of the gospel upon heathen hearts.

In the course of this journey, many small donations were given to Ko Chet-thing, designed for his own personal benefit. Just before embarking for Burmah, he requested the Treasurer of the Board to exchange this money for Spanish dollars. This done, he exultingly held up his purse, and said, “this no Ko Chet-thing’s money ; this Jesus Christ’s money.” He had formed a resolution, which on his return, he fulfilled, of building a *zayat* with it in which to preach to his countrymen.

A letter from Mr. Wade written on their return voyage, contains some notices of the departure of Ko Chet-thing and Moungh Shway Moungh which are peculiarly gratifying, considering that the total change of their circumstances and the abundant, and perhaps not always judicious, attentions which they received in America, were a severe test of their Christian char-



Moungh Shway Moungh.

acter. "The Karen, you know, was so humble, steadfast, and zealous in doing good while in America, that we might almost literally say he was unblameable and unrebukable before God and man; but the grace of God has abounded in him more and more." Of the Burman, he says, "It was with great satisfaction that I saw him coming into my cabin one day, with humility and penitence depicted on his countenance, and heard him voluntarily acknowledge how unworthy he considered himself of having a place among the disciples of Christ, mentioning particularly his ingratitude for all the kindness which we and Christians in America had shown him." This tenderness and humility continued, and furnished better evidence of piety than he had ever before given.

The eighth triennial Convention, met in Richmond, Virginia, April 29, 1835. The presence of the Rev. Dr. Cox and the Rev. Mr. Hoby, delegates to the Convention from the Baptist Union in England, gave peculiar interest to the occasion.

The liberal donations of the American Bible and Tract Societies, by which the Board have been greatly aided in their effects to evangelize the heathen, were gratefully acknowledged.

Of the acts of this meeting, indicating renewed energy and hope, the following is peculiarly important:

"Resolved, that this Convention, feeling deeply the duty of the American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the WHOLE WORLD, instruct the Board to establish new missions in every unoccupied place where there may be a reasonable prospect of success; and to employ in some part of the great field, every properly qualified missionary, whose services the Board may be able to obtain."

Resolutions also were passed for enlarging the number of domestic agents, and for endeavoring by the blessing of God to raise \$100,000 the current year.

The occasion was characterized by peculiar unanimity among the members, and Christian love toward all, of every name, who love the Lord Jesus in sincerity.

The Report of the Board stated reasons for the appointment of two Associate Secretaries, some of which were, that the duties of maintaining a correspondence with the missionary stations, and an extensive general correspondence, of seeking out missionaries and ascertaining their qualifications, projecting plans for perfecting present operations, and establishing new missions, besides attending to collateral concerns innumerable, were more than could be efficiently discharged by a single individual. It was also stated that should the present arrangement continue, in case of the death of the Secretary no person would stand prepared by previous experience, immediately to supply his place. In the American Board such an event had occurred three times within a short period, and had there been in that body no associate Secretaries, a serious derangement of its extensive concerns must have ensued. The subject was referred to a committee, and resulted in the re-election of the Corresponding Secretary and the election of the Rev. Baron Stow, Associate. Mr. Stow declined. The following year the Rev. Solomon Peck was chosen assistant Secretary, and in 1838 Associate. The Rev. Howard Malcom was also chosen Secretary. The Board subsequently assigned to the senior Secretary the home department, to Mr. Peck the foreign, and Mr. Malcom the financial.

The Rev. James D. Knowles, Recording Secretary of the Board, was requested to prepare a history of the Convention; a work which he was prevented from executing by his death.

The Board have at different periods employed agents in the collection of

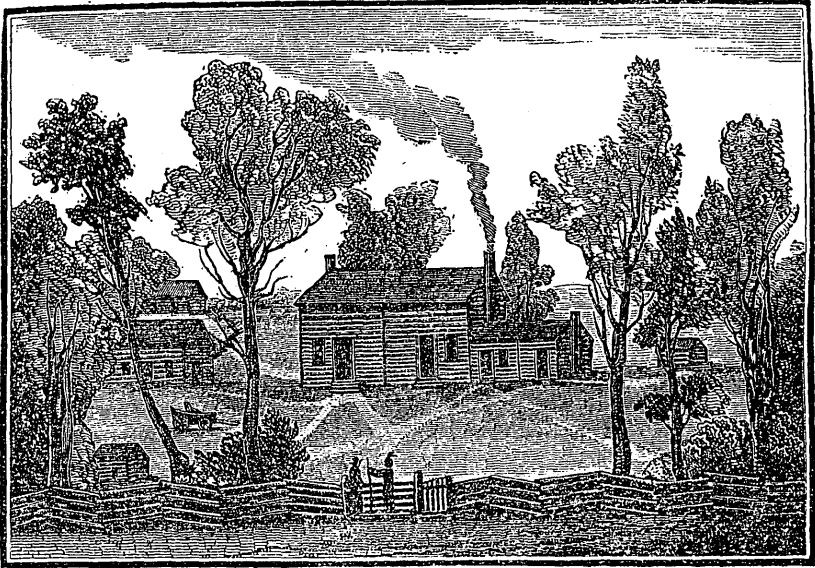
funds. The individuals thus engaged at the present time are the Rev. Messrs. Alfred Bennett, Alva Woods, G. S. Webb, D. C. Haynes, Jirah D. Cole.

In the winter of 1823-4, the Board had appointed a committee to address the President of the United States and the Secretary of War on the subject of the removal of the Indians to some place of which they might retain permanent and undisturbed possession. (See pp. 388-9.) Another memorial to the same effect, was presented in 1827-8. Mr. McCoy was that year appointed by the United States Government an agent to accompany a delegation from the Putawatomes, Ottawas, Chiclasaws, Choctaws and Creeks, on a tour of examination through the territory assigned to the Indians. Since that period he has been employed much of the time in surveying and, to some extent, marking out boundaries for the tribes above mentioned, the Cherokees, Senecas, Osages, Weas, Piankeshas, Peorias, Kaskaskias, Shawanoes, Delawares, Kauzas, and Kickapoos, and has been supported by the government. In 1830 he removed to a place 25 miles beyond Fort Gibson, in what is now called the Indian Territory,—in the immediate vicinity of Shawanoe. Though not formally connected with the Board, he continues to take a deep interest in its efforts for the good of the Indians. He is devoted to Indian affairs, and has published for several successive years a pamphlet containing much valuable information respecting the character and habits of different tribes, their progress in civilization, and their locations.

The boundaries of the Indian Territory are thus defined in "the Annual Register of Indian Affairs" for 1835; Beginning on Red river, east of the Mexican boundary and as far west of Arkansas Territory as the country is habitable, thence down Red river eastwardly to Arkansas Territory; thence northwardly along the line of the Arkansas Territory to the State of Missouri, thence up Missouri river to Pimcah river; thence westwardly as far as the country is habitable, and thence southwardly to the beginning. An intelligent writer says, "The Indian Territory is certainly remarkable for its beauty and richness of soil, and it may be doubted whether there can be selected, on the continent of America, a country 600 miles long and 200 broad, which, upon the whole, is more fertile, and better adapted to Indian population, than this." There are now 100,000 Indians in the Territory.

**SHAWANOE.**—The Shawanoe lands are bounded north by the Kauzas river, and east by the western boundary of the State of Missouri for a distance of twenty-eight miles. South of them are the lands of the united bands of Weas and Piankeshas. The United States have furnished them a saw-mill, a grist-mill, and two smitheries. They cultivate abundance of grain and vegetables, and live in hewn log dwellings, which in many instances are decently furnished.

The station among the Shawanoes is seven miles south of the Missouri river, and three miles west of the State of Missouri. Mr. Lykins and his family, of the Carey station, commenced the establishment in July, 1831. The necessary buildings were erected with little delay. In August, 1832, Rev. Alexander Evans, of Carlisle, Indiana, who was appointed in February, arrived with his family, and in November Mr. Daniel French, of Piqua, Ohio, who was sent out as an assistant to Mr. Lykins. On these accessions to the station, a church was organized. A school was soon commenced; the children living at home, but taking their dinner at the mission house. The missionaries preached at stated times to the Delawares, who are the immediate neighbors of the Shawanoes, on the north, and the blessing of God was granted in the conversion of several individuals among them. In September, 1833, the fourth convert from that tribe was admitted to the



Shawanoe Mission Premises.

church. On that occasion five Indians united with the missionaries in the celebration of the Lord's supper.

In October, Mr. and Mrs. Meeker, of the Carey station, with Miss Brown from Sault de Ste. Marie, arrived at Shawanoe. It was their purpose to locate themselves among the western Ottawas, but as only seventy of the tribe had yet arrived from Michigan, they remained at Shawanoe. Mr. Meeker immediately engaged in printing elementary books, in various Indian languages. They were printed upon the new system invented by the missionaries, and very great advantages were expected from their dissemination. Rev. Mr. Evans was dismissed from the service in the spring of 1834.

In November Captain Blackfeather, mentioned in the history of the Ottawa mission in Michigan, expressed a strong interest in the subject of religion. He said he had never lost the impression of the first conversation which he had with a missionary in 1830; that he had never felt at rest since that period. He declared his determination to renounce all Indian ceremonies, and added, "I now surrender myself to you to be instructed in the truth." From this time preaching was held in his house every Wednesday evening, and every other Sabbath, and a Sabbath school was regularly taught there. His example had a visible effect to increase the attendance on public worship. At the house of another chief, a class of adults were taught in reading, writing and singing, one day in the week. The support of the school for English studies was attended with several difficulties, which, on account of the infancy of the mission, and the remoteness of the station from its patrons and friends, were for the time insuperable. The first was, that the number of missionaries did not allow of the bestowment of necessary attention upon the school; the second, the want of clothing enough for decent covering of the children in summer, and for warmth, in winter; the third, that the expense of giving them a meal at noon, was found incompatible with the pecuniary means of the establishment. Some of the Indians appreciated the advantages to be derived from the English school, and regretted its discontinuance. But a new impulse was given to the minds of old and young by the discov-

ery that they could learn to read much more rapidly in their own language than in English. Adults who would never have attempted such a task as to learn to read English, learned in a few weeks to read intelligibly in Shawanoe. Thirty persons, one a chief so old as to wear spectacles, acquired the art in a short time. A considerable number also learned to write, and were extremely fond of exercising their newly acquired skill in the use of the pen. One chief maintained a written correspondence with several of his countrymen.

Early in 1834 Mr. Lykins commenced the publication on the "new system," of a small periodical, called the "Shawanoe Sun." This was the first newspaper ever published entirely in an Indian language. Many of the natives were extremely interested in it; and evinced a feeling of enhanced dignity and elevation, because they could *read a newspaper*. Some wrote for it, and in one instance seven communications were made to the editor, for a single number.

In 1835, the increased demand for books obliged Mr. Lykins to devote himself almost exclusively to the preparation of them. The amount of printing for the year up to February, 1836, was 6,660 copies of books in six different languages besides English, viz.: Shawanoe, Creek, Choctaw, Otoe, Putawatomie and Wea. The most important of these publications were John's Gospel, with portions of Matthew and Mark, and several hymns, in Creek; a book of 192 pages, in an edition of 1000 copies. Nine chapters and a half of the Gospel of Matthew in Shawanoe; 500 copies: Putawatomie books, four hundred copies of 84 pages: Choctaw books, a thousand copies of 59 pages: Creek first book, (elementary) a thousand; and for the Presbyterian missionaries among the Iowas, 250 copies of a book of selections, of 32 pages. All these were printed on the "new system," which is adapted for several of the Indian languages. In the translation of John's Gospel into Creek, Mr. John Davis rendered important assistance. He spent four months at Shawanoe for this purpose, and Mr. Lykins thinks him better qualified for such a work than any other red man he ever saw. The Translation he believed to be as correct as a first translation into any language can be. In the revival of the Shawanoe version of Matthew, Mr. Lykins was assisted by Dr. A. V. Chute, late of the missions of the American Board of Commissioners. He was ordained to the ministry in October.

In February, 1836, Mr. Lykins became sick with a nervous affection in the head, and withdrew for a limited period from the mission. The care of its concerns devolved, in his absence, on Mr. Meeker, who was also for two or three months nearly incapacitated for labor by sickness.

In November, Mr. Rollin, missionary to the Creeks, having been obliged to leave his station on account of the disturbed state of that tribe, came with his family to Shawanoe. He was peculiarly fitted for the duties of a minister, and these he discharged with great fidelity, visiting the Indians from house to house, conversing with each individual in their families, and closing his interviews with prayer. As the Sabbath worship at the station was attended by only a small and variable number of Indians, he held stated meetings in different native houses in their settlements, and strove, by all means, to gain some. Five persons were received to the communion of the church in the course of the spring and summer. The church consisted of 24 members, 13 of whom were Indians.

Mr. John G. Pratt and his wife were appointed in April, 1837, to the Shawanoe mission. They arrived the last of May. The Ottawas were anxious to have Mr. Meeker come among them, as he had originally designed, and Mr. Pratt was expected to take his place in the printing office. Mr. Meeker and his wife went in June to Ottawa.

In May, Mr. Lykins returned with restored health.

Between January and June, Mr. Meeker had printed a Harmony of the Gospels, or life of Christ, in Otoe, 500 copies; the same for Iowa mission of A. B. C. F. M., 100 copies; and the same in Delaware, 800. Mr. Pratt previous to February, 1838, printed the Annual Register No. 3, in English, 500 copies; Harmony, in Delaware, 500; Reading Book, in Osage, 500; Shawanoe Reading Book, 500; Ottawa First Book, in Ottawa, 400; Book of Hymns, and Kauzas Book in Kauzas; for the Methodist Episcopal Mission. The Osage Reading Book was compiled by Mr. Lykins, with the assistance of a Delaware who speaks Osage. The portion of Matthew which had been printed, and the hymns appended, were read and well understood by the Shawanoes. It was also used by the Weas, Peorias and Kaskaskias, though understood but imperfectly.

Mr. Rollin's declining health obliged him to give up his missionary employments in October, 1838.

Mr. Lykins was absent several months of the year, aiding the Putawatomes in their removal from Michigan. The entire care of the concerns of the mission devolved on Mr. Pratt. He and Mrs. Pratt were both afflicted with the "chills and fever" of that country, and it was a period of discouragement. But, notwithstanding, the interest of the Indians in reading was evidently gaining, and this fact furnished ground for hope that even if all further efforts to enlighten them should cease, they would not wholly lose the beneficial influence of what had been done.

In the spring of 1839, Rev. Francis Barker was appointed missionary to Shawanoe, and arrived there in May. Miss Elizabeth F. Churchill, also, was appointed teacher. They were united in marriage in October. Mr. and Mrs. Pratt were obliged, on account of the reduced state of their health, to return to New England, though with the hope of resuming their duties at a future period. They arrived in Boston in November.

On the 18th of December, a treaty was signed by the Shawanoes, conveying a strip of country along their eastern boundary, to the United States, for the settlement of the Wyandots of Ohio. This tract includes the mission premises. The treaty provides for the peaceable occupancy of the station, and for its transfer to the Shawanoe territory, should the Board desire its removal.

PUTAWATOMIES.—(Continued from page 389.) The Putawatomes in Michigan, were shut up to a tract of scarcely ten miles square, which included the Carey mission premises. All motive to attempt improvement in agriculture, was checked by the prospect of their ultimate removal. Although this removal was in itself desirable for these remnants of the North Western tribes, as holding out the only means of saving them from utter extinction, they had suffered so much injustice as a people, and endured individually so many wrongs, that they were too much disheartened to expect future good, or make the necessary efforts to secure it.

Mr. and Mrs. Simerwell continued to occupy the house at Carey, and instruct the school, assisted by Luther Rice, one of the young Indians who had been educated at Hamilton Institution. By the treaty of Chicago, in 1833, they consented to remove westward, \$70,000 being secured to them for the purposes of education. The section originally assigned to the Putawatomes, lies on the north side of Missouri river, between the Notaway and the Boyer rivers. Not being pleased with it, because they wished a location on the upper branches of the Osage river, and adjoining their old friends and allies, the Ottawas, 900 of them resided temporarily near Cantonment Leavenworth, among the Kickapoos. Here Mr. Simerwell, who had accompanied them, instructed them, and prepared a hymn book in their lan-

guage, which was printed at Shawanoe. Their permanent location remaining long undetermined, Mr. Simerwell connected himself with the Shawanoe station, and continued there until October, 1837. About 1500 of the Putawatomies having then become settled, according to their wishes, south of the Osage river, Mr. and Mrs. Simerwell removed there. They found some of the Indians who used to be connected with the Carey station. Mr. Lykins writes, "We hope now to be able to collect into settlements many of our former pupils, now fathers and mothers of families; and could we have an additional missionary for the station, we think that the prospects for lasting usefulness are better than they were in the days of the most successful operations of the mission in Michigan."

The Report of 1839 states, that "since the commencement of the station last year, Mr. Simerwell has labored hard to instruct on the 'new system,' such Indians as were disposed to learn, going from house to house; and has succeeded in teaching some of them to read, notwithstanding the embarrassments resulting from their habits of intemperance, and the mortality which prevailed during the sickly season. Religious meetings were also held at his house, in conducting which he was assisted by a native brother."

In the autumn of 1839, a Temperance Society was formed. Two Christian Indians were employed in giving religious instruction, and the prospect was somewhat encouraging. But the Catholics had established a priest in the tribe, and vigorous methods were already employed to proselyte the Indians, and to alienate them from Protestant missionaries.

**DELAWARES.** The lands of the Delawares lie in the forks of the Missouri and Kauzas rivers, and extend 23 miles along the bank of the former to Cantonment Leavenworth, and 208 miles, in a strip of ten miles in width, along the northern bank of the Kauzas. They occupy the eastern portion of their territory, near the junction of the two rivers.

This tribe originally possessed the lands lying on the four great rivers, Delaware, Potomac, Hudson and Susquehanna, and were the people who welcomed the first European settlers to the island of New York. They were a fierce and powerful tribe, and many specimens of their eloquence are on record. Their descendants are a degenerate people, though intelligent and respectable compared with many other tribes. They have the aids of civilization, usually furnished by the United States to the aborigines, viz.: a saw-mill, a grist-mill, with a superintendant of each, agricultural implements, and \$2,000 worth of cattle. They have an annuity for purposes of education, and in 1836 a school house, and the buildings requisite for the accommodation of a teacher, were erected. The tribe generally live in hewn log cabins, tolerably furnished; keep swine, horses, and oxen; make use of the plough, cultivate some wheat, and raise a variety of garden vegetables. They subsist chiefly by their own industry, although they have not wholly relinquished hunting.

The missionaries at Shawanoe, have for several years preached occasionally to the Delawares, and several of them became pious, and were baptized by Mr. Rollin. In 1834, application was successfully made by them for the appointment of Mr. Ira D. Blanchard as teacher of the Government school. He entered immediately upon his duties, under the general direction of the Board and the supervision of the missionaries at Shawanoe. He commenced his school with forty four pupils, both adults and children, a large proportion of whom soon learned to read on the new system. In 1835 arrangements were made, with the decided approbation of the chiefs, for the permanent establishment of an English school. The school house and dwelling for the teacher being completed, the school was opened on the 26th of December with fourteen boys. In August, the entire charge of the school

was committed to Miss Sylvia Case, and Mr. Blanchard devoted a large part of his time to the re-translation of a Harmony of the Gospels, first translated by the Rev. David Zeisberger, a Moravian. It is the Life of Jesus Christ, compiled from the four Evangelists, and expressed entirely in their language.

In September, 1838, Mr. Blanchard writes, "Native teaching has prospered, far better than in any season before. More than forty can now read all that is printed in their language, and half as many more are learning at this time. And they do not share the benefit of their education alone. I have often seen a large company of adult Indians sit and listen attentively, while some one of their number would read to them from the gospel. It is not uncommon for some old man to say to me, 'How long before you will give my son (or my daughter) some more of Jesus's word? I have heard all we have, and am waiting for more.'" An hundred Indians could sing all the hymns contained in a small book which had been prepared.

At a later date Mr. Blanchard says, "A number of families who, until a few months since, knew not even a letter, now read regularly from the Harmony, and sing in their own language at their morning and evening worship. Public worship on the Sabbath is regularly held in the school-house, and attended by from ten to one hundred natives."

In 1838, 270 Delawares came from Canada under the care of a Moravian missionary. They were generally able to read, and manifested great interest in the Harmony and hymns. Three natives were baptized this year, and the attention of the Indians to all religious exercises, promised an ample reward to a missionary who could devote himself to their spiritual concerns.

In March, 1839, the Harmony was completed, and forms a volume of 225 pages. Besides this, there have been printed in Delaware, the First Reading Book, of twenty-four pages, a Bible Summary, of forty-eight pages, and a book of forty-four hymns. The following summer was a period of much affliction in the tribe. Mr. Blanchard's family were severely sick, and a prevailing fever swept off numbers of the Indians. Mr. Blanchard closed the school temporarily, and devoted himself to visiting and administering to the relief of the sick.

OTTAWAS. The territory of the Ottawas is about seven miles square; lies south of the Shawanoes, and adjoining them, beginning thirty miles west of the State of Missouri. It is rich, well watered and timbered, and is considered healthy. The present number of inhabitants is 800.

Mr. Meeker removed his family to Ottawa, about forty miles south of Shawanoe, in June, 1837. The tribe having been acquainted with him at Thomas, in Michigan, were in some degree interested in him, and had urged his coming to reside among them. They gave him a kind welcome, yet without any just estimation of his motives in coming. They were unwilling to attend public worship, and preferred to be called drunkards, thieves, or even murderers, rather than "praying men." But in October they began to attend meeting on the Sabbath, and from that time several were almost always present.

Early in February following, Mr. Meeker went to Shawanoe, and printed 400 copies of the Ottawa First Book, of 24 pages, and returned on the 17th with a part of them. Fourteen men, two women, and ten children, immediately commenced learning to read. The interest of the Indians in the worship of the Sabbath visibly increased; about ten adults were regular attendants, and there were often more than twenty present. A weekly prayer-meeting was also held at the house of one of the Indians for three months. In March, a young man, twenty-two years of age, gave evidence of conver-



sion. His name is Mong-gwesh, (Mink,) a full Ottawa, eldest son of a principal chief. He was educated at the Maumee mission, a station of the American Board of Commissioners, where he learned to read, write and cypher, and received the name of David Green. When he came to Ottawa, in October, 1837, he was very dissipated, and extremely poor in consequence. Two or three weeks after his arrival he began to attend meetings, immediately left off drinking whiskey, and refused to attend the Indian festivals and other "gatherings." In May, 1838, he was baptized by Mr. Rollin, then of the Shawanoe station. The account given of him in Mr. Meeker's last communication, dated June, 1839, affords additional and satisfactory evidence of the reality of his conversion. "Though persecuted by all his relations, he openly declares his disbelief in all the religious forms and doctrines of the Indians, and seems to glory in the cross of Christ. He says that the wretched and lost condition of the Indians gives him more sorrow of heart than any thing else, and that he earnestly desires to explain to them often, the doctrines of the Bible, and to exhort them to repentance and faith. He sometimes goes, without my knowledge, to the Indian houses, asks permission to call in the Indians, goes out, collects them together, reads a portion of Scripture in Indian, explains, exhorts, sings and prays, invites them to object where they can, and asks them to say where there is any good in the Indian religion; and if any one introduces a subject in favor of their religion, he is fully prepared to answer, having himself been a member of their great "medicine dance" for eight years. His character is unimpeachable, and he commands the respect of all. He is in his twenty-seventh year, and has a wife to whom he was regularly married about a year ago. He has built for himself a good log house. Every thing in and about his house appears neat. He cultivates about four acres of land."

During the first winter of Mr. Meeker's residence among the Ottawas, he visited several families, almost daily, for the purpose of teaching them to read in their own language. At the suggestion of the chiefs and principal men, he put up a log school-house in the following summer, and in July commenced an English school, which is yet continued. It is attended by about twenty-four pupils, who are principally boarded and clothed by their parents. But many of the Indians still have the idea which has invariably, for a while, impeded the success of schools in every tribe, that they confer a favor in allowing their children to be taught, and consequently will not send them unless they can be boarded and clothed gratuitously.

At the last dates, the Catholics were commencing their operations among the Ottawas, and with the assistance of a few French Indians had induced six to join them. A priest was to be located in the neighborhood in a few weeks. In May, an old Ottawa woman with her son and his wife, renounced their intemperate habits, and became constant attendants at meeting. All of them seemed to be earnestly seeking the salvation of their souls. But the priest from the Putawatomie tribe heard of them, and sent for them, and then refused to let them go until they had joined the Catholics. He then forbade their ever listening to Mr. Meeker, under penalty of having God for their enemy, and suffering trouble and affliction through this life, and eternal damnation forever. Mr. Meeker baptized one Ottawa woman, and a son of Mr. Simerwell, of the Putawatomie mission, in May.

## CHAPTER XXX.

*Indian Missions.*

CREEKS. Mr. Davis's success. Mr. David Lewis appointed. Muscogee church formed. Meeting-house built. Mr. Lewis dismissed from the mission. Arrival of Mr. Rollin and several assistants. Church discipline. Temperance pledge adopted. Gospel of John translated. Mr. Davis ordained. Harvest dance of the Indians. Arrival of emigrants from the old nation. Quarrels among the Indians. Effects on the mission. Mr. Rollin goes to Shawanoe. Sickness and death. Mr. Kellam, government teacher. Mr. Mason a missionary to the Creeks. His residence at Little Rock. Removes to the Creek nation. Attempt on his life by Indians. CHOC-TAWS. Location. Messrs. C. E. Wilson, Smedley, Tucker and Allen, missionaries to the Choc-taws. Schools. Approbation of the Indians. OTOES. Their number, territory, character. Rev. Mr. Merrill established among them. Obstacles to their improvement. Schools. Visit of Dr. James. Temperance Society formed. Buffalo Hunt. OMAHAS. HAYTI.

CREEKS. (Continued from p. 395.) The next notice we have of the Creeks is in 1832, after the removal of a large proportion of them beyond the Mississippi. The Report of the Board for that year, states that Mr. John Davis, who was converted under the ministry of Mr. Compere, and had been appointed missionary to the Creeks in 1830, was devoting himself to the religious interests of his tribe. The situation of the Creeks in their new homes, in the Indian territory, was more favorable to their improvement, than when they were within reach of all those deleterious influences which pour in upon the natives, in the vicinity of unchristianized whites. Yet even here the whiskey trader, and the maligner of religion, found his way. The opposition of the chiefs, though lessened, was not extinguished.

Mr. Davis was for three years their only religious teacher. Not being ordained, he made no attempts to gather a church; but held meetings regularly at four different places, taught school three days in the week, and visited and conversed with the Indians at their homes. He engaged in his work with great zeal and discretion, and "the common people heard him gladly."

In May of this year, Mr. David Lewis was ordained in New York, as a missionary to the Creeks. On his arrival, he and Mr. Davis adopted a plan for united operation. On the 9th of September a church was formed, under the name of the Muscogee Baptist Church, consisting of Mr. and Mrs. Lewis, Mr. Davis, and Quash, Bob, and Ned, negro slaves whom Mr. Compere had baptized in Alabama. It was an occasion of much interest. Many cheeks, red and black, were wet with tears. On the following Saturday evening, two Creeks and two Africans were examined for admission to the church. On Sabbath, 16th, the rite of baptism was administered in presence of a large and orderly assembly; after which the Lord's supper was celebrated in a grove, half a mile distant. Thirty-eight were admitted to the church in October, and subsequently seventeen, before the close of the year. Among the number was a daughter of the great warrior, Gen. M'-Intosh. The Sabbath school contained seventy-four pupils, and the congregation on the Sabbath usually numbered 300. It was proposed to build a meeting-house, and some of the most respectable men in the nation requested the promise of a seat in the gallery. This house and a school-house, and other buildings for the use of the mission, were erected in 1833, and the station called Ebenezer. The site was in the midst of a dense Indian population, three miles north of the Arkansas river, and fifteen west of Cantonment Gibson.

In the summer of 1833, the mission family were all severely sick, and Mrs. Lewis died. In consequence of this series of afflictions, the school,

which had contained thirty pupils, was discontinued. Several persons were added to the church, among whom was Mrs. Davis, wife of the assistant missionary. In the spring of 1834, Mr. Lewis, for misconduct in the mission, was dismissed from the service of the Board.

In September, Mr. David B. Rollin was ordained, at Cincinnati, a missionary to the Creeks, and with his family and two assistants, Miss Mary Rice and Miss Mary Ann Colburn, removed to the Indian territory. They arrived at the Creek station on the 22d of December. The aspect of every thing connected with it was desolate. The school had been broken up; the church was in a low state, and some had fallen into gross sin. Judicious measures were taken to restore order, and resume the various operations of the mission, and they were attended with a good degree of success; but the routine of duties was greatly embarrassed for many months by the prolonged, and, in some instances, repeated sickness of the members of the family. The process of acclimation was to them unusually severe. In a letter dated January 4, 1836, Mr. Rollin writes, "Public worship has been regularly maintained every Lord's day but one. Our assemblies, during the spring and the former part of summer, were large and deeply interesting. Since the sickly season has commenced, the number of attendants has decreased; but good order and solemnity are yet manifest. Since October 18, four Indians and three Africans have witnessed a good profession before many witnesses, having been 'planted in the likeness of Christ's death.' Besides the meetings on the Sabbath, our brethren have held conference and prayer-meetings in the different neighborhoods where they reside." The number of church members at this period was 82, including the mission family; six whites, twenty-two Indians, and fifty-four blacks, besides some who had removed out of the nation. Nine were excluded from the church in the year 1835. The temperance pledge was introduced by Mr. Rollin, and all the professors of religion signed it. The health of Miss Rice was so unfavorably affected by the climate, that she removed, by the direction of the Board, to Sault de Ste. Marie. Amidst all their trials and discouragements, the missionaries rejoiced in their work, and were abundantly sustained in it by the consolations of religion.

In February, four Africans, who had come with the last emigration, brought letters of recommendation from a Baptist church in Russell county, Alabama, and were received to the fellowship of the Muscogee church.

In March, Mrs. Rollin re-commenced the school with ten pupils. During this month there were several additions to the church. Some of the Indians had become much interested in learning to read in their own language, according to the "new system," introduced by Mr. Davis. They learned also to sing hymns, which he had prepared for their use; and many, who a few months before could not read a syllable, stood up in meeting, and with great satisfaction sung from their hymn books. Mr. Rollin had repeatedly expressed his opinion that no permanent good could be effected without the translation of the Bible and other books into their language. At the suggestion of Mr. Lykins of the Shawanoe station, Mr. Davis went there and spent several months, assisting in the revision and printing of the Gospel of John, and other books, for the use of the Creeks.

By the direction of the Board, Mr. Davis, now an ordained minister, removed to the North Fork of Canadian river, thirty-two miles from Ebenezer. He continued in the discharge of the duties which he fulfilled alone before the arrival of Mr. Lewis; and his services were well received by his tribe.

In August, the Indians held their harvest feast, or green corn dance, which Mr. Rollin describes in his journal: "The feast they observed as a

token of rejoicing that they live to eat new corn and other fruits of the earth. Those who believe and practise the tradition strictly, will not eat new corn, or any other fruit of the ground, till this feast and other ceremonies are attended. They formerly have been very strict, compelling all belonging to the nation to bring a portion of their eatables to the square or council ground, and there cook and eat. After feasting one day, they dance at night; one of the men taking the lead, singing, shuffling with his feet, and moving around in a circle. Others follow in single file, men and women indiscriminately. After this, the men seat themselves, and fast four days, occasionally drinking their 'black drink,' which operates as an emetic; after this they are invincible, in their own estimation, and are prepared for war."

In September, 2,300 Indians arrived from the old nation. Chiefs and warriors, old and young, were chained in couples until they reached the west side of the Mississippi. This was done by hostile Indians, aided by whites. The M'Intosh family, who have the controlling influence in the western Creek nation, viewed the arrival of these new emigrants with displeasure, and declared they had no right there. Ne-ar-mar-hlar, the chief of the new emigrants, said, "it belonged to him to be chief, and he *would* be chief." To which Nolly M'Intosh replied, "You shall not be chief; I will take the sword first." The jealousy of the western Creeks was augmented by the news that Upolkleholar, who was accessory to the murder of Gen. M'Intosh, was soon coming over with a band of 8,000. The sons of M'Intosh vowed his immediate death. These disturbances rendered it almost impracticable to preserve the mission from extinction. In a council, held in presence of Gen. Arbuckle, the Indians brought specific charges against every individual employed in the mission, and requested him to remove them all. In consequence, Capt. Armstrong addressed a letter to all missionaries in the Creek nation, stating that certain (groundless) charges had been alleged against them, and that their stay in the nation was "not safe." It was afterward ascertained that the Indians were instigated to this step, and that it was with reluctance that they signed the memorial. This was demonstrated by their assembling, about the last of September, at the station, and in open council,—most of the chiefs being present,—fully exonerating the missionaries from all charges alleged against them.

On the 25th of September Mr. Rollin preached his farewell discourse to his church and congregation. The assembly were melted, and Mr. Rollin was overcome with sorrow at leaving his little flock, a prey to wolves in that howling wilderness. From January, 1836, up to the time of his leaving them, he had baptized eight, received six by letter, excluded two; and two had died in the faith.

The Rev. Charles R. Kellam, of Irasburgh, Vermont, was appointed to this station in 1836. So agitated was the state of the Creeks at the time he reached the western territory, that he took up his residence temporarily at the Choctaw mission, where he taught the school several months. Mr. Davis was, therefore, requested to return to Ebenezer, and occupy the mission premises. But before he had time to remove, the Creek chiefs met there to receive their annuities, and some violence was committed on the property.

Unwilling to forsake the Creeks, Mr. Rollin returned in October, 1837, hoping to find the way open for his re-establishment among them. The council met, and after deliberating on the subject, voted that it was inexpedient for him to return, though they "had nothing against him." While there, he held several meetings with the church. He gives the following account of them. "Some have wandered from the narrow way—suspended one—others were retained, being apparently humbled, confessing and desir-

ing to forsake their sins. Others, like good soldiers of the cross, have stood firm during their fiery trial—the flood of whiskey which is inundating the land, they have not tasted, notwithstanding every effort has been made to draw them into the whirlpool of intemperance.”

Mr. Rollin, on leaving the Creek country, repaired to Shawanoe, (see page 396,) where he continued his faithful labors until the failure of his health in 1839. Having then obtained permission of the Board, he left Shawanoe in the spring, and though extremely feeble, and evidently on the verge of the grave, was enabled to reach Commerce, in Michigan, early in May. He died on the 12th. He had been in the missionary service of the Board about five years, and was previously six years at Tonawanda, in New York. He is still remembered with affection by the Indians, to many of whom he was a minister of salvation. His missionary associates testify that he “lived, as well as professed, religion,”—and that he was a cheerful, hopeful laborer, ever ready to encourage the faint-hearted, and to bear the burdens of the weak; that he made his plans of doing good subjects of much reflection and prayer, and when they were matured, prosecuted them with a zeal and fearlessness which is inspired only by a consciousness of being in the path of duty.

Mr. Kellam having received an appointment as government teacher, in which capacity it was thought most prudent for him to commence his labors among the Creeks, came to Ebenezer in October. He established meetings as they were formerly held, and in January, 1838, received three individuals to the church by letter, and three persons as candidates for baptism. The number of church members at this date was ninety-six, and the number of pupils in the school thirty. In February, Mrs. Kellam was removed by death. Her sickness commenced soon after her arrival at the station, but she was graciously sustained through the many wearisome days and nights of its continuance, by the presence of God, who, she said, “had communicated to her soul unspeakable blessings.”

At Canadian river station, Mr. Davis was assisted by Seheche, a Christian native. Mrs. Davis died in September, 1837. She was an exemplary Christian, and her death full of peace.

In 1838, Mr. Kellam was absent several months, and on his return was delayed by the lowness of the rivers, so that he did not arrive in the Creek country until December. He was accompanied as far as Little Rock, by Rev. James O. Mason and his wife, and Miss Elizabeth Boynton, all of whom had been designated for the Creek mission. As it was uncertain how they would be received, Mr. Mason with his family stopped at Little Rock, where he opened a school for the twofold purpose of defraying his expenses, and being usefully employed while in suspense respecting his location. He soon obtained between thirty and forty pupils, and was invited by some of the principal inhabitants to establish himself there as an instructor. He found at Little Rock a small church and congregation, to which he generally preached on the Sabbath. Several individuals were received to the church previous to April 30. A letter from Mr. Davis to the Home Secretary gives the most definite account which has been received, of the state of things at the Creek mission at this period.

“I received at last your letter, on the 4th day of January, which had long been looked for; and at the same time I received a letter from Mr. Kellam, stating that the mission premises were occupied by other persons, and he and his family were in a bad situation. By the same letter I was requested to attend the council, which was to be held on the 15th day of January. My friends and I went to the council, with the determination of urging our agent to give us a school at this North Fork. And there we laid the sub-

ject before the agent, and he promised to give us a school. Since then, Mr. Kellam and his wife have moved, and are placed within half a mile from my place. But the school will not be put into operation until the school-house is built. Prejudice against preaching exists among the people; but I believe preaching will be attended by the people, after a while, if regular schools are established in the settlements where the people desire to have schools, and if preaching is commenced among the Indians in each station where the people have not so much prejudice against preaching. However, the people say nothing against my preaching any where; but I suppose it is because I am one of the natives. It appears the anxiety of the people for schools is increasing. Two school teachers are now called for, besides three government teachers, who are already appointed. One of those teachers is likely to be a government teacher, and be placed on Canadian river; and the other, we hope and pray, will be Mr. Mason, the missionary; for he is invited by the natives to come into the nation and teach. His place will be about twelve miles above the old missionary station on the Arkansas; and in that settlement the people proposed to build a school-house and dwelling-house for Mr. Mason, if he would come.

“Since August last the small-pox has been raging through the whole nation, and there have been a great many deaths; but, though other sickness has visited my family, yet, by the kind providence of God, I and my children have been safe from that dreadful disease. Yet how long we shall remain safe, I cannot tell, for the disease is not yet extinct. My niece, who had been for some time with my children, and taking care of them, took a violent sickness, and died in about twenty-four hours, in December last, and I am now almost in the same situation as I was in twelve months ago, having no one whom I can trust, to take care of my children and house, when I should be absent from home. An old crippled white man, whom I had once mentioned in one of my letters, has been sick, and has been under my immediate care for five months; and under these circumstances, I have been obliged to be confined at home for a long time, and I have preached but seldom. Since, some of my family have been afflicted, and some have died. And because of my being placed in the midst of superstitious and benighted men of my nation, and having been often reproached by notional and self-confident brethren, I have almost, some days, sunk into oppressed feelings. Yet the Lord has been good to me, and by his own strength, through these afflictions, he has upheld me from falling into destruction. And he has mercifully preserved me from my enemies, when they were ready to put me down under their feet, to silence me. And I hope the Lord will bring his people under his government at his own appointed time. If you get this letter, pray for us. We need much the prayers of our brethren.

“I remain your unworthy brother in the Lord Jesus Christ.”

The Board having directed Mr. Mason to see that the order of the Secretary of War, relative to the restoration of the buildings at Ebenezer, was carried into effect, he commenced in May his journey to that station, by way of Fort Smith. There he was informed of the illness of Miss Boynton at Dwight, a station of the American Board of Commissioners, where she had been taken sick in January. He immediately proceeded thither, and thence to Ebenezer, where Mr. Kellam had built a dwelling-house, and was nearly ready to erect a school-house. Capt. Armstrong and Col. Logan were absent, and as the object of his journey could not be accomplished until their return, Mr. Mason left the business in charge of Mr. Kellam, and, returning to Dwight, brought Miss Boynton to Little Rock. She so far recovered as to return to her friends, being released from the service of the Board.

October 12, Mr. Mason went again to Ebenezer. On his arrival, he

found that Mr. Kellam, who had resided for a short period at Canadian river station, whence he returned in July, had been deprived of his appointment as government teacher, and that the chiefs had passed an order forbidding any preaching in the nation. The school contained but twelve or fourteen pupils, and these attended with little regularity. Mr. Kellam and his family, in addition to those troubles, were suffering from "chills and fever." In these afflicting circumstances, the sympathy and kindness of the members of the church was very consoling. Some of the negro slaves were most prompt to afford relief, bringing provisions from their own little stock, and in other ways testifying their affection.

In November, Mr. Mason was summoned before a council of the nation, and with difficulty obtained permission from Nolly M'Intosh to remain. The chief said he had driven away all the missionaries, and could not now give him leave to stay. He, however, at length relented so far as to allow him to remain until his family were recovered from sickness.

In January, 1840, the enmity of a portion of the Creeks, excited by influences before mentioned, resulted in an attempt upon the life of Mr. Mason. While walking at a distance of two hundred yards from his house, he was approached by three or four Indians, one of whom discharged a gun at him. The ball passed through his clothes, within two inches of his heart. Another Indian rushed toward him with a bowie knife. He escaped them, and immediately made the affair known to the agent, and through him to the chiefs, who denied all previous knowledge of it. Having no security for himself or his family for a single hour, Mr. Mason made arrangements for an immediate removal from the nation, and will probably soon be assigned to another tribe.

Mr. Davis is now government teacher at the North Fork station.

**CHOCTAWS.** The number of Choctaws at the commencement of the emigration was 15,000. Their territory lies on the south-west of Arkansas, and is divided into three districts, the Arkansas on the north, the Poshemateha on the south-east, and the Red river on the south-west. On the arrival of the Choctaws from the east of the Mississippi, they divided into two parties; those who were favorable to Christianity collecting chiefly in Poshemateha district, others taking possession of the Red river and Arkansas districts. The treaty of September, 1830, provides, that for twenty years, 40 Choctaw youth shall be schooled under the direction of the President of the United States. By the provisions of the same treaty, \$2,500 is to be appropriated annually for twenty years, to the support of three teachers, besides which, an unexpended balance of former annuities, amounting to \$25,000, is to be applied to the support of schools at twelve different places, each of which is furnished with a school-house from this fund.

In 1832, Rev. Charles E. Wilson, of Philadelphia, was appointed missionary of the Board to the western Indians. He located himself with the Choctaws, at the agency on Arkansas river, and opened a school, which was for a time in a prosperous state; but which was relinquished in August, 1833, on account of prevailing sickness among the Indians. He then devoted himself entirely to visiting the sick, and communicating religious instruction from house to house. Early in October, he was joined by Mr. Sampson Bunk, a native preacher. Mr. Wilson withdrew from the service in 1835. Early in this year, Rev. Joseph Smedley and his wife entered the service of the Board as missionaries to the Choctaws. They took up their residence at Pleasant Bluff Spring, on Canadian river, 30 miles west of the agency. Rev. Eber Tucker and Dr. Alanson Allen arrived in June. Mr. Tucker taught a school at Bethlehem, 25 miles south-east of the Choctaw agency, and Dr. Allen another at Cavernhole, eight miles north-west of the

agency. They were all under the direction of the Board, but chiefly sustained by the government appropriations. They were afflicted with severe sickness, and Mrs. Smedley died in July. After their recovery, they resumed their schools, and besides the duties of teacher, Dr. Allen discharged those of a physician, and Mr. Tucker preached stately at two white settlements, fifteen miles distant in opposite directions.

Previous to this period, Mr. Ramsay D. Potts and his wife had come into the Red river district as teachers in the employ of the government. Mrs. Potts was formerly connected with the Carey station, and they were recommended to the government agent by the Board, but their relation to it was merely advisory. The station occupied by them is Providence, six miles north of the river, and twelve west of Fort Towson. Mr. Potts held religious worship with the Choctaws three Sabbaths in each month, and on the fourth at Fort Towson. The congregation often numbered 75, and sometimes 150. He taught a school, which was attended with a good degree of regularity by about 30 pupils: Those strong counteracting influences of Indian improvement, the apathy of parents and the intemperance of both whites and Indians, were felt there as elsewhere among the native tribes.

In November, 1835, Mr. Tucker called a council of Indians, for the purpose of ascertaining their feelings with reference to his plans for the instruction of their children. They expressed a strong regard for him, and perfect satisfaction with his school, and some promised to place their children unconditionally under his care on the opening of the coming year. In January, 1836, the school was opened with eight pupils.

During this winter, Mr. Smedley's connection with the Board was dissolved, and Mr. Kellam, who had not yet obtained permission to enter the Creek territory as a missionary, took his place in the care of his school. Mr. Tucker retired from the service the same year.

In October, 1837, Mr. Potts was ordained to the Christian ministry, and the same month a church was formed at Providence, of four members. Four individuals were soon afterward added by baptism, one a Choctaw woman. At Fort Towson there were several instances of conversion.

In November, Miss Lucy H. Taylor joined the station at Providence and opened a school for native females. It was well attended, and the pupils made good progress in reading, writing, arithmetic, geography and sewing. Miss Taylor remained but one year at the station, and withdrew with the consent of the Board. The school was continued with success under the care of Mrs. Potts, and a Sabbath school of 18 pupils was also taught by her.

The Report of the Board for 1839 states that Mr. Potts was aided in his numerous duties by Rev. Charles G. Hatch, a government teacher at Bennett, eight miles west of Providence. They entered into a systematic arrangement for preaching stately at various places, for instructing the natives at their dwellings, and for visiting the sick. They are furnished by the Board with a native interpreter, a man of intelligence and piety.

Dr. Allen dismissed his school in July, on account of the fatal prevalence of the small pox, and the consequent pressing demand for medical attendance. Notwithstanding the continual emigration from the east, the actual number of inhabitants is annually diminished by fatal diseases.

In the spring of 1839, a white man, formerly a soldier at Fort Towson, was received to the church. He had been four years in a state of religious anxiety, and gave evidence of being truly converted to God. Three persons were added to the church by letter.

OTOES. The Otoes number 1100, and speak nearly the same language with the Omahas. They are the same stock with the Sioux, Winnebago, and some other powerful northwestern tribes. Their country occupies the



fork between the great Platte and the Missouri, the Otoe lands commencing about eight miles west from the Missouri, and extending indefinitely along the north bank of the Platte river. The land of the Omahas lies on the southwestern bank of the Missouri, from the mouth of the Platte north indefinitely. Their chief settlement is 120 miles from this point. The southwestern boundary of the Omahas and the northeastern of the Otoes are not defined. The Platte river is a mile wide at the distance of twenty miles from its junction with the Missouri, and is one of the noblest in that land of noble rivers. The character of the Otoes is distinct, and strongly marked. They are more active, energetic and kind, and less suspicious, than many of the Aborigines. They worship the sun, moon, and some of the stars, the earth, and some portions of water. In the northwestern part of their territory is a small lake or pond, to which they pray and make offerings. They live in circular huts of immense size, sometimes fifty feet in diameter, made of bark, limbs of trees, and mud, without floor, apartments, or furniture. These are usually occupied by several families.

In July, 1833, Mr. Lykins met their chiefs in council. They were not only willing but desirous to have schools, and immediate arrangements were made for establishing a missionary station among them. By a treaty, then recent, the United States had pledged \$1000 annually for five years and \$500 for five more, to be applied to purposes of education among the Otoes; also \$500 worth of agricultural implements, annually for five years. Rev. Moses Merrill, Mrs. Merrill, and Miss Cynthia Brown, arrived at Bellevue in December. This is the principal village of the Otoes, and the seat of the Upper Missouri Agency. It stands on the south-west bank of the Missouri, six miles above the mouth of the Great Platte, 500 from St. Louis, and 200 north west of Shawanoe. The agent had kindly provided a dwelling and school house for the missionaries, free of expense to the Board; and a school of nine pupils was at once collected and placed under the care of Mrs. Merrill. Religious services in English for the benefit of the white settlers, were commenced on the first Sabbath. A Sabbath school was also opened at the same time, embracing all the pupils of the day school, who were the only white children in the village. A Bible class of six adults was commenced on the second Sabbath. These exercises were all regularly continued, and punctually attended. Good proficiency was made in reading, writing, spelling and singing, and there was evidence of the conversion of one individual.

After residing at Bellevue about a year, Mr. Merrill began to hold religious worship occasionally in the Otoe language. He had prepared several hymns and prayers, and had them printed at Shawanoe. The natives were very much interested in these hymns, and evidently understood them. The traders of three different towns, 100 miles apart, informed Mr. Merrill that the Otoes seldom passed a night with them without singing the hymns they had learned at the mission house. The first chief would sometimes call the children around him and teach them to sing. It is obvious that learning to repeat and sing hymns is one of the most effectual means of preparing Indian minds for the reception of divine truth. Like little children, their ear is pleased with rhyme, and the love of music is with them, as with the Africans, inborn.

Mr. Merrill writes in 1835, that he was uniformly received in their cabins, and at their hunting ground, with kindness, and that the chiefs, particularly the one above mentioned, were friendly. But there were great obstacles to be overcome before they could be, as a people, prepared for the Lord. They are extremely fond of ardent spirits, which are abundantly furnished by whites. They will take their best furs on horseback a hundred miles, and

dispose of all, and perhaps even their horses, guns and blankets, for whiskey, and immediately afterward beg for food, and complain of starvation. This despotic appetite interposes a far more formidable barrier to their conversion and civilization, than all the savage habits of the Indian hunter. In view of all the impediments with which they had to contend, the missionary family spent a part of every Saturday as a period of fasting and prayer. The school was suspended in June, on account of the sickness of Mrs. Merrill, and the usual operations of the mission were interrupted by the removal of the family to the new Otoe village, eight miles from Bellevue, on the Platte river. They arrived there in September. A school house was erected by the government, a blacksmith employed, and 130 acres of land, ploughed and fenced. This was done with the hope of inducing the Indians to adopt agricultural habits.

From this new station Mr. Merrill wrote, in 1836, "Our progress has been slow, but onward. One half of the Otoe tribe pitched their skin lodges here last January, and soon after commenced cutting timber for their village. In April they put up 30 houses, 28 of which are large. These houses are situated near to each other, and one fourth of a mile from the mission house. The other part of the tribe resided at the old village. In September, they burned the village, and are expected to take up their residence here, on their return from the winter's hunt." "During the first four months, some of the children and youth were taught reading in their own language, at their village. They could not be collected together at any one time or place. Instruction was, therefore, given to few or many, as they could be brought together." On the return of the Indians from their summer's hunt, measures were adopted to bring the children together, which were attended with better success. Twenty-eight males and eight females joined the school, though the average number in attendance was, from various causes, only from eight to twelve. "The school-room was open to them at all hours of the day. Three of these scholars have read from 25 to 30 pages each,—twelve more have commenced reading in easy reading lessons. They are occasionally exercised in singing Otoe hymns, learning English names of persons, places and things,—counting, &c." There were several instances of deep seriousness among the whites, and one, a hired laborer at the mission, gave evidence of piety.

In August, Miss Brown was married to Mr. Reuben Mercer, and was to remove to the Omahas in the spring. Though no longer under the direction of the Board, it was her intention still to devote herself to the benefit of the Indians. In the course of this month, the missionary family were cheered by a visit from Dr. James, a physician in the employ of the government, and the translator of the New Testament into the Ojibwa language. He found them borne down with toil; and, in a measure, disheartened by indications that the white traders were endeavoring to prejudice the Otoes against them, and against the arrangements proposed by the government for the purpose of inducing them to cultivate their lands. So long as the rapacious trader can purchase furs of the Indians for whiskey, so long will he oppose every plan for inducing them to forsake hunting and cultivate the soil. At the time of Dr. James's visit, the Otoes were in trouble; their principal chief had been murdered; they were divided in council; the arrival of the Putawatomies had taken from them some of their best hunting grounds, and, by their own indiscretion, they had provoked the displeasure of their powerful neighbors, the Pawnees. Dr. James, who has long been conversant with Indian character, considers the obstacles to the introduction of Christianity among the Otoes, no more formidable than have been encountered by every infant mission to our aborigines.

Mr. Merrill was able at this time to preach without an interpreter, and held worship at eleven o'clock, on the Sabbath, for Otoes; for the English, at one, and a religious conference at four. Almost all meetings expressly for Otoes, were attended by 40 or 50, except during their hunting seasons.

Early in 1837, Mr. Merrill completed the translation of a portion of the New Testament, and sent enough for thirty-two pages to Shawanoe to be printed.

"On the 31st of May, the Upper Missouri Temperance Society was held at the mission house; several addresses were delivered. At 4, P. M., of the same day, the Society met at the lodge of the first chief. All the chiefs and many of the braves and others were present. After two addresses from whites, and one from a chief, several joined the society, making twenty members from the village. Among this number were all the chiefs." Mr. Merrill expresses a painful apprehension that the pledge would soon be broken.

The Otoes have a summer and a winter hunt. Mr. Merrill has sometimes accompanied them on these expeditions, for the threefold purpose of learning their language, observing their customs, and improving every opportunity for imparting religious instruction. Men, women and children go on these excursions, and travel hundreds of miles. In June, being nearly destitute of food, they commenced their journey to the buffalo country, 300 miles distant. The horses, about three on an average to a family, were loaded with provisions, and each family carried a skin lodge. Mr. Merrill was invited to occupy the lodge with the chief, but when the weather was pleasant, preferred sleeping under a coarse cotton spread over four sticks driven upright into the ground. They travelled about twenty miles a day. On the 27th of July, they commenced their return, having slaughtered 1200 buffalos. They had dried their meat and packed it in bales, which were laid, for transportation, on the backs of the horses, on many of the women, and even some of the men.

During this journey, the Indians often listened, in little companies, to the Scriptures, read and explained by Mr. Merrill. A number of them were sick on the way, and he was invited to administer to them. On their return, a young son of a chief died. According to the custom of this tribe, several of the young men expressed their sympathy by coming to the lodge of the chief with small pieces of wood thrust through the flesh of their arms, so as to take up about an inch of the skin. When a distinguished man dies, great lamentation is made; his best clothes and most valuable articles are buried with him, and a horse is killed at his grave, that he may appear with honor in the world of spirits.

On the 16th of August, Mr. Merrill arrived at the station, thankful for his own preservation, and the continued health of his family. But the privations and exposure which he endured on this journey impaired his constitution, and brought on symptoms of pulmonary consumption. Even his partial restoration was, for a time, scarcely anticipated. But in January he was able, in a degree, to resume his duties.

From the beginning of the mission, the chiefs had urged the establishment of an English school for native children. This preference, sometimes found among Indians, it is presumed arises from their observation of the superiority which those who speak English, have over themselves. Mr. Merrill deferred their request, from the conviction that they would really be more benefitted by learning to read their own language first. On the 20th of February, 1839, Mrs. Merrill opened an English school, which was immediately attended by twenty pupils, from eight to fourteen years of age. Several of the Otoa children had at this time read all that had been translated into their language.

Mr. and Mrs. Merrill continued through the summer in the discharge of their usual duties, but the injury which Mr. Merrill's health had sustained, proved of a permanent character. He was less and less able to make effort, and in September was prostrated by a severe attack, which confined him to his bed three weeks, and from which he was not expected to recover. In this exigency, he was providentially favored with the attendance of a physician from St. Louis, who came up to vaccinate the Indians. He gave it as his opinion, that Mr. Merrill could never be restored without the comforts and conveniences which are found only in the white settlements, and therefore advised his removal. He reluctantly applied to the Board for a dismissal from the work to which he had heartily devoted himself, and has probably before this left the station.

OMAHAS. The lands of the Omahas lie on the Missouri river, above the mouth of the Great Platte. There are about 1,400 of this tribe. They have scarcely begun to emerge from a savage state. Annuities from the Government, providing for the establishment of schools, and for a supply of agricultural implements, are pledged for several successive years. Arrangements were made in 1835 for a separate mission to this tribe. In March, 1836, the Rev. Chandler Curtiss, of the Western Cherokee mission, on account of circumstances mentioned in the history of that mission, repaired to Shawanoe. He was there married to Miss Mary Ann Colburn, a teacher from the Creek station. In December, they removed to the Otoe station, where Mrs. Curtiss remained, while Mr. Curtiss visited the Omaha tribe for the purpose of making the necessary arrangements for a missionary establishment. Owing to peculiar embarrassments in fixing upon a location, and procuring a house built, he did not take up his residence there until October, 1837. The turbulent conduct of the Omahas soon compelled him to leave them, and he removed to Bellevue, where he now resides.

HAYTI. In the spring of 1835, Mr. William C. Munroe, an educated man of color, offered to serve the Board in a mission to Hayti. Satisfactory testimonials being furnished as to his qualifications, he was accepted, and appointed to go to Port-au-Prince. He was ordained in New York on the 9th of April, and on the 13th, sailed with his family for the place of his destination. In January, 1836, a church, consisting of twelve individuals, was formed. Worship was held in Mr. Munroe's house, for want of a more commodious place. The little congregation seemed to set a high value upon the privilege of hearing the gospel preached, and pledged themselves to do all in their power to sustain the missionary. In July, two were added to the church, and seven others before the close of the year; and the conduct of all the members was exemplary. Mr. Munroe maintained three services on the Sabbath, taught a Sabbath school, and held a weekly lecture and prayer-meeting. No suitable place, however, could be procured for public worship, and many on this account refused to attend.

In the early part of the year 1837, Mr. Munroe visited the United States, but resumed his station at Port-au-Prince in June. In November, he and his family suffered much from severe sickness, and Mrs. Munroe died. The prospects of the mission being rather discouraging, he requested leave to withdraw, which was granted.

The Board regard the station as one in which much good might be done, but in consideration of their limited resources, deem it advisable not to resume it at present.

## CHAPTER XXXI.

*West Africa.*

WEST AFRICA.—(Continued from p. 446.) Dr. E. Skinner. Church organized at Caldwell. Death of Mr. Waring. Progress of Temperance. Rev. Messrs. Mylne and Crocker go to Africa. Colony at Basa Cove. Interview with the native kings. Madevli. Character of Sante Will. Division of labor at the two stations, Edina and Madevli. Arrangements at Basa Cove and Edina. Basa language. Quarterly meeting of Churches at Basa Cove. Various cruel and superstitious practices of the Africans. School at Edina. Mission house erected. Sickness of the missionaries. Voyage for their health. Rev. Ivory Clarke and his wife missionaries to Africa. Conversions at Basa Cove and Edina. Diminution of native prejudices, Mr. Milne's return to the United States. Death of Mr. J. Finley, Governor of Sinou. Translation of Matthew into Basa. Mr. Clarke's labors at Tatu's and Joe Harris's towns. Tradetown. Record of four Sabbaths. Conversion of Koung and Kroo. Their letters. Printing press for Edina.

WEST AFRICA.—(Continued from p. 446.) In the summer of 1834 the father of the late Mr. Skinner, Dr. Ezekiel Skinner, of Connecticut, a physician and a minister, went out to Africa. He was not a missionary, nor under the patronage of any society, but was induced by his benevolent interest in Africa—an interest which had been increased by the death of his son in her cause—to go and take up his residence in Liberia.

In February, 1835, a church was organized at Caldwell, consisting of twelve members, and the Rev. A. W. Anderson, a pious emigrant, ordained pastor, under the direction of the Board. He taught, during the week, a school of 78 pupils, and on the Sabbath one of 75. Mrs. Anderson rendered important assistance in the school, but died on the 24th of December. In August, Mr. Waring died. Dr. Skinner, in a letter announcing his death, speaks of him as a good and beloved pastor, a useful citizen, and an example of "whatsoever is lovely and of good report," in the domestic and social relations. He was originally from Petersburg, Virginia, and was accepted and sent out as a missionary in 1820. Rev. John Lewis, who formerly assisted Mr. Carey in the care of the schools, was appointed his successor. In October a church was organized at Millsburg, and Mr. Hilary Teage, son of Collin Teage, a man of sense and a good English education, was ordained pastor. He was subsequently received under the patronage of the Board. In the course of this year, the cause of temperance made great advances in the Colony. Dr. Skinner, who had become Governor, exerted a strong influence in its favor, and 503 persons signed the pledge of total abstinence in the course of two months. The Sabbath also was observed with increasing reverence, and much more strictly than in older communities. Mr. Buchanan, governor of the Colony, has written a condensed view of Liberia, including its geography, productions and commerce, its ecclesiastical and religious condition, and the progress of education and good morals.

"Liberia extends from the St. Paul's river on the north-west, to the Cavalry river on the south-east, a distance of three hundred miles along the coast. Its extent inland is from ten to forty miles. Four separate colonies are now included within its limits, viz.

"Monrovia, established by the American Colonization Society, including the towns of Monrovia, New Georgia, Caldwell, Millsburgh, and Marshall.

"Bassa Cove, established by the United Colonization Societies of New York and Pennsylvania. This colony includes Bassa Cove and Edina. The latter village was founded by the American Colonization Society, and lately ceded to the United Societies.

"Greenville, established by the Mississippi and Louisiana Colonization Societies at Sinou.

“Maryland, established by the Maryland Colonization Society at Cape Palmas.

“In the nine villages enumerated above, there is a population of about 5000—all, of course, colored persons, of which 3500 are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn ‘Merica fash,’ and make themselves ‘white men’ by conforming to the habits of civilization, and becoming subject to our laws.

“The commerce of the colonies, though in its infancy, is already extensive. From \$80,000 to \$125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of the manufactures and productions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting trade, by means of small vessels built and owned by her own citizens. Not less than 12 or 15 of these, averaging from ten to 30 tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along 700 miles of the coast.

“The harbor of Monrovia is seldom clear of foreign vessels; more than 70 of which, from the United States, England, France, Sweden, Portugal and Denmark, touch there annually.

“Bassa Cove and Cape Palmas have both good harbors, and possess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth, which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

“Sinou, too, possesses an excellent harbor, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders it must soon become an important link in the great maritime chain of Americo-African establishments. The productions of the country, which may be raised in any quantity for exportation, are *coffee, cotton, sugar, rice, indigo, palm oil*, together with the *gums, dye-goods, ivory, &c.*, which are collected from the forests.

“The state of morals in the colonies is emphatically of a high order. Sabbath breaking, drunkenness, profanity and quarrelling are vices almost unknown in Liberia. A Temperance Society, formed in 1834, numbered in a few weeks after its organization 500 numbers; at that time more than one-fifth of the whole population.

“At Bassa Cove and Cape Palmas the sale and use of ardent spirits are forbidden by law. In the other colonies the ban of public opinion so effectually prohibits dram drinking that no respectable person would dare indulge an appetite so disreputable.

“There are eighteen churches in Liberia, viz. at Monrovia four, New Georgia two, Caldwell two, Millsburg two, Edina two, Bassa Cove three, Marshall one, Cape Palmas two. Of these, eight are Baptist, six Methodist, three Presbyterian, and one Episcopalian.

“As there are forty clergymen in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are weekly held in many of the native villages.

“Eight hundred of the colonists, or more than one-fifth of the whole population, are professed Christians, in good standing with the several churches with which they are connected. As might be expected, where so large a proportion of the people are pious, the general tone of society is religious. Nowhere is the Sabbath more strictly observed, or the places of worship better attended. Sunday schools and bible classes are established generally in the churches, into which, in many cases, the native children are gathered with those of the colonists.

"There are twelve weekly day schools in all the settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. A laudable thirst for knowledge pervades the community, and a great desire is expressed for an academic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single-handed.

"In some places, as at Bassa Cove, literary societies are formed for mutual improvement, much on the plan of village lyceums in this country.

"At Basa Cove and Monrovia, there are public libraries for the use of the people. The one at the former place numbers 1200 or 1500 volumes.

"A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor, a colored man.

"There are at present 25 or 30 white persons connected with the various missionary and education societies, or attached to the colonies as physicians, &c. The government of Liberia is essentially republican—all the officers, except the governor, (who is appointed by the Colonization Society,) being chosen by the people. Elections are held annually in every village, and are conducted with great propriety and decorum. A vice governor, legislative counsellors, a high sheriff, constables, &c., are some of the officers elected annually. The militia is well organized and efficient."

Two educated men, Rev. William G. Crocker, and Rev. William Mylne, and Mrs. Mylne, were designated as Missionaries to Africa in 1835. They embarked in May following, and arrived in thirty two days. They were instructed, as soon as they had become acclimated, and other circumstances should allow, to seek an establishment among the nations who had not yet been brought within the reach of Christian influence. It was thought that a temporary residence at Millsburg would be favorable for their health, and as Messrs. Pinney and Finley of the Presbyterian mission were about to visit the United States, arrangements were made for the occupancy of their house for a few months, by Messrs. Crocker and Mylne. They had been scarcely a month settled, when Mrs. Mylne died, after an illness of ten days. Mr. Mylne was brought so low that his life was despaired of. Their afflictions were aggravated by the threatening aspect of the Colonial relations with the natives, who had violated the treaty, and shown in various ways, a hostile disposition. At the suggestion of Dr. Skinner, the Board directed Messrs. Crocker and Mylne to attempt the establishment of a station at Bassa Cove. The prospect of usefulness there was peculiarly inviting, on account of the comparative salubrity of the climate, and the great extent to which the Basa language is spoken in that vicinity. As soon as their health would permit, they commenced the study of the Basa, with the aid of a young colonist who could speak both English and Basa. They taught, while at Millsburg, a Sunday school of 50 scholars. In December, they went to Grand Basa in a small merchant vessel. After acquainting themselves with the localities, they selected Edina as their place of abode. The village of Basa Cove stands on the south side of the Mechlin river, at the mouth, and Edina on the other.

The manumitted slaves of Dr. Hawes, of Virginia, were colonized at Bassa Cove. They were 110 in number, a well instructed and peculiarly intelligent set of emigrants, of good habits and decorous manners, and more than 30 of them professors of religion. Among them were two religious teachers, Aaron Davis and Charles Warner. Davis was ordained their pastor, in 1837. With this little community Messrs. Crocker and Mylne remained until they could make arrangements for living at Edina. A church of thirteen persons, who came out in the expedition from Pennsylvania, was constituted at Edina in December, 1837.

In February, 1836, the missionaries went up to Sante Will's town, to inform him of their wish to keep a school, and to inquire whether he would allow his children to be taught by them. He told them that he was only a governor under king Bob Gray, who was then but two miles off, attending the burial of a relation. They therefore went to lay the matter before Will Gray, as nothing could be done without his consent. "As soon," say they, "as the king ascertained what we were come for, we were furnished with an opportunity for making a formal statement of our object. Under a thatched roof, open on all sides, (a place occupied by his blacksmith,) we assembled. A mat was spread on the ground for us to sit on, and around us sat the king, some chiefs, and about 20 subjects. Br. Harris, being a trader among the natives and accustomed to converse with them, was our spokesman. The substance of his remarks was, that God, seeing their benighted condition, had sent us to instruct them;—that God lived in our hearts, and we dared not disobey him,—that we came to do them good, not to promote our selfish interest,—that we wanted them to 'sabby' (know) book all the same as 'Merica people.' He stated to them that they now had no sense, because they could not understand books,—that they could not build vessels, nor framed houses, nor do many other things done by the Americans,—that they could not 'sabby God's palaver,' &c. He then proposed to them that their head men should send their children,—some one, some two, and others three or four, according to their several ability. We said that we did not expect them to pay us for instructing their children, (for we knew this would be in vain,) but all we should require would be, that they should send us a sufficient supply of rice every moon for each boy. After listening attentively to what was said, the king, with his head men, went out to confer on the subject. When they returned, the king, in a manner truly affecting, spoke of their ignorance, and the evils to which it subjected them; not leaving out their incapacity to understand God's palaver, (that is, his communications of divine truth.) He said his heart willed to comply with our request. He, however, wished to consult some chiefs in other towns at a distance, so that there might be unanimity throughout his dominions on the subject. They also agreed to send a dozen or twenty men to build a native school-house, as soon as they got through *cutting* their farms."

Sante Will's town was afterwards called Madevli, which signifies Head man's place. It is 20 miles from Basa Cove, on the Mechlin river, which, like many of the African rivers, is navigated with difficulty, on account of the great number of trees that have fallen into it, from the thick forests by which it is shaded. The site of Madevli is covered with large palm and other trees of the richest verdure, and if cleared and cultivated, would be extremely beautiful. It contains 55 dwellings and about 220 inhabitants. Sante Will is about 45 years of age, a shrewd and rather amiable man. He has proved more faithful to the missionaries than any other native, and although they were frequently disappointed by his withholding his influence when they had expected he would exert it in their favor, he was nevertheless kind, and unwilling they should leave him and his people. When they commenced their school, he sent two of his sons, one a very promising child, and continued to send them when other parents, from caprice or indifference, withdrew theirs.

In March, Mr. Crocker went to Monrovia, accompanied by Dr. Skinner, for the purpose of obtaining aid in the erection of a house of worship at Basa Cove. In consequence of the robberies committed upon the emigrants there by the surrounding natives, they were able to contribute very little towards it. Mr. Crocker was successful, and after having visited the churches



at New Georgia, (Carey,) Caldwell and Millsburg, he returned. He endured great fatigue and exposure during his absence, and after he reached home, was seized with a violent fever, which deprived him of reason for a time.

It was thought best by the missionaries to divide their labors between Edina and Sante Will's town, and Mr. Crocker set about measures for establishing himself permanently at the latter place. In May he returned there, to stay among the natives, for the purpose of ascertaining the best means of awakening their interest and gaining influence over their minds. They were kind and cordial, but Africans almost uniformly have an eye to presents or "*dashes*" as they call them, and are not very ceremonious about making known their expectations in such matters. Their *inertness* opposed a very strong barrier to the efforts of the missionaries. It is easier to overcome opposition, and even to tame ferocity, than to substitute interest for apathy, and energy for listlessness. Sante Will seemed disposed to have his people taught, and engaged to build a house—the work was soon begun—but it was not finished until months afterwards. Mr. Crocker writes, May 31, 1836;—"The men who are building me a house, came to work to-day. I could not feel reconciled to it. Went to Sante Will and told him I could not feel satisfied that his men should work for me on the Sabbath; and as the men came from out of town, not knowing that it was Sabbath day, and might feel disappointed in not being permitted to work, I promised them a present on Monday if they would desist. They accordingly did so. The circumstance furnished matter of sport for the natives. I told Sante Will it was God's day, and he was angry when it was violated; that I was afraid he would go to hell, but I wanted him to go to heaven. He said, 'We can't die.' This is a very general impression, that man was not born to die, and that when any one dies, he is poisoned by some of his fellow creatures. Hence, when a head man dies, some human victim generally falls a sacrifice to their suspicions."

This visit at Sante Will's was soon repeated, but the exposure to which Mr. Crocker was subjected, brought a return of chills and fever. He was obliged, while there, to live in a bamboo hut 8 feet by 6, and four feet high, the ground being his bed. At Edina, his accommodations with Mr. Mylne were little better.

The house of worship for the emigrants at Basa Cove, was erected under the superintendence of Mr. Mylne. It was dedicated in July, 1836. Until the ordination of Mr. Davis, he preached there, and his labors were eminently blessed. Sixteen were added to the church in the course of the first year. At Edina, the opposite side of the river, he held meetings, and taught a school of adults four evenings in the week. Subsequently a school-house was erected there, and a school opened on the 22d of October under the charge of Mr. Day, a preacher from Monrovia. This location was considered very favorable for a school, as it was but two miles from King Bob Gray's town, and was also near to Basa Cove. The missionaries joined the church at Basa Cove in February of this year, soon after which nine were added by baptism and two by letter. Mr. Mylne writes, "the ordinance of the supper is administered every first Sabbath in the month. We have a meeting for preaching every Tuesday night, and on Thursday night, and Sabbath morning prayer meetings. Before public worship on Sabbath morning, they have a Sabbath school which Mr. Buchanan, the Governor, superintends with much acceptance; it is composed of native children of the colonists, and a number of adults. On Sabbath night there is a Bible class, conducted also by Mr. B. principally. On the first Monday of the month, we hold the concert for prayer for missions with the church at Basa Cove."

The principal object of Mr. Mylne and Mr. Crocker, during their first year, was to acquaint themselves with the language and reduce it to writing. They could do this only by intercourse with the natives. At first they could procure no interpreter, but after a while obtained one capable of rendering them much assistance. Mr. Crocker prepared a syllabic alphabet, and in connection with it, a vocabulary of Basa words and phrases. He subsequently made use of an orthography based on the principles generally adopted in reducing unwritten languages, and added to the vocabulary a Basa spelling book. To the lessons in spelling and reading, were added a simple account of the creation, fall of man, life and death of Christ,—and sentences on the necessity of repentance and faith, and the certainty of future retribution. In December, Mr. Crocker went to Monrovia to print 200 copies of the spelling book. At Monrovia, he engaged a carpenter to build the mission house at Edina. He returned in the Niobe with emigrants and missionaries for Cape Palmas. He speaks with great animation of the pleasure he enjoyed in the society of the latter; and two months afterward, when intelligence was received at Edina of the death of two of them, he writes, "Heard that brother and sister White, Presbyterian missionaries at Cape Palmas, are no more, and that Dr. Savage, an Episcopalian, is very sick. This information has distressed me very much. Our short acquaintance endeared them to my heart, and I heartily welcomed them to these shores as fellow laborers."

January 15, 1837, Mr. Crocker writes, "Am once more in Sante Will's place. Came here day before yesterday. As some of the boys belonging to the school, came up with me to spend a few days, had a Sabbath school, composed of three American, and six native boys. Sante Will came into my house to-day. One of the American boys was reading the description of heaven, where it says, 'And there shall be no night there.' I told him that was a description of heaven from God's book; that there was no night in heaven, no sickness, no trouble; no palavers would arise, for no bad people would be permitted to enter. I told him that I wanted him to go to heaven;—that the reason I wanted to learn his language was, that I might tell him what 'lived in my heart,' on this subject. He replied, that was what he wanted. He said, he had been keeping the Sabbath to-day."

On the 28th, Mr. C. writes, "Received yesterday a letter from Edina, signed by two of our native pupils. It is written in the Basa language. With some assistance from my interpreter, I have been able to find out its meaning. This is no doubt the first letter ever written in that language."

It appears that among the Basas, there is not only the head king of the tribe, but subordinate kings. Sante Will could not promise to patronize a school, without the approbation of King Bob Gray, yet King Korba seems to have been a more elevated personage still. "Sante Will told me, a few days ago, that King Korba, the head king of this part of the country, said to him, 'I am afraid of that white man, he comes and sits down softly in my country; I dont know what he will do.' His prejudices have, however, been so far overcome, that he has given us one of his own sons to be instructed in our school. This is a bright boy, and I hope he will do well."

Soon after his coming to school, he asked this question, "If any one should do good to his fellow creatures, and injure no one, whether he would not go to heaven, even if he did not serve God." Another asked, "seeing the natives did not understand books, and could not know the right way, if they would not go to heaven."

A quarterly meeting of the Baptist churches was held in March at Basa Cove. Mr. Teage and Mr. Anderson and several of the church members came down from Monrovia in a small vessel. It was an occasion of much

interest, and encouragement to the missionaries. An Association of five Baptist churches had been formed in 1835.

In May, Sante Will's eldest son died, and four natives were put to death with knives, on suspicion of having poisoned him.

Some extracts from the journals of the missionaries will show the ridiculous superstitions of the natives, and the cruelties practised in connection with them; also a few of the thousand methods which they use, to furnish the slave market. "One of the children of the town having been carried off by a tiger, they, as usual, supposed that some one had bewitched the tiger, and in this way called him to take the child. They therefore looked around to find the witch. Having found the supposed witch, they then looked for the men who advised her to do it. The process of finding them was this, as related to me by an eye witness. Some head men being present, about 50 men were made to sit around in a very large circle. A kind of conjuror or grigri\* man stands in the circle. He goes through his ceremonies, and then passes round the circle, looking at the individuals who compose it. He went around the circle nearly a hundred times, till he had selected four persons. The next day they were to be tried with sawcy wood.† It is thought, however, to be a trick of the head men to get slaves for sale."

"Last Saturday I witnessed the trial of a number of Sante Will's wives. The object seems to have been to ascertain whether any of them had been unfaithful to him. The process of the trial is this. A grigri man places two small pots, containing water, about 15 or 20 feet apart. The woman who is to be tried, has one man to plead for her, and another to plead against her. The grigri man puts or pretends to put a stone, of about the size of a small bullet, into one of the pots. The woman is then required to put in her hand, in order to take out the stone. If she finds it, she is declared innocent; if she does not, the palaver is said to have caught her. If she still persists in declaring her innocence, she is required to renew her efforts to find the stone; and this may be done 15 or 20 times. And if, after all, she neither finds the stone, nor confesses herself guilty, she is put off for further trial. If the case seems to require it, this process may be repeated three times. The power of clearing or convicting her is thus entirely in the hands of the grigri man; for by putting his hand into the water he can leave or take out the stone without her knowledge. And being a shrewd man, often carrying her through this ordeal, he is able to form a tolerably correct opinion as to her guilt or innocence, and makes his arrangements accordingly. The natives have various other modes of trial, which are very severe. In some cases they put one or two small stones, previously steeped in some corrosive substance, into the eye, which, they say, will not fall out, if the person is guilty, till the guilt is confessed. These stones produce much pain for several days, even when the stone soon falls out. In other cases, the accused is required to put his or her hand into boiling oil. Sometimes red hot iron is applied to the skin; at others, a decoction of sawcy wood is given, which, if not vomited up, will produce death in a short time."

"March 1. For two or three days, there has been much confusion in town. A dead body, which has been kept above ground for about two years, has at length been deposited in the earth. For many nights preceding this event, there has been much drumming and dancing. Day before yesterday, the people having been sent for, flocked into town, old and young. The day

\* Pronounced greegee.

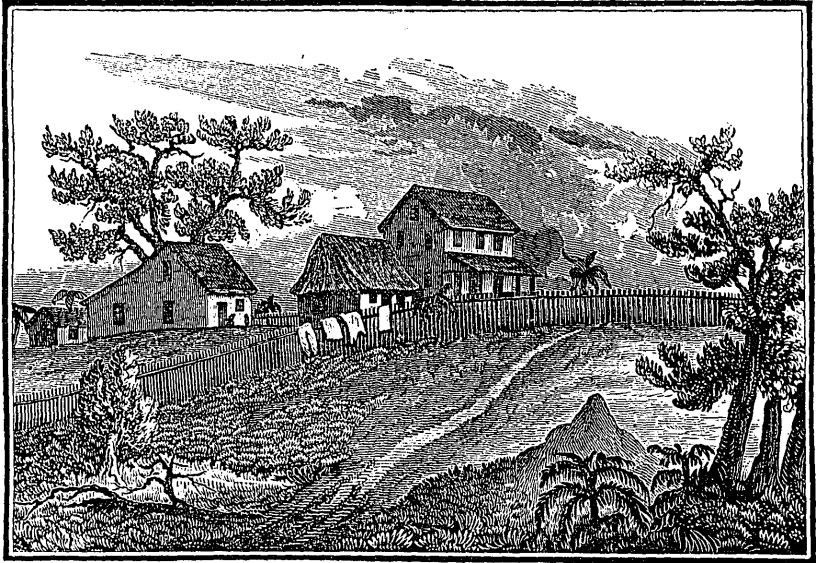
† This kind of injustice, or rather barbarity, is not uncommon among savage nations. In Madagascar, persons are tried, on the least suspicion, by the use of a poison drink called tangena. Few survive, and those who do, suffer from the deleterious effects through life.

was principally spent in dancing and singing. At night, the people from the neighboring towns went home; but came back yesterday morning. After dancing about town for several hours, they went out and brought the body into town, singing, drumming, dancing, firing guns, &c. The body was completely wrapped up in cloths. They had contrived to put a pair of shoes on the feet. They laid the body down on some mats before my hut. They had much to say over it, the meaning of which I could not fully ascertain. There was a basket near the body, into which the women, as they danced round, threw a little rice. This they did several times. At length two of the wives of the deceased came crawling on their hands and knees towards the dead body, uttering piteous cries; and one of them shed many tears. One of them crept as far as the mat on which the dead man was laid, and drank water out of some leaves, placed in a small hollow, made in the ground. She did this three times, spitting out the water as fast as she drank it. The king then had two goats and a sheep killed; and while these were cooking, the people went off with the dead body. They then had a feast on their meat and rice. Those who could not stop at the feast, took away small portions of the meat with them. The natives are so eager for meat, that they eat skin, entrails, and about every thing that can be masticated. This man was considered rich, which was the reason of so much ceremony at his funeral. His wives, 12 in number, are divided among the head men of the country.

The journal of Mr. Crocker for May and June, 1839, gives some sad delineations of their superstitious practices. "May 12. Madevli. Yesterday, saw one of the natives talking to a snake that lay coiled up close to his house. His countenance indicated much anxiety. He was pouring some cold water on him, and going through a ceremony similar to that which is performed by the natives when a difficulty is settled between two parties; which consists in taking water into the mouth and spitting it out again. He was beseeching the snake to go far away. As the snake seemed to be deaf to all his entreaties, I offered to kill him. This proposal he rejected with apparent superstitious horror. He had the impression that the snake had come to call him away from this world, and he seemed anxious to propitiate him, and to get a release from death." "June 23. Sabbath. Had a pretty good number present at worship to-day; among whom were some women. Most of them belonged to the head man. Whether he opposes their coming or not, I do not know. But he being out of town, they seem to have taken this opportunity to come and satisfy their curiosity. It seems to be the policy of the natives to keep their women as ignorant as possible. The men endeavor to impose on them some superstitious shackles, which they do not wear themselves. To tell the country women that the country devil is nothing more than a man, (a fact known by the men,) would excite more indignation than perhaps any thing else that could be said. Some of the women, however, are probably as well aware of this fact as the men. But they would not dare to say so in the presence of the men. The native devil is a man, who at times assumes an extravagant dress which conceals his body, puts on a wooden face, and then comes into town. When he is coming, he makes a noise, resembling the gurgling of water in the throat. Great effort is made to keep the real character of this personage from the knowledge of the women and children. At the age of about 16, the young men are permitted to go into what is called the devil's bush, (a patch of woods consecrated to this object,) and they are there initiated into its mysteries, which must, on no account, be divulged to women or children. If any should do this, they would forfeit their lives or their liberty. If a woman should go into the devil's bush, or should see the devil's wooden face

any where, so as to discover the deception, or if she were to say that there was no real devil in the bush, she would immediately be put out of the way by death or slavery. If all the women of a town should, by chance, see the devil's face, and thus detect the fraud, the whole town would be destroyed; and men, women and children be either killed or sold as slaves. This, I am told, is the country law. The trial of capital offences is called the 'devil's palaver.' This is conducted in the devil's bush by the head men. If a man is condemned, the palaver is said to have 'caught' him, and he is sentenced to die or be sold as a slave. Generally, if he has money or friends, he can redeem himself. If he is put to death, or is sold, he is said to be carried off by the devil."

Of the school at Edina, Mr. Crocker writes, May 13, 1837, "There are about fifteen or twenty children of colonists, and eight natives. Br. Day teaches reading, writing, arithmetic, grammar and geography. He seems to take a deep interest in his work. He has, as an assistant, a young man by the name of Peyton Stewart,\* brother to Mrs. Day, about twenty years old, a member of the Baptist church in Monrovia. This young man devotes his whole time to teaching the native children. His success has thus far exceeded our expectations."



Mission Premises at Edina.

The mission house at Edina is a plain substantial building of two stories, 24 feet by 20. Seven acres of adjacent land were cleared, fenced and planted, partly with a view to lessen the expenses of the school, and partly for the purpose of giving the children habits of industry, and teaching them agriculture. The erection of the house was attended with many difficulties, owing to the habits of the natives. They are generally little accustomed to employment; and the most capable men who were engaged to work on the house, soon went away, assigning as their reason, that they could get more money by selling slaves. A slave factory was established

\* Died, January, 1838.

about the year 1837, at Little Basa, a town 20 miles north-west of Edina, "and the business of buying and selling human beings was carried on there," says Mr. Crocker, "with an energy that threatened to depopulate this region."\*

In June, the missionaries moved into their new dwelling, which, though unfinished, afforded welcome shelter from the rains. The health of both had suffered severely from exposure, from privations to which they were unaccustomed, and from efforts to employ themselves while yet feeble. They went together in October to Sante Will's place. While there, they endeavored to maintain worship on the Sabbath. The following is Mr. Mylne's record of one Sabbath. "The attendance at meeting this morning was very good. King Koba and Sante Will were present. I addressed the people, through an interpreter, on the necessity of preparation to meet God. Brother Crocker spoke to them after me, and in the course of his remarks, condemned faith in witchcraft, grigri, &c. King Koba, who understands English better than most of the natives, gave the rest an explanation of what he had heard, in a very animated speech, after we had finished. On the whole they seemed attentive, and appeared to take what was said, in condemning their superstitions, in good part, although it is probable a number of them did not like it. After meeting was over, King Koba went out with his gun and killed a parrot, which he presented to brother Crocker. He, however, told him he could not receive it, as he had killed it on God's day, and he would be displeased. The king listened, and expressed himself as if he did not know, or did not think, of its being evil; but said at last, 'Black man do bad all the time.' This evening a colonist arrived here from Edina on a trading expedition, having left home this morning. Soon after him another arrived with a barrel of rum, for the use of the natives. How destructive the influence which such men exert on the heathen! We had just been endeavoring to inculcate a regard for the Sabbath as the Lord's day, and solemnly to impress their minds with eternal things; when, behold the devil sends two of his agents on express with antidotes for both. Accursed selfishness, that has no regard for the good of its neighbor, provided its own ends are answered."

Their visit at Madevli, this time, was a period of affliction. Both were too ill to make exertion, and they returned after three weeks, sunk and debilitated. In December, they decided to make a short voyage for the benefit of their health, and took passage in the *Mary Jane*, of New York, Captain Brown, for Cape Palmas.

Rev. Ivory Clark and his wife sailed for Liberia from New York *via*. Richmond, December 3, 1837, and arrived at Edina, January 23, 1838. Both were soon attacked with the African fever, but of an unusually mild character.

In March, a protracted meeting was held in the Methodist church, which Mr. Mylne thus notices. "About 35 persons have professed to be converted, among whom were some of the most wicked sinners in Edina. We labored with our Methodist friends throughout the meeting, and, I trust, found in some good degree that it is good to labor for God, and with a single eye to his glory." Some of our native boys have professed to feel that they are sinners, and to pray to God for pardon and a new heart. It was truly affecting to see these little heathen down on their knees, in some corner, or below the benches. I went to some of them, when I saw them in the place appointed for those who desired prayer to be offered for them, and asked what was the matter, or what they did there. One told me he was

\* This factory was taken in July, 1839, by the colonists from Cape Palmas.

distressed because he had such a bad heart, and wished good people to pray for him. None of them profess to have found peace, but some of them are quite serious still, and I have the best reason to believe, retire to the bushes daily, to pray to God. A young girl who has lived with us ever since we came to Edina, and whom we intended to instruct, in hopes that she might be useful as a teacher in a female native school, has professed hope in Christ; also, Mrs. Day, the wife of our present teacher." On the 8th of March, seven persons were added to the church under Mr. Davis's charge.

The prejudices of the natives evidently diminished, as they learned from their own observation that the missionaries did not come to get slaves, or to make money by any of the thousand artifices usually practised on the coast by white adventurers. This spring they were visited by "Sante Will, King John, Bob Gray, and Bagay, who is expected to succeed the late King Gray, as king of the country about Little Basa. They seemed pleased with our operations. King Sante Will boasts of being the first to encourage us in our work by entrusting two of his sons to our care." The progress of the native pupils is stated about this period to have been very encouraging. Several had read repeatedly through the Basa Spelling Book. Four read fluently in English. Some had learned to write.

Mr. Mylne's constitution was so much enfeebled by repeated fevers, that recovery in that climate was not to be hoped for and he returned to the United States in May, 1838.

In September, Mr. J. Finley, the agent of the Colony at Sinou, was murdered by a company of the Fishermen tribe. He had come from Sinou, and landed on the beach to come up to Edina, and was there murdered. His body was found the next day, shockingly mangled. For many days afterward, the Colony at Basa Cove was kept in great alarm by these robbers. Several skirmishes took place, and at length the Fishermen succeeded in entering the town, when they burned several houses, and among others the Presbyterian meeting-house. Many of the colonists were reduced to great suffering, by the destruction of their dwellings, and most of them lost their crops of rice, in consequence of their fear of going to their farms to secure it. These circumstances lessened the school at Edina.

In 1839, Mr. Crocker spent most of the dry season at Madevli, in the translation of parts of the Bible into Basa. In this he was assisted by a good interpreter. In May, he had completed Matthew and fifteen chapters of John, and designed putting the work to the press when he had completed John. At this time the school at Edina contained 22 pupils. There were no conversions among them, but a marked progress in religious knowledge. Two of them were employed as assistants, and promised to become good teachers.

After Mr. Mylne's departure for America, the superintendence of the station at Edina devolved upon Mr. Clarke. Unwilling to relinquish his design of ultimately devoting himself to the natives, he built a native house at a cost of about \$20, at Joe Harris's place, three or four miles from Edina. Here he could study the Basa language more advantageously than at Edina, and as he could go back and forth almost all the way by water, he was still able to superintend the station. On the Sabbath, he usually preached once at Joe Harris's, once at King Tatoo's, a mile beyond, on the St. John river, and once at Edina, besides instructing the children in the Sabbath school. King Joe was generally very attentive to preaching, and after hearing Mr. Clarke several times, said with an expression of much pleasure, that he "could understand better than at first." He was anxious to have the missionary come and live in his town, promised to build him a school-house, to attend worship on the Sabbath with his people, and that some of the children

should attend school. Mr. Clarke thought it not best to make any permanent arrangement at King Joe's, as he preferred, in case Mr. Mylne should return to take his place at Edina, to establish himself at Tradetown. This is a populous native settlement, about fifty miles from Edina by water, and twenty-five by land. It is a place of considerable trade, and is peculiarly inviting as a missionary station, because it has a numerous population, all of whom speak the Basa tongue, and is so remote from the colonies, as to be nearly exempt from the deleterious influences which are every where seen among the natives in their immediate vicinity.

The following extract describes four Sabbaths at Joe Harris's place :

"May 12. Preached at Joe Harris's town. Subject, the creation and primitive state of man. The people gave good attention. When I had finished, King Joe gave me his theory of the creation of man. He said, that God at first made a white man and a white woman, and a black man and a black woman, and that from these two pairs originated the white and colored races: that God offered the two men a book, and some rice and palm oil;—the white man chose the book, which taught him how to obtain every thing he needed; the black man preferred the rice and palm oil, and had not since been able to obtain any thing more valuable.

"16. Going to King Joe's this morning, I found the people busy at work. I met one man, and asked him if he knew it was the Sabbath. He said he did not. I told him it was, and made no further remarks; but in a few minutes the people left work. There were between 60 and 70 at worship. They were very attentive. After service, the king said he did not know it was Sunday, and that he would have no more work done on that day.

"August 21. The king, for the first time, absented himself from worship, and many of those who came, left before the services closed. When I was about to leave the town, I found the king busy at work. I very mildly told him it was God's day, and that I feared he would punish him for disregarding it. He replied, that the American people had their customs, and the country people theirs; implying that the Americans were no better than the country people. He then informed me that one of the Americans had taken an innocent boy of his, and exchanged him with Bob Gray for another country boy, who had been living with this American, and whom Bob Gray had taken for some crime, and was intending to sell for a slave. This course of proceeding placed Joe Harris's boy in the condition of a slave. This account was true, and I would this were the only instance in which the American Christians have caused the heathen to despise our holy religion."

"28. Preached at King Joe's and Tatu's town. Had a very pleasant season. Joe Harris appeared very friendly. In view of what occurred last Sunday, I endeavored to make the people understand what constitutes a Christian, (God-man, as the natives term it.) They seemed much interested. In the afternoon, I preached, through my interpreter, to our school-boys in Basa."

"31. At the Baptist Quarterly Meeting, I preached in the morning, br. Day in the afternoon, and br. Herring, a Methodist minister, preached in the evening. The meeting was very solemn. At the close of the evening service, three of our native boys, two of whom had for several weeks been more than usually attentive to the subject of religion, presented themselves as objects of special prayer."

September 1, was communion season. The boys, above mentioned, seemed more deeply affected than ever before. Three weeks afterward, Mr. Clarke writes, "Two of our native boys have, within a few days, given us pleasing evidence of the operation of the Holy Spirit on their hearts."



We humbly hope that they are truly converted. They are about sixteen years old. One of them has attended our school about two years, and the other three. They can read very well, both in English and Basa, and have made some proficiency in grammar, geography and arithmetic. Kong, the one who has been here three years, is a son of Koba, a king of much influence, who died about two years ago. This boy has a very amiable disposition, more than ordinary powers of mind, and an ardent thirst for knowledge. He has been my interpreter in the Basa language, both in preaching and translating. We probably could not obtain an interpreter superior to him. He is much beloved and respected, both by the Americans and his own countrymen. We have long hoped that God was designing this boy for some important purpose; our hopes are now much strengthened." Mr. Crocker also speaks of Kong as at the head of the native pupils in intelligence and proficiency in learning. At this time, his father, according to custom in such cases, was not yet buried, and preparations began to be made for his interment, with the usual parade of dancing, feasting, singing, firing guns, &c. On this occasion, Kong wrote to Mr. Crocker as follows:

"Edina, August 7.

"Dear father,—I take this opportunity to write to you this few line. I am glad to receive your letter. If our people bury my father now, I cannot go, because I try to pray to God. If I go country now, I have great sin against God. I know, if I go country now, I put all down; then how great sin it is. I try to pray. So often I put all down, I know God be angry with me. I pray God to show me how to pray. Mrs. G., she is sinner when she was here. Sometime now, she pray to God, and God forgive her sin; then I know, if I pray to God, he will forgive my sin. Dear father, I want you and James to pray for me. Some of the native come here this morning; he want to carry me away; but I would not go. Kong."

"Considering that it will lower him in the estimation of his countrymen, not to attend the burial of his father, and that the natives are extremely fond of being present on such occasions, this decision of his evinces sincerity, and a good degree of earnestness for the salvation of his soul."

Another letter, written in September, is very interesting as an expression of simple piety.

"Edina, September 19, 1839.

"Dear Sir,—I take this opportunity to write to you these few lines to inform you that I am well. I want see you very much. That day you been go away, I feel very sorry that I should turn back; then I go and told God, O Father, teach me. Don't let me forget thee so soon. Then I suppose God hear my prayer. When I sit down or walk, my heart live with God. Yesterday and to-day my heart feel to love Christian people, and love all these boys, and I hope they must pray too. First time when I go to meeting, I hurry, I want to come out, I see minister preach so long! but now when I go to meeting, I listen what minister say, meeting done so soon! O Mr. Crocker, I want see you, I want tell you how I feel, and I cannot tell you very well, my heart feel light. O Mr. Crocker, I love to read Bible, and I love to hear more about Christ. O Mr. Crocker, my love is increase, and my bad feeling is decrease. O Mr. Crocker, I want you to come and talk to me. First time I love you all true, because you all give us what we want; I not love because you all are Christian people. I laugh at some old Christian people. Now, if I see person love God, I love him too. When Mr. Caroline, she heard that I am glad, she felt very sorry. When she saw Bowe pass by street, she call Bowe and say, tell Kong to come here. Then I go see her; she say, when school out, I want you to come and talk to me. I want religion too. When school out, I come, and I ask

her, what you feel? She say, I don't know how I feel. Then ask her, did feel any sorry? she say, yes. Then I told her when we pray, we must trust in the Lord, we must know he will pardon our sins for his Son's sake. We must not think God cannot hear our prayer, because we sin so much; if we pray true heart he will [hear] us for his Son's sake. Well, when I come away, told [her] pray; God will hear you by and by. Last night we went to meeting, I talk to these boys. I suppose they are sorry for their sins,—the text was 22d chapter Job, 21st verse,—then I look, plenty of them were sleeping. O, I felt sorry when I see Bowe, Zewis, Tompeter are sleep, and Prince not sleep. I want to talk to James very much. My brethren, I hope you all may pray for me, that I may have more pleasure in God. My prayer be with you all, and I wish you to talk to Badni.

"Remember your friend,  
KONG KOBU."

Mr. Crocker adds, "In transcribing, I have not knowingly altered the orthography, or the arrangement of a single word. You have it as he wrote it, with a little punctuation."

Caroline, of whom he speaks, was an emigrant from America, who had lived some time in the mission family. By God's blessing upon Kong's faithful instructions, she soon afterward gave satisfactory evidence of piety.

The following is a copy of a letter from a Kroo boy, of the Fishermen tribe. He has been in school a shorter time than Kong.

"Edina, September 19, 1839.

"Dear Father,—I take this opportunity to write to you. I pray to God, for pardon sin. That time I first cam to book, I want fight all time. My heart feel glad this tim, I love every body, I love go to meeting, I love all boys. That time I go meeting, I no want meeting out soon. I love to read Bible. I want all boys to pray to God for pardon their sin. I pray [for] them. I want see you so much. I think Lord done something for my soul. I pray for Lord to give me Holy Spirit. Please I want you come down, I beg you. Remember your friend,  
JOHN MATTHIAS."

Miss Rizpah Warren, a missionary teacher, who sailed for Edina in July, arrived on the 29th of September.

Under date of October 9, Mr. Crocker writes, that the prospects of the mission were never more encouraging. The school under Mr. Day's care continued to prosper. The two oldest pupils, whose letters have been copied, continued to give evidence of piety, and were becoming very useful assistants. Of Kong Mr. Crocker says, "His progress in knowledge, and in almost every thing that is praise-worthy, fills us with pleasing anticipations of his future usefulness." "He is amply rewarding us all for the expense and labor of his education."

Mr. Crocker states that the church at Basa Cove was in a prosperous state. Nine were added to it at one time in the summer; and the whole number was forty-four. Mr. Davis is a good pastor, and considering the deficiencies of his education, and the fact that he is obliged to support his family by his trade, he is a good preacher. He devotes several evenings in the week to different classes of persons in his congregation, and preaches one afternoon, besides being abundant in labors on the Sabbath.

It remains only to be added, that a printing press has been purchased for the use of the mission, to be sent out as soon as a printer can be engaged to superintend it.

## CHAPTER XXII.

*France.*

FRANCE. Rev. J. C. Rostan and Rev. Irah Chase sail for Havre. Notices of the religious state of France. Mr. Rostan's labors, sickness and death. Rev. Isaac Willmarth, missionary to Paris. Visits the Department of the North with Professor Sears. Mr. Dusart at Bertry. Messrs. Sheldon and Willard designated to France. Plan for a theological school. Douay. Christians at Genlis. Mr. Cretin appointed their minister. Colporteurs. Distribution of Bibles and tracts. Restrictions suffered by the church at Villequier (Genlis). Return of Mr. and Mrs. Willmarth. Formation of a church at Douay.

At the annual meeting of the Board, May, 1832, the subject of a mission to France was discussed, and it was resolved to appoint the Rev. J. Casimir Rostan, a French gentleman for some time resident in this country, as their missionary. Mr. Rostan was a man of distinguished literary attainments, and as such, had been associated with men of eminence in his native country. The present Foreign Secretary of the Board, then a Professor in Amherst College, was appointed to accompany him, to explore and ascertain the state of the French Baptist churches. A few days before the time of embarkation, application was made to the Board that Mr. Peck might be transferred to a department of instruction in Brown University, which being approved by them, Professor Chase, of Newton Theological Institution, was appointed in his place, and sailed with Mr. Rostan, for Havre, where they arrived November 21. They found in Paris a convenient chapel, formed of part of an old papal church which had escaped the ravages of the revolution, the use of which they obtained for religious worship. At this period, Mr. Cloux, a native of Switzerland, patronized by the Baptist Continental Society in England, arrived at Paris, on his way to the eastern frontier of France. The consent of this Society was obtained, that Mr. Cloux should remain for a while at Paris, to co-operate with the American missionaries, and to labor among the Germans, with whose language he was familiar, and of whom there were 30,000 resident in that city. Mr. Rostan and Mr. Cloux jointly fulfilled their duties at the chapel and among the people. Preaching on the Sabbath was maintained, and four or five services in the course of the week, Pastoral visits were attended with visible good effect.

In March, Mr. Rostan obtained access to several deputies, peers and learned men, among others, General La Fayette, the Anglican bishop, the old chancellor of France, and the Queen's chaplain, with whom he had much conversation on the establishment of an "evangelical society among the French Catholics, to preach to them the gospel of Christ in the same terms as the apostles and evangelists did, without additions or suppression." Each of them "received him well, listened with attention, and judged the proposal useful, but difficult in execution," and invited him to come again when he had matured his plan.

In the spring of 1833, Mr. Chase visited London by the direction of the Board, for the purpose of communicating to the Baptist ministers there, the assurance of their fraternal confidence, and to inquire into their plans for missions in Europe,

On his return home, he addressed a letter to the Corresponding Secretary, in reply to the inquiries with which he had been charged. A very brief view of the subjects of which it treats, follows.

Amidst the scoffs of infidels and the general neglect and contempt for religion, the Catholic clergy were vigilantly watching for every event, especially every political change, which might be turned to their advantage,

A class of zealous and gifted Catholic preachers, called "the missionaries of France," not authorized or encouraged by the government, were indefatigable in their endeavors to re-ignite in the people a regard for the religion of their ancestors. Many able refutations of modern infidelity had been published, many volumes designed to promote devotion and practical piety had been circulated, but being identified with papacy, had little weight with millions of the people.

A society, called the "Society of Christian Morals," consisting of liberal minded men both Protestants and Catholics, had been very useful. Many of its most active members occupied eminent stations in the government. Several years ago it awarded a prize for the best essay on the Freedom of Religious Worship, which was also published by the Society in an octavo volume. This Society had been very useful in promoting that spirit of enlightened inquiry which the papal religion would ever suppress, but it was now on the wane.

The number of evangelical Christians, though very small, was evidently increasing, and some individuals of rank heartily gave their influence to the promotion of piety. Among these originated many benevolent projects and several societies, whose seat was in Paris, and whose usefulness was felt in the remote parts of the kingdom. Two or three valuable periodicals were sustained, many standard books translated and printed, the Bible circulated, and many hundreds of children educated.

Respecting the ancient Baptist churches of the southern valleys, Mr. Chase reported that they were few. During periods of persecution, fire and sword had destroyed many, others had fled to Flanders in hope of finding a quiet retreat, and some, after the Protestant reformation, became amalgamated with Pede-Baptist churches, while a few timid ones conformed externally to the Roman Catholic Church. The modern Baptists were more numerous, but, owing to various causes, their views of church organization, the support of the ministry, and the administration of the ordinances were very indistinct. The largest number of these were found in the *Department du Nord*.

In conclusion, Mr. Chase inferred that, as the present charter of France proclaims religious freedom to all denominations, no impediment was to be feared from the government; and in view of the earnest desire of the feeble churches there for aid, their peculiar prepossessions in favor of everything American, and the acknowledged ability of the churches in this country to furnish that aid, it was plainly the duty of the Board to send them missionaries, and thus seek "to raise up that which was fallen, and heal that which was broken."

In August, 1833, the Board commenced a correspondence with Mr. Isaac Willmarth, a member of the Institution at Newton, with reference to his appointment on a mission to France. Professor Sears of that Seminary, then in Europe, was requested to afford such counsel and assistance as might consist with his appropriate duties.

Mr. Rostan continued to labor with great diligence and zeal. He was invited by the Rev. Mr. Pytt to supply his place as Professor of Christianity to the Society of Civilization, during his absence for the recovery of his health. Mr. Rostan acceded to the proposal, and immediately entered upon his duties, in the discharge of which he was much animated by the attendance of a large and intelligent audience. But in the midst of his usefulness, he was seized with Asiatic cholera, and died, after an illness of ten hours, December 5, 1833.

In May, 1834, Rev. Mr. and Mrs. Willmarth sailed for Havre. He was instructed to visit at an early period the churches in the north of France.

He was also directed to select such brethren as were suitably endowed for the office of the ministry, and mark out a plan of study to be pursued by them under his instruction, with reference to their preparation to preach the gospel. Mr. Willmarth located himself at Paris, and Mr. Antony Porchat, a Baptist preacher, of Orleans, who had been appointed by the Board in March previous, to be associated with him, removed to Paris. They resumed worship in the little chapel before occupied by Mr. Rostan, and were united in the discharge of public and social pastoral duties in both English and French.

In January, 1835, Mr. Willmarth received his first theological students. On the 10th of May, a small church was constituted, adopting for their confession of faith, a summary of Christian doctrine recommended by the committee. Two days afterwards four were added by baptism.

In April, 1836, Mr. Porchat removed to Gaubert, and his place at the chapel was supplied by Mr. Petit, and subsequently by Mr. Jordain, afterwards pastor of St. Anne's, formerly Mr. Pytt's church. "Later in the year, public worship was conducted both in French and English by Mr. Willmarth, occasionally by Mr. Lorriaux, formerly employed by the Baptist London Society. The location was unfavorable to a full attendance, and measures were adopted to secure a more eligible place of worship.

Early in July, Mr. Willmarth went to the Department *du Nord*, where he was joined by Professor Sears, who subsequently communicated an account of their visit, to the Board. The piety of Christians there had been chilled by a "kind of dead orthodoxy," preached by men not possessing personal religion. The first instrument of reviving true religion, was a benevolent English lady, who distributed the Bible, and instructed many of the people in its glorious truths. They were afterwards visited by Messrs. Pytt, Porchat, and others, whose preaching gave their minds an additional impulse. The visit of Mr. Willmarth was attended with the happiest effects: the churches were literally transported with joy, on hearing that there was in America a body of Christians who cared for their welfare. With tears they begged Mr. Sears not to suffer those brethren to forget or neglect them. At Orchies, Mr. Montel was appointed pastor of a church of 20 members, in April previous, under the direction of the Board.

In August, Mr. Dusart removed, as appointed, to Bertry, a manufacturing village not far from Cambrai, where also there was a church of 20 members. He was most gladly welcomed, and his preaching attended with the conversion of several individuals, who were added to the church.

In October, the Rev. D. Newton Sheldon, of Suffield, Connecticut, and the Rev. Erastus Willard, of Grafton, Vermont, with their wives were sent out as missionaries to France. Mr. Willard was designated to labor in the North, and Sheldon at Paris, where they arrived in November.

In April, 1836, Mr. Sheldon and Mr. Willmarth visited Bertry. In the neighboring villages, of Walincourt and Estourmel were some converts and inquirers, whom Mr. Dusart had visited at regular periods. He was evidently a zealous and faithful pastor. Accompanied by him, Messrs. Sheldon and Willmarth visited Orchies, Nomain, where was a church of 28 members, Aix, Baisieux and Lannoy. At each of the two latter places, there was a church of 22 members, over which, after due examination, the missionaries, with Messrs. Dusart and Montel, ordained Mr. Joseph Thieffry as pastor.

The opening of a theological school was a prominent design of the Board at the commencement of their mission in France. Nomain being central to Christians in the north, was fixed upon as the most eligible location. In June, Mr. Willmarth and Mr. Willard removed their families to Douay, in its neighborhood. Five young men in various stages of study were at this period under their instruction.

Douay was a strong hold of the Roman Catholic religion. It contains but 20,000 inhabitants, yet before the revolution there were an "incredible number of churches, monasteries and nunneries." These are now chiefly occupied for military and civil purposes; but a death-like apathy followed the desecration of the imposing accompaniments of papacy. Yet even here were some sincere inquirers for true religion. At Genlis and the neighboring villages, a considerable number were found, whose spirituality and scriptural knowledge were surprising, considering their entire destitution of stated religious privileges. At Genlis, a man of this character,\* in humble circumstances, had built upon his own soil, and furnished at his own expense, a chapel, 18 feet by 24; but was forbidden by the mayor of the city, (a peer of the realm and a jesuit,) to open it. The few converts were therefore obliged to meet in a private room, and even there could not worship God unmolested, if their number exceeded 20. On the Sunday which Mr. Willard and Mr. Dusart spent with them, they were "visited by a *garde champetre*, who was charged to report them, if there were more than 20 present. J. B. Cretin, a young man who had been two years under Mr. Willmarth's instruction, was sent there in August, to preach on the Sabbath, and to visit the neighboring places as a colporteur, selling and giving Bibles, Testaments and tracts. This humble sphere of service has proved one of great usefulness, and many a man, whose chief endowments were love to God, and love to man, has won in it the inheritance promised to those who "turn many unto righteousness."

In June, the missionaries communicated their views of the importance of employing a number of men of suitable qualification in this department, and, receiving authority from the Board, sent out there, Messrs. Fromont, Michel, and Arpin. This year Mr. Sheldon procured from the Paris Tract Society between 3000 and 4000 pages of tracts, which were distributed by himself and the members of his church. To do this in the streets and promenades, a licence from the police is obtained, the *badge* of which is a medal, to be worn while thus employed. A few Bibles were gratuitously distributed; but intelligent and benevolent men considered the sale of them, even if for a trifling sum, as more beneficial, as mankind value most that which costs them something.

Various circumstances rendered the attendance of worship in the chapel inexpedient, and Mr. Sheldon maintained religious services on the Sabbath and at other stated times at his own house, and a Bible class at Madame Rostan's every Friday evening.

In August, Mr. Dusart visited Manicamp, where he baptized three converts, (one of them, Mr. Froment, subsequently a colporteur,) in the Oise at eleven o'clock at night. At Genlis (since called Villequier,) he formed a church of seven, including those from Manicamp. Mr. Cretin was placed over them as their pastor; but no modification of the arbitrary injunctions of the mayor could be obtained, and application was consequently made to the Minister of the Interior; but as several legislative acts, unfavorable to religious liberty, had recently been passed, a refusal of, or a total silence respecting the request, was anticipated. As in numerous other instances, some of which were in the stations occupied by the Board, the erection and occupancy of Protestant chapels had been allowed, the opposition experienced by the little church at Villequier may be supposed to have originated wholly in the mayor's hatred of religion. Jealousy of missionaries was however evinced by persons high in office. Mr. Dupin, President of the Chamber of Deputies, said "To admit among us missionaries from societies in Lou-

\* An interesting account of Mr. Horsigny and his wife is to be found in the Baptist Missionary Magazine, January, 1838.—page 11.

don or Geneva, would be to *receive into our bosom the point of a sword, of which foreigners hold the hilt.*"

In September, Mr. and Mrs. Willmarth returned to this country with the full approbation of the Board, on account of their long continued ill health.

In October, Mr. Sheldon and Mr. Willard visited the churches in the Department *du Nord*. The spiritual condition of most of them was improved, and some additions had been made to several. Of Mr. Thieffry, pastor of Lannoy and Baisieux, they speak, as proving a man of good sense, humility and faithfulness.

In the absence of Mr. Willmarth, the care of both of the churches and the students devolved upon Mr. Willard. In his pastoral duties he was assisted by Mr. Prevots, and four persons had made a profession of religion during the year.

At the close of the year, Mr. Willard says that although the cause of truth had not visibly made great progress, there was an advancement in knowledge, and consequently a confirmation and establishment of Christians. That singular sect, the Irvingites, had occasioned some trouble to the churches but their own folly and presumption had nearly destroyed their influence. The obstacles to the advancement of pure religion were great, but hope in God forbade discouragement.

In September, 1838, Mr. Willard proposed to the students the regular formation of a church, taking for their articles of faith the summary of doctrine embodied in the instructions of the Board to the first missionaries to France, and which was adopted by the church at Paris. The proposal was fully approved, the articles signed, and though but five in number, the celebration of the sacrament at that time was an occasion of deep interest. The same month three individuals were added to the church by baptism, and soon afterwards three English women, and the wife of Mr. Prevots.

The effect of this attempt at ecclesiastical order was salutary. The church at Bertry adopted the same articles, and preparation was making for their adoption at Nomain. The objects next to be accomplished, were the formation of the churches into an association, and the organization of a ministerial conference.

Messrs. Montel, Cretin, and Dusart continued faithful in their duties. The latter had added St. Waast to the number of his preaching stations, and organized a church there of seven members.

Michel and Froment succeeded well as colporteurs. The latter had in one year visited more than a hundred villages, and distributed 417 Bibles and Testaments. The reading of the Scriptures and the religious exhortations with which he accompanied the distribution, were blest to the conversion of several individuals. In the spring of 1839, Mrs. Willard's health had entirely failed, and Mr. Willard was, on her account, authorized to withdraw from the service. But the methods employed for her restoration were so kindly smiled upon by Providence, and the reasons for his continuance in the mission were so urgent, that he declined availing himself of the permission.

Mr. and Mrs. Sheldon returned to the United States in November.

## CHAPTER XXXIII.

*Germany and Greece.*

GERMANY. Mr. Sears' notices of the religious state of Germany. Mr. T. G. Oncken recommended as a missionary. Baptist church formed at Hamburg, Bremen and surrounding villages. State of the Lutheran church. System of religious operations. Temperance Society formed. Observation of the Sabbath by the converts. Progress of religion at Oldenburg. Church formed at Berlin. Persecution of the church and its pastor at Hamburg. Mr. Oncken's visit to Stuttgart. Baptisms there. Additions to the church at Hamburg. Protocol of the Senate. GREECE. Designation of Messrs. Pasco and Love. Arrival at Patras. School opened. Dissemination of the Holy Scriptures in Greece. Effect upon priests and people. Mr. Love's tour. Mr. Pasco's return.

When Professor Sears embarked for Europe, in 1833, he was requested to acquaint himself with the religious state of Germany with reference to the establishment of a mission there, and to communicate the result of his observations to the Board. Germany was the home of the Mennonites, a class of Christians who hold "that practical piety is the essence of religion, and that the surest mark of the true church is the sanctity of its members." They reject infant baptism, and though now greatly degenerated both in their doctrines and practice, it was believed that, with the aid of American Baptists, they might be won to the old paths, trodden by their ancestors.

Mr. Sears informed the Board that there were in Germany a considerable number of Christians who were Baptists in sentiment, but that he found no regular church of that order. At Hamburg, a free city on the Elbe, he



Hamburg, from the Elbe.

became acquainted with Mr. T. G. Oncken, a man of "strong, acute mind," and though not liberally educated, very intelligent, possessed of much practical knowledge, and of amiable and winning manners. He had been a missionary under the patronage of the Continental Society, also an agent of the Edinburgh Bible Society, and possessed the confidence of some of dis-



tinguished and excellent clergymen in Germany. Mr. Sears recommended Mr. Oncken to be employed as a missionary of the Board in Germany. He learned that there were three other young men, (one of whom, Mr. Lewis, a converted Jew, he subsequently saw,) who were zealously engaged in promoting the cause of evangelical religion in different parts of Germany, but without any plan of co-operation, having yet only heard of each other.

On the 22d of April, 1834, Mr. and Mrs. Oncken and five other individuals were baptized by Professor Sears at Hamburg, and were the next day constituted a church, of which Mr. Oncken was ordained pastor.

In November Mr. Sears wrote that the church at Hamburg [which had now increased to thirteen,] were happily united. He had seen Christian love in American churches, but never those "who thought it was their life and earthly happiness, so much as these brethren."

At Breinen and fourteen small villages in its vicinity, where Mr. Oncken had occasionally preached while employed by the Continental Society, there were a considerable number of devout Christians who, having no stated preacher, maintained social, religious meetings. By these their own union and piety were greatly promoted; and some who were before strangers to the power of the gospel, became subjects of divine grace.

There was much evidence that there were here and there in the Lutheran church some who at heart desired the revival of spiritual religion, and were only held in check by fear of the clergy and the government, whose combined influence sustained a heartless formal state religion, where "every shade of Pantheism, Deism, Rationalism, Supernaturalism, Arminianism, Calvinism, &c. were pronounced to be *indivisibly* one!"

Mr. Oncken entered the service of the Board September 25, 1835, retaining however his connection with the Edinburg Bible Society. He was directed to extend his labors, as far as his immediate duties at Hamburg would permit, to Bremen, Oldenburg and other towns in Hanover, and along the northern coast of Germany.

Mr. C. F. Lange was appointed a colporteur and assistant. In the discharge of these duties under the direction of the Continental Society, he had been the instrument of converting many souls. In one village thirty individuals become pious under his faithful instructions.

In all his useful plans Mr. Oncken was aided by the hearty co-operation of several brethren of his church. Five of them entered into a systematic arrangement for visiting the streets and lanes of the city, distributing tracts and Bibles, and conversing with impenitent sinners. The stated meetings on the Sabbath, the weekly prayer-meetings, the Bible class, and the Monthly concert, were regularly attended, and often by fifty or sixty persons.

In April, 1836, four individuals were added to the church at Hamburg. In May Mr. Oncken visited the ships at Cruckstadt, in order to distribute the Scriptures and tracts among the emigrants to the United States. He visited also Bremen, and various places in the Duchy of Oldenburg, finding almost every where some serious inquirers. At Oldenburg he baptized four, of whose piety he obtained satisfactory evidence.

An important feature of the mission was the system of *loaning tracts*, in which both the male and female members of the church actively engaged. "There is not," says Mr. Oncken, "a member in our church but what is, in one way or another, doing something in promoting the extension of Christ's kingdom."

On the 26th of September a Temperance Society of forty-three members was organized. In November nine were received to the communion of the church, and several stood pronounced. Of the former two were converts from Judaism.

The influence of the mission at Hamburg, in one respect, deserves special notice, i. e. the promotion of a religious observance of the Sabbath. This was of itself sufficient to call forth animadversion, if not to excite opposition, in a community where even the members of the established church distinguish the Sabbath from other days only by attendance on divine service, followed by visiting, excursions of pleasure, &c. The members of Mr. Oncken's church, and some others who attended his preaching, took a decided stand on this subject, and in many instances influenced their employers and others with whom they were connected, to refrain from labor on that day. A convert from the Roman Catholic church prevailed on his employer to prohibit his laborers, twenty-six in number, from working on the Sabbath. A piano-forte-maker was alike successful in obtaining a release for himself and fifteen other journeyman during the sacred hours. Such a course perseveringly held, could have resulted from deep Christian principle alone, for those laborers who stipulated for their right to the religious use of the Lord's day, were often, for this reason, rejected from all employment during the week, and thus, their means of living being cut off, themselves and their families were subjected to want.

Early in 1837 the number of worshippers, who had hitherto met in a private house, was so much increased, that a room was procured capable of accommodating 300 persons.

In March, Mr. Oncken received from Oldenburg the cheering intelligence that the few converts there, had been the means of extending the blessings of salvation to several persons in Jerer, a small town on East Friesland, altogether destitute of the preached gospel. Nine persons were added to the church in Hamburg, but during the absence of Mr. Oncken in May, at Berlin, a difficulty arose, which resulted in the exclusion of three members, and the voluntary withdrawal of two others. At Berlin, a church of six members was organized, and the gospel preached to very full assemblies.

September 3, indications of interference from the police, induced Mr. Oncken to seek a retired place for administering baptism. For this purpose he resorted to the opposite shore of the Elbe, with eight candidates for the ordinance. Here, however, they were disturbed by the landing of three individuals, who offered not only insult but personal abuse; which was patiently borne.

On the 8th of this month Mr. Oncken went to Oldenburg for the purpose of forming a church, which he did on the 10th. Twelve persons were baptized, but not until they had been taunted and threatened with drowning by some barge-men who passed them. Mr. Weichardt was unanimously chosen pastor, and ordained by the laying on of hands. Severe prohibitions were already issued by the government, and soon after the organization of the church, armed soldiers in repeated instances entered the house of the pastor, and dispersed the worshippers there assembled.

At Hamburg, the baptism of the eight converts on the 3d of September, produced a strong sensation. The Lutheran minister called on the magistrates to interfere, and the Senate gave orders for the investigation of the case by the police. Through the friendship of one member of the Senate "the heretics" were tolerated a little longer, and great numbers who had before scarcely known of their existence, now were impelled by awakened curiosity, to attend their worship. Thus many heard the gospel in its simplicity, and some were blessed with the converting influences of the Holy Spirit. Both the pastor and the people were content to be "reviled in the streets," and to become "the song of the profane," if thus Christ could be honored.

On the 28th, the anniversary of the Temperance Society was held. Twenty-four thousand Temperance tracts had been distributed during the previous ten months.

Dec. 5, Mr. Oncken was summoned to the Police office by a member of the Senate. He was prohibited from holding public worship in the evening on penalty of a fine of \$15. At his earnest solicitation leave was granted for the continuance of the Sabbath morning service, but on the 9th this was withdrawn, and he was required to preach only in a private house. The restriction was obeyed, and afterwards no person excepting the church members, was admitted without a *card*. This severity served to enhance the interest of those whose attention to the subject of religion had been partially excited, and to confirm the truly pious. The very day after the above restriction was made known, six persons were baptized, and on the 7th of January, (1838) seven more. Being forbidden the performance of the rite on the Hamburg side, they went in boats to the shore of Denmark.

In September Mr. Oncken went to Stuttgart in Wurtemberg, on the borders of Switzerland and France. This journey afforded excellent opportunities for the distribution of tracts and Bibles, and for conversation with individuals upon personal religion. Numerous incidents encouraged the belief that the desire pervaded many hearts, for something better than a religion of mere form. At one place where he passed the Sabbath, he found a simple, warm-hearted Christian, who with little human co-operation, but trusting in God, had begun to labor for the salvation of the people around him. At another he met with some who endured severe privations, and even hunger itself, from the opposition of their nearest friends to religion. A pastor was earnestly engaged in the Temperance reformation, and gladly welcomed a traveller who could furnish him with tracts and permanent documents. Some asked for Bibles, and many listened with delight and surprise to the relation he gave them of the conversion of many heathen unto Jesus Christ.

Mr. Oncken was gladly welcomed at Stuttgart, and of his visit here he says, "The blessedness I experienced in those days cannot be expressed." Many candidates for baptism presented themselves, and before his return the ordinance was administered to twenty-three persons, there and at Nelling, an adjacent place. This transaction was soon openly confessed, and the whole city was moved. At first they were exposed to violent treatment, and "the most awful imprecations were uttered against them." But they were kept in peace, their minds being stayed on God, and subsequently received assurances from the government that all necessary protection should be given them on the next baptismal occasion.

At Berlin the little church experienced bitter opposition. At Hamburg and Hussia were several pious persons. At Spandau Mr. Oncken spent a day or two with the pious superintendent of the State's prison. Of this visit Mr. Oncken says, "This morning I was awaked by the melodious voices of the prisoners, who commenced the day in singing the praise of God. Many who are here in chains for life, have found within these walls eternal liberty for their spirits."

Soon after Mr. Oncken's return to Hamburg, eight individuals were added to the church. The accounts from Mr. Lucken, a colporteur, and the report of two brethren who went into Holstein to distribute Bibles and tracts, were very animating. At Jever, Mr. L. found seven converts waiting for the arrival of Mr. Oncken in order to their being baptized. In Holstein, a disposition to converse on religious subjects was evinced by the peasants, and 1500 tracts were distributed in four days.

April 2, 1839, the church was enlarged by the addition of six members.

On the 9th of April a *protocol* was issued by the senate, charging Mr. Oncken and his associates with a "criminal schism," and forbidding him to administer the sacrament, or any other religious rite, and requiring him to

discontinue his "conventicle meetings" and all other unlawful proceedings.

The faith, both of pastor and people, was strengthened, and their resolution to "continue steadfast in the apostle's doctrine, in breaking of bread, in Christian fellowship, and in prayer," was confirmed. They sent a petition to the Senate, which remained at the close of May unnoticed, but their meetings had been continued, and were uninterrupted.

Mr. Lange continued his efforts among the seamen and bargemen, and with encouraging success. Mr. Kobner, another member of the church, went in June to Fuhnen and Jutland, where were several Christian farmers from whom interesting letters had been received, giving information of several hundred persons recently brought to the knowledge of the truth.

The following is Mr. Oncken's statement respecting the circulation of the Holy Scriptures, tracts, and the progress of temperance.

"The circulation of the Holy Scriptures has received a new and powerful impulse, through the liberal grants of money from the American, and the American and Foreign Bible Societies. It has enabled me to purchase 5,000 copies of an Svo Bible, printed from stereotype plates at Frankfort; and for the last grant of \$2,000 from the A. and F. B. S., I shall be enabled to print a considerable number of the New Testament. Upwards of 1,000 copies of the Bible have already left the depot, and as many Bibles and Testaments have been distributed during the past year for the Edinburgh Bible Society. Beside these, a considerable number of Scriptures have been sold and distributed among seamen visiting this port, in the Danish, Dutch, French, Spanish, and Swedish languages. Emigrants to various parts of the world have also been supplied with the word of God. The clergy, especially, continue to oppose the circulation of the pure Scriptures warmly, and it is a fact that should not be forgotten, that all the corrupt societies in Germany continue to circulate the books of the lying prophets along with the blessed word of God, and thus render the most effectual service to Satan. This fact will at once show the importance of this part of our mission, as only pure, unadulterated Scriptures are issued by us, and circulated among the people, and that through agents who do not ascribe the conversion of sinners to the Bible, but to the God of the Bible, and who will consequently accompany the precious seed by their fervent prayers for divine influence. A very considerable portion of the above Scriptures have been sold and distributed, by the members of the church, in the city.

"Our tract operations have been equally important, and still more extensive. We have issued from our Society 16 different tracts, 13 in the German, and 3 in the Danish language; amounting in all to 193,000 copies; besides these, we received from other societies 70,000 copies, making in all 263,000, of which 240,000 copies have been distributed during 1837 and '38. Independently of these, I have published several other tracts, of which about 5,000 copies have been brought into circulation, besides a considerable number of good books used for our loan-tract system. The number of our fellow laborers, in this important branch of our work, is daily increasing, and our little messengers find their way to the remotest hamlets; and as they contain the truth as it is in Jesus, we know our labor shall not be in vain in the Lord. Our loan-tract system, which embraces Hamburg and its suburbs, has been acted upon with spirit, and though the brethren, about twenty-five in number, have frequently been treated with contempt, and even threatened with bodily injuries, they have maintained their ground, and from time to time have had to rejoice in the success with which their labors have been accompanied. The amount of good effected generally by tract distribution, and especially by the loan-tract system, will only be fully developed in the great day of the Lord. The awful ignorance that prevails

around us, the present favorable opportunities, and above all, our responsibility to God, will, I trust, make us more fully alive to the eternal interests of our perishing fellow sinners, and influence us to be instant in and out of season. The American Tract Society has rendered us a noble assistance, having made us a grant of \$600, through which we can now continue our efforts, at least for the ensuing six months.

"The Memoir of Mrs. Judson, in the revising of the translation of which br. Kobnēr has rendered me much assistance, has been completed, and was issued towards the close of last November. Its perusal by my countrymen, will, under the divine blessing, doubtless awaken a spirit of inquiry, and kindle in many a bosom now lifeless and estranged from Christ, a kindred flame to that, which shone so brilliantly in our glorified sister. I feel greatly indebted to the churches and private friends in America, who have so generously furnished the means by which I have been enabled to publish a handsome edition of 5,000 copies of the above Memoir. May the gracious Savior give them an abundant reward for their liberality, in permitting them, in the day when he shall make up his jewels, to meet with many glorified spirits, out of my nation, who were won for Christ by the perusal of these pages.

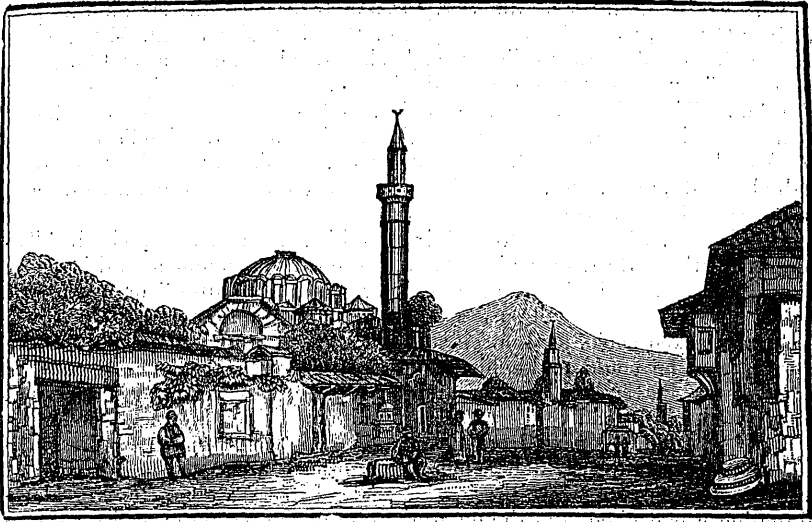
"The temperance cause, though not rapidly advancing, owing to the restrictions under which we labor, is yet making some progress. We have about 140 members. Our tracts on this subject, have been spread far and wide, and I have not a doubt, that, though there may, from various causes, not be so great an accession of members as with you, much good is effected and much evil prevented. All our members are warmly attached to temperance principles, and many have indeed cause for it, as the use of ardent spirits was their besetting sin, before their conversion. Our temperance tracts have been generally well received, especially 'My Mother's Gold Ring,' of which we circulated 20,000."

**GREECE.** The establishment of a mission in Greece was discussed by the Board at different periods for several years.

In September, 1836, Messrs. Cephias Pasco and Horace T. Love were ordained as missionaries to that country. They embarked, in October, in the brig *Alexandros*, for Patras, where they arrived December 9.

Patras stands on the gulf of Patras, at the northern extremity of the Peloponnesus, and has about 7,000 inhabitants, most of whom are Greeks. The missionaries, soon after their arrival, wrote, "The people are very anxious to have their children taught, and the children are very anxious to learn." Two schools for boys, containing three hundred pupils, were maintained by the government, but no public provision was made for the education of females. For these there was one private school, containing fifty scholars, sustained by individual liberality. In February, 1837, the missionaries presented a petition to the government for leave to establish a school in Patras, to which a prompt reply was returned, "praising their noble purpose," and, under certain limitations, granting their request. In the spring the school was opened, under the charge of Mrs. Pasco and Mrs. Love, and in May contained sixteen pupils of both sexes. The number of applications for admission soon became so great as to render a division necessary, the ladies instructing twenty, and twenty more being taught by one of the missionaries. A Sabbath school of between fifteen and twenty was also taught.

In reference to the distribution of books, the missionaries ascertained that no person may do it without permission from the proper authorities; but with a permission, or bookseller's license, and keeping a catalogue of their



Patras.

books, subject to the inspection of the governor, they may "dispose of any book, printed any where, unless there be a formal prohibition." In June, a large supply of Bibles, Testaments, school-books and tracts, was sent to the mission at Patras, by the Rev. Elias Riggs, then missionary of the A. B. C. F. M. at Argos. The missionaries found unexpected facilities for obtaining books; Bibles and Testaments being freely furnished by the American and British and Foreign Bible Societies, school-books and tracts in abundance by the press of the American Board at Smyrna, and the American Tract Society, besides some books furnished by the government press at Athens. Prudential reasons, for a time, dictated the distribution of books through Dr. Manike, a Greek of superior education and liberal views. The "Holy Synod of Greece" having expressed their displeasure at the circulation of the "translated Scriptures," Dr. M. replied to the acting governor of Patras, who announced the fact to him, that he was under king Otho, and knew of no legislative body in Greece but the General Council.

In April, 1838, Mr. Love commenced a short tour to different places in Greece and Turkey, for the purpose of ascertaining more minutely the moral condition of the people. This journey furnished many opportunities for distributing the Holy Scriptures, and for conversation with individuals on personal religion. His journal contains much valuable information, and relates several instances of awakened conscience, and of dissatisfaction with a religion of mere ceremony. He ascertained that there were four places in Turkey which might be occupied as missionary stations with encouraging prospects of success, viz.: Salonica, (the ancient Thessalonica,) Adrianople, Isannina, and Prevesa. He subsequently visited Zante, an island belonging to the Ionian Republic, where numerous circumstances combined to render the establishment of a mission peculiarly desirable.

In June, Mr. Love wrote, "Our prospects of usefulness in Greece were never more encouraging than at the present time. Prejudice in this region, which indeed was never so strong as in other parts, is evidently diminishing." "The call for the Scriptures is increasing. The Modern Greek New Testament is now a school-book in the Lancasterian school of Patras, containing three hundred scholars."

"The whole number of the Scriptures distributed in the six months preceding October, were about 800 copies of the New Testament, 650 of parts of the Old, besides other religious and school-books, and about 60,000 pages of tracts." "Most of the works distributed, were generously supplied by the Am. Bible and Am. Tract Societies. 3,000 copies of the Decalogue had been printed at a native press. A translation of Wayland's Elements of Moral Science, abridged, prepared by Dr. Maniacke, was also to be published shortly, and would probably be introduced into all the missions and public schools of the country."

People called for books, from Missolonghi, Naupactus, Galaxidhi, Albania in Turkey, Bostitza, Calabryta, and from Pyrgos, and a multitude of small villages; and almost all asked for "the Scriptures," or "religious books." Even some of the priests came upon the same errand. One, from Isannina, asked books for himself and his large family, and in reply to the query, how he could make his request consist with obedience to the late edict of the Patriarch of Constantinople, replied, it was a pity if he could not be allowed to read God's word in a language which he understood.

In May, 1839, a renewed order was issued by the Patriarch for the burning of the Scriptures, which some of the priests attempted to effect. But the weapon turned against those who wielded it. An almost universal indignation was excited, and the determination of the people to read for themselves strengthened.

One of the last communications from the mission states that in one year previous, 989 volumes of the Old Testament, 1501 of the New, beside 20 Italian, 1 German, and 6 English Bibles and four English Testaments,—in all 2521 volumes, together with a large number of tracts, had been distributed. The missionaries early adopted the plan of selling, rather than giving the Scriptures.

Mr. Petalas, an assistant of the missionaries, became pious in 1839. He meekly endured much persecution from his relatives, and exhibits in all things the spirit of a Christian. He is employed in translating, and has completed the Young Cottager in Modern Greek.

Mr. and Mrs. Pasco returned on account of ill health in October, 1839, and the project of establishing a station at Zante was consequently abandoned for the present.

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## CHAPTER XXXIV.

### *Siam.*

Mr. Jones's removal to Siam. Residence at Pinang and Singapore. Arrival at Bangkok. Notices of the city. Sickness of Mr. Jones and his family. Interview with priests. Encouragements to labor among the Chinese. Church formed. Printing at Singapore. Arrival of Mr. and Mrs. Dean. Death of Mrs. Dean. Messrs. Jones and Dean attacked by pirates. Daily distribution of books. Gospel of Matthew printed. Additions to the church. Death of Chek Peng. Rev. Mr. Malcom and a large company of Missionaries sail for India. Arrival of Messrs. Reed, Davenport, Shuck and their wives. Dejection of Chek Bunti. Mr. Reed's services and death. Acts, and the summary of the Christian religion printed. Mr. Shuck at Macao. Distribution of tracts in 1837. Mission supplied with a type foundry. Death of Mrs. Jones. Mrs. Davenport's school. Revision of the New Testament. Messrs. Goddard and Slafter sail for India.

On the 25th of September, 1832, Mr. Jones embarked at Maulmain with his family for Pinang and Singapore. His designation to Siam was fully approved by the Board, who had long looked upon that country with the earnest wish that, considering its proximity to Burmah, and the extensive use of the Burman and Taling languages there, it might be occupied by

some of their missionaries. The conclusion shortly before this date, of a treaty of amity between the United States' and Siamese governments, encouraged the hope that the impediments to missionary operations, so generally encountered by infant missions in oriental countries, would not be realized here.

At Pinang, on Prince of Wales's Island, Mr. and Mrs. Jones were most hospitably received by Capt Gottlieb and his family, with whom they stayed twenty days. The truly Christian friendship shown them by the missionaries of the London, and other Societies, at Pinang, Malacca, and Singapore, are gratefully mentioned. At the latter place they were detained four months, waiting for a vessel to Bangkok, and meantime availed themselves of the ample facilities afforded there for studying Siamese. The English resident chaplain, Rev. Mr. Burn, being absent at Batavia for the recovery of his health, Mr. Jones and the Rev. Mr. Abeel, missionary of the A. B. C. F. M., officiated alternately in his church, on the Sabbath, and unitedly sustained a weekly lecture and the monthly concert. On the last day of February, 1833, Mr. and Mrs. Jones took passage for Bangkok, where they arrived on the 25th of March. Bangkok is the capital city of Siam. It stands upon the river Meinam, 25 miles from the sea, in latitude 13 deg. 58 min.; longitude 100 deg. 34 min. It occupies an island, and both shores of the river, for several miles above and below. There is much of oriental wealth and splendor in Bangkok, yet on approaching the city, there are few indications of it visible. The river is filled with floating houses, most of which are small and mean. These are occupied by the lower orders, who in consequence become almost amphibious, an instance of death by drowning being scarcely ever known. The population is very differently estimated by travellers whose statements are regarded as authentic. According to Mr. Malcom, there are 100,000 inhabitants, 60,000 of whom are Chinese; 30,000, Siamese; Cochin-Chinese, Peguans, Tavoyers, Malays, Portuguese, &c. 10,000. Others estimate the population at 400,000. Mr. Abeel computes the priests alone at 10,000.

Three days after the arrival of Mr. and Mrs. Jones, they were visited by the Prince Chaou-fa-noy. He came in the evening, lest, if he were seen, he should be supposed to be intimate with foreigners. Mr. Jones soon paid a visit of respect to the prah-klang, accompanied by Mr. Hunter, an English merchant. He says, "We sat down in his audience hall, which is an open verandah before his house—while many natives were waiting around with presents of fruit, sweetmeats, &c., each probably having some request to prefer.

When the prah-klang, who was not present on our arrival, entered, we continued to sit, while all the natives fell prostrate on their faces.\* He seated himself on a cushion upon the floor, inquired who I was, where I was staying, why I was married,† what I wished to do,—and finally, how old I was?‡ To the question what I wished to do, there was not time to

\*Of his interview with the same personage Mr. Malcom says, "We were not required to take off our shoes or hold down our heads; but those in attendance, among whom were native princes and a Portuguese interpreter, crawled about on hands and knees with demonstrations of the deepest homage." "Before the king, this lordly prah-klang himself and the highest nobles creep as abject as the poor slaves do here. With us, an inferior *stands*; but in Burmah and Siam, he seats himself if we stand, squats if we sit, and leans down on his elbows, if we sit on the floor. To hold the head higher than a superior or equal is an affront. Hence, when the servants bring in refreshments, they are obliged to place the waiter on the floor, as soon as they reach the apartment where the master and guests are, and come in crawling, shoving the refreshments before them." *Malcom's Travels*.

† The Siamese priests never marry.

‡ In Burmah it is a mark of respect to a visitor to inquire his age. Probably it is so considered in Siam.



enter into a full disclosure, and it was therefore merely replied that my object was to do all the good I could."

Severe sickness was one of the earliest trials encountered by Mr. and Mrs. Jones at Bangkok. No method has yet been discovered for conveying the vaccine *virus*, to those eastern countries in an effective state; and consequently, as the small pox rages more or less every year, there is no alternative but to be inoculated, or hazard the result of taking it in the natural way. Mr. Jones and his little girl were both inoculated, and he was so severely sick as to be for several days deranged, and for five weeks incapable of the least effort. At the very commencement of his sufferings, Mrs. Jones was seized with a dangerous fever, and thus, for several days they were unable to render the least assistance to each other. Mr. Jones says, from my own experience of the horrors of small-pox, I would say again, for no consideration send any person here who has not been *properly* vaccinated.

The mission house was often visited by Burman priests, of whom there were sixty at Bangkok. They readily received tracts and portions of Scripture, and were very much interested to procure copies of Mr. Jones's Burman maps of the world. Many of them voluntarily confessed that they continued to be priests only because they could thus remain unmolested; whereas if they left the office they should be made slaves to the king. The principal Siamese priest of the prah-klang's temple, also visited Mr. Jones. He was intelligent, manly, candid, and disposed to investigate, and spoke both English and Burman. He asked for Burman books, especially the Gospels, and inquired what religions prevailed in different countries, and "whether Boodhism was received in this or that."

Mr. Jones considered the prospect of usefulness to the Chinese inhabitants of Bangkok as most inviting. Although they were not the people to whom he regarded himself as sent, and his course of study had not prepared him for instructing them in their own language, he held worship for them once every Sabbath at his own house, at which twenty were often present. He had intended to spend a part of every Sabbath at a *zayat* in the Chinese village, but so many of these, and of the Burmans, Talings and Peguans came to his dwelling, that in September following his arrival he had not yet been to the *zayat*.

Among the Chinese inquirers were Chek Bunti, Chek Peng, Chek Seng Seah. The two former had received much instruction from Mr. Gutzlaff and Mr. Abeel, and were apparently converted by their instrumentality. They were, with Chek Seng Seah, baptized on the 8th of December. Bunti was employed to keep a school for Chinese boys, and acted as interpreter and exhorter to Chinese patients, and others, and conducted worship in Chinese on the Sabbath.

At the close of 1834, Mr. Jones writes that their attention had been principally directed to the study of the language, giving medicines to the sick, and the discussion of religious truth with those to whom providence gave them access. Many books in Chinese, Malay, Burmese and Peguan, were distributed. The latter, there was reason to believe, were more generally read than any other. Of the Peguans Mr. Jones repeatedly speaks as a peculiarly interesting people, and apparently more open to the influence of Christianity than any other of the numerous races in Siam. Mrs. Jones instructed a school of eight pupils, four of whom lived in the family. She also adopted a regular system of visiting Burman women for religious conversation. Several of these at length renounced idolatry, and one died, apparently in the exercise of faith in Jesus Christ; refusing to have recourse to superstitious usages, always resorted to by Burmans when dying.

Early in 1835 Mr. Jones went to Singapore to print an edition of 2000 in

Siamese, of the "Catechism on the Christian Religion, and the Gospel of Matthew."

Mr. and Mrs. Dean arrived at Singapore from Maulmain in February, and on the 5th of March Mrs. Dean died.

Mr. Dean attended daily at the missionary hospital, which had been established under the superintendence of Drs. Parker and Bradley, of the mission of the A. B. C. F. M. Thither the sick, the lame, and the blind, were ever seen flocking, some on their hands and knees, and others borne on men's shoulders, and before daylight,—the time allotted to attendance upon them being from half past 5 to half past 8, A. M.

On the 18th of April, Mr. Jones and Mr. Dean took a boat to go to the Cashmere, which lay fifteen miles below Singapore, for the purpose of sending letters by her to America. Ten miles out they were attacked by Malay pirates, who assailed them with barbed spears, by which Mr. Dean was severely wounded. With the aid of some Chinamen, who took advantage of their distress to extort an exorbitant sum, they reached Singapore, where Mr. Dean was confined by his wounds several weeks. In June, the printing of Matthew was completed, and Mr. Jones returned to Bangkok, accompanied by Mr. Dean.

In August, Mr. Jones writes, that although he had never been out to distribute books, yet that daily applications were made for them, and that since the publication of Matthew's gospel, most persons asked for the "Book of Jesus Christ," or the "Book which tells of *one God*." In one week, about 1,000 copies of tracts and portions of Scripture were given away at the house, many applications being refused toward the close of each day, because the strength of the distributor was no longer adequate to the necessary inquiries, and to accompany the gift with a few words of instruction.

On the last Sabbath in December, three more Chinamen were added to the church. From this period the monthly concert was observed by the missionaries in connection with the Chinese converts; each offering a prayer, and, though most of them were poor, leaving a small contribution at the close:—the sum collected the first year, amounting to a little more than \$11, was appropriated by the wish of the Chinese members to giving tracts to sailors in the Chinese junks, or coasters. One of the greatest impediments to the extension of Christianity in Siam and many other eastern countries, is the excessive use of opium, which is there more universally used, and if possible, more baneful in its effects, than ardent spirit in America. To guard the converts against this easily besetting temptation, they were formed into a Temperance Association, and signed the pledge of abstinence.

In the latter part of 1835, Mr. Jones adopted the plan of visiting the wats, (places of worship,) and sitting down in the zayats adjacent, or any other convenient place, and reading the Scripture aloud. He was invariably surrounded in a few moments by several listeners, and sometimes by a multitude, to whom he preached Jesus Christ. He found that great numbers could read, and to some he gave portions of the New Testament.

In January, 1836, he commenced the translation of the Acts. The same month he made two excursions up the Meinam river, following out some of its branches several miles. He found a beautifully fertile country very densely inhabited.

On the last of March, Chek Pong died at the mission house. He was an exemplary Christian, and for the last few months, eminently devotional. The last sound heard at night, and the earliest in the morning, was his low voice in prayer. At the last monthly concert which he attended, he was

exceedingly moved in praying for his country, and when all had prayed, asked leave to pray again.

In March, Mr. Jones went to Singapore, to superintend the preparation of a fount of Siamese type. The health of Mrs. Jones and the child being extremely feeble, they accompanied him. From Singapore they proceeded to Malacca and Penang, to obtain the assistance of Rev. Mr. Dyer, of the London Missionary Society, in preparing the types. A fount of Chinese types was also ordered, the printing department being designed to embrace works in both languages. Mr. Dyer was the individual who first substituted metal types for wooden ones, in printing the Chinese character.

The Rev. Howard Malcom having been appointed by the Board to visit its missionary stations in the East, and sailed on the 22d of September in the ship *Louvre*, Capt. Brown, for Calcutta, with Rev. Messrs. Ingalls, Haswell, Abbott, Day, Reed, Shuck and Davenport, with their wives, and Miss Eleanor Macomber, formerly of the Ojibwa mission, and the Rev. Amos Sutton, Mrs. Sutton, and two other missionaries and their wives, of the Freewill Baptist Mission in Orissa.

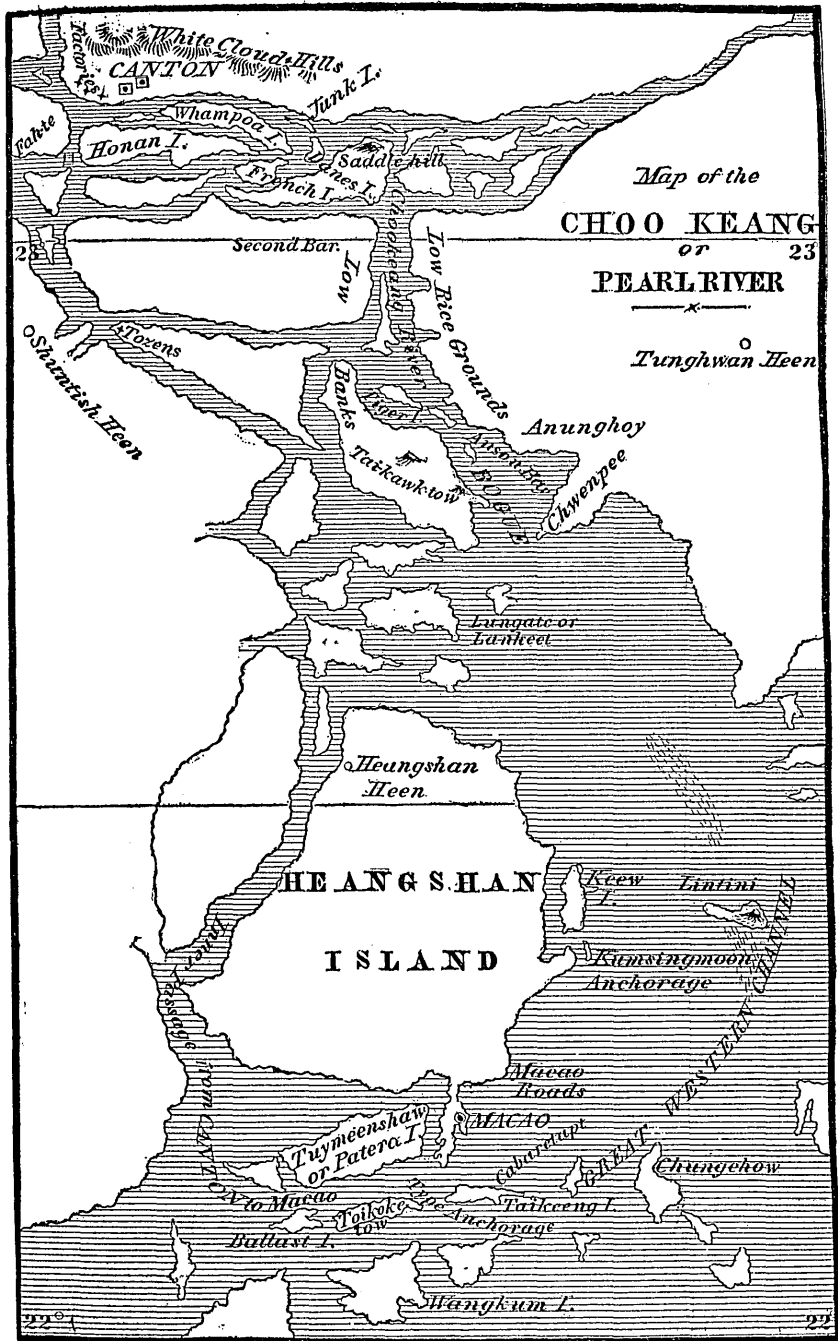
On Mr. Jones's return to Singapore in July, he found that Messrs. Davenport, Shuck, Reed, and their wives, had arrived in his absence, on the 31st of March. Mr. and Mrs. Reed and Mr. Davenport went up to Bangkok in June, and Mrs. Davenport in July with Mr. and Mrs. Jones. Mr. and Mrs. Shuck continued at Singapore, employing themselves in studying Chinese, with reference to their ultimate destination, until August 28, when they embarked for Macao, where they arrived on the 15th of September.

At Bangkok, Mr. Dean was able, with the assistance of Chek Bunti, to preach in Chinese to the congregation, which, to the number of forty or fifty, assembled on the Sabbath. His time, besides the study of the language, was much occupied with patients, great numbers of whom came for medicine. The hearts of the missionaries were deeply wounded by the sudden defection of Chek Bunti, caused, without doubt, by a return to the use of opium. He pretended to fear persecution from government if he continued with the missionaries, and professed that he could worship in his own house to good edification. He persuaded a few of the converts, who had little independence of mind, and perhaps less religion, to follow his example for a time. One of them, however, soon returned with full acknowledgements, and apparent penitence.

Mr. Reed, on his arrival in July, applied himself assiduously to the study of the Chinese, and was able by the close of the year, to take part with Mr. Dean, in conducting public worship in that language.

In March, 1837, he procured a floating house, two miles above the city, to which he removed his family. Here he established two services in Chinese on the Sabbath, and devoted some time each week to the distribution of books. He rejoiced in the prospect of soon preaching the gospel more readily to the emigrant Chinese in Bangkok, and of being ultimately stationed within the empire. But he was called away from the work in which he delighted, to the perfect service of heaven, on the 29th of August.

In March, the printing of Acts in an edition of 2,500, and 2,000 copies of the "Summary of the Christian Religion," was completed. Besides these, 500 copies of the first seven chapters of Acts, done up as a tract, and 1,500 copies of a sheet tract of the ten commandments, to be pasted up in the houses of both people and priests, according to custom. A good printing house, of wood, 52 feet by 20, had been built, and a store house of brick, to preserve paper from the depredations of the white ants. Several natives were in a course of training, and had already become useful in the printing office.



Map of the  
**CHOO KEANG**  
 or  
**PEARL RIVER**

Tungwan Heen

**HEUNGSHAN**  
**ISLAND**

In reference to the distribution of tracts, Mr. Jones obtained satisfactory evidence that they were generally read and understood. In May, he states that another edition of 5,000 of the Summary had been printed, the previous edition having all been disposed of. On the Sabbath he usually gave away 1,000 pages, in his visits to the *wats*, and from 400 to 500 pages were daily distributed at his house.

On the 31st of January, 1837, Mr. Shuck administered the rite of baptism to Rhea R. Loo, his Chinese teacher, who had accompanied him from Singapore. In February, he took passage in a native vessel to Kainau, for the purpose of ascertaining whether it were expedient to establish himself permanently there. The voyage proved extremely hazardous, owing to the great numbers of pirates by whom those seas are infested, and he was obliged to return without accomplishing the object of his voyage. He and Mrs. Shuck still remain at Macao, studying the language, and keeping a school of Chinese children. Mr. Shuck also conducts worship in Chinese on the Sabbath.

In Bangkok and the adjacent region, about 500,000 tracts were distributed in 1837, previous to September: most of them were given at the house, and with the express understanding that no one should receive a second, until able to give an account of the contents of the first. In September, the whole supply was exhausted, the press having been stopped for want of suitable type. The Chinese fount furnished by Mr. Dyer, was found defective in some characters. The Siamese fount was also incomplete, some of the characters being imperfect in form, and two or three important ones being entirely wanting. In May and June of 1838, Mr. Jones went to Malacca, and effected a satisfactory arrangement with Mr. Dyer, who, to guard against further embarrassments, furnished a complete set of matrices, and a quantity of type metal, which, with a mould, and apparatus for trimming type, subsequently forwarded from this country, will constitute a *type foundry*. A second printing press was also sent out in December, 1838.

The amount of printing done, 1836 and '37, was 40,924 copies, or 961,940 pages, 8vo; of which, 4,000 copies, or 224,500 pages were printed at Singapore. There also printed at the Bangkok press, in Siamese, for the Siam mission of the A. B. C. F. M., 8,680 copies, or 706,880 pages, 8vo. Prior to January, 1838, the following works had been translated, (in addition to the Summary of the Christian Religion, Matthew revised, Parables, Commandments, and Acts,) Luke, translated and partially revised; the Golden Balance; a short Treatise on Astronomy; Stories of Joseph and Moses, including most of the particulars of Scripture history, from the time of Abraham to the entrance into Canaan; and the history of Nebuchadnezzar, with a sheet tract.

In October, 1837, Mr. Dean went to Singapore, and from thence to Macao and Canton, for the recovery of his health, which had been seriously impaired. He was married at Macao to Miss Barker, an English lady, with whom he returned in May to Bangkok.

In March, 1838, Mrs. Jones died of spasmodic cholera. She was from Hartford, Connecticut, daughter of Rev. Mr. Grew of that city. As the wife of a missionary, she was eminently prayerful, patient, single minded, and persevering. Notwithstanding the feebleness of her health, she had prepared translations of two important portions of Old Testament history in Siamese, and written out a dictionary of several thousand words. Her knowledge of Burmese enabled her to communicate instruction to the Burman women, many of whom gave evidence of having, through her instrumentality, experienced the saving power of the gospel.

Religious worship, both in Siamese and Chinese, was regularly main-

tained. From thirty to fifty Siamese usually attended, and about twenty Chinese. The three Chinese members of the church who remained after Bunti's defection, continued faithful, and three others were added to the number in July, 1838. Mrs. Dean was also baptized at the same time. The house used for worship, being too small, and in a decaying state, a substantial chapel, 38 ft. by 24, with end verandahs, was erected.

An English and Siamese school of about fifteen pupils, Indo-Portuguese, Burmans, Siamese and Chinese, was taught by Mrs. Davenport. Their progress was satisfactory. Two reasons are given for the small number of scholars, i. e. that the parents fear their children will be taught not to worship priests and images, and that when they are in debt or in need of money, they wish to be able to sell them as slaves.

In September, Mr. Jones wrote, "I have commenced revising again those parts of Scripture already translated, and design to go through a chapter every day. They are Matthew, Mark, Luke, and Acts. What leisure I may get, I shall devote to translating some of the Epistles. I spend, daily, some time in examining native books, and perfecting the dictionary." "Should God spare my life and prosper my efforts, I hope, in a year and a half more, to have the New Testament completed."

On the 6th of December, 1838, Rev. Messrs. Goddard and Slafter, with their wives, and Mrs. H. M. Mason, of the Karen mission, sailed in the barque Apthorp, Capt. Gay, for India. Mr. and Mrs. Goddard were designated to the Chinese mission to remain at present at Singapore; Mr. and Mrs. Slafter to Bangkok.

The Apthorp arrived at Amherst on the 24th of April, and on the 13th of June at Singapore.

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## CHAPTER XXXV.

*Burmah, continued from page 537.*

AVA. Mr. Kincaid and family go to Ava. Difficulty of procuring a house. Numerous inquirers. First baptism at Ava. Arrival of Mr. Cutter with a printing press. Interference of the government. Removal outside the gates. Additions to the church. Printing press carried to Maulmain. Great heathen festival. Interesting visitors. School. Arrival of Mr. and Mrs. Simons. Distribution of Scripture and tracts. Mr. Kincaid's journey to Mogaung. Mission broken up. Removal of the seat of government.

The limits assigned by the publishers for the history of the General Convention, having already been exceeded, the portion which remains will necessarily be brief.

On the 6th of April, 1833, Mr. Kincaid and his family embarked in a Burman boat for Ava, accompanied by three native Christian assistants, Ko Shoon, Ko Sanlone, and Moung Ouk-moo. They arrived on the 30th of May, having preached the gospel at nearly three hundred cities and villages. On the passage, they paused at the principal villages to distribute tracts, and sometimes to preach; and found at almost every place traces of the penetrating light of Christianity. Here and there they saw one and another who had years before been baptized, had held on his way and been a light to those around him. There were many whose faith in Boodhism had been shaken by reading the tracts, and some who had by this means obtained a correct view of the plan of salvation by Jesus Christ. A few had become sincere Christians by reading the Gospel of John, and without the aid of a human instructor.

Arrived at Ava, Mr. Kincaid was greatly perplexed with the difficulty of obtaining a house in which he and his family might sojourn for the shortest period. Applications to the government for permission were, as usual, put off till to-morrow on the most trivial pretences, such as, that the young prince was about to have his ears bored, the Chinese ambassador was just taking his leave, four wild elephants were to be caught, &c.; and "tomorrow" proved to be only an indefinite future period. Without leave from the government, they obtained a house in which they remained but three days, when the owner died, and a man whose only claim to it was his wish to occupy it, came and endeavored to eject the mission family by personal violence. The British Resident remonstrated with the ministers of state, and the woongyees, alarmed, put the offender in the stocks, and Mr. Kincaid was invited to occupy any house he might select in Ava, and henceforth walked abroad without insult, or exposure to brick-bats and stones.

When he became established, his verandah was visited daily by forty or fifty, and soon by one and two hundred in a day. Sometimes the crowd was so great, and the discussions of the natives with his assistants so warm, that he feared the defeat of his object, by the excitement of too much observation. Many government men called; most of them were probably spies, but a few evidently came from good motives. The Me-ka-ra prince invited Mr. Kincaid to visit him, asked for books, and received one on astronomy and botany with great pleasure, and when the Epistles were given him, asked, "What is the greatest commandment in this book, and what is a person to do to please God?"

The number of inquirers, who were convinced of the importance of Christianity to themselves, was great and increasing; but at the point where they seemed about to enter the kingdom of heaven, they paused, afraid to go forward, yet having too much light to go back. One woman, Mah Nwa-oo, was baptized in October. She said, "I know it is the true religion, because it takes away my pride and makes me feel like a little child." On the next Sabbath Mounk Kai was baptized. He had been one of the most popular preachers of Buddhism, and was considered one of the most learned men in Ava. His conversion to Christianity was known in all that part of the city where he resided.

In July Mr. Kincaid wrote to Mr. Judson, urging the importance of a printing press at Ava, as an aid to the mission, and especially as a means of rendering it permanent. The king had made some effort to procure a press, and Prince Me-ka-ra, who both read and wrote English, was disposed to encourage the idea. By his request, Dr. Price had begun an English and Burmese dictionary, which was after his death completed by Mr. Low, and was not yet printed.

In September Mr. Cutter and his family left Maulmain, for Rangoon, with the printing press which was given to the mission by the Rev. E. Loomis. On the 20th of November they took passage at Rangoon, in a native boat for Ava. So great was the scarcity of food, along the banks of the Irrawaddy, that great numbers of people had become robbers as their only resource to sustain life. The preservation, and safe arrival of Mr. Cutter and his family, after a passage of forty-three days, was regarded as a special favor of God's good providence.

The press was immediately set up, and the printing of tracts commenced. Besides the multitudes who received instruction at the house, Mr. Kincaid preached every day to several hundreds at a zayat on the great street leading to Amarapura, and often at another on the south side of the city, Ko Shoon and Ko Sanlone being his faithful assistants.

Soon after the arrival of the press, the government became alarmed, and,

Mr. Kincaid says, "made objections to our work altogether, preaching, printing, and giving of tracts; but after a while, being either afraid or ashamed of driving us out of the country, they relinquished all demands except one; that was, that we should give no more of the Investigator to the people." Thus were they tacitly allowed to preach, print, and distribute all their books except the Investigator.

The missionaries continued to labor with cheering success, and with a zeal to which a strong impulse was given by the continued expectation of being forbidden to preach any more in the name of Jesus. On the 20th of January, 1834, Moug Shwa-ra was baptized, at a little distance from the king's water palace, in presence of twenty spectators, who listened in respectful silence until the close of the solemnities. The number of inquirers increased on every side, and among them were many who appeared to receive the gospel with sincerity and joy.

On the 22d of March the missionaries were summoned before the High Court of the Empire. Mr. Cutter says, "in a few minutes, Moug Zah made his appearance, dressed in long white robes, and took his seat near the north end of the building, and called us forward." They obeyed, and Moug Zah, known long before as a decided enemy of Christianity, questioned them as to their purpose and employments in Ava.

They made their defence in a perfectly respectful manner, but as the reasons which they assigned could not easily be set aside, the minister said little except, "Too many words are not good," "To say much is not suitable," "Say no more." He closed the audience by saying, as he, with great dignity withdrew, "Speak no more, much talk is not good. If you wish to go to Rangoon, go. Rangoon and Maulmain are very good places,—go there."

Their expulsion now seemed inevitable, but they resolved to continue their work until they should receive a written order to depart. They learned soon afterward, that in reply to the inquiry of Major Burney, "Why do you wish to send them away?" Moug Zah said that he objected only to their living in the city. Here was that awe of British power, which has so often not only opened a wide door for the entrance of missionaries into heathen countries, but has proved, in the hand of God, their defence from the hatred of wicked men.

The missionaries readily removed outside the gates, to the precise spot where Mr. and Mrs. Judson once resided. Here they opened a small female school. The whole number of native professors of religion, in April, 1834, was seven.

Their opportunities of doing good suffered but a small diminution by their change of residence. The same system of preaching at the zayats, worship at the house, and conversation with inquirers, was continued.

In June Mr. Kincaid was seized with sickness, which threatened to be fatal, and from which he did not recover until August. Mrs. Cutter's health also failed, and she returned with her husband to Rangoon. The assistants too, who had left their families in Rangoon, returned also, and none remained to second Mr. Kincaid's efforts except the members of the Ava church, one of whom, Moug Kai, proved an efficient helper. In the midst of their discouragements they were cheered by the evidence of piety in some of the inquirers. Two women, Mah Shan and Mah Pwau, were baptised in September, and in November and December Moug Moug and Moug Oo Doung.

In January, 1835, Messrs. Brown and Cutter came to Ava, and after printing a second edition of 3000 of the Catechism, removed the printing press to Maulmain.



In March a festival began in honor of an idol newly set up by the emperor. For two months, music, dancing, masquerades, dramas, single combats, and every description of revelry, were kept up day and night. The emperor had summoned on the occasion, all the tributary princes, even from the remotest provinces of his empire, and thus opportunities were furnished for sending the word of God to those distant places. In April Mr. Kincaid was visited by eight Shyans, the body guard of a Shyan prince, then in the city; at another time by twenty two of the same people; then by eight Yiens, a people whose manners and dress indicated more chaste and cultivated feelings than those of the Burmans. One of these interpreted to the rest, while Mr. Kincaid spoke to them of God and his law. They asked for tracts, that they might have them translated into their own language. On the 4th of June sixteen more Yiens came to the house, and begged for sacred books. Mr. Kincaid read and explained for half an hour, and at the end of every explanation they would break out in expressions of amazement. He gave them tracts and portions of Scripture, and for their prize a copy of Luke and John, the View, Balance, Scripture Extracts, and the Three Sciences.

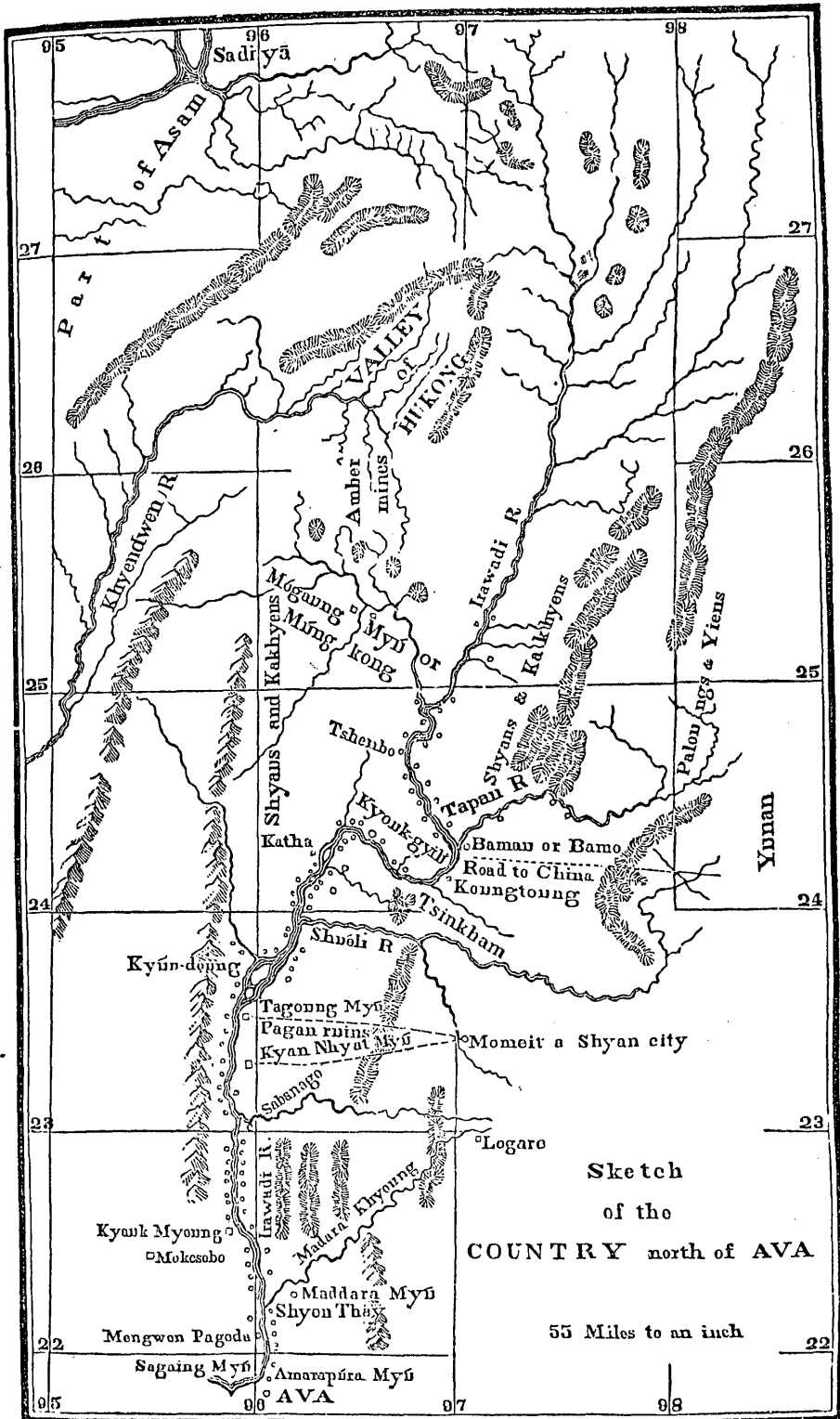
In March, Moug Na Gau was baptized, making the whole number of native Christians at Ava, twelve.

In May, the school contained twenty-two pupils. A larger number might easily have been obtained, had it been advisable.

In September, Mr. and Mrs. Simons arrived from Maulmain. Mr. Simons usually occupied the verandah, and Mr. Kincaid, besides giving instruction in the zayats, made frequent excursions into the adjacent country, and to the Sagaing and Amarapura cities, adjoining Ava, the former on the west side of the Irrawaddy opposite Ava, the latter on the east side. The missionaries remained unmolested, and received many marks of kindness, both from rulers and citizens. Visitors, and some of them from distant provinces and cities, continued to resort to the mission house. The school had been diminished in consequence of Mrs. Kincaid's sickness. Twenty-nine had been instructed in it since it was first opened, and two of the pupils, young men, had joined the church. The whole number of church members in 1836 was twenty-one.

In the distribution of tracts, the missionaries took great pains to make their estimation of the value of them, understood by the natives. They gave but one at a time to residents in and near the city, while intelligent persons from a distance were more liberally supplied. In the summer of 1836, when the supply on hand was small, there were given away 24 cops. of the Old Testament, 23 cops. of the New Testament, 2,457 unbound portions of Scripture, 5,367 religious tracts, and 596 scientific tracts, besides portions of Scripture and tracts in Bengali and Chinese. In one excursion, in October, Mr. Kincaid gave away 5,000 tracts and books, and in December 4,000 tracts, and 400 copies of the Psalms and History of Christ. On the 1st of January, 1837, Mr. Webb came with Mrs. Webb to Ava, for the recovery of her health, and brought with him 3,000,000 pages of tracts.

On the 27th of January, Mr. Kincaid left Ava for Sadiya in Asam, after having with great difficulty obtained permission to travel through the northern provinces. He visited Tha-bea-mau, Katha, Let-pan-zen, Kyouk-gyih, Monheim, Myoung-ben-tha, Bamau, and many other towns and villages, and reached Mogaung, 350 miles from Ava, in twenty-two days. Beyond Mogaung lies the great Hukong valley, in which are the celebrated quarries of serpentine and amber, which last is used for the manufacture of idols. Still farther northwest is a wilderness, beyond which lies Sadiya in Asam. The Shyans are numerous beyond Bamau, and the wilderness and the sum-



mits of many of the mountains are inhabited by a singular and distinct race called Kakhyens. The journal contains valuable notices of the inhabitants, scenery, and geology of the country.

At Mogaung, Mr. Kincaid found himself unable to procure men or provisions, and turned his face again toward Ava. The civil war having broken out, the whole country was overrun with banditti, by whom he was repeatedly taken prisoner and robbed. He narrowly escaped with his life, and arrived in Ava, in February, in a state of extreme destitution. "During the subsequent scenes of violence and blood which the missionaries were called to witness, but little missionary work was done: the members of the mission were for a time indebted to the interposition of the British Resident for their own safety; the new king, though personally kind, forbade all prosecution of their labors;" and, on the 17th of June, they embarked, in company with Major Burney and others, for Rangoon, where they arrived July 6. Mr. and Mrs. Simons remained there, but Mr. Kincaid and his family went in August to Maulmain. The king invites the missionaries to return, and print books on science, and promises them protection, and the prince Mehara continues to be their friend.

The native Christians continued to meet together for prayer and reading the Scriptures, and were not molested; but most of them ultimately removed from Ava.

On the restoration of tranquillity, Amarapura was fixed upon as the seat of government.

## CHAPTER XXXVI.

### *Burmah continued.*

**MAULMAIN.** Messrs. Vinton and Osgood connected with Maulmain. Arrangement of duties in the station. Schools. Report of 1835. Death of Mrs. Osgood. Missionaries in Burmah Proper return to the Provinces. Report of 1836. Government School discontinued. Mr. and Mrs. Haswell designated to Amherst. Tracts printed in Peguan. Church formed at Amherst. Maulmain Boarding School re-organized. Theological School. Mr. and Mrs. Vinton at Chummerah. Newville. Bootah. Miss Macomber at Don-Yahn. Printing operations of four years. **TAVOY.** Mr. Mason begins the translation of the New Testament. Schools. Education of teachers. Mr. and Mrs. Wade and Miss Gardner come to Tavoy. Visits to Mata, Mergui and Toung-byouk. Enlargement of School operations. Additions to the church in 1834-5. Pgho Karen reduced to writing. Sunday Schools. Theological school commenced. Accessions to the church at Mata. Out stations in 1837. Arrival of Mr. Bennett with a printing press. Yeh. Progress of Society in Mata. Accession to the church in Tavoy and its out-stations in 1837-8. Mr. Kincaid and Mr. Hancock go to Mergui. Mr. Kincaid's Tours. Translations and printing. **RANGOON.** Persecution of the Karens. Great progress of the gospel among them. Tours of the missionaries. Extensive circulation of tracts. Marriage of Mr. Abbott. Mr. and Mrs. Webb return to America. Converted Karen Chief. Effects of tract distribution. Severe system of taxation. Messrs. Abbott and Simons go to Maulmain.

The missionaries to Burmah and the Karens have been organized with reference to their more convenient associate action, into four distinct communities, designated the Maulmain, Tavoy, Rangoon, and Ava Missions.

**MAULMAIN AND VICINITY.**—Of the missionaries who arrived at Maulmain in the Cashmere, Dec. 1834, Mr. and Mrs. Vinton and Mr. and Mrs. Osgood only remained in connection with that station. Mr. and Mrs. Vinton were employed in the Karen department, and resided most of the dry season at Chummerah. Preaching in Burmese to the native congregation was maintained by Mr. Judson. Mr. Brown held worship every evening in his own house in the north part of Maulmain, devoting himself chiefly to the study of the language. Frequent tours, as heretofore, were made, for

preaching and the distribution of tracts, in which the native assistants rendered very important aid. Mr. Judson says "they meet every morning in my study, and report the labors and successes of the preceding day. This gives me an excellent opportunity for correcting their mistakes, and furnishing them with new topics of argument and exhortation. I have never adopted a plan which pleased me so much, and appeared to be fraught with so many benefits, both to the assistants and the people at large." "As to myself, I am never at leisure to go out, being closely employed in revising the translation of the Old Testament, and reading proof sheets of scripture and tracts."

About the middle of February, 1835, Mr. Osgood adopted the plan of visiting one village every Sabbath, accompanied by a native preacher. From that period until the 11th of April he gave away upon these weekly visits only, 2000 books and tracts. In January previous Mr. Bennett, with Mr. Comstock of the Arracan mission, and Mounq Shway Mounq, went up the river Gyieng to Damatha, Tavana, and Zatabeen, Taling villages, and preached and distributed tracts. Two similar tours were made by Mr. Cutter in April and May to the villages on the banks of the Attaran and the Dah-gyieng, occupied chiefly by Karens.

The care of the English Department devolved on Mr. Simons until the beginning of 1835, when he went to Arracan, and was subsequently established at Ava, until the breaking up of that mission. On his departure, Mr. Bennett again took charge of the English church and school, and a weekly Burman Bible class of forty or fifty scholars. The English congregation was enlarged in consequence of the arrival of a regiment of 900 E. I. Company foot-soldiers. Numerous applications were made for English tracts, a large supply of which were furnished by the London Tract Society, and 150,000 by the American. A large box of Temperance publications were also sent to the mission by Edward C. Delavan, Esq., chairman of the Executive Committee of the New York State Temperance Society, for the circulation of which there were ample facilities. In June Mr. Bennett wrote, "Seriousness pervades the assembly, and from fifteen to twenty are hopeful inquirers, besides five or six who give us good evidence of being children of God. The Temperance cause has prospered. The monthly concerts of prayer, for the spread of the gospel, and for Sabbath schools, have been well attended." "A Bible class of twelve or fifteen have for some months, met at the house of one of the brethren." Five were added to the church in August. The English High school, which in July had been in operation nine months, included at that time 103 pupils, Burmese, Chinese, Portuguese, East Indians, Armenians, Hindoos, Malays, and Shyans, thirty-five were "boarded in the family." The female department of twenty scholars was subsequently taught by Mrs. Osgood. More than thirty could read the English New Testament. Several were studying arithmetic, geography and grammar. Those who were most advanced in study wrote English composition.

In October, the annual examination took place. Many of the pure Burman children, who at the beginning of the year did not know a letter, read very intelligibly in English, and a few of the best were able to translate short sentences. Five were professors of religion, and many others were serious. The most sanguine expectations respecting the school were fully realized.

At this date two schools of twenty-five scholars were under the care of Mrs. Hancock. One of them had been established three years, the other four months. Six of the pupils gave evidence of piety. Mrs. Osgood in 1836 had two schools for girls.

In October, Mr. Bennett resigned the care of the church and congregation to Mr. Osgood, who was ordained pastor in the spring. Twenty-seven had been baptized in the course of six months previous to January, 1836, and the following summer, eight Europeans and three natives joined the church. Meetings were frequent and well attended. In the duties connected with the English department, Mr. Osgood was assisted by Mr. Hancock.

Mr. Judson's report at the close of 1835 states that more preaching had been done in Maulmain and the vicinity during that year, than in all previous years since the station was established. Five or six native assistants had been kept constantly employed, and thousands of tracts distributed. Mr. Osgood had undertaken to supply every family in the town willing to receive tracts, and had on this errand gone over the whole city twice, and a part of it three times. He found many streets and lanes never before visited by a missionary, and distributed in this way 117,000 pages.

During the year previous to June, 1836, sixteen had been added to the native church by baptism, and four by letter. Two had died, leaving the whole number of communicants 110. A new house for worship was built this year.

Several of the missionaries had suffered severe illness, and some of the members of their families, with small-pox.

In September Mr. Osgood organized a native Sabbath school of from forty to sixty pupils. Mr. and Mrs. Hancock and Mrs. Judson engaged in its instruction, and several native Christians were also employed; these met weekly with the missionaries for prayer and conversation with reference to their duties as teachers.

October 5, Mrs. Osgood died of pulmonary consumption, deeply lamented. The same month Mr. Osgood's health failed, and he was obliged to relinquish the care of the English department, in which he was succeeded by Mr. Hancock; who discharged the duties of it until the following June, when, on the breaking out of the revolution in Burmah Proper, the missionaries all withdrew to the provinces, except Mr. Simons, and Mr. Abbott. At this time Mr. Ingalls returned to Maulmain, and the English church was committed to his charge, and Mr. Hancock devoted himself to the concerns of the press.

Mr. Judson reports fifty-four baptisms during the year 1836, nine Burmans, twenty-nine Karens, and sixteen foreigners.

In November, 1836, the government school, taught by Mr. Bennett, was closed in consequence of the requisition of the Calcutta committee of Instruction that no religious instruction should be given the pupils, lest jealousy should be awakened in the minds of their heathen parents. This rule had been observed in school hours, but religious instruction had been given at other times. Much regret was expressed by the natives at the discontinuance of the school. In March, 1837, a boarding school, disconnected with the Government, was opened by Mr. and Mrs. Hancock, and on Mr. Howard's return from Rangoon in May, was transferred to his care, and Mrs. Hancock took the superintendence of several Burman day schools.

In Mr. Judson's semi-annual report June, 1837, he says, "My days are commonly spent in the following manner: the morning in reading Burman; the forenoon in a public *zayat* with some assistant, preaching to those who call; the afternoon in preparing or revising something for the press, correcting proof sheets, &c.; the evening in conducting worship in the native chapel, and conversing with the assistants and other native Christians and inquirers." About nine months, previous to March, was spent by Mr. Judson chiefly in the revision of the Burman New Testament, the last sheet of which, for an edition of 10,000, was sent to the press on the 22nd of that month.

In April, 1835, Mr. and Mrs. Haswell, who had arrived at Maulmain in February previous, were by the advice of Mr. Malcom and the missionary brethren assigned to the Peguan or Taling department of the mission, and therefore removed to Amherst. With this arrangement in view they had, early after their arrival at Maulmain, applied themselves to the study of the Peguan language. Amherst has a population of 1600, a large proportion of whom, and also the inhabitants of most of the neighboring villages, are Peguans.

They were accompanied by a native assistant, Moug Oung Men. Mr. Haswell made several tours to distant villages of the Peguans, and visited the island of Balu, lying between Amherst and Maulmain. But he was obliged to desist from this method of promoting the objects of the mission, in consequence of the failure of his voice, occasioned by frequent public speaking in the open air. He turned his attention to the establishment of a school, with which and the study of the language he was fully employed. His school was opened at the commencement of the rains, in the spring of 1837, with twenty-five promising pupils. Six tracts were by this time printed in Peguan, four of which, "the View," "Balance," "Catechism" and "Investigator," were revised by Mrs. Judson. In 1838, Mr. Haswell had recovered his voice, and preached regularly on the Sabbath and often during the week. He had also repeated his visits to Balu island and the Peguan villages with most encouraging success. Mrs. Haswell took charge of the school.

The church at Amherst was constituted by Mr. Haswell, assisted by Mr. Judson, in May, with three native members and Mr. and Mrs. Haswell. Four others were received by letter, and one was baptized the next month. In July, Ko Bihle, a Karen of intelligence, wealth and influence, in Amherst, was received. He had heard of the Christian religion twenty years before, but never took pains to compare its claims with those of Boodhism, until a few months before this period. He became convinced, gave evidence of true conversion, and was baptized.

The Maulmain Burmese Boarding School was re-organized in November, 1837, under the superintendence of Mr. Howard, with a native assistant. It soon numbered fifty pupils, thirteen of whom were females. It was supposed that one or two hundred could be gathered with little comparative effort, and supported at a cost of about 36 rupees a year. The school has been very successful. The studies, Burman and English languages, arithmetic, geography, &c. Religious instruction was faithfully given, and several of the pupils made a profession of religion. The establishment comprises a house for the principal, a boarding-house and the school-house. The institution is regarded as an important auxiliary to the mission and worthy of liberal support.

Another Seminary of great importance is for the present located at Maulmain. The Institution for the education of native preachers, the origin of which is mentioned in the history of the Tavoy station, was on account of Mr. Wade's feeble health, removed to Maulmain at the close of the session in 1837, and placed under the care of Mr. Stevens. It was designed for the benefit both of Burmans and Karens. But the antipathies of the two nations being very strong, and the diversity of character and condition being also such as to call for a peculiar mode of training for each, it was considered questionable, whether the two classes could be successfully educated together. Experience, by which alone such institutions are matured in Christian countries, must be allowed, in a heathen and but half civilized nation, to produce her results, more slowly. There is every reason to believe that this will ultimately become a well of salvation to Burmah.

From the death of Miss Cummings in August, 1834, to the following January, Chummerah was supplied only by a native teacher. On the 6th of that month, Mr. and Mrs. Vinton arrived, and were received "by the whole village with the liveliest expressions of joy." Two public services on the Sabbath were immediately established, and daily morning and evening worship held, occupying an hour each. Five Karens, one of them a brother of Ko Chet-thing, were baptized. Mrs. Vinton found ample employment in teaching a school of twenty pupils, visiting the sick, and conversing with individuals upon Christianity. Much of the time was spent by Mr. Vinton in visiting from house to house, not only in Chummerah but the neighboring villages. In one excursion he found a Christian village forty miles distant, where the people were anxious for a teacher, and promised to build a zayat for a school. His welcome here was peculiarly cordial, and on leaving them several called out, "Teacher we want you should come back as soon as possible, for the time seems long to the close of the next rains."

The people of Chummerah, according to Karen custom, removed in 1836 to a new location on the Salwen, twenty miles nearer than the other to Maulmain. This is called New Chummerah and sometimes Ko Chet-thing's Village. His home is here, and here he erected the zayat for which he had reserved the money given him in America, but his time is chiefly spent in several other places while Kah-pau is the native preacher for this place. Mr. and Mrs. Vinton finding the old station broken up, spent several months in visiting the villages on the water courses, having literally "no home but in the mission boat," but happy in the promises respecting the salvation of the heathen, and in the unparalleled kindness of the Karens. Mrs. Vinton taught a school at New Chummerah in the early part of 1837 with peculiar success. Her Sabbath school contained sixty scholars, many of whom were aged members of the church. The village is now regularly laid out, and more substantial houses have been built, with gardens attached to them. It is hoped the inhabitants will be induced to remain permanently here.

At Newville, on the Dah-gyieng river, eleven members were added to the church in 1834, making the number of professors of religion forty-five. In 1835 they were visited by Mr. Cutter. They had built a neat and commodious zayat, where they held worship. In Dec. 1836, Mr. Vinton visited them and found them in a very encouraging state. Tah-oo was their pastor; eighteen had been recently added to the church, among whom were several Karens who were once peculiarly hopeless characters, but were now eminently humble and devout Christians. Many individuals, old and young, were anxious to learn to read, and a school was to be taught during the ensuing rains.

Bootah ("Blessing") lies on the Attaran, sixty miles from Maulmain. It was settled by emigrants from Chummerah. In 1837, there were a number of new settlers, and almost every one "appeared like a promising inquirer." The church contained forty members, under the care of Ko Taunah, formerly teacher at Chummerah.

Don-Yahn, thirty-five miles from Maulmain, and ten from the Salwen, was selected as a residence by Miss Macomber in December, 1836. Intemperance and idolatry prevailed, and the state of the people was repulsive and discouraging in the extreme. Miss Macomber was aided in her efforts for their improvement by two or three native helpers. Religious exercises were held on the Sabbath, and morning and evening worship regularly attended, besides frequent preaching on week days. A school of twelve pupils was opened. These means were blessed by God to the conversion of twelve natives, who were baptized. At the beginning of the rains

in May, Miss Macomber went to Maulmain until September, when she returned, and found that under the care of the native preachers and school teacher, the concerns of the station had prospered. The members of the church continued to adorn their profession; several others gave evidence of piety, and the opposition which was at first violent, had subsided, though it was by no means extinguished. The converts still were often obliged to endure cruel mockings. In November, 1838, Miss Macomber wrote that the church numbered twenty-three, twelve of whom were baptized that year. Several of them were usefully employed visiting the villages in the mountains, communicating all they knew of the gospel. One of them, Ko Chung-paw, an aged man who was but two years before in the deepest darkness, had become a bright example of the power and purity of religion. Mr. Stevens, the principal of the theological school at Maulmain, is now pastor of this church. It is occasionally visited by him, and is supplied with native preachers under his direction.

In January, 1835, Mr. Hancock went to Calcutta for the purpose of procuring additional founts of type in Burman, Karen, and Taling. He made arrangements for them to be completed and sent on by the close of the year, and returned in July. Meanwhile three presses were in constant operation, and more than thirty native assistants advantageously employed in the printing office and bindery. In June the first translation of the New Testament into Taling, had been carried forward to the 2d of Corinthians.

The amount of printing done at Maulmain during 1834-7, is exhibited in the following table:

	Copies.	Pages.		Copies.	Pages.
1834—Scriptures,	16,737	or 1,460,000	Tracts,	58,914	or 1,054,048
1835— “	105,000	or 5,704,000	“	159,300	or 2,564,600
1836— “	107,000	or 9,108,000	“	267,000	or 5,000,000
1837— “	93,000	or 12,886,000	“	157,000	or 4,556,000
Total, “	321,737	or 29,158,000	“	642,214	or 13,174,648

Besides school books, 47,500 copies or 1,564,000 pages.

The Old Testament, in three volumes, is included in this table. Of the second volume, which was printed first, in 1834, the edition consisted of 2,000 copies; in June, 1835, 2,000 copies of the first volume were printed; and the third volume, 3,000 copies, was completed December 29, of the same year. After another revision, a quarto edition of 5,000 copies of the whole Bible was to be printed, and was expected to be completed in the course of 1839.

In February, 1838, the Rosabella arrived at Maulmain with four printing presses, besides one for the Tavoy office. No requisite has been withheld for making the printing establishment at Maulmain in every respect ample and complete, for the noble enterprise of giving to millions of people in farther India the Word of God in “their own tongues in which they were born.” The sphere of its influence has been temporarily limited, by the prohibition’s against Christian books, and the exclusion of missionaries from Burmah Proper.

TAVOY. During the rainy season of 1834, Mr. Mason devoted himself chiefly to the preparation of books in Karen. It will be recollected that the Karen language was reduced to writing but two years previous to this period. Consequently few books or tracts were yet prepared in it. Under date of October, Mr. Mason states that two more tracts were ready for the press; one, “Salvation,” being written in verse in accommodation to the taste of the Karens. In April, 1835, a fourth was completed, embracing the principal parables of our Savior, illustrated by other passages of Scrip-



ture, and having fifty hymns appended. But the work which at this date most occupied his time and thoughts, was the translation of the New Testament into Karen. In conjunction with the work of translation, he carried forward the preparation of a Karen dictionary.

A school was taught by Mrs. Mason, aided in some degree by Mr. Mason, in which, besides the instruction of many female scholars, special attention was given to the training of native assistants. Several were thus prepared to teach school, and four of them were subsequently entrusted with the charge of new schools on the Tenasserim; a fifth was employed at Mata, and the sixth at Toung-byouk. Mrs. Mason also superintended three Burman day schools, containing from 50 to 60 regular pupils, half of whom were girls.

In January, 1835, Mr. and Mrs. Wade having returned from America to Maulmain, came with Miss Gardner to Tavoy. Mr. Mason and Mr. and Mrs. Wade went, during January and February, to Mata, and down the Tenasserim to Mergui. On a previous visit to Mata, in November, Mr. Mason had with delight compared the situation of the people with what it was when they were visited in the jungle, in 1829, by Mr. Boardman. Then they were every one intemperate, male and female, and all made offerings to nats; now there were among them 100 professed Christians, and not one among them had drank spirituous liquors for several years. They were provided with books in their own language, and had a Sabbath school of thirty-nine children. Of the visit in January, one of the missionaries wrote, "We arrived about the middle of the forenoon. At different intervals, all the way between the place where we stayed last night and this place, we were met by company after company of Karens, both men and women, so that by the time we reached this place, we were followed by more than a hundred people. This evening we had by far the most interesting assembly in regard to number and other circumstances, which I have seen in Burmah." "It was truly a delightful sight to see above one hundred and fifty, all seated in perfect order, and waiting to hear the word of the Lord from their teacher. Their singing was really melodious; and their attention and behavior, every way, might be a useful example to many congregations in our own country. On Mr. Wade's second visit here, in April, twenty-five were received to the privileges of the church.

At Mergui, where Ko Ing closed his labors in October, 1834, the missionaries were affectionately received. Even the idolaters begged Mr. Wade to stay and be their teacher, promising that in that case many would believe.

Mr. Mason made repeated tours to Toung-byouk, where he baptized, in March, four persons. He speaks with delight of the transformation effected in that community by the power of the gospel, in three years.

During the season following this accession of numbers to the mission, the arrangements for schools were much enlarged. The day scholars, under the supervision of Mrs. Mason and Miss Gardner, amounted to 200. At the close of April, a boarding school was opened by Mrs. Wade, and sixty young people, male and female, came from Mata and other places to join it. Mr. Wade says, "They give us great satisfaction, both in regard to the progress which they make in learning, and their moral conduct. Though required to spend but about seven hours of the day in study, they voluntarily devote to it most of the hours allowed for relaxation. In the evening, at candle-light, they assemble and spend an hour in learning to sing, under the instruction of brother Vinton. After which, an hour is spent in listening to a sermon, or an exposition of Scripture, and devotional exercises." A considerable number of the pupils of this school subsequently became pious.

During the rains, Mr. Vinton, whose station in the dry season was at Chummerah, took charge of the English department at Tavoy. Before this period, that congregation had only enjoyed the ministerial and pastoral labors which Mr. Mason had been able to perform in addition to his appropriate duties to the heathen. Under Mr. Vinton's ministrations, meetings were frequent and attended with interest, and several persons gave evidence of conversion. A number of soldiers relinquished the use of ardent spirit, and the religious aspect of the English population visibly improved. The missionary Society which was formed in this congregation in 1833, raised in the two first years 484 rupees. They had from the first supported two native assistants; they now, in 1835, voted to receive two more upon their funds.

Seven individuals made a profession of religion at Tavoy in 1834, and in 1835, thirty-nine, of whom nine were pupils in the boarding school, and one, an intelligent Burman, a teacher of one of Mrs. Mason's day schools.

In 1836, the dry season as usual was devoted to visiting the jungle and the out-stations, and the seven rainy months to translations, preaching and teaching. Mr. Wade, with the aid of Mr. Vinton, enlarged the Karen dictionary, and then proceeded to prepare elementary books and tracts in Pgho Karen, a dialect which he had reduced to writing, closely resembling the Sgau, three fourths of the words having a common origin. Mr. Mason, while sitting in the zayat ready to converse with visitors, occupied the intervals of time in the translation of the Karen New Testament. A small part of his time was given to the study of the Pgho Karen, with the hope of one day preaching the gospel to still another people, in another language. Preaching was regularly maintained in Burmese, Karen and English. The Burmans appeared more favorably disposed towards Christianity than in times past, and the English congregation was enlarged. Five Sunday schools were taught by the female missionaries.

Arrangements were made in April of this year for the opening of a theological school, to be located temporarily at Tavoy, under the care of Mr. Wade. The first session commenced in May, with eight Karens. There were shortly added to the number four Karens, five Burmans and Peguans, and one Hindoo. The first examination took place in July, and was very satisfactory. The Karens were examined in the New Testament, and the Burmans in the Old.

The boarding-school contained eighty pupils, and the seven day-schools under Miss Gardner's care one hundred and forty-three. The former was temporarily broken up in August by the appearance of the small-pox in Tavoy. In the dry season, Mr. and Mrs. Wade visited Toung-byouk, and Yeh district, and Mata. Here they remained three months, which were devoted to the various methods of religious instruction and improvement. The daily worship, and Sabbath services were rendered peculiarly interesting by the serious and fixed attention of the audience. Many, it is believed, became sincere Christians; forty-four were added to the church.

Mr. Mason's tours were attended with great encouragement. In January, 1837, he went south of Tavoy, and in his absence formed three new churches, established five new schools, and baptized forty-one individuals. Every good design speedily produced visible results. The sower that went forth weeping, soon returned rejoicing, bringing his sheaves with him.

At this period the church members at five of the out-stations numbered as follows. At Mata, two day's journey east of Tavoy, 230; Toung-byouk, two days and a half south of Tavoy, 16. Pyee-khya, four days south of Toung-byouk, 15; Kapa, three days south of Pyee-khya, 20; Ta-mler, on the Tenasserim, three days from Mergui, 9.

The usual arrangements, for preaching and religious instruction at Tavoy, were continued in 1837. In June four individuals were baptized, two of them daughters of Ko Myat-la, a native assistant. His wife joined the church in 1836. Two were a man and wife, who endured the most bitter opposition from their relatives. Their parents disowned them from the moment of their baptism. This was a severe trial, but they preferred it to being disowned by Christ.

The rainy season was principally devoted by Messrs. Wade and Mason to the preparation of Karen books. Luke and the first epistle of John were completed, the gospels of Mark and John and a new Karen tract having been finished by Mr. Mason previous to October 1836. Mr. Wade translated into Pgho what Mr. Mason had translated into Sgau. Epitome of the Old Testament, and several other important works were to be ready on the arrival of the press.

In March, 1837, Mr. Bennett brought a printing press from Maulmain, which he immediately set up. Before the close of the year 1837, there were printed "Sayings of the Ancients," a Catechism in verse, the Sermon on the Mount with questions, "View of religion," in verse, Matthew, Questions on Matthew, a Hymn book containing 300 hymns, the Gospel of John; "Vade Mecum," Catechism and Commands, and a Spelling book; in all, 35,000 volumes, or 1,469,332 Svo. pages. A second printing press has since been added to the establishment.

The number of students in the theological school was seventeen. Their progress in study, especially that of the Karens, was highly satisfactory. It was proposed to introduce a system of manual labor, not only to promote the health of the students, but to teach them industrious habits, and to eradicate if possible the native prejudice against labor as "fit only for those who cannot live without it."

The boarding-school was re-opened, but in consequence of the continued prevalence of small-pox was attended only by twenty-five pupils. Most of those who were scattered, attended the schools at the out-stations. Twenty-three day schools were in June, 1837, connected with the station.

In August, after the breaking up of the stations in Burmah Proper, Mr. and Mrs. Kincaid came to Tavoy. At the close of the rains Messrs. Wade and Kincaid visited the Burman villages, on the river, above and below Tavoy. They left tracts in the vacant dwellings of the people, most of whom were in the field at work; almost every evening an assembly was collected, who listened to preaching with a degree of attention and decorum uncommon among Burmans. They subsequently visited Yeh and the neighboring settlements. The power of divine grace in subduing opposition, enlightening the mind, and reconciling the heart to God, was wonderfully exhibited here. When first visited by a missionary, the people were violently opposed to religion. The means used to instruct and win them, had been small, yet the influence of the gospel had already become deep and pervading. Through the exertions of the chief, who had for a year, given evidence of piety, a good bamboo house of worship had been erected. The native preacher and his wife had done well; the school taught by them was attended by nearly all the children in the settlement who were old enough to learn to read. The pupils were much animated by the addition made to their stock of books, by the missionaries, of the gospels of Matthew and John, the new hymn book and several new tracts.

In Mr. Wade's absence, Mrs. Wade visited Mata. During the previous rainy season, two intelligent and pious Karens had taught there a school of seventy pupils. Mrs. Wade held a public examination, which evinced their good proficiency. There was one class of Pgho Karens, which seems to

have been regarded with peculiar interest. Having yet no printed books, they had learned to read manuscript copies of those which had been prepared in their language. A class of assistants of from ten to fifteen was afterwards formed, and the charge of the school committed to Miss Gardner.

The female prayer meeting continued to be as interesting as ever. The Maternal association, though many were absent on account of sickness, was attended by eighty; eight of the children had given evidence of conversion in the course of the last year.

The annual meeting of the "Society for promoting Industry" was an occasion of much pleasure and importance. One hundred and fifty garments were exhibited as specimens of skill and industry, and many of the articles would have been creditable to good taste and ingenuity in any country.

Mr. Wade having come to Mata after his return from Yeh, religious evening meetings during the week were attended by two or three hundred, and on the Sabbath by from four to six hundred. The old zayat, though capable of containing five hundred, was too small, and in March a new one was erected. Thirty-four persons were baptized in February and March.

One of the effects of the moral and religious advancement of the community was their visible improvement in respect to industry, cleanliness and order. In March, Mata was visited first with severe epidemic fever, and then with the spasmodic cholera. The scenes of distress which were witnessed, beggar description. When the gong beat for the schools in the morning, instead of eighty pupils, only fifteen made their appearance. Some who fled into the jungles to escape disease, were there seized and died. For six weeks Mr. and Mrs. Wade did little else than attend upon the sick and dying, and the funerals of the dead.

The whole number of baptisms from June, 1837, to June 1838, in Tavoy and the out-stations was 100. One member had been excluded, and one suspended.

On Mr. Kincaid's return from Yeh at the close of December, 1837, he went to Mergui, having been preceded by Mr. Hancock, with the intention of remaining there until the way should be open for him to return to Ava. The aspect of things was unpromising, but much good seed had been sown there by the faithful Ko Ing, which there was reason to hope would yet spring up and bear fruit. Mr. Hancock devoted himself to missionary duty in Mergui, assisted by Moug Na Gau and Moug Oo Doung, who had come with Mr. Kincaid from Ava. A Burman day-school and a Karen boarding-school were commenced with good prospects. Mr. Kincaid visited the Karen settlements in the jungle and in the mountains, distributing tracts, and preaching. The hymn books from Tavoy were a welcome gift, and those who could read, "sung from them in the sweetest manner." On the first tour thirty-two were baptized. In April, Mr. Kincaid travelled along the coast 150 miles south of Mergui. It was a perilous journey, from exposure to an epidemic fever and to wild beasts, whose well trodden foot-paths were the only road for the traveller. Here and there he met with a few who had been baptized and maintained their integrity, others who had some knowledge of the true God, and a few whom he deemed fit subjects for baptism. It will be recollected Ko Thah-byoo's earliest missionary tours were in the province of Mergui, in 1829. On the fertile island opposite the mouth of the St. Matthews river, which forms the southern boundary of the British provinces, he found a race of people called Selongs, having no regular habits, without houses, almost without a thread of clothing, having no idea of a God, and no semblance of any religion. Their curiosity was strongly excited by the few ideas which Mr. Kincaid was able to communicate to them, and he left them determined to adopt some plan for christianizing them.

Early in 1838 Mrs. Mason embarked for America on account of her broken state of health, and arrived at Boston in July.

The time and strength of the missionaries at Tavoy continued in 1838 to be severely tasked, by the maintenance of religious services in Karen, Burmese and English, the supervision of their numerous schools, the care of nearly twenty out-stations, and the great work of translating the Holy Scriptures, and preparing school books and tracts in both the Karen dialects, the Sgau and Pgho. All the gospels and some of the epistles had been translated by Mr. Mason, the Daily Manual, or Vade Mecum, revised and enlarged, Mrs. Judson's Catechism, and several other works had been printed in Pgho Karen, also a small arithmetic by Mrs. Mason. The Epitome of the Old Testament by Mr. Wade was in press August, 1838.

Mrs. Mason sailed for Maulmain, in the Aphthorp, December 6, with Messrs. Goddard and Slafter and their wives, designated to Singapore and Bangkok.

RANGOON. The persecution which began with the imprisonment of Ko Sanlone, could not wholly repress the spirit of inquiry in the Karens. But it had the effect to show who had been actuated by inferior motives, and who by a sincere concern for their own salvation. Some such, in spite of threatened danger, continued to visit the mission house. The storm of opposition extended to the Karens in the jungle, and throughout the district of Maubee. Myat-thah had been charged by the governor, with the oversight of about 100 families along the Karen Brook. On the breaking out of the persecution, he and all who professed to believe in Christ were seized and obliged, collectively, to pay a fine of \$200, a great sum to be raised by so small a community, of which scarcely an individual possessed property to the amount of \$50. They remained unmoved, daily worshipping the Eternal God as they did before. At the suggestion of some of his brethren, Ko Thah-byoo, who had long been the principal teacher in the district, withdrew, and went to Pegu, where he found 2000 uninstructed Karens, to whom he preached Jesus Christ.

Rangoon was at this time visited with fatal sickness, and Taunah, (Toonoo,) an exemplary Karen teacher, first employed at Chummerah and subsequently at Maubee, died of the small-pox. Mr. Howard in consequence of fatigue and exposure to the sun became violently sick. To Major Burney, who has ever proved a steady and efficient friend, the missionaries were greatly indebted for his kind attentions in their afflictive circumstances.

The ultimate effect of the persecution was to scatter the Rangoon Christians, so that few remained to visit the missionaries, and for acts of service rendered them they were liable to be fined. Ko Thah-a, the native pastor, was transferred for a time to Maulmain, and an assistant from the Provincs (and of course a British subject,) took his place.

In 1836 a few Karens were baptized by Mr. Webb, and twenty-nine by Ko Thah-byoo. Sixty or seventy more were waiting to receive the ordinance.

In September Mr. Vinton, Ko Chet-thing and Ko-Pallah went to Rangoon, and joined Messrs. Abbott and Howard in several excursions in the Karen jungles and along the Rangoon and Irrawaddy rivers. They baptized 92 men and 81 women; eleven were head men, or chiefs of villages. The periods in which they had given evidence of piety, varied from two months to three years. A hundred more were supposed to be prepared for the ordinance. No white missionary had ever visited the Maubee district before. Ko Tha-byoo was the honored instrument by "whom God had chosen to effect this great renovation. On their return Mr. Howard stated that there was work enough to employ twenty missionaries and as many assistants. Mr.

Howard subsequently went to Bassein and distributed 4000 tracts and forty copies of the New Testament.

Toward the close of 1836 the aspect of things became more cheering. A system of tract distribution was commenced and by the close of February every family in the city and vicinity, and almost every person who could read, had received the Balance and Catechism. Mr. Howard writes about this period, "We continue to give books at the rate of from 12 to 15,000 a month." Tracts were also given once a week to boatmen, from the remotest part of the empire. Hundreds now called at the verandah daily, to converse or hear preaching.

Mr. Ingalls having been unsuccessful in his attempt to join Mr. Comstock at Arracan, went to Rangoon on the 3d of October, accompanied by the assistant Ko Shweh. In March following he writes, "The 50,000 tracts which were put up nearly a year since for Arracan, are scattered with the exception of a few, among the millions of Burmah: the assistant who expected to spend his days with me in that province, has here proclaimed the gospel to many thousands."

On the 2d of April, 1837, Mr. Abbott was married to Miss Gardner at Tavoy, with whom he returned the same month to Rangoon. In May he baptized three Karens, who had come a journey of three days for this purpose. Of the numbers who were still waiting for the ordinance, he learned that most had been converted several years. One old man, who had never been visited by a missionary, was said to have been a consistent Christian seven years. The whole number added to the Rangoon Karen church from October 1, 1836, to June 30, 1837, including three baptized by Mr. Webb, was 180. 51 had been previously baptized since February, 1834, of whom Mr. Webb remarked "Without an exception, so far as I can learn, they appear well." The Karens were forbidden to learn to read, or to receive books, yet several hundreds learned at their own homes.

On the 1st of May, Mr. and Mrs. Howard went to Maulmain on account of Mrs. Howard's health. Intelligence was soon afterward received of the revolution at Ava, and of the prohibition to distribute Christian books in Burmah Proper, in consequence of which Mr. and Mrs. Ingalls withdrew to Maulmain in June. Mr. and Mrs. Webb on returning from Ava, proceeded thither also, and as Mrs. Webb's broken health forbade the hope of their continued usefulness in the mission, they embarked for Calcutta, and sailed thence for America.

In December, 1837, Mr. Abbott made a journey to Bassein; he preached at many villages, and attentive and serious audiences hung on his lips often till midnight. A young Karen chief, to whom Christ crucified, thus made known, became the power and wisdom of God, wrote to Mr. Abbott after his return, "O Teacher! my brethren at the villages of Pah-pay, Kaunee, Kahkan, and Kyouk Kyoung-gee, and on towards the setting sun, all worship God, every individual. But we have no books. That we may have books and instruction, will you not come and bring them." A few days afterwards he came to Rangoon with nine young men, converted through his instrumentality. His account of his efforts to enlighten his countrymen at Bassein, was extremely interesting. For days together his house had been thronged by visitors, who came to hear more of Christ. Many staid long enough to learn to read a little, and then returned to impart the benefits of their newly acquired knowledge to their neighbors. In August, 1838, the chief came to Rangoon to obtain books, and to be baptized. He wanted "500 by all means, one for each house,—if not so many, 30, one for each village." As he and his followers took their leave, laden with books, they were seized, loaded with irons, and put into prison and the stocks. From

there they were removed to the great pagoda, and "offered in sacrifice," (made perpetual slaves,) they and their posterity, to the gods. They were finally indebted for their release to the persevering exertions of a gentleman attached to the British residency. On regaining his liberty, the chief concealed as many tracts as he could about his person. Being reminded that certain death would follow his detection, he replied, "Should so much the sooner get to heaven."

In the winter of 1837-8, Mr. Abbott made repeated excursions to Maubee, and Pantanau; the former, as before mentioned, distant about forty miles from Rangoon, the latter to the north-west of it, four days up the Irrawaddy. In those towns many incidents occurred, to confirm the belief that the tracts so widely circulated were the means of salvation to many souls; and that they are gradually undermining the faith of the people in Boodhism.

The severity of the system of taxation, under the present reign, is without a precedent in the history of Burmah. "Many of the Karens," says Mr. Abbott, "will be obliged to sell their children as slaves in order to procure money."

Mr. Abbott and Mr. Simons were obliged by the threatening aspect of political affairs to leave Rangoon for Maulmain, November 24, 1838.

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## CHAPTER XXXVII.

### *Arracan and the Teloogeois.*

**ARRACAN**, and its inhabitants. Mr. and Mrs. Comstock at Kyouk Phyoo. Journey to Aeng. School established. Sickness of the mission family. Mr. and Mrs. Hall arrive. Church formed. Death of Mr. and Mrs. Hall. Missionaries go to Mauhnain for the recovery of health. Return with Mr and Mrs. Stilson. **TELOOGEOS**. Their territory. Scriptures translated into their language by the Serampore missionaries. Mr. and Mrs. Day missionaries to the Teloogeois. Arnee. Residence at Vizagapatam and Cicacole. Schools. Removal to Madras. Visit to the church at Arnee. Rev. Mr. Van Hussen and his wife designated to Madras.

**ARRACAN**. The province of Arracan lies upon the eastern coast of the Bay of Bengal, between 15 deg. 54 min. and 20 deg. 51 min. north latitude. Its breadth at the northern extremity is about ninety miles, at the southern but three or four. It belonged to the Burman Empire until 1826, when by the treaty of Yandabo it was ceded to the East India Company. It embraces four districts, Akyab, Sandoway, Aeng, and Ramree which consists of islands, one of which is forty miles long and another fifteen. The town and suburbs of Ramree contain about 10,000 inhabitants; the district embraces 374 villages and a population of 70,000. Akyab contains 124,000. The number of villages in the whole province of Arracan is 1,000, and the inhabitants nearly 250,000. The oppression which the inhabitants have suffered, renders them less intelligent than the Burmans, and more suspicious of foreigners.

Mr. and Mrs. Comstock arrived at Kyouk-Phyoo, at the north part of Ramree island, in March, 1835. They were hospitably received by Mr. Adams, the master-attendant of the port, until they could provide themselves with a dwelling. At the close of the first three months some knowledge of the gospel had been disseminated by the distribution of tracts and portions of the Scriptures. During the rains Mr. Comstock devoted himself to the study of Burmese, the prevailing language of Arracan.

Early in 1836 Mr. Comstock made a journey to Aeng, to preach and distribute tracts. Many listened very inquisitively, and some pronounced the

doctrine of Christ crucified good. Some of the most intelligent listeners were a few Kyens, inhabitants of the Arracan mountains, and resembling the Karens of Burmah. Many were eager to obtain books; some, as they reached out their hands, exclaimed, "Mercy, and one book," "Please to pity me and give me a book." In February Mr. Comstock visited the city of Ramree. There his interest was much excited for a race of wretched outcasts called Dongs, who are obliged to live entirely by themselves, without the limits of the town. They listened with evident satisfaction while he told them of Jesus Christ who pitied all men alike and died for the Dongs as well as others, and that none will be *outcasts* from heaven who believe in Him.

In April, 1836, a convenient school-house was completed, and twenty-one pupils collected, fourteen of whom were in the English department. They seemed to have a high idea of the advantages of studying English, and it was deemed best to encourage them in it. An hour and a half was devoted to their religious instruction on the Sabbath, and they usually remained of their own choice during worship.

The resident English officers were very cordial toward the mission, and one of them proved a valuable Christian friend to Mr. and Mrs. Comstock. He died in March, 1836.

Mr. and Mrs. Ingalls, who went out in the *Louvre*, were designated to Arracan, and embarked at Maulmain for Kyouk Phyoo, in March, but after encountering head winds and severe storms for six weeks, they relinquished the attempt, and as before mentioned, located themselves at Rangoon until the revolution in 1837.

In September the Arracan mission was threatened with extinction by the severe sickness of Mr. and Mrs. Comstock, and during several succeeding months the school was repeatedly suspended in consequence of their ill health. As soon as they were able to give instruction the pupils promptly returned, and those in the English department appeared to retain what they had learned.

In November, great numbers of dwellings in the district were destroyed by a violent storm, and the house and school house belonging to the mission were in part blown down.

On the 25th of December, the missionaries were made glad by the arrival of Mr. Malcom. With him, Mr. Comstock went to Akyab, then the station of the Rev. Mr. Fink of the Serampore mission, and on his return was accompanied by an assistant, named Koung Oung, a member of Mr. Fink's church, a pure Arracanese.

In April, 1837, the health of Mr. Comstock was so much impaired that his physician urged him to take a sea voyage, as the only effectual remedy. He felt unable to follow the prescription fully, but accepted Mr. Adams's kind offer to lend him his boat, in which he went with Mrs. Comstock, who was still feeble, 200 or 300 miles down the coast.

On the 1st of May, Rev. Levi Hall and Mrs. Hall, who embarked at Boston, in the *Rosabella*, October 1836, arrived at Kyouk Phyoo. The joy with which these fellow-laborers were welcomed can be estimated only by those who have long toiled alone, separated by hundreds of miles from Christian society.

On the 21st of May, Mr. Fink came to Kyouk Phyoo, and assisted in organizing a church consisting of Mr. and Mrs. Comstock, Mr. and Mrs. Hall, Koung Oung and his wife, and Mounng Ket, a Burman, and Bar Ton, a Hindoo, both from Maulmain.

On the 9th of July, the mission was severely afflicted in the death of Mrs. Hall. In September Mr. Hall also died, and thus were the first mis-



sionaries again obliged to labor alone. Early in 1838, on account of their broken state of health they went to Maulmain, where they remained until the 1st of February, 1839. They then returned to Arracan accompanied by Rev. Lyman Stilson and his wife, who went out in the *Rosabella* in October 1837. They took with them from Maulmain four native assistants, and established themselves in the city of Ramree, which they had reason to suppose more healthy than Kyouk Phyoo.

**TELOOGOOS.** The attention of the Board was first directed to the establishment of a mission among the Telinganas or Teloo goos, by the Rev. Amos Sutton, of the General Baptist Mission to Orissa. Through him, and from other sources, they learned that the territory along the coast, from Orissa, 600 miles in a southerly direction to a hundred miles of Madras, and toward the interior 400 miles, is inhabited by from 10 to 13,000,000 of people speaking the Teloo goo language. Within this whole territory there was but one missionary station, Vizagapatam, and that occupied by a single missionary. The territory called the Northern Circars, or Collectorates, lies within the Presidency of Madras, and contained in 1826, 3,000,000 of people. The remaining 10,000,000 are subjects of the Nizam of Hydrabad or Golconda, anciently called Telingana, from which the Telinganas derive their name.

The territories of the Nizam at the date of this census, had never been entered, it is believed, by a Christian missionary. This was rendered a peculiarly inviting sphere for evangelical effort, by the preparations already made by the Serampore missionaries for giving the Telingoos the Scriptures in their own tongue. A version of the New Testament was prepared by them, and although it was destroyed at the burning of the printing house in Serampore in 1812, it was re-written, and printed in 1817-18. By the same indefatigable laborers the Pentateuch was printed in 1821, since which time the Madras Bible Society have been carrying forward the work of printing the entire word of God in Telingana. The Religious Tract Society of Madras have published twenty or thirty religious tracts, besides Hymns, Catechisms and Pilgrim's Progress. The operations of both these societies have been recently much circumscribed, if not entirely discontinued, for want of funds to carry them forward.

Rev. Samuel S. Day and his wife, and Rev. Elisha L. Abbott, were designated to commence a mission to the Teloo goos in September, 1835, and on the 22d of that month, sailed with other missionaries for Calcutta, in the ship *Louvre*, where they arrived early in February.

It was subsequently decided to be best for Mr. Abbott to proceed to Burmah. Mr. and Mrs. Day went to Vizagapatam, and under favorable circumstances there applied themselves to the study of the language.

The ultimate destination of Mr. Day remained to be decided on Mr. Malcom's return after visiting the stations of the Board in farther India. He was strongly urged to remove to Arnee, about 300 miles north of Madras, where was quartered the regiment containing the soldiers baptized at Maulmain. That little band had erected a small chapel at Arnee, where divine service was regularly conducted; of the members of the church, one was baptized by Mr. Jones of Bangkok, one by Mr. Mason of Tavoy, and seventeen by Mr. Simons, then of Maulmain; and since their removal to Arnee, nine by the Rev. Edward Cronin, an English missionary. A Sabbath school was connected with the congregation, containing seventy scholars.

At Vizagapatam, Mr. and Mrs. Day and their child suffered from severe sickness. In August, 1836, they removed to Cicacole. Here Mr. Day's labors were soon interrupted by the sudden death of his interpreter. He possessed an amiable character, and united important qualifications for his employment seldom combined in an unconverted native.

As soon as Mr. Day became established at Cicacole, he opened a school, which on the third day was attended by forty children, but was as speedily reduced to a very small number, when it was discovered that the missionary would not give each boy three *dabs* (about three cents,) a week. The parents became suddenly alarmed lest their children should be forced to be Christians, and these fears were sustained by many ridiculous reports about the methods which would be employed to make them so. At length, however, thirty-six boys attended school regularly, all of whom were pledged to remain at least six months. Nearly all the books used were Christian,—“Tracts for Reading,” “Children’s First Lessons,” “The Ten Commandments,” two catechisms, and two or three prayers. Arithmetic and writing were taught, the latter with an iron style on palmyra leaves.

Another school was commenced in December for boys, of a class of people but little raised above the brutes. The salutary effects upon them had only begun to be visible when Mr. Day received letters from Mr. Malcom, advising his immediate removal to Madras. With sorrow they took leave of their pupils, who were making good proficiency, and of the poor women to whom Mrs. Day had endeavored to impart the knowledge of the gospel. To human view, the future presented nothing but the return of that deep darkness which had been in some degree broken by the light of Christianity.

Mr. Day located himself in Wonora-petta, in the rear of the Royapoo-ram suburb, among a population of 10,000 Teloogoos, besides Tamulians. He immediately engaged in the distribution of tracts, and succeeded in establishing three schools of seventy pupils; but each of these methods of usefulness was likely soon to be embarrassed by the want of a printing press: the stock of Scriptures and tracts published by the Madras Bible and Tract Societies being nearly exhausted.

Soon after Mr. Day’s establishment at Madras, he visited the Arnee church, and baptized nine individuals.

The sphere of missionary operations among the Teloogoos is represented as one of great promise, and, being nearly unoccupied, imperatively claims the prompt efforts of Christians. There are two stations only among the Teloogoos, Vizagapatam and Cuddapah, where are missionaries of the London Missionary Society. One of these said to the missionary of this Board, “I am fully persuaded the London Missionary Society will never establish more than one more new station among the Teloogoos. I consider the whole of this country, except Vizagapatam, Cuddapah, and some one new station, as entirely consigned to the American Baptists. It is open to you to enter in and possess it.”

On the 22d of October, 1839, Rev. Stephen Van Husen, with his wife, having been designated to the Teloogoos mission, embarked for Calcutta in the ship *Dalmatia*, Capt. Winsor.

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## CHAPTER XXXVIII.

### *Asam.*

Origin of the Shyans. Proposal for establishing a mission in Asam. Liberal donations. Mr. Brown and Mr. Cutter appointed. Sadiya. Schools. Use of Roman alphabet. Christian names. Books prepared. Rev. Messrs. Thomas and Bronson appointed to Asam. Voyage up the Brahmapatra. Death of Mr. Thomas. Translation and printing operations. Decision of the E. I. Co. respecting the use of Bengali in Asam. Attack on Sadiya. Character of the Singphos. Mr. Bronson’s tour to Jaipur. Removal thither. Auspicious beginning. Mrs. Thomas’s removal to Maulmain. Mr. Bronson’s visit to the Nagas. Their character. His reception. Return to Jaipur. Rev. Mr. Barker, his wife, and Miss Bronson, go out to Asam.

*Shyan* is a general name applied to many tribes scattered through the interior of South-eastern Asia, west of China. They are descended from a

people anciently called Ahoms, who once ruled over Asam. The Ahoms had a written language, but it has long since given place to Asamese, and corrupt Bengali, and their books are no longer intelligible to their descendants, except to the learned pundits, by whom they are studied as a dead language in the schools of the priests.

The great body of the Shyans live beyond the Patkoi mountains, but considerable numbers occupy the region between Sadiya and Ava. This portion of them has been subdued by the Burmans. Having among them no centre of influence, and no established system of idolatry inwrought with their mental constitution, as have the Burmans, they have not their prejudices. They are naturally an intelligent and well tempered people, and have a written language, in a sort of mongrel orthography, borrowed in part from their conquerors.

The proposal for the establishment of a mission in Sadiya by American Baptists, originated with Capt. Francis Jenkins, Governor General's Agent and Commissioner for Asam, resident at Gowahati, and met with the warm approval of Rev. William H. Pearce, and C. E. Trevelyan, Esq., of Calcutta, by whom the plan was communicated to the Board, through the Maulmain missionaries.

Capt. Jenkins promised 1,000 rupees to the enterprise, and another thousand when a printing press should be connected with it; a pledge which he has more than fulfilled.\* The Board are also indebted for valuable donations of books, a globe and orrery, to Mr. Trevelyan, and for liberal donations in money, and numerous acts of kindness to their missionaries, to Major — White, C. A. Bruce, Esq., and Lieutenant Charlton, of Asam, and R. M. Bird, Esq., of Allahabad, and to the missionaries in Serampore for a large number of copies of Chinese Scriptures.

Rev. Mr. Brown and Mr. Cutter, of the Maulmain mission, were nominated by their brethren there, and approved by the Board, as missionaries to Sadiya. Mr. Brown had devoted nearly two years to the diligent study of Burmese, and two months, previous to leaving Maulmain, to the language of the Shyans under the instruction of two natives. Mr. Cutter was, in a considerable measure, familiarized to printing eastern languages. They were thus prepared for the advantageous prosecution of the enterprise which was assigned them.

They arrived at Calcutta, September 2, 1835, and in November commenced their voyage up the Brahmaputra. On the 23d of March they arrived at Sadiya.

Sadiya is situated at the north-eastern extremity of Asam, in lat. 27 deg. north. It stands on the Kuril creek, two miles inland from the river Brahmaputra, and thirteen miles from its confluence with the Sampu. Asam was formerly tributary to the emperor of Burmah, but was at this time governed by a native prince under the protection of the East India Company.

The spot selected for the mission compound was two miles from the old village of Sadiya, and one from the military cantonments. A school-house was erected in May, and a school opened on the 6th of June; the boys' department, consisting of twenty pupils, under Mrs. Brown's care, the girls' under Mrs. Cutter. Religious worship in English was immediately established, and was generally attended by the English residents.

A very important point to be decided at the commencement of the mission, was whether oriental or Roman characters should be employed in printing. Mr. Brown decided upon using the Roman. There were several

\* Captain Jenkins has not only contributed with generous liberality for the support of the mission, but has proved himself a kind personal friend and adviser of the missionaries. Both his views and efforts with reference to the introduction of the gospel and the light of science and civilization among the natives are well worthy the imitation of men of extensive official influence.

reasons for this; one, that it will prevent the introduction of heathen literature, which Mr. Brown observes is the great prop of heathenism.\* The adoption of the Roman alphabet by any nation, under the guidance of Christianity, must be to that nation the precursor of civilization and true religion. The use of English, which is pre-eminently a Christian language, as the court language of most oriental countries, has opened channels, through which will flow the countless blessings of civilization, science and the gospel, to the millions of people who inhabit them.

As one means of breaking up the low mental associations which must result from giving children "such names as cat, rat, dog," and worse still, those of heathen gods, Mr. Brown decided upon giving the permanent pupils of the mission English names. The children were pleased with the idea, and it was regarded by the missionaries as one method of exciting them to exertion and separating them from their opium-eating, degraded companions. Mr. Brown remarks upon the salutary influence of the familiar associations and recollections, which are kept alive from generation to generation by a *surname*. These, in the licentious state of society in pagan countries, are unknown. Among a people just emerging from heathenism, the "designation of families by the name of the father would tend powerfully to endear the sacred relations of kindred."

In April, 1836, Mr. Brown writes that one of the gentlemen in the East India Company's service had abandoned the sale of ardent spirits, by which it was customary to secure the good will of native chieftains, in consequence of reading the seventh report of the American Temperance Society. Great numbers of people in Asam are yearly destroyed by the use of ardent spirit and immense quantities of opium. When an habitual opium chewer is attacked by disease, death is almost inevitable because medicine produces no effect.

In January, 1837, Mr. Brown wrote that the pupils in the schools had made surprising progress. They could now read in their own language with perfect ease, and the class in English were able to read in simple sentences, with correctness. Mr. Cutter had printed 500 copies a spelling book of fifty pages for the use of the Asamese and Shyan scholars. Mr. Brown had prepared in Asamese a tract consisting of the parable of Jesus Christ, and had commenced another in the Tai language.† In May following, a Catechism was prepared in Asamese and Tai.

In June, Mrs. Brown commenced a school of ten girls.

Mrs. Cutter took charge of the school for boys containing forty pupils, being occasionally assisted by Mr. Cutter. They were taught reading in English, Asamese, and Tai, writing, arithmetic, and geography so far as the limited means of the mission for teaching it allowed. Three of the classes had learned to repeat the parables of Christ in Asamese, and had read Matthew's gospel in English several times. Among the pupils was a chief of a principal village, and the sons of other chiefs.

Mr. Cutter's duties in the printing office not demanding all his time, he gave his attention to the establishment of schools. At Dershon village, two miles from the mission premises, he built a school-house, and commenced with teaching six boys. At Bozal, another village, he collected sixteen. In the care of them he was assisted by two young men, who had been trained for teachers by Mrs. Cutter, devoting a part of the morning to one school, and the afternoon to the other.

Rev. Messrs. Jacob Thomas and Miles Bronson, with their wives, being

\*In Asam most of the natives of the higher classes are prepossessed in favor of the English language, and "look upon the knowledge of English letters as a stepping stone towards the language itself." Mr. Brown gave a copy of the Roman alphabet to a Khamti chief, and a few days afterwards discovered that he had written a note to one of the English residents in "Romanized Asamese."

† Tais or Khamtis are a tribe of the Shyans.

appointed to the Asam mission, embarked at Boston for Calcutta, Oct. 1836, taking with them a printing press, a standing press and a supply of ink and paper. They arrived at Calcutta in April, and in fifteen days embarked for Sadiya. In the months of July and August, the navigation of the Brahmaputra is extremely difficult, owing to the violence of the current produced by the rains. Their voyage to Gowahati was prosperous, and they availed themselves of opportunities afforded by the slow progress of the boats, to distribute tracts and sometimes to visit villages along the shore. By the 25th of June, the rains having commenced in the mountains where the river has its source, the current became strong and the farther ascent of the river exceedingly laborious. Mr. Bronson had fallen sick of the jungle fever, and some of the men who had been sick were still feeble. In this extremity, Mr. Thomas went on in a small boat to Sadiya for medical aid and more men to pull the boats up the river. He had nearly reached the landing place, within sight of the mission premises, when a large tree, such as are often precipitated from the sliding banks of that river, fell upon him as he sat in the boat, and bore him under the water. He raised his hands above the surface for a moment. Aid was immediately called and he was extricated, but life was extinct. The last entry in his journal, written while alone in his little canoe, expresses bright anticipation of the glorious rest into which, unconsciously, he was about to enter. Mr. Brown hastened to the relief of the suffering and bereaved family, and reached Sadiya with them on the 17th of July.

In January, 1838, Mr. Brown commenced the translation of the gospel of Matthew into Asamese and simultaneously translated some portions into Khamti or Tai. He had expected, on coming to Asam, to labor immediately for the Shyans or Khamtis, but finding himself surrounded with Asamese, he had given his thoughts and efforts chiefly to them, not however losing sight of his original design respecting the Khamtis. Not one in a hundred of the Asamese can read; they speak a sort of barbarous Bengali, and most of them have adopted some caste, yet very few have embraced the Hindoo religion. They are less energetic and inquisitive than the Burmans.

In March, Mr. Bruce removed to Jaipur. On leaving Sadiya he added another testimony to many previously given, of his kind interest in the mission, by giving to it his house.

A translation of Worcester's Primer into Asamese, by Mrs. Brown, was finished in April. Most of the cuts were executed in wood, with accuracy and good taste, by a Khamti youth. A dictionary in Khamti was in preparation. The list of works *printed* from the commencement of the mission to June, 1838, is as follows:

A spelling book in English,	pp.	copies.	Alphabet,	1	150
Asamese and Tai,	48	500	Catechism in Tai,	18	500
The Alphabet and Spelling lessons,	16	100	A Hymn in Asamese,	1	100
The Parables of Christ,	32	500	Worcester's Primer in Asamese,	56	1000
Sermon on the Mount,	16	500	History of the flood,	14	500
Catechism in Asamese,	16	500	History of the Creation,	12	500

In June, a new *zayat*, the second belonging to the mission, was opened on the road to Bozal. In both, religious worship for the natives was maintained on the Sabbath, and often on other days. Tracts could be distributed with advantage to comparatively few Asamese, as few beside the pupils of the mission could read.

In September, the Khamti catechism was printed, and Mr. Brown had the happiness to see that it was perfectly intelligible to the scholars, and to the people, among whom many of them were distributed; although printed with very imperfect type. In September the rajah was deposed by the English government for his "oppression of the people and delinquency in paying government revenues." Thus the whole country came under the control of English authority.

In September, Mr. Cutter went to Calcutta to superintend the preparation of a fount of types, accompanied by Mrs. Cutter, whose health had failed. In his absence the entire charge of the mission devolved on Mr. Brown. The three schools were still maintained. The mission family were heavily afflicted at this time by sickness, and the death of Mr. Brown's oldest daughter.

In October, information was received that the English government had resolved on establishing twenty-one schools in Asam, in which only the Bengali should be taught, a decision which, if carried into effect, will soon cause the Asamese to go out of use.

On the 28th of January, 1839, the plans of the missionaries were for the time broken up by the sudden attack of a combined body of Singphos, Khamtis and Mishmis upon Sadiya. Six hundred men came upon the town, and speared or cut down all whom they met. Seventy-five of the military were killed beside many persons in the bazaar. The work of destruction continued for several days, and numbers of villages were burnt, and many of the inhabitants carried away to be sold as slaves. The mission family escaped to the cantonments, and there erected a temporary dwelling, in which they secured the printing press and most of the effects belonging to the mission.

Mr. Bronson was originally designated to a mission among the Singphos. This race divide with the Shyans the country between Sadiya and Ava. They are much more numerous and energetic, and less civilized than the Shyans. They are treacherous and savage in war. There are nine tribes or principalities of them, all of which speak the same tongue, which has no affinity with the neighboring dialects. They have no written language. In respect to religion, they are in much the same state with the Karens, having no system of idolatry, but some vague ideas of a Supreme Being, and very superstitious views of the power and agency of evil spirits. Thus the barriers which oppose the introduction of Christianity, are slight in comparison with those in Burmah. The English government includes many of their villages, in which missionaries may dwell safely.

On Mr. Bruce's removal to Jaipur, Mr. Bronson accompanied him for the purpose of making a short tour into the Singpho country. They arrived at Jaipur, the residence of Captain Hannay, the English military commandant, on the 16th. The distance of Jaipur from Sadiya in a direct line, is but thirty-five miles, but the only travelled route is circuitous and occupies several days. It stands on the river Buri Dihing, a tributary of the Brahmaputra, and is an important military station, holding the command of the passes into Ava. From its vicinity to the great tea forests, lately discovered by Mr. Bruce, and the Naga salt springs, it promises to become a place of trade. Its elevated position on the high bank of the river, gives it advantages in respect to health, not possessed by Sadiya, which is low and often partly overflowed.

The investigations made on this tour resulted in a decision to establish a missionary station for the Singphos at Jaipur. They were at that time in an irritable state, owing to feuds with some of the neighboring tribes, and one of the chiefs showed considerable displeasure that Mr. Bronson had acquired some knowledge of their language, saying bluntly, "Who has been teaching the sahib Singpho, and why did he do so?" Yet it was believed that no impediment existed which would not be overcome by God's blessing upon the discreet use of means.

On the 2d of April, Mr. Bronson returned to Sadiya, and on the 28th commenced the removal of his family, with Mrs. Thomas, to Jaipur. They were most hospitably received by Captain Hannay and Mr. Bruce, who generously anticipated and supplied every want, and furnished many facilities for the immediate prosecution of their work. In expectation of their

arrival Mrs. Hannay had gathered twenty children for the school, and had taught them daily, and Captain Hannay soon afterward erected a school house at his own expense.

The missionaries took with them to Jaipur an assistant teacher, who had been trained by Mrs. Cutter, also a fine Singpho lad of twelve years old, given by his parents to Mr. Bronson, and another youth from Jorhath aged eighteen. All these had made admirable progress in study, especially the former, whose habits of application, and acquirements, would have done honor to any school. He was also very correct in his habits, and evidently much impressed by the truths of the Bible. In June the number of pupils was forty.

Soon after the family became located at Jaipur, Mrs. Thomas went to Maulmain, where she was married to Mr. Osgood of that mission.

In January, 1839, Mr. Bronson visited the Nagas, who inhabit the lofty mountains on the south-east of the Brahma-putra valley. They are a gentle, inoffensive people, with few prejudices, without caste, and supposed to be as numerous as a hundred to one of the Singphos. They can scarcely be said to have any religion, except a name for deity, and the hope of happiness, and fear of misery hereafter. They have the Chinese-Tartar eye, with high cheek bones. They tattoo their bodies from head to foot, which gives them a warlike appearance. They pay considerable respect to women, in which they differ wholly from the Asamese.

Before visiting the Nagas, Mr. Bronson had prepared a small vocabulary of Naga words, by means of which, and his interpreter, he hoped to make his errand understood. As the unexpected appearance of a white face, which had never been seen before in their mountains, would have occasioned much excitement and suspicion, he sent forward his interpreter to inform the chief of his approach. He was met by two sons of the chief with a troop of warriors, by whom he was kindly welcomed. But they were afraid he was sent by the East India Company to spy out their roads, sources of wealth, number of slaves, &c. The head chief, who was confined to his cot by the infirmities of age, was disposed to favor Mr. Bronson's offer to send teachers for the children, but his sons, to whom he had resigned the affairs of government, withheld their assent. Notwithstanding, they and their people were extremely hospitable and kind to the "white face," while he chose to stay.

The result of this interview was not perfectly decisive, as to the consent of the Nagas to receive Christian missionaries, yet there was every reason to believe that their fears of sinister designs would be easily removed, and that a station among them might be occupied, not only with safety, but with animating prospects of success.

Information of the breaking out of hostilities, and the attack of the Khamtis upon Sadiya, before described, hastened Mr. Bronson's return to Jaipur. The missionaries at Sadiya also came to Jaipur with the press; the agitated state of the natives forbade their making direct efforts to convert the people, but they found ample occupation in studying the language and printing, by which they will be prepared, when the country becomes tranquil, to resume their labors with eminent advantage. The last information from Sadiya was, "it is to be given up to tigers and jackals."

On the 22d of October, 1839, Rev. Cyrus Barker with his wife and Miss Rhoda M. Bronson, sister of Rev. Mr. Bronson, designated to the Nagas, sailed in the ship *Dalmatia* for Calcutta.

# APPENDIX.

## A.

### List of Officers of the Convention since April, 1826.

<b>PRESIDENTS.</b>				
	Rev. Robert B. Semple, D. D.,	ob. 1831	Rev. James D. Knowles,	ex. 1829.
1832.	Rev. Spencer H. Cone,		Thomas Stokes, Esq.,	ob. 1833.
	<b>RECORDING SECRETARY.</b>		Levi Farwell, Esq.,	ex. 1830.
	Rev. Howard Malcom,	ex. 1838	Rev. Ira Chase,	
	<b>ASSISTANT SECRETARIES.</b>		" Stephen Chapin, D. D.,	ex. 1829.
1832.	Rev. Gustavus F. Davis, D. D.,	ob. 1837	" Lewis Leonard,	ex. 1829.
1838.	Rufus Babcock, Jr., D. D.		" Gustavus F. Davis, D. D.,	ob. 1837.
	<b>BOARD OF MANAGERS.</b>		John Moriarty, Esq.	ex. 1829.
	<i>Presidents.</i>		Rev. Asa Wilcox,	ex. 1829.
	Rev. William Staughton, D. D.,	ob. 1850	" William Gammell,	ob. 1828.
1830.	Rev. Jesse Mercer, D. D.		" Charles Train,	
	<i>Vice Presidents.</i>		" Nathaniel W. Williams,	
	Rev. Jesse Mercer,	ex. 1830	" David Jones,	ob. 1833.
	" Obadiah B. Brown,	ex. 1829	ex. off. } Rev. R. B. Semple, D. D.,	ob. 1831.
	" Daniel Sharp, D. D.,		" Howard Malcom,	ex. 1838.
	" Nathaniel Kendrick, D. D.,		1828. Rev. Charles G. Somers,	
1829.	Rev. Stephen Chapin, D. D.,		1828. " Basil Manly,	ex. 1832.
1830.	" Spencer H. Cone,	ex. 1832	Rev. Alva Sabin,	ex. 1838.
1832.	" William T. Brantly, D. D.,		" Hubbel Loomis,	ex. 1838.
	Rev. Francis Wayland Jr., D. D.,		1829. Rev. Adiel Sherwood,	
	" Jeremiah Chaplin, D. D.,		William Colgate, Esq.,	
	" S. M. Noel, D. D.,	ex. 1835	Hon. Thomas Stocks,	ex. 1838.
	" Basil Manly,		Rev. Francis Wayland, Jr., D. D.,	ex. 1832.
1835.	Rev. John S. Wilson,	ob. 1835	Rev. Alfred Bennett,	
1836.	Hon. J. L. Holman,		" Cyrus P. Grosvenor,	ex. 1838.
1838.	Rev. Wm. B. Johnson, D. D.,		Ensign Lincoln,	ob. 1832.
"	" Jonathan Going, D. D.,		1830. Rev. Archibald Maclay,	
"	" John L. Dagg,		1832. " Robert E. Pattison,	
"	" Elon Galusha,		Rev. Rufus Babcock, Jr., D. D.,	ex. 1837.
"	Hon. Thomas Stocks,		" Oren Tracy,	ex. 1838
"	John H. Cotton,		" Eli Ball,	
"	Stephen B. Munn.		" Bartholomew T. Welch, D. D.,	ex. 1838
	<i>Corresponding Secretaries.</i>		" Enoch W. Freeman,	ex. 1835
	Rev. Lucius Bolles, D. D.,		" Eli B. Smith,	
1835.	Rev. Baron Stow,	dec. 1835	" Oliver C. Comstock,	
1838.	" Solomon Peck,		" John Conant,	
1838.	" Howard Malcom.		" Thomas Meredith,	
	<i>Assistant Corresponding Secretary.</i>		" Baron Stow,	ex. 1835
1836.	Rev. Solomon Peck.	ex. 1838	" Aaron Perkins,	ex. 1835
	<i>Recording Secretaries.</i>		Noble S. Johnson, Esq.	
	Rev. Francis Wayland, Jr. D. D.,	ex. 1829	Rev. John Peck,	
1829.	Rev. James D. Knowles,	ob. 1838	" William B. Johnson, D. D.,	ex. 1838
1838.	" Baron Stow.		Nathaniel R. Cobb,	ob. 1834
	<i>Treasurer.</i>		Rev. Abner W. Clopton,	ob. 1833
	Heman Lincoln, Esq.		" Joel S. Bacon,	
	<i>Assistant Treasurer.</i>		1833. Rev. William R. Williams,	
	Levi Farwell, Esq.		Rev. Joseph A. Warner,	
	<i>Managers.</i>		John Withers, Esq.,	
Rev. Spencer H. Cone,	ex. 1830		Charles L. Roberts, Esq.,	ex. 1838
" Jonathan Going, D. D.	ex. 1838		Hon. J. L. Holman,	ex. 1836
" Stephen Gano,	ob. 1828		Rev. James H. Lindsley,	
Gen. Abner Forbes,	ob. 1828		Matthew Bolles, Jr.,	
Rev. Elon Galusha,	ex. 1838		Rev. John Wayland,	
" John L. Dagg,	ex. 1838		" Duncan Dunbar,	
" Samuel Cornelius,	ex. 1838		1836. Rev. Baron Stow,	ex. 1838
" Joseph B. Cook,	ex. 1838		" S. W. Lynd,	
Abner Davis, Esq.,	ex. 1829		1838. " Alexander M. Beebee,	
Rev. Wm. T. Brantly,	ex. 1829		" John O. Choules,	
William Crano, Esq.,	ex. 1832		" William Hague,	
Rev. Enoch Reynolds,	ex. 1829		" R. B. C. Howell,	
" Bela Jacobs,	ob. 1836.		" William Leverett,	
" Thomas B. Ripley,	ex. 1835.		" Isaac Newton, Esq.,	
" John Kerr,	ex. 1838.		Rev. Barnas Sears,	
" Henry Jackson,			Benjamin Smith,	
" David Benedict,	ex. 1832.		Rev. James B. Taylor,	
			John Withers, Esq.	



## B.

**Rules of Order, adopted April, 1832.**

1. At every sitting, business shall be opened and concluded with prayer, by the President or whomsoever he may request.

2. Ministers present, invited to a seat, may debate on all subjects, but vote on none.

3. No Delegate shall absent himself without leave of the President.

4. No subject shall be discussed without a motion made and seconded, and reduced to writing if required.

5. Every speaker shall address himself to the President; and no one shall speak oftener than twice on any one motion, without special permission from the Convention.

6. Motions made and lost, shall not be recorded except so ordered, nor renewed the same day without a reconsideration.

7. If when a motion has been made and seconded, a member opposes its being discussed, the President shall immediately put the question, Shall this question be discussed? which if negatived, the subject shall be dismissed.

8. If any proposition under debate, contain two or more points, it shall be divided at the request of any member, and the vote taken separately.

9. The last motion, the largest sum, and most distant day, shall have precedence in the order they stand. Motions for adjournment shall always be in order, but shall not be discussed.

10. The President shall on motion suspend unnecessary debate, and when any member is called to order, for words spoken, he shall take his seat until the President decide, which decision shall stand as the judgment of the Convention, unless appealed from and overruled by the body.

11. All elections for officers of this Convention, shall be by ballot.

12. The minutes shall be read and corrected at the commencement of every morning session.

13. These rules shall be read from the chair, immediately after the organization of each Convention.

## C.

**Charter.**

*The Commonwealth of Pennsylvania.* To whom these presents shall come, Greeting: Know ye, That a number of individuals, citizens of the Commonwealth of Pennsylvania, and their associates, having formed themselves into a religious society, by the name, style and title of "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom," with a view of promoting religion and learning, and being desirous of acquiring and enjoying the powers and immunities of a corporation and body politic in law, it is hereby declared, that the said Convention and their successors be, and they are hereby created, one body politic and corporate in law, by the name, style and title of "The General Convention of the Baptist denomination in the United States for Foreign Missions and other important objects relating to the Redeemer's Kingdom," to have perpetual succession, and to be able to sue and be sued, to plead and be impleaded, in all courts of record, or elsewhere, and to purchase, receive, have, hold, and enjoy, to them and their successors, any messuages, lands, tenements, and hereditaments, money, stock, goods and chattels, of whatsoever nature, kind, or quality, real, personal, and mixed, by gift, grant, bargain, sale, conveyance, assurance, will, devise or bequest of any person or persons whatsoever: and the same from time to time to sell, alien, and dispose of; and also to make and have a common seal, and the same to break, alter and renew, at their pleasure; and also to ordain, establish, and put in execution, such by-laws, ordinances, and regulations, as to them shall appear necessary and convenient for determining the mode of succession, and for the government of said corporation, not being contrary to the laws and constitution of the United States, or of this state; and, generally, to do all and singular the matters and things which to them so incorporated, may or shall appertain to do. Provided always, that the clear yearly value, income, interest, or dividend of the said messuages, bonds, tenements, hereditaments, stock, money, goods and chattels, shall not exceed in the whole, the sum of five hundred pounds. The following shall be deemed the Constitution of "the General Convention of the Baptist Denomination in the

United States, for Foreign Missions, and other important objects relating to the Redeemer's Kingdom."

Section 1st. The General Convention shall meet triennially, on the last Wednesday in April, in the city of Philadelphia, or at such other time and place as shall have been agreed and determined on at the preceding meeting.

Section 2d. At each triennial meeting the Convention shall have power to elect a President, Vice Presidents, a Corresponding and Recording Secretary, a Treasurer, Agent, and such others as may be judged proper, who with the said officers, shall constitute a Board of Managers, to superintend the concerns of the said Convention. The first meeting under the authority of this Charter shall be held on the last Wednesday in April, one thousand eight hundred and twenty three, at such place as the Board of Managers shall determine; until which meeting Robert B. Semple shall be President; Thomas Baldwin, James McLaughlin, Burgess Allison, Jesse Mercer, Vice Presidents; William Staughton, Corresponding Secretary; Joshua P. Stack, Recording Secretary; Thomas Stokes, Treasurer; Luther Rice, Agent; and the following persons shall be managers, to wit; Richard Furman, John P. Peckworth, Lucius Bolles, Daniel Sharp, Archibald Maclay, John Healy, Spencer H. Cone, Lewis Richards, John Williams, George F. Curwen, William Dossey, John Peck, Elisha Cushman, Edward Baptist, Obadiah B. Brown, John Finley, Ira Chase, James A. Ranaldson, David Benedict, Horatio G. Jones, Adoniram Judson, William T. Brantley, Lewis Leonard, Thomas Brownrigg, John Bradley, John M. Roberts, James Johnson, Joseph Gibson, Asahel Morse. Provided, in case any of the officers or managers becoming disabled by sickness or otherwise, or resign or die, the Board shall have power to fill such vacancy or vacancies.

Section 3d. No misnomer of this corporation shall defeat or annul any gift, grant, devise, or bequest, to or from the said corporation, provided the intent of the parties shall sufficiently appear upon the face of the gift, grant, will, or other writing whereby any estate or interest was intended to pass to or from the said Corporation.

## D.

## List of Missionaries and Assistant Missionaries.

Missionaries.	Mission.	Date of ap.				
Rev. Adoniram Judson	Burmah	1814	Ko Thah-a, nat. pr.	Burmah	1829	
*Mrs. Ann H. Judson	"	"	Ko Manpoko & wife, assis.	"	"	
*Rev. Luther Rice	India	"	Ko Dwah, native assis.	"	"	
†Rev. George H. Hough	Burmah	1815	Ko En, native pr.	"	"	
†Mrs. Charlotte White	"	"	Ko Thah-byoo, nat. pr.	Karens	"	
*Rev. James Colman	"	1817	Rev. Francis Mason	"	"	
†Mrs. Colman	"	"	Mrs. Helen M. Mason	"	"	
*Rev. E. W. Wheelock	"	"	*Rev. Benj. R. Skinner	West Africa	1830	
†Mrs. Wheelock	"	"	†Mrs. Skinner	"	"	
†Rev. John M. Peck	Ind. near St. Louis	"	†Mrs. A. W. Stanard	Putawatomies	"	
†Rev. James E. Welsh	"	"	Rev. Eugenio Kincaid	Burmah	"	
†Rev. Isaac McCoy	Putawatomies	"	*Mrs. Almy Kincaid	"	"	
†Mrs. McCoy	"	"	John Davis, nat. pr.	Creeks	"	
†Rev. Humphrey Posey	Cherokees	"	*Mrs Davis	"	"	
†Rev. Henry George Wyandt. & Sanduskies	1818		Miss Eleanor Macomber	Burmah	"	
†Rev. — Ficklin Chociwaws & Chickasaws	1819		Miss Mary Rice	Creeks	"	
†Rev. Stark Dupuy	"	"	Oliver T. Cutter, printer	Burmah	"	
†Thomas Dawson	Cherokees	1820	Mrs. Harriet B. Cutter	"	"	
†Samuel Hill	Putawatomies	"	Rev. Nathan Brown	Assam	"	
*Rev. Lott Carey	West Africa	"	Mrs. Brown	"	"	
†Rev. Collin Teage	"	"	Miss C. J. Harrington	Burmah	1831	
*Rev. C. W. Waring	"	"	*Rev. George Kalloch	Putawatomies	"	
*Rev. J. D. Price, M. D.	Burmah	"	†Mrs. Rebecca B. Kalloch	"	"	
*Mrs. Price	"	1821	John Wickliffe, native pr.	Cherokees	"	
†Rev. Thomas Roberts	Cherokees	"	†Dsulawe, native pr.	"	"	
†Mrs. Elizabeth Roberts	"	"	Miss Mary Walton	Delawares	"	
†Isaac Cleaver	"	"	*Rev. J. C. Rostan	France	"	
†Mrs. Rachel Cleaver	"	"	Royal B. Hancock, printer	Burmah	"	
Rev. Evan Jones	"	"	Mrs. Abigail B. Hancock	"	"	
*Mrs. Elizabeth Jones	"	"	*Miss Sarah Cummings	Karens	1832	
†Miss Elizabeth Jones, 2d.	"	"	†Rev. Alexander Evans	Shawanoes	"	
†John Farrier	"	"	†Daniel French	Kickapoos	"	
†Peter Clyde	Putawatomies	"	†Rev. David Lewis	Creeks	"	
†Giles Jackson	"	1822	*Mrs. Lewis	"	"	
†Rev. John Sears	"	"	†Rev. Charles E. Wilson	Choctaws	"	
Rev. Johnston Lykins	Shawanoes	"	†Leonard Butterfield	Cherokees	"	
*Mrs. Lykins	"	"	†Mrs. Butterfield	"	"	
†Benjamin Sears	Putawatomies	"	Rev. Moses Merrill	Otoes and Omahas	"	
†Rev. Peter Thurston	"	"	Mrs. Eliza W. Merrill	"	"	
†Rev. Lee Compero	Creeks	"	†Edward Tanner, interp.	Ojibwas	"	
†Mrs. Compero	"	"	†Mrs. Tanner	"	"	
Rev. Thomas Simons	Burmah	"	Rainsay D. Potts	Ottawas	"	
†Peter Doty	Creeks	1823	Miss Cynthia Brown	Otoes and Omahas	"	
Rev. Jonathan Wade	Karens	"	†Rev. Abner Webb	Burmah	"	
Mrs. Deborah B. L. Wade	"	"	†Mrs. Catharine S. Webb	"	"	
*Rev. Geo. D. Boardman	"	"	Ko Shan & family, nat. as.	"	"	
Mrs. S. D. Boardman	"	"	Moung Doot, nat. as.	Talings	"	
†William Polke	Ottawas	1824	*Tannah, nat. pr.	Karens	"	
Miss Fanny Goodrich	Shawanoes	"	Moung Zoothee, nat. as.	Burmah	"	
*Rev. D. O'Bryant	Western Cherokees	"	Pallah, nat. pr.	Karens	"	
†Mrs. Martha O'Bryant	"	"	Ko Chet-thung, nat. pr.	"	"	
Robert Simerwell	Shawanoes	1825	*Ko Sanlone, nat. pr.	Burmah	"	
*Rev. Calvin Holton	West Africa	"	Moung Shway Moung n. pr.	"	"	
†Rev. John Lewis	"	1826	Moung Shan-noung, n. as.	Karens	"	
Rev. Leonard Slater	Ottawas	"	Moung Kya, nat. pr.	"	"	
Mrs. Mary Ann Slater	"	"	Rev. Justus H. Vinton	"	"	
Miss L. A. Purchase	Putawatomies	"	Mrs. Calista H. Vinton	"	"	
Rev. Jotham Mecker,	Shawanoes	1827	Rev. Hosea Howard	"	"	
*Ko Ing	Burmah	"	Mrs. Teresa P. Howard	"	"	
†Joseph Bey	Putawatomies	1828	Rev. William Dean	Chinese	"	
Rev. Abel Bingham	Ojibwas	"	*Mrs. Matilda C. Dean	"	"	
Mrs. Bingham	"	"	Rev. G. S. Comstock	Arracan	"	
Ko Shway-lah	Burmah (Talings)	"	Mrs. Sarah D. Comstock	"	"	
Ko Miat-Kyaw	Burmah	"	Miss Sarah Rayner	Cherokees	"	
†McDonald (Hindea)	"	"	Rev. James D. Cameron	Ojibwas	"	
Miss — Richardson	Shawanoes	"	Jesse Bushyhead, nat. pr.	Cherokees	1833	
†Miss Susan Thompson	Ottawas	"	†Alex. M. Grey, interp.	"	"	
†John Tinson, interp.	Cherokees	"	Moung Zah, nat. as.	Burmah	"	
Rev. Cophas Bennett, pr.	Burmah	"	— Shah-too, nat. as.	Karens	"	
Mrs. Stella K. Bennett	"	"	— Shway-hyoo, nat. as.	"	"	
Rev. John Taylor Jones	Siam	1829	Ko Myet La Bur. as.	"	"	
*Mrs. Eliza G. Jones	"	"	Ko Shoon, nat. pr.	Burmah	"	
* Died.	† Dismissed.		†Chek Bunti, nat. as.	Chinese	"	
			Mrs. Barbara Kincaid	Burmah	"	

†Rev. Isaac M. Willmarth	France	1833	Rev. Miles Bronson	Asam	1836
†Mrs. Willmarth	"	"	R. M. Lucas Bronson	"	"
†Sampson Burch, nat. pr.	Choctaws	"	* Rev. Jacob Thomas	"	"
Sewall M. Osgood, printer	Burmah	1834	S. M. Wilsey Thomas	"	"
*Mrs. Elvira B. Osgood	"	"	Rev. Charles R. Kellam	Creeks	"
Miss Ann P. Gardner,	Karens	"	* E. Pearson Kellam	"	"
Moung Tsiek-kee, nat. as.	"	"	* Rev. Levi Hall	Arracan	"
— Kai, nat. as.	Burmah	"	* C. B. M. Hall	"	"
— Shwa-thah, nat. as	"	"	John G. Pratt, printer	Shawanoes	"
— Pyau, nat. as.	Karens	"	Olivia Evans Pratt	"	"
*Rev. David B. Rollin	Creeks	"	Rev. Edw. A. Stevens	Burmah	"
†Mrs. Rollin	"	"	E. L. Haven Stevens	"	1837
Mrs. Mary A. Colburn	"	"	† Rev. Cephas Pasco	Greece,	1836
†Rev. Antoine Porchat	France,	"	H. Sullivan Pasco	"	"
†Rev. Joseph Smedley	Choctaws	"	Rev. Lyman Stilson	Arracan	"
†—— Tucker	Ottawas	"	L. Brownson Stilson	"	"
†Mrs. Tucker	"	"	† Miss Lucy H. Taylor	Choctaws	"
†Miss Hannah Hill	Ojibwas	"	Beaver Carrier, nat. as.	Cherokees	"
*Rev. Samuel Aldrich	West. Cherokees	"	Henry Skiggett, nat. as.	Delawares	1837
†Columbus F. Sturgis	Cherokees	"	Rev. Ivory Clarke	West Africa	"
Ira D. Blanchard	Delawares	1835	Lois G. Clarke	"	"
†David Foreman, interpr.	Cherokees	"	Miss Sylvia Case	Delawares	"
Dsusawala, nat. pr.	"	"	* Rev. Jesse R. Hampson	"	"
†Rev. William C. Monroe	Hayti	"	Rev. Durlin Brayton	Karens	"
Rev. J. G. Oncken	Germany	"	M. H. Fuller Brayton	"	"
Rev. Wm. G. Crocker	West Africa	"	Sechehe, nat. as.	Creeks	"
Rev. Louis Dusart	France	"	Ooledastee	Cherokees	"
†Rev. William Mylne	West Africa	"	* Peyton Stewart	West Africa	"
*Mrs. Elizabeth Mylne	"	"	Rev. Josiah Goddard	China	1838
Rev. Jehu Lewis Shuck	Chinese	"	E. A. Abbott Goddard	"	"
Mrs. Henrietta H. Shuck	"	"	Alexis Montel, nat. pr.	France	"
Rev. R. D. Davenport, pr.	Siam	"	Rev. Joseph Thieffry, nat. pr.	"	"
Mrs. F. G. Davenport	"	"	J. B. Pruvots, nat. pr.	"	"
*Rev. Alanson Reed	Chinese	"	J. B. Cretin, nat. pr.	"	"
Mrs. Jane G. E. Reed	"	"	J. N. Froment, nat. as	"	"
Rev. Lovel Ingalls	Burmah	"	†—— Michel, nat. as.	"	"
Mrs. Marcia D. Ingalls	"	"	†—— Arfin, nat. as.	"	"
Rev. James M. Haswell	"	"	John Day	West Africa	"
Mrs. Jane M. Haswell	"	"	—— Kobner pr.	Germany	"
Rev. Samuel S. Day	Telinga people	"	Rev. Coroden H. Slafter	Siam	"
Mrs. Roenna Clark Day	"	"	Maria M. Slafter	"	"
Rev. Elisha L. Abbott	"	"	Mrs. ——— Barker Dean	"	"
†Rev. D. Newton Sheldon	Franco	"	Rev. James O. Mason	Creeks	"
†Mrs. R. H. R. Sheldon	"	"	Mrs. ——— Mason	"	"
Rev. Erastus Willard	"	"	† Miss Elizabeth Boynton	"	"
Mrs. Willard	"	"	Mrs. ——— Kellam, 2nd	"	"
†Miss Mary Bond	Ottawas	"	Rev. Francis Barker	Shawanoes	1839
†Miss Sarah Day	"	"	Rev. Stephen Van Husen	Teloogoos	"
†Rev. Chandler Curtiss	West. Cherokees	"	Joanna B. Van Husen	"	"
C. F. Lange	Germany	"	Miss Rizpah Warren	West Africa	"
†Rev. A. W. Anderson	West Africa	"	Rev. Cyrus Barker	Asam	"
†Miss Nancy Brown	Ojibwas	"	J. Weston Barker	"	"
†Rev. Eber Tucker	Choctaws	"	Miss Rhoda M. Bronson	"	"
Alanson Allen, M. D.	"	"	Shong-gwesh, nat. as.	Ottawas	"
†Robert Edmonds	Shawanoes	"	M. Poulain, nat. as.	Greece	"
Rev. Horace T. Love	Greece	1836	"	France	"
Catherine G. W. Love	"	"	"	"	"

The names of individuals appointed, but who have not entered the service, are omitted. There are also from twenty to thirty native assistants in Missions in Asia, whose names are not given above.

# HISTORY OF THE MISSIONS

OF THE

## METHODIST EPISCOPAL CHURCH.

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BY REV. ENOCH MUDGE.

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### CHAPTER I.

Introduction. Mr. Wesley. Arrival in America. Return to England. His preaching, and its results. First Methodist church in America, 1768. Missions. Society formed in 1820, and sanctioned by General Conference. Mission to New Orleans.

The missionary operations of the Methodist Episcopal Church are interwoven in its entire history, from its origin to the present time.

Mr. Wesley, the father and founder of Methodism, early adopted the sentiment on which he ever afterwards acted, "The world is my parish." And he sought to do good to all mankind. Accordingly, as early as 1735, he left London to enter on a new and untried path which promised nothing but what he and his coadjutors most ardently desired, a more complete deliverance from the world, and devotedness to the work of God in America.



Rev. John Wesley.

They arrived at Savannah, in Georgia, on the 5th of February, 1736, where General Oglethorpe led them to a rising ground, where they knelt down to give thanks to God. Wesley immediately entered on his ministry in this moral waste, and soon found an opportunity to speak to the Indians

“the great word of the gospel.” The following conversation, held with them through an interpreter, is extremely interesting, and may be found in his journal of the events of the time:—

“*Tuesday, July 20.* Five of the Chickasaw Indians (20 of whom had been in Savannah several days,) came to see us, with Mr. Andrews, their interpreter. They were all warriors, four of them head men. The two chief were Paustoobee and Mingo Mattaw. Our conference was as follows:—

Q. Do you believe there is One above who is over all things?

Paustoobee answered, We believe there are four beloved things above:— the clouds, the sun, the clear sky, and He that lives in the clear sky.

Q. Do you believe there is but One that lives in the clear sky?

A. We believe there are two with him, three in all.

Q. Do you think he made the sun, and the other beloved things?

A. We cannot tell. Who hath seen?

Q. Do you think he made you?

A. We think he made all men at first.

Q. How did he make them at first?

A. Out of the ground.

Q. Do you believe he loves you?

A. I do not know. I cannot see him.

Q. But has he not often saved your life?

A. He has. Many bullets have gone on this side, and many on that side; but he would never let them hurt me. And many bullets have gone into these young men; and yet they are alive.

Q. Then, cannot he save you from your enemies now?

A. Yes, but we know not if he will. We have now so many enemies round about us, that I think of nothing but death. And if I am to die, I shall die, and I will die like a man. But if he will have me to live, I shall live. Though I had ever so many enemies, he can destroy them all.

Q. How do you know that?

A. From what I have seen. When our enemies came against us before, then the beloved clouds came for us. And often much rain, and sometimes hail, has come upon them; and that in a very hot day. And I saw, when many French and Choctaws, and other nations, came against one of our towns; and the ground made a noise under them, and the beloved ones in the air behind them; and they were afraid, and went away, and left their meat and drink, and their guns. I tell no lie. All these saw it too.

Q. Have you heard such noises at other times?

A. Yes, often; before and after almost every battle.

Q. What sort of noises were they?

A. Like the noise of drums, and guns, and shouting.

Q. Have you heard any such lately?

A. Yes; four days after our last battle with the French.

Q. Then you heard nothing before it?

A. The night before, I dreamed I heard many drums up there; and many trumpets there, and much stamping of feet and shouting. Till then I thought we should all die. But then I thought the beloved ones were come to help us. And the next day I heard above a hundred guns go off before the fight began; and I said, ‘When the sun is there, the beloved ones will help us; and we shall conquer our enemies.’ And we did so.

Q. Do you often think and talk of the beloved ones?

A. We think of them always, wherever we are. We talk of them, and to them, at home and abroad; in peace, in war, before and after we fight; and, indeed, whenever and wherever we meet together.

Q. Where do you think your souls go after death?

A. We believe the souls of red men walk up and down, near the place where they died, or where their bodies lie; for we have often heard cries and noises near the place where any prisoners had been burned.

Q. Where do the souls of white men go after death?

A. We cannot tell. We have not seen.

Q. Our belief is, that the souls of bad men only walk up and down; but the souls of good men go up.

A. I believe so too. But I told you the talk of the nation.

(Mr. Andrews. They said at the burying, they knew what you was doing. You was speaking to the beloved ones above, to take up the soul of the young woman.)

Q. We have a book that tells us many things of the beloved ones above; would you be glad to know them?

A. We have no time now but to fight. If we should ever be at peace, we should be glad to know.

Q. Do you expect ever to know what the white men know?

(Mr. Andrews. They told Mr. O., they believe the time will come when the red and white men will be one.)

Q. What do the French teach you?

A. The French black kings [priests,] never go out. We see you go about; we like that; that is good.

Q. How came your nation by the knowledge they have?

A. As soon as ever the ground was sound and fit to stand upon, it came to us, and has been with us ever since. But we are young men; our old men know more; but all of them do not know. There are but a few, whom the beloved one chooses from a child, and is in them, and takes care of them, and teaches them. They know these things; and our old men practise; therefore they know. But I do not practise; therefore I know little."

After enduring hardships, suffering and disappointment, he returned to England. But his missionary spirit was enkindled, and rose to a flame of holy zeal, which led him to go through the land, proclaiming that gospel which he had found to be the power of God to the present salvation of his own soul. A revival of religion, deep and extensive, followed his labors in almost every part of the kingdom. Many of those who became the subjects of the blessed work, were filled with faith, and love, and zeal; and became active agents to assist in carrying on the good begun work. This missionary spirit led them to go out into the highways and hedges; into market-places and remote villages, to call sinners to repentance. The doctrines preached were the simple, unadulterated truths of Christianity. Men were every where addressed as sinners, who needed salvation. The way of obtaining pardon, peace and holiness, was opened through Christ. Repentance, faith and obedience were insisted on; and the results were every where seen, in turning sinners of every description from the error of their ways to the living God. A simple, efficient discipline was adopted to secure the fruits of the work begun. It required all who united in the Societies formed, to cease to do evil of every kind, especially those that were enumerated.

It enjoined on all to do all possible good of every sort, both to the bodies and souls of men. It required a constant attendance on all the ordinances of God; the public, private, social institutions of religion. Among those who had become helpers to Mr. Wesley, some were regular clergymen, others were mechanics, or engaged in professions of life, by which they supported themselves, so that they preached the gospel freely and without

charge, except the food they took with the people among whom they labored, or money to pay the expenses incurred in going from place to place.

It was by some of the local preachers and exhorters that the gospel was carried over to America. Societies being raised up by them, they earnestly solicited that preachers might be sent to labor regularly among them.

The first Methodist church in America was built in New York, 1768-9. Richard Boardman and Joseph Pilmoor were the first missionaries to this country. Francis Asbury, afterwards Bishop Asbury, and Richard Wright, soon followed. The harvest was truly great, and the cry loud for more laborers. God graciously raised them up on both sides of the Atlantic, to extend his own work over the whole land.

The pioneers in this work were no other than domestic missionaries, for spreading the gospel in its simplicity and purity throughout our extended country. They went from city to city, and pressed hard after the emigrants in new settlements, alike buffeting the stormy elements, and the oppositions of wicked men. They went on their way, through evil report and good report, in hunger and nakedness, fatigue and want. The work spread; and, from a few despised individuals, they were increased to thousands, tens of thousands, and hundreds of thousands.

The domestic missionaries of the present time are but carrying out the same great design. For as their labors are blessed in gathering souls into the fold of Christ, they become united to the general body, receive the regularly stationed preachers, and are dropped from the list of missionary stations.

The slaves have always been the objects of the most devoted attention and laborious exertion of the ministers of the Methodist Church; nor have their labors been in vain in the Lord. The writer of this article well remembers, that forty years ago, he received a letter from the Rev. Dr. Coke, fervently exhorting him to attend to labor faithfully for the salvation of slaves, if his lot should ever be cast among them.

The Aboriginal missions are but a revival of the measures adopted by the Wesleys, the fathers of Methodism.

Thus it will be clearly seen that Methodism has ever been essentially missionary in its principles and operations.

Although the itinerating ministry of the Methodist Episcopal Church was, in reality, the most extensive and energetic missionary system in existence, yet there were circumstances which called for a more systematic attention to meet the wants of those who were called to labor in remote situations. Many had seen, and deeply felt the need of a regular missionary board, and of funds to sustain men whose souls were panting to break forth into new places and distant scenes of labor. Other denominations were engaged in prosperous experiments. Many of the Methodist members were ready and willing to enter heart and hand into the work. Many great and effectual doors were open, and calls, loud and reiterated, were heard from our own and lands abroad. Under these circumstances, Dr. Nathan Bangs, (whose heart has ever been in the work, and who has written a full account of the Methodist missions,) with the preachers and book agents consulted together, and the result was, a constitution was adopted, officers elected, and subscriptions taken. The Board of Managers published a spirited and thrilling address, which called forth many to enlist in the sacred cause of missions.

In May, 1820, the subject was taken up in the General Conference, and it was resolved, "That the Conference do approve of the institution of the Missionary Society of the Methodist Episcopal Church in the city of New York. Several of the Conferences had formed themselves into auxiliaries and branches multiplied throughout the connexion.

Having thus received the sanction of the General Conference, and the auxiliary exertions of Annual Conferences, the prospects of the Society opened with increasing encouragement for extensive usefulness. The early reports of the managers show how much their hearts were encouraged, and their hands strengthened, by the cheerful and ready co-operation of individuals of wealth and influence, and by the prayers and contributions of the Church.

The Rev. Ebenezer Brown was the first missionary employed under the direction of the Society. He had been studying the French language preparatory to commencing a mission at New Orleans. He was accordingly appointed by Bishop George, and sent there, but could obtain but little access to the French population. He, however, preached for a time, with great acceptance, to the English inhabitants, and to a small Methodist society, which has continued through difficulties and discouragements to the present time, and is a regular station.

One of the grand objects the Society had in view, was the introduction of Christianity among the Indian tribes, which inhabit the interior parts of our states and territories, and the uncultivated wilds of our vast forests; and while they were the subject of much thought and prayer, God in his wisdom and mercy opened an effectual door in a way peculiarly fitted to encourage exertion, and to illustrate the glory of his providence and grace.

“Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his wise designs,  
And works his sovereign will.”

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## CHAPTER II.

### *Missions among the American Indians.*

Wyandot Mission. John Steward's visit to the Wyandots. His success. Chiefs converted. Mr. Finley appointed Superintendent.—Bishop M'Kendree's visit. Steward's death. Mr. J. Gilruth appointed to the Mission.—Creek Missions, commenced by Rev. Dr. Capers. School. New Creek Mission.—Cherokee Mission. Rev. A. J. Crawford. Native helpers. Removal of the Indians. Second Cherokee Mission.—Potawatomy Mission.

**THE WYANDOT MISSION.** John Steward, a colored free man, in the State of Virginia, having been brought to experience the power of religion, and the influence of the spirit of the gospel, became a member of the Methodist Episcopal Church.

The means of his education had been small, his habits of life unfriendly to the attainment of religious knowledge, and his mind undisciplined to habits of study. Yet he felt a deep conviction that it was his duty to call sinners to repentance, and at the same time his mind had a strong drawing to visit some unknown place in a north-western direction. Under these impressions he arose, though unauthorised by any body of Christians for the work, and betook himself to the journey. He crossed the Muskingum, and urged his way forward through the wilderness and among strangers, until he arrived at Pipe Town, on Sandusky river, where a tribe of Delaware Indians resided. He was conducted to an Indian cabin and seated. Not understanding their language, he could attract but little attention by conversation. They were preparing for a dance, and the arrival of such a stranger did not divert them from their purpose.



The dance commenced. Their gestures became so violent as to alarm Steward, and he feared they were about to kill him. Becoming composed, he took his hymn book from his pocket, and began to sing. This excited a deep attention. When he ceased, one said in English, "Sing more." He complied, and then asked for an interpreter. An old Delaware, named Lyons, was brought forward, and Steward delivered a religious discourse, to which they listened attentively; at the close, they prepared for him refreshment, and he retired to rest.

Conceiving his duty done, he purposed to return to Tennessee to visit his friends, who had removed thither. But his former impressions returned on his mind with increasing weight; and though he was urged to stay, he pushed forward to Upper Sandusky, and arrived at the house of William Walker, United States' Sub-Agent among the Wyandots.

At first Mr. Walker suspected him to be a run-away slave, but becoming fully satisfied of his sincerity and pure intentions, he gave him encouragement. Mr. Walker directed him to the house of Jonathan Pointer, a colored man, who had been taken prisoner in youth, had learned the Wyandot language, and could speak it with fluency.

Pointer, having no sense of the importance of religion, felt no disposition to act as an interpreter, but persuaded Steward to desist from his enterprise. He was not, however, to be diverted from his purpose, without a thorough trial.

Many of the Wyandots had been partially instructed in the doctrines and forms of the Roman Catholic religion. With very little knowledge of Christianity, they had become superstitiously attached to unscriptural ceremonies, without either reformation of manners, or fruits of grace.

Steward, therefore, had not only to contend with pagan idolatry and prejudice, but with a false Christianity. His patient, simple and faithful course was crowned with a triumphant victory. The opposition of his enemies hastened his triumph. When he denounced the superstitions of the Romanists, they declared his Bible was not a good one, as was that used by their priests. The question was referred to Mr. Walker, the Sub-Agent. He accordingly appointed a time for the examination; Steward, the chiefs, and those of all parties appeared. A profound silence reigned.

This was a scene of moral grandeur, fitted to inspire the rapturous flight of an evangelical poet, who might listen to the voice of him that crieth in the wilderness, "Prepare ye the way of the Lord;" and feel a holy thrill while he beheld the glory of the Lord revealed to these sons of the forest.

The historic painter would find an ample scene to display the deepest shades, and glowing lights of moral character. What a group! The teacher of the glad tidings of great joy is an unlettered descendant of the African race! The listening multitude, a race whose origin remains an unsolved problem among the most learned historians and philosophers! This multitude is divided into three classes of hearers, all excited to the height of intense human sensibility from various, distinct, and conflicting motives. The pagan part are jealous for the religion and idolatry of their fathers. The semi-barbarian Catholics, imbued with characteristic superstition for unintelligible rites, which do but serve to degrade and sink them deeper in guilt. The recent converts to the simplicity of truth, whose eyes beamed with pity for their brethren, and whose hearts palpitated with holy love and gratitude to God. The umpire, a civil officer of government, called to decide a momentous question, on which was suspended the hopes, fears, and future destinies of the anxious listeners and their followers.

Mr. Walker carefully examined the Bible and hymn-book of Steward, while all eyes were fixed on him. He told them that the distinguishing dif-



An Indian Council.

ference was, that the Bible used by Steward was written or printed in the English language, and that used by the Catholic priests was in the Latin; and as to the hymn-book, he informed them that the hymns contained in it were all good, the subjects having been taken from the Bible, and breathed the spirit of religion. His decision, therefore, was, "That the Bible was genuine, and the hymns good." During the whole transaction, Steward sat calm and tranquil, fixing his eyes on the assembly with an affectionate regard, as fully conscious that truth and innocence would triumph. The pious rejoiced, while their opposers were sad.

Being foiled in their attempts to interrupt the progress of the work of reformation, they next objected that Steward had no authority to preach. Mr. Walker replied, by asking if he had ever performed the rite of matrimony, or of baptism. Being answered, no; he told them he had violated no law of God or man; that any one had a right to talk about religion, and to persuade people to embrace it. Steward prosecuted his work for some time, and then proposed to leave them for a season. Promising to come back to them when the "corn should shoot." During his absence, the pious held meetings for prayer, singing and exhortation; and, on his return, he was hailed with joy and cordiality. Steward was afterwards licensed as a local preacher, in March, 1819. His toils, fasting and fatigue, laid the foundation for a premature death.

On Aug. 7, 1819, the Rev. J. B. Finley was appointed to the oversight of the mission at Sandusky. Many of the opposing chiefs had now become converted, among whom were *Between-the-logs*, *Mononcue*, *Hicks*, *Scuteash*, *Pointer*, and *Armstrong*. Being now happy in the love of God, they became exceedingly useful by their exhortations, prayers, and pious labors. *Between-the-logs* stood high as a counsellor of the nation, a man of strong powers of mind, and of great eloquence, and of course possessed much influence among his people. *Mononcue* was grave, dignified in his deportment, deliberate in counsel, had a charming voice, a commanding eloquence, and was little inferior to *Between-the-logs*.

Others, though somewhat inferior to these, were useful, and deeply pious, and much respected by their people and compeers. Their conversation and labors had a most happy effect in favor of the mission. They entered with their whole souls into the spirit and designs of Christianity and its in-

stitutions. They spoke feelingly of its sensible effects on their own hearts and lives. They recommended it both by precept and example. Their testimonies in love-feasts, their speeches in councils, their prayers and exhortations were so much imbued with the spirit and power of true godliness, that they were commended to every man's conscience in the sight of God.

Mr. Finley built a mission house, and brought every thing into regularity and order. Schools were established, Sabbath schools instituted, and all the usages of the Methodist Episcopal Church practised. The work of God went forward in a most cheering manner. Bishop M'Kendree, in June, 1822, visited the mission, and found the family in health and prosperity. On visiting the schools, he was delighted to see the proficiency in learning, cleanliness of person, kindness, cheerful obedience, industrious habits and good order of the children and youth. Their regular attention on public worship and family devotion, especially their good singing, was highly gratifying. He says, the change wrought among the adult Indians was wonderful. A comparison of what they were six years before, with what they were then, was truly astonishing. He speaks of many of their chiefs as being men of sound judgment, and strong, penetrating minds; and as having made great proficiency in the knowledge of God, and of divine truth. Their piety, zeal, and devotedness, called forth the respect of the venerable Patriarch. Steward continued to linger on the shores of mortality until December 17, 1823, when, in the 37th year of his age, and seventh of his labors in this missionary field, he fell asleep in Jesus, and rested from his labors. Let the faithful historian transmit the record of his deeds, to edify and instruct posterity in the mysterious ways in which the Lord of the vineyard confounds the wisdom of the wise, and exalts the man of low degree to be the honored instrument in advancing his cause, and securing his own glory.

At the Ohio Conference, 1823, Mr. Finley was instructed to inquire into the practicability of establishing a mission among the Chippeways, on the Segenaw river. On the 10th of December, in company with Mononcue, Grey-eyes and Pointer, the interpreter, he set off on a tour of observation. They proceeded to the Wyandot reservation on Huron river. Here they were received by an old man named *Honnes*, supposed to be 100 years of age. "My children," said he, "you are welcome to my cabin, and I now thank the Great Spirit, that he has provided a way for us to meet together in this world. I thank him for all his mercies to me. He has fed me all my life. He has saved me in the field of blood, and has lifted up my head when I have been sick, and like a kind father he has protected and provided for me."

The pipe of peace was lighted, and passed round among the company. Mr. Finley then preached to him Jesus and the resurrection. While the old Patriarch listened, his cheeks were wet with his tears. He then took Mr. Finley by the hand and poured out his paternal benediction on him, and said, "I have been praying for these many years that God would send some light to this nation." When he was informed of what God was doing for his people, his heart melted with gratitude.

John Sunday and his associates from Canada have visited these parts, and prosperity has attended the missionary efforts. The annual report for 1826 states that the Wyandots are still marching forward in religion and civilization. The number of church members, 250; and the school contains 65 scholars. In 1826, Mr. Finley was indisposed in health, and Mr. J. Gilruth succeeded him. This year *Between-the-logs* died. He had lived well, and eloquently defended the cause of religion after he embraced it. Mononcue accompanied Mr. Finley to New York, where his addresses enkindled the fire of missionary zeal. *Between-the-logs* and he had been heard with

pleasure wherever they went. The mission has continued with various success. Revivals, removals, deaths and accessions have taken place. In 1831, a branch of this mission extended to the river Huron in Michigan Territory, and a revival took place among a few families of the Wyandots and Shawnees.

The Wyandots became somewhat unsettled, by propositions made to them to remove west of the Mississippi. They deputed six of their chiefs to explore the country where they were invited by government to remove. They decided not to remove for the present. They appear to be assuming more stability, and the church members were 302.—Such has been the general prosperity of this mission, that it has inspired confidence in the Indian character. A recent revival has taken place on this mission. It is regarded with feelings of interest as the oldest of the Indian missions, and as affording a standing evidence of the soundness of the work on the hearts of these people, and of steadfastness in the doctrines and duties of the Christian profession.

**CREEK INDIAN MISSION.** The first Creek Indian mission was called the *Asbury* mission. It was undertaken by the South Carolina Conference in 1822, and the Rev. Dr. Capers was charged with its important interests. The Creeks numbered about 24,000, and inhabited a tract of land within the chartered limits of Georgia and Alabama. Many of them were opulent citizens, partly civilized, but greatly sunk in vicious habits. In August 1822, Mr. Capers, in company with Colonel R. A. Blount, a pious member of the church, visited the agency at Flint river. Not finding the agent at home, they hastened forward, and, on September 4th, arrived at Coweta. Here, the sight of his eyes affected his heart. Nature was seen in all her mightiness. The next day they had an interview with the celebrated McIntosh through Lovett, as an interpreter. He presented an address of the Bishops and South Carolina Conference "To Tustunnuggee Opoi, Tustunnuggee Thlucus, Gen. McIntosh and all the chiefs of the Creek nation." The terms of this address being approved, the way seemed to be prepared for the commencement of operations. Difficulties, however, soon arose. The Big Warrior manifested determined opposition to having the gospel preached among the Indians; and his influence was very great. They evinced no great reluctance to having a school opened for their children. Mr. Capers consulted the Conference Missionary Committee on the expediency of continuing the mission. They determined to take all possible prudent measures, leaving the event to God.

The Rev. Isaac Hill was appointed to take charge of the mission, and a Mr. Smith to open the school. Mr. Capers visited the mission in September 1823, and was received with acclamations of joy; the children shouting "Mr. Capers is come, Mr. Capers is come." The progress of the school was so highly creditable as to produce the most unqualified approbation of gentlemen present at its examination. The following, we believe, were officers of government, viz. S. Donoho, A. W. Elwes, Thomas Crowell. The head chiefs of the nation were highly pleased, and gave a testimonial of their approbation. Little Prince, Poeth Yoholo, Tuskschencha, Hopai Hadgo, Yoholo Micco, Mad Wolf, and John Stedman,—all signed it by making their crosses to their names; witnessed by John Crowell, agent for Indian affairs, September 30, 1825.

Though little encouragement was found in preaching the gospel, it was not without some fruit. In 1827, 26 members were connected with the church, eight of whom, only, were natives.

In 1829, the prospect was better. 71 members were reported, consisting of 24 Indians, 45 persons of color, and the school had in it 55 scholars.

There was much of promise and hope, but it was soon beclouded, and owing to the difficulties of the time, the operations of the mission were suspended in 1830.

A new Creek mission had also been established in the same territory. Here were 195 church members, under the care of one missionary, and attached to the mission were five schools, and it was hoped the remnants of the old Creek mission might be gathered into this. God had poured out his Spirit, and many were brought to the knowledge of the truth. In 1834, this mission was reported as in a prosperous condition, that the schools were approved by the principal men in the nation, the minds of the scholars were much improved and the number was about 100, and the church members 274. This sketch will not admit going into particulars, respecting their troubles of removal, resettlement and new organization; suffice it to say, that fruits of righteousness abound to the glory of God among this oppressed and suffering people.

**CHEROKEE MISSION.** The Cherokees inhabited a tract of country lying within the chartered limits of Georgia, extending into North Carolina on the east, into Alabama west, and into that part of Tennessee which lies south of Hiwassee and Tennessee rivers, comprising not less than 10,000,000 acres. The soil being generally good and healthful; the Indians had become partially civilized, some of them wealthy citizens, having horses, cattle, sheep, swine, saw and grist mills; and in the nation there were upwards of 500 slaves. Intermarriages with the whites produced a mixed race, so that the English language and habits are prevalent, and many of their children have been well educated.

This mission was undertaken by the Tennessee Conference in 1822. The circuit preachers on Paint-Rock circuit had visited, and commenced preaching at the house of Richard Riley, a native of the Cherokee nation, about 12 miles south of fort Deposit. A society was raised, consisting of about thirty, and Riley appointed leader.—The work of God increased, and at the next Conference the Rev. A. J. Crawford was appointed a missionary to this place. He arrived and commenced his school December 30. A Council had been called and given their approbation, and things appeared to promise prosperity.

At first the missionary met some opposition in preaching; but through the influence of Riley, this was removed, and the natives soon built a comfortable house to preach in, where they had regular service on the Sabbath besides occasional week day preaching by the preachers from Paint-Rock circuit.

A quarterly meeting was held on the Sabbath, 18th of January, and the Lord was in the midst. The exercises of the love-feast were highly interesting. These simple-hearted people spoke with apparent sincerity, and deep feeling of God's goodness. The preaching of the word was attended with power, and the work increased. This very promising beginning was so encouraging, that in 1824 three missionaries were appointed to labor in the nation, namely Nicholas D. Scales, at the upper Cherokee station, Richard Neely, at the lower station, and Isaac W. Sullivan, at the middle station. The missionaries attended to their schools, and preached on the Sabbath. They were assisted by some of the natives, who took the circuit in company with the missionaries; and besides interpreting, when necessary, they sung, prayed and exhorted with such life and power in the Cherokee language, as to be instrumental of the conversion of souls. Through the untiring labors of these missionaries the work increased, so that in 1827 about 400 church members were reported on these stations, and the schools were in a flourishing state.

A young native preacher, by the name of Turtle Fields, formed regular circuits, divided the converts into classes, and administered to them the ordinances of the gospel. These things had a most salutary effect on the general habits and manners of the people. They laid aside the chase, cultivated their lands, attended to domestic duties, established laws for wholesome government; and religion and good order prevailed.

Mr. McMahan, the superintendent, gave a very gratifying account of the progress of the gospel, and of the increase of the Cherokees in the knowledge and love of God. He says, the schools are prosperous, and several scholars have become disciples of the Lord Jesus. "There has," he says, "been an addition of 225 members this year. The former members stand fast in the faith, and many of them are bright ornaments of their Christian profession. We have in the whole, 675 members in the Nation, three circuits, four schools, which are stations, and some three or four societies attached to them. We have regular societies, leaders and church officers, through the circuit, and several of the converted natives are licensed exhorters and preachers who zealously declare the truth as it is in Christ Jesus, to their red brethren, in their own native tongue."

Accounts from various quarters confirmed the information.—In 1828, there were no less than 800 church members, under the care of seven missionaries. Turtle Fields was distinguished for his deep piety and devotedness to the mission. In the midst of such unexampled prosperity, the blighting influence of worldly policy changed the prospects to scenes of sorrow and mourning. The general proposition to remove all the Indians west of the Mississippi involved them in difficulties and trials inexpressible. The political measures of Georgia in 1831, and their general influence, are matters of history too well known to be detailed here.

Out of the limits of Georgia, the work went on well, but all within her claims was confusion and contention. Those places vacated by the natives were filled up by a population, to say the least, far below the natives in their worst estate. The converted Indians continued steadfast, and determined, go whithersoever they might, to carry their religion, as their only solace in trouble, and preparation for a better country that could not be taken from them. Amidst sighs and tears they committed themselves to God, as into the hands of a faithful Creator and all-sufficient Savior.

The chiefs proclaimed a *National Fast*, with a special design to humble themselves before the Almighty God, and call upon him for help in time of need. It was an affecting sight to witness the Christian patience, submission and forbearance of these natives under the troubles they were doomed to experience. The mission now numbered 930 native members, and six schools containing about 120 scholars.

A second Cherokee mission was opened in the bounds of the Missouri Conference in the Arkansas Territory, in which there was one missionary, having charge of 113 church members, and also four schools, two of which were supplied with teachers. The prospects were very encouraging. This mission in 1835 is reported to be considerably strengthened by the emigration of the old Cherokee nation, among whom were two preachers and one interpreter. The mission had been visited by a gracious revival, the fruits of which were about to be gathered into the church.

The old Cherokee mission was broken and divided by their removal, but 525 church members were collected, and the schools were continued. The latest accounts speak of their numbers as decreasing by removals to the west of the Mississippi. Those who go are accompanied by their faithful missionaries, who are resolved to consecrate themselves to the present and eternal welfare of their beloved flocks.

**POTAWATOMY MISSION.** In following the order of the Aboriginal missions of the Methodist E. Church, Dr. Bangs has noticed this, as being undertaken for the benefit of a small tribe of the Potawatomes, in the neighborhood of Fort Clark, on the Fox river, in the state of Illinois. In 1823, the Rev. Jesse Walker was appointed to introduce the gospel among this people. Little was done until the autumn of 1824, when a small school was established at Fort Clark. In the spring of 1825, the station was removed to the mouth of Fox river, and, subsequently, about twenty miles farther up the river, where a school-house was erected, and some ineffectual attempts made to instruct the adults in the truths of Christianity. In 1826, the prospects of success were somewhat more promising; better attention was given both to the school, and the instructions of the missionary. Mr. Walker, his wife, a teacher for the school, and two laboring men and women made up the family of the mission.

Great difficulties were encountered from the prejudices and habits of the Indians, but the fraud, dissipation and bad conduct of whites around them proved the greatest hindrance to the gospel. Still the labor was pursued until 1830, with some small success, when on account of the determination of the Indians to remove, the mission was broken up. May the seed sown, spring up after many days, and bear fruit.

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### CHAPTER III.

#### *Indian Missions—Continued.*

Choctaw Mission, commenced in 1825. Revival. Removal. Sickness. Mr. Talley succeeded by Rev. Robert B. Smith. Death of Mr. Talley.—Oncida mission. Reformation. Daniel Adams. Removal to Green-Bay. Temperance. Shawnee and Kansas missions. Mr. Johnson's Journal. Further Report. Manual Labor School.—Sioux and other Indians.

**CHOCTAW MISSION.** The Indians of the Choctaw tribe inhabit a tract of country lying between the Tombigbee and Mississippi rivers, principally in the state of Mississippi, but partly in Alabama. Their number is estimated at about 20,000. The American Board of Missions had an interesting establishment among these Indians.

In 1825 the Mississippi Conference commenced a mission among the Choctaws under the superintendence of the Rev. W. Winans, the Rev. Wiley Ledbetter being appointed missionary.

Very little was effected until 1828, when a glorious work of God commenced at a camp-meeting, which was chiefly held for their benefit. The way had been previously prepared for the favorable reception of the word, by the faithful labors of the Rev. A. Talley. Four captains and a number of private individuals put themselves under the care of the missionary. The work was followed up, means used for its extension, and the converted natives became intensely engaged for the salvation of their friends, and the spread of the work. Nor were their labors vain, for in the course of the year, no less than 600 had made a profession of religion, among whom was a principal chief of the nation, Colonel Laflore, who became a zealous and successful preacher of righteousness; and six captains, together with several of the most respectable among them. At this time, two missionaries and two school teachers were employed.

In 1830, there were reported upwards of 4,000 church members. Three missionaries, three interpreters, and four school teachers were employed in this mission. The work was deep, thorough, and so general, that but few

chiefs, with their adherents, remained attached to their heathenish customs; and that foul corrupter of their morals, *alcohol*, was banished from the nation by a solemn decree. State policy, and the same ruinous measures which so deeply affected the other missions, also disturbed this. Never was there a people more deeply affected. They betook themselves to prayer; they cast all their care on God, they sought his favor and his divine direction; and with feelings of deep submission to a calamity they could not control, they bowed before the Lord. An eye witness said it was one of the most affecting scenes he ever witnessed. At a great council held in March 1830, it was voted to sell their lands to the United States. The pagan party made a pretext of this to plot the destruction of the missionaries. Mr. Talley undertook a journey in company with some of the chiefs, to survey the country destined for their future residence. He found it a rich, well timbered, and well watered soil. Prairie, free-stone, limestone, mill seats, and all the advantages for a good settlement were found there. This report was highly gratifying to the friends of removal. Measures were accordingly adopted for their journey. Mr. Talley accompanied them, and in March, 1831, dated Choctaw nation, West, says, "ninety two Choctaws were numbered by the Commissary department, preparatory to their being furnished with a year's provisions. The church members gave good evidence of having sustained but little loss in their spiritual enjoyments." From this time the Reports of the Choctaw mission, name the East and West, as being separate, though the same originally.

In Sept. 1831, Mr. Talley states that near 500 hundred emigrants had arrived at their new home, most of them church members. Their attendance on divine worship was regular, serious and devotional. The Lord had raised up men among them whose hearts had felt the power of truth, and who were zealous to spread it. These were employed to exhort, pray, or preach as their abilities would warrant, and God blessed their labors.

Particular instances of zeal and devotedness, are given in Dr. Bangs's History of these missions, that are exceedingly interesting. The patience with which they submitted to trials, their meekness under persecution, their long-suffering under afflictions of every kind, evinced the sincerity of their profession, and reality of their religion. They buffeted every trial in their removal, and in forming new settlements, in the spirit of persevering faith and prayer. They will undoubtedly exert a salutary influence on the settlement of that extensive territory. The Board have adopted measures to furnish them with means for future instruction and advancement in the knowledge and love of God.

A new series of trials awaited them. The Choctaw West Mission was visited with sickness, so that their school was suspended, and the school-house was converted into a hospital for the sick. Notwithstanding they were prevented by sickness from spreading the work into new settlements, their number was increased. They had 730 Choctaw members in the church, 7 whites, and 5 colored, making in all, 742. In addition to four missionaries, one full-blooded native missionary, they had five exhorters, all of whom were zealous and faithful. Mr. Talley had translated portions of the Scripture into the Choctaw language, and the Board have printed these for their use. In 1833, Mr. Talley found it necessary to retire from his post, where he was exhausted with labor and fatigue. He carried with him the affections of a grateful and devoted people, and the sympathies of his Christian brethren throughout the church.

He was succeeded by the Rev. Robert D. Smith, who has the charge of the mission. Considerable hostility has been manifested by the pagan Indians; but the issue is with him who cannot fail his people in the day of



adversity. This mission is of vast importance as a rallying point, for the broken fragments of the societies scattered, by removal, from various states and territories, to this new home of the Indian tribes.

The report of 1834 announces the death of Mr. Talley. After he resigned his charge, as above stated, he took charge of the Upper Fauxburgh and La Fayette mission, in the vicinity of New Orleans; and while on a journey to visit his friends, he fell a sudden victim to the cholera. He had acted well his part, and his name will be revered by all lovers of missions. Two hundred and fifty members were added to the Choctaw West mission; there were two white, and five native preachers, three exhorters, twenty class-leaders, and five stewards, on this station this year. The day, and Sabbath schools were prosperous, taught by native teachers in their own language. They had 373 scholars, 173 of whom are able to read and write, and 200 others are in spelling classes. On this mission, also, they are erecting dwelling-houses, meeting-houses; cultivating land and arts of civilization and good order. From the East mission there was no report this year. On the whole, the Choctaw mission continues in a prosperous condition, and we have much cause to take courage and hope in Him, who is the sun and shield of his people in darkness and trouble.

**ONEIDA MISSION.** The works of the Lord are great, and sought out of those who fear him, and regard the operations of his providence. The Oneida Indians were in a most deplorable state of debasement, through the influence of intoxicating liquors, and were fast melting away, when they were visited on their reservation, near the Oneida lake, by a young convert of the Mohawk tribe, from Upper Canada, in 1829. Though they had been partly civilized, and had a Protestant Episcopal mission among them for years, they seemed to be sinking into degradation and ruin with a hurried speed. This young convert being able to speak their own language, and being like a bottle of new wine, his words went with power to their hearts, and a glorious reformation commenced, which resulted in the conversion of more than a hundred of these poor, benighted Indians. A school was established, consisting of about 80 children.

With hearts overflowing with love to God and souls, several of these young converts went among the Onondagas, and related their Christian experience, and exhorted them to turn to God, who blessed the word of his servants, so that a society of 24 members was raised up among them. Receiving assistance, they erected a meeting-house, which was soon after burnt down; but, by the liberality of the public, it was speedily rebuilt. To the oversight of the Rev. Dan Barns, this mission was committed, and, by his indefatigable labors, the work of God prospered both among the Oneidas and Onondagas. In 1831, there were reported to be 131 church members among the former, and 60 among the latter, and 115 children in school. The progress of the children in learning, and in forming habits of industry and obedience, was astonishing to those who witnessed it.

The same movements for emigration which influenced those Indians of whom we have spoken, influenced these also. Many of them moved to Green Bay, and it was supposed the rest might follow. Those who have gone, expressed a desire to have a missionary reside among them. Should this be the case, it may be hoped that the light of the gospel may shine forth from them, to the neighboring tribes who are yet in the darkness of paganism.

A young native, named Daniel Adams, was of great service to the Indians. As he can address them in their own language, he is very extensively useful in promoting the good work. By the reports of Mr. Barns, it appears the mission was in a prosperous condition. Accessions were

made to the church, and the schools were doing well. The Green Bay mission increased in interest and usefulness; they had several preaching places. A portion of the Mohawk Scriptures, and hymns, have been printed for the use of the Indian missions, and are found exceedingly useful in forwarding the work. While the Green Bay mission was increased by removals from Oneida, there yet remained, in 1835, about 128 members there. The cause of temperance has had a happy effect, in checking licentiousness and vice of every description; 150 became members of the temperance society. The Scriptures, both in Mohawk and English, were in use in their Sabbath schools, the reading of which could not but prove a savor of life to many. The several reports of the parent Society, from year to year, speak of the Oneida mission as prosperous, and as making delightful progress in religion and the arts of civil life; that the influence of this mission had extended not only to Green Bay, but abroad among other Indians. It is said, that upwards of 30 souls had been added to the church. The congregations were serious, respectable and attentive. There were about 140 church members, 100 scholars, and the mission prosperous.

The Oneida mission, in the neighborhood of Green Bay, had been greatly prospered the past year. The work of God among the adults has been deep and lively; and the happiest results are fondly anticipated from the labors of the present year.

**SHAWNEE AND KANZAS MISSIONS.** In 1830, the Missouri Conference determined on making an attempt to introduce the gospel among these tribes of Indians. They accordingly appointed the Rev. Thomas Johnson as missionary to the Shawnees, and the Rev. William Johnson to the Kansas. The Shawnees were reported by the missionary, to be a docile and tractable people—as having nearly abandoned the chase, and very desirous to cultivate the soil; and many as being solicitous to have the arts, and literature introduced among them. Their country being healthy and fertile, the prospect appeared promising; building was commenced, and the way seemed prepared for usefulness, with the exception of the want of a good interpreter. This prevented much from being done to instruct the adults, although they appeared well disposed to receive instruction.

Mr. W. Johnson, in consequence of ill health, did not reach the field of his labors among the Kansas, until December, 1830. His first effort was, to prepare a house for a school, and for religious instructions. Though he had no good interpreter, and the Indians could speak but little English, some good impressions were made. Three white persons were brought to the knowledge of the truth; and of those who attended instruction, nine Indians and seven whites made good beginnings in learning to spell and read. The missionary strove hard to learn their language, feeling the vast importance of being able to address the thousands around him in their own tongue. God has often raised up natives to address their own people, with all the fire and energy of young converts to the truth, and the slow process of preaching through interpreters has been saved. Whether this will be the case here, time must reveal. As we cannot follow minutely all the movements made in these missions, we will here introduce an extract from Mr. Johnson's Journal to the Corresponding Secretary of the Mission Society of the Methodist Episcopal Church, dated Aug. 11, 1837.

"May 4th. Set out for the Kansas mission in company with the Rev. N. Henry, of Independence Circuit, Major Cummins, Indian Agent, and Mr. Cephas Case. The wind blew very hard in the prairie, which rendered it very unpleasant travelling. We stopped early in the evening to camp, as there was no good camping ground in reach, had we rode until night.

"5th. Started early, rode hard all day, and got to the mission a little before night. We met some 400 or 500 of the Kansas Indians going to the white settlements to beg provisions, for they had nothing to eat at home. And those that had not gone to the white settlements to beg provisions, were nearly all scattered over the prairies, digging wild potatoes.

"6th. The Agent called the principal men together, and spent the day in counselling with them relative to the various interests of the nation. The prospect of these people is very gloomy; and, it seems, nothing can save them from starvation, unless we can get them to adopt the habits of civilized people; and this is not likely to be done, unless they can be brought under the influence of the Christian religion—and this cannot be done at present, for the want of suitable means of access to them. O, that God may open the way, and speedily give us access to these people! We made arrangements to take a few children into the mission family, and gave each of the chiefs the privilege of furnishing one, either his own son, or some other boy which he may select.

"7th. Bro. Henry preached for us an interesting sermon.

"8th. Started for home, rode 40 miles, and encamped at the same place where we camped as we went up. I slept quite comfortably, notwithstanding the ground was my bed, having but one blanket to cover me.

"9th. Got home, and was glad to find my family well.

"13th. Met the school committee at the Shawnee mission, to organize our school for another year. All appear to act in harmony, and sustain the school. It is, certainly, a great help in an Indian school, when we can get a judicious committee of natives to take the responsibility of making the rules for the government of the Indian children, and then to see that the children attend the school.

"June 6th. Bro. A. Monroe, Presiding Elder of the Missouri district, arrived, having been appointed at our last Conference, in connexion with Brs. Redman and Henry, to visit our missions.

"7th. We set out for the Peori mission. Had a pleasant time in traveling through the prairies, and talking over our various matters relative to the state of the church in the Missouri Conference. A little before night we arrived at the Peori mission, and met with Brs. Redman, Henry and Ashby, who had gone another route, and got there before us.

"8th. Held meeting twice; had a very interesting meeting in the evening. We were very busy all day in attending meeting, making out an invoice of mission property, &c.

"9th. We rode to Shawnee mission. Spent the principal part of the day discussing various questions relative to the financial part of our missions, to see if our plans could be improved. These discussions caused the time to pass off much more pleasantly than it generally does, while traveling through these extensive prairies alone.

"10th. We met the Saganaw mission; but few attended until late in the evening. They then crowded the house, and we had a pleasant time.

"11th. The Sabbath. We held a love-feast in the morning. Each related the dealings of God with his own soul, in his own language. At 11 o'clock, Bro. Monroe preached, and then administered the sacrament. We took up a collection for the poor and sick of the church—it amounted to twenty dollars. At the close of the sacramental services, a call was given for mourners to come forward; and a considerable number came: we found it expedient to close, and meet again at 4 o'clock, P. M. We met again in the evening. I have no doubt that this two days' meeting will prove a blessing to the Shawnees and Delawares.

"14th. Met with the Delawares. After preaching, we had a class meet-

ing. We were much edified in hearing the Delawares tell the state of their souls. What they said, was interpreted into English, so that our visiting brethren could understand it.

"17th and 18th. Held a two days' meeting with the Kickapoos. On the Sabbath, we held a love-feast in the morning, and administered the sacrament at noon. More than 200 communed, and 400 or 500 were present; nearly all appeared affected. It was to me a time of unusual interest, to see and hear the Christian Indians, of different nations, speaking different languages, all uniting their petitions at a throne of Grace, and all wrought upon by the same spirit.

"20th. Brs. Monroe, Redman and Henry, having closed the labors for which they were appointed, left us, and started for their different fields of labor. We have no doubt but their visit to the missions will be attended with much good; for, 1st, it is well calculated to strengthen the hands of the missionaries to have their brethren visit them occasionally, and unite with them in their labors, aid them by their counsels, and report the true state of our missions to the Conference and the world; and thus save the missionaries from the embarrassment of always being compelled to report their own work. 2d. It will, we have no doubt, be a lasting blessing to the brethren thus sent. They will, from their own observations, be much better prepared to plead the cause of missions in their respective charges. 3d. It will be a help to the Indians to know that our brethren feel so much interested in their welfare, that they have been influenced to visit our missions, and unite with the missionaries to promote the cause of religion among their people."

In a further report, which is full and satisfactory, Mr. Johnson states,

1st, The Shawnee mission went on as at the time of the last report. Pastoral labor was becoming more arduous and difficult.—That the crops were short from drought.—Hoped they should have a sufficiency.

2nd, The Delaware mission was prospering. That the Christian party was likely to be strengthened by emigrants—That they were repairing buildings, organizing schools, and anticipating good results.

3d, Peori mission. The principal men appeared to remain firm, though some appearances of a loss of zeal and animation among professors—The native leaders faithful, and worthy to be taken as examples by the whites—A small school kept up—The missionaries preach to different bands connected with this mission—Many in the church who would do no disgrace to any church, but are worthy to be copied.

4th, Kickapoo mission, doing well—Their number diminished by the Potawattamies who were among them removing to their own lands—School doing well—The work increases in importance, and many going forward in labors of love.

5th, Kansas mission. The missionary had visited the Osage nation, in hopes of finding a good interpreter to aid in preaching to the Kansas—A few children under instruction.

6th, Potawattamy mission.—More than 100 of Potawattamies joined at the Kickapoo mission and have recently removed to their own lands, requesting a missionary may reside among them—The Rev. Dr. Leach appointed—He sees little prospect of success until they get settled.

7th, Platt mission. This includes a district of country north of the Missouri river.—The white people were not allowed to settle in this country until last spring; but since that time they have crowded in until some neighborhoods are thickly settled. What is called the Platt country includes a district of land recently attached to the State of Missouri, and is thought to be of sufficient size for six good counties. To take it as a whole, it is one

of the best countries I ever saw—high, healthy, well watered, and a fair proportion of good timber, pretty well divided between timber and prairie. A considerable number of respectable farmers have moved into the country, and are ready to receive missionaries into their cabins, and encourage their labors. The prospect is good—the work progressing, and call for more laborers.

The last Report of these missions is quite encouraging. It has been determined, with the approbation of the board of managers of the Missouri Conference, and also the Commissioner of Indian Affairs at Washington, to establish a Manual Labor School, on an extensive plan, for the special benefit of the native youth attached to this mission, and those who may move into that region of country. Preparations have accordingly been made, and are now in active operation for the establishment of such an institution. Great hopes are entertained of its usefulness. Within this district are six stations, employing twelve missionaries, and five school teachers. There are 397 members of the church; namely, 23 whites, 374 natives, and there are 78 scholars. These have already made delightful progress in learning. The people are advancing in agriculture and the arts. Let the friends of missions bless God, and take courage.

SIoux AND OTHER INDIANS. The Indian missions in the Illinois Conference deserve a more particular attention. The Sioux, Ottawa Lake, and Crow-wing missions have had much labor bestowed upon them, yet have not been attended with much visible fruit. Great earnestness has been expressed by a Chippewa chief in the neighborhood of Gull Lake, to have missionaries and teachers come and reside among them. Mr. Brunson, who is the indefatigable superintendent of those missions, is using his best efforts to supply them. The successful prosecution of missions on the upper waters of the Mississippi are considered of great importance to the inhabitants of that part of the country, as they open the way for extending a line of missionary stations to the base of the Rocky Mountains, to connect them with those of the Oregon Territory. There are other Indian missions, as that of the Deansburgh and Fon du Lac, on the east shore of the Winnebago Lake, which have not been mentioned. We have taken but a passing glance, but this is enough to excite our praise to God for his goodness to the aboriginal tribes of our forests.

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## CHAPTER IV.

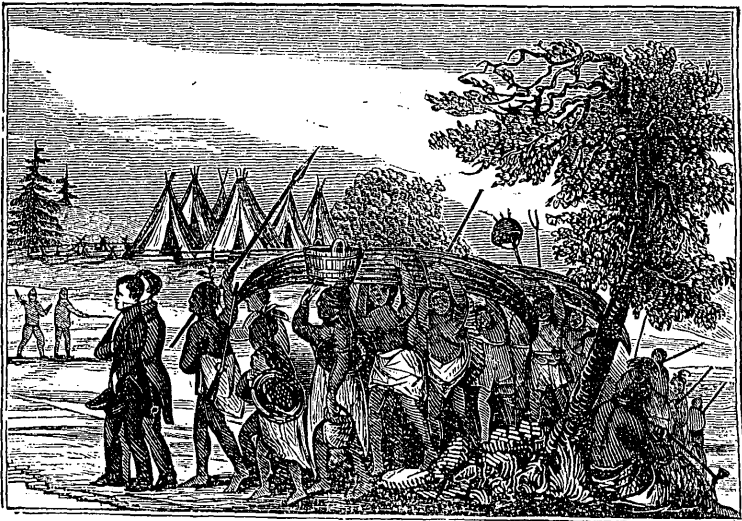
### *Missions to the Indians in Upper Canada.*

First missionary labors. Alvin Torry appointed missionary. Peter Jones. Conversions. Camp meeting at Bellville. New mission s. Statistics. Revival in U. S. garrison. Missions transferred to Upper Canada Conference.

Dr. Bangs, in his history of Methodist missions, has given a view of the character and condition of these tribes, the situation of their settlements, their habits and pagan practices, together with the first introduction of the gospel among them. The circuit preachers who had visited Upper Canada had occasionally visited the Indian settlements, and had been instrumental in the awakening and conversion of many, both of the Indians and whites. Among the early converts, was the mother of Peter Jones, who has since

been extensively known in the States, in the British provinces, and in England, as well as among the natives of the Canadian forests. In 1822, the Genesee Conference, which then included Upper Canada, turned its attention towards the Mohawk Indians. Mr. Alvin Torry was appointed to make an attempt to introduce the gospel among them. He formed a circuit in the vicinity of the Grand river. Awakenings and conversions took place. Bibles, testaments and tracts were distributed. Day and Sabbath schools were established; the fruits of which became visible and abundant. Peter Jones was a half breed, and ranked as a chief. He had been to school and learned English, and after his conversion, became eminently useful, both as an interpreter and teacher among his own people. He could speak, both the Indian and English languages, with ease and fluency. Other natives also became pious and ardently devoted to the work,—the accounts of which have been given by Peter, and others, in their letters, which have been published, and read with pleasure and profit by many of the friends of missions.

Mr. S. Case, who labored among the Indians, has given an account of the work of God among a branch of the Mississaugah tribe, residing in the vicinity of Bellville, near the head of the bay of Quinty, about 60 miles from Kingston. Another branch of the same tribe had settled at the river Credit, about 20 miles above York, the capital of the province of U. C. This branch, with few exceptions, had embraced Christianity, and were adopting the habits of civilized life, so that industry, civilization, growing intelligence, grace and peace, were seen pervading the settlement. In May 1826, Mr. Case baptized a number of the converts at a meeting held at Bellville, and a Camp meeting was appointed for the benefit of the Indians, who had signified a desire to attend. A fence was run around the plat selected for the encampment. The whites pitched their tents in a circle within this fence, so as to leave a space in the rear for the Indians to encamp.



Procession of Indians to the Camp Meeting.

On Tuesday afternoon, the 15th, exercises of prayer and praise had commenced. Information was given to the preachers that the Mississaugah fleet was in sight. A few of them repaired to the shore to welcome and intro-

duce their new friends into the encampment. Immediately on arriving at the shore, preparations were made for moving into camp. There were between 50 and 60 Indians. Every thing being ready, some of the men took up each a canoe, reversing it upon his head, others took the guns, spears, and cooking utensils; the squaws being laded with the blankets, barks for their wigwams, and whatever else was needful. Preceded by two preachers, they thus took up their line of march in Indian file, and advanced to the encampment. Silence had been ordered, and all was still as night when the Indians entered. The scene was unexpected to most of the congregation. It was a spectacle of astonishment, pleasure and reverential awe! The pious burst forth in praise to God for his grace to the heathen. When arrived to the spot, the Indians fell on their knees and poured out their souls in prayer, and the whites most heartily joined them. The natives erected their tents in an oblong square, placing their canoes on the sides, inclining inward to form a part of their shelter. Poles, inserted in the ground and leaning over their canoes, supported their roof of bark. Their mats of bark were spread beneath these shelters—their fires in the centre. The Indian exhorters interpreted, and the exercises became highly interesting and profitable. During this meeting the ordinances were administered both to the Indians and the whites. Many who were spectators of the scene became deeply affected.

Mr. Case took measures to secure the Island of Sauquin, Grape Island and Big Island, as places for the residence and improvement of the Mississaugas, to secure them from temptation, and to make it convenient to instruct and improve them.

In 1827, a work of reformation commenced among another branch of the Mississaugas, who resided on Snake and Yellow-head Islands in lake Simcoe. This body consisted of about 600, many of whom were converted, and in 1829, there were 429 of the natives under religious instruction, and 153 members of the church. In 1828, another mission was commenced on the borders of Rice lake, Mud lake, and Schaogag lake. Here the work became deep and extensive. A great interest was excited among Christians in behalf of these missions. Miss Barnes and Miss Hubbard, two pious members of the church in New England, were moved to devote themselves to the work of instruction. The visits of several of the natives to our populous cities and towns, served to create an interest in missions.

The Scriptures have been printed in Mohawk, and circulated among such as could read their own language. A new mission was opened in 1830, at Mahjahdusk bay, which empties into lake Huron. This being the rendezvous of many of the Indians from the north, must be of importance in opening the way for the entrance of the gospel among them.

P. Jones, J. Lunday, J. Paul, and others, have gone like flaming torches in these regions of darkness. The journals of these Christian heroes are rich in information, and full of the unction of truth and grace. In 1831, Mr. Case furnished the following statistical account:—

1. Grape Island,	2	Schools,	200	adults	under	instruction.
2. Mohawks at bay of Quinty,			120	“	“	“
3. Rice Lake,	2	“	300	“	“	“
4. River Credit,	2	“	240	“	“	“
5. Lake Simcoe,	2	“	250	“	“	“
6. Mahjahdusk,	1	“	150	“	“	“
7. Grand River,	3	“	300	“	“	“
8. Muny Town,	1	“	150	“	“	“
9. Wyandots, at Carnord,			30	“	“	“
10. Seegeeng River,			100	“	“	“

The Report of 1833 says, these missions were still enlarging, that there were 1200 in communion in the church, and upwards of 400 children in school. In 1834, the Green Bay mission was reported to be increasing in interest and usefulness,—that a portion of the Mohawk Scriptures and hymns have been printed and circulated for the benefit of the Indians, and they have been found of great use in aiding the mission.

In 1835, the Report says, that a gracious revival of religion commenced in the United States' garrison last winter, which eventuated in the conversion of 14 soldiers and four citizens. The change wrought in the hearts and lives of those people had a salutary effect on the mission and surrounding population. That the work was prosperous among the Oneidas who were settled in the neighborhood.

These missions not being within the United States, were taken under the superintendence of the Upper Canada Conference. Appropriations have however been made for their support. The Wesleyan Methodist Conference will not fail to foster and enlarge the work. They have the genuine missionary spirit among them, and the native converts are full of zeal and love, laboring night and day to gather in their brethren to the fold of Christ.

## CHAPTER V.

### *Domestic Missions.*

Simultaneous missionary movements. Societies formed. Rev. Joseph Merrill appointed missionary. Missionary efforts of the Conferences. Statistics.

There seems to have been a simultaneous movement on the subject of missionary efforts, in different places, without any previous consultations. In the early part of the year 1819, at New York, Boston, and Lynn, measures were adopted for missionary operations, independently of each other, and for different objects. At New York, as we have already noticed, the parent society of the Methodist Episcopal Church commenced its operations. At Boston, measures were taken to ascertain the state of society among the poorer classes in reference to their attendance on public worship, and the necessity of forming a Domestic Missionary Society, to support a missionary or missionaries for that city and vicinity. The Rev. T. Merritt and E. Mudge being the stationed preachers, they prepared a Constitution, a society was formed, and measures taken to carry their object into effect. But soon after, the Constitution was altered, and the society became auxiliary to the Missionary Society of the Methodist Episcopal Church.—The society at Lynn was formed February 21st, 1819. Ninety gentlemen gave their names the first evening as members, and very soon this number was increased to 147. One dollar a year was the condition of membership. The money collected by this society, was subject to a draft of the New England Annual Conference, for the support of any of its members who might be actually employed in domestic missionary labors. Besides this society, two female societies, consisting of 137 members, were engaged to furnish assistance for the most needy of the circuit preachers. The Rev. Joseph Merrill, a member of the New England Conference, was employed as a missionary in a district of new settlements in the upper part of New Hampshire and Maine. Reports from this missionary were very interesting, and were published in the Methodist Magazine, 1820. An extract from one of these reports is as follows: “As the Society desire it, I shall here state for their satisfaction, that I have



visited and have preached in 70 towns; traveled 3,670 miles, and preached 240 sermons, in about eight months: how many families I have visited, I cannot tell.—J. Merrill.” This society, also, afterwards changed its constitution and became a branch of the general society.

Each Annual Conference has adopted such measures, in relation to opening new missions within their bounds, as circumstances seem to demand for the spread and increase of the work. In many instances, their measures vary but very little from the former mode of enlarging and forming new circuits and stations. It has ever been customary from the commencement of the work, to appoint men to break up new ground, with a view to connect distant appointments, and enlarge their borders. The compiler of this article has spent several years in this labor, long before a missionary society formally existed among us.—Traversing the wilderness, crossing rivers, lakes, bays and arms of the sea,—sleeping in the open air, and in log cabins, were the early practices of the pioneers in the work. Then we had no sufficient sources of support. The preachers endured hardship and toil, and many of them wore down, and had to locate, and retire from the work in which their longings souls panted to continue. The missionary now has a certain, though limited support, from funds provided for the purpose. Formerly, the labors and success of the circuit preachers thus employed, were reported to the Conference, by themselves, or presiding Elders. Now the missionaries report to the general Secretary or Board of Managers. The present mode of operation is found to be more efficient and encouraging. As soon as any missionary station can support itself, it is dropped from the list of missions, and taken into the regular list of circuits or stations. From this it will be seen that the number of domestic missions and numbers of members, will be liable to sudden and great variations, while the work goes steadily forward. The more prosperous the missions are this year, the less will the numbers appear to be the next, as they are able to sustain themselves, and to help others as they have been assisted.

It will therefore be unnecessary to notice in this condensed view of Methodist missions, all those places which have been the scenes of domestic missionary operations, but to take a general view of them from late annual reports. The report of 1836 states that the number of domestic missionaries was 118, and about 17,174 members. In 1838, there were 132 missionaries, 14,622 members. In 1839, there were 164 missionaries, 18,700 members. From many of these missions, the most cheering accounts come to us through the *Christian Advocate and Journal*, and other publications under the patronage of the Connection. To those who are in the habit of reading these thrilling accounts, this very superficial and condensed view will appear meagre and deficient. But it will be recollected that this professes to be but a sketch of missionary operations, and those who are desirous to become more fully informed are referred to *Bangs's History*, the *Christian Advocate and Journal*, the annual Reports, and other sources from whence the items of this sketch have been drawn.

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## CHAPTER VI.

### *Slave Missions.*

Missionaries to the Slaves appointed. Nature of the field. Stations.

The Slave missions, like the other domestic missions, have been but a continuance of a laborious attention to the necessitous condition of the slave

population of the southern states. The regular stationed preachers, from the beginning, have been required to instruct slaves, wherever they could have access to them, in the field of their labors. But since the system of missionary operations was commenced, the slaves have been the special objects of attention by the Conferences within the bounds of the slave states. Preachers have been appointed to labor on slave plantations, and to devote their entire time and attention to their spiritual improvement. These missions require men dead to the world, and truly alive to God, and the salvation of their fellow men, whose condition is so pitifully degraded and wretched. It is a sight to cheer the hearts of angels, who are the ministering servants of the heirs of salvation, to see these holy men taking their lives in their hands, to labor amidst the miasma of rice plantations, and on the borders of rivers where disease is generated, and death-blasts sear up the avenues of life.

The heart sickens at a sight of humanity so dark, so degraded, so full of pollution, crime, oppression, cruelty and suffering. But there are plantations where the missionary's labors of love have changed the scene; these, like the beautiful oases in the deserts, are relieving to the eye, and cheering to the heart. While humanity weeps, and heaves a sigh at the thought, that fellow-heirs to immortality should remain under an institution which reproaches our nation, and our very nature, yet it is refreshing to the soul to behold the change the gospel has produced, where it had free course, and is glorified in the salvation of slaves.

Heathen darkness is dissipated, crime banished, the mind elevated, the gospel exemplified; the fruits of the Spirit abound—joy and gladness is heard in the cabins at the morning and evening devotions of the reformed, and truly converted slaves. Order is seen in their humble habitations. They go with submissive, yea, with patient and cheerful hearts, to their daily tasks. They look with eagerness for the visits of the missionary. Their hearts thrill with pleasure at the sound of the horn, that calls them to assemble for instruction, and prayer, and praise. The relations of their Christian experience is simple, affecting and instructive; their prayers for themselves, their fellow-slaves, and their masters, are breathed in the spirit of pure benevolence, pity, love, and gratitude.

So evidently have these slaves shown the efficacy of truth and grace, that they have commanded respect to the gospel they profess, and patronage for the instruments of the change wrought among them. Such instances have been multiplied wherever the gospel has been freely admitted, and the slaves had the privilege of meeting for religious worship. Would the limits of this article admit, it would be very desirable to introduce the testimonies, not only of the missionaries, but of the planters, and others, who have witnessed these scenes.

The pious mind lingers with delight to behold these slaves, leaving their tasks, and exchanging the implements of toil, and the scanty clout, for the clean and decent attire, in which to appear before God in worship. To behold them welcoming their minister, with joy, as the messenger of salvation, and their fellow-sufferers in toil, from the neighboring plantations, as brethren in the bonds of gospel love. Their piety, fervency and zeal, might shame most Christians who enjoy the fullness of liberty, and the privileges of the gospel. Their living examples, and dying testimonies, have evidenced their capacity for, and attainment of, the most exalted degrees of piety.

We can do no more than to give some of the names of the missions as they appear in the reports of the different Conferences who have them under their direction. The Georgia Conference, in 1834, had the following

stations among slaves: Mission near Louisville, on Ogeechee, in Burk; on the Islands below Savannah; on Savannah and Bank rivers; Sugar Creek and Little river; in Harris; in Gadsden; on Turtle river—there was on these missions, 1,185 church members. South Carolina Conference, the same year, had the following: Mission on the North and South Santee; Cambachee and Pon Pon. Wadmalaw and St. Johns; to Beaufort and Islands; Wateree; Manchester; Pee Dee; Cape Fear; King's Mountain,—the number of members returned from these was 2,952. Testimonies were given of the happy effect of these missions, encouraging to the hearts of the pious and humane.

The Virginia and Baltimore Conferences had their missions, and others not here named.

Several of the holy men, who cheerfully devoted their lives to the work of instructing the slaves, have

Their bodies, with their charge, laid down,  
And ceased at once to work and live.

And when Christ, who is their life, shall appear, they will also appear with him in glory, with a martyr's crown, bestudded with stars, glittering above those lamps that bespangle the vault of heaven.

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## CHAPTER VII.

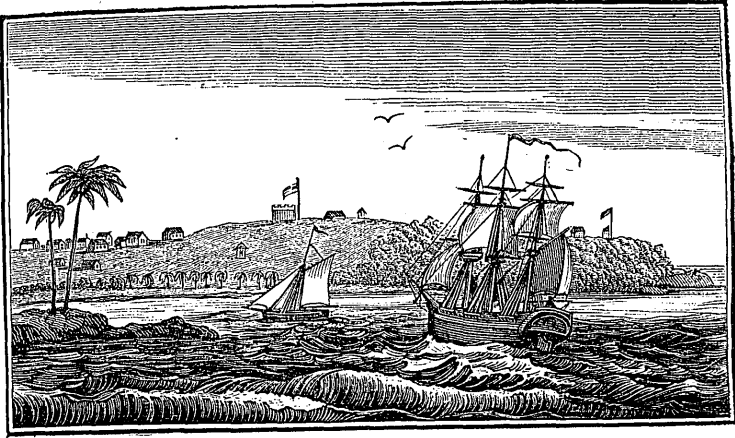
### *African Mission.*

Rev. Melville B. Cox, offers his services as missionary, and is accepted. His death. New missionaries. Death of Mrs. Wright and Mr. Wright. New reinforcements. Success. Recent intelligence.

Feb. 22, 1832. The Rev. Melville B. Cox, of the State of Maine, then a member of the Virginia Conference, offered himself as a missionary to Liberia. In a letter to Bishop Hedding, he says, "If you think me fitted for the work, *I will go*, trusting in the God of missions for protection and success. It may cure me—it may bury me. In either case, I think I can say from the heart—'The will of the Lord be done.' I shall go without any 'fear that hath torment;' with a cheerful, nay, with a glad heart." He was in a feeble state of health, but in weighing the subject, made the following reflections.

"1. It is my duty, sick or well, to live or die in the service of the church. 2. There is a loud call in Providence, at this eventful moment, for some one to go to Liberia, which ought and must be heard. 3. There are some indications that this voice addresses itself to me. 4. A man in high health would run a far greater hazard of life, humanly speaking, than I should. 5. Though my health does not warrant much in expectation, yet, by the blessing of God, I may do great good. The race is not to the swift, nor the battle to the strong.' There is much, very much to be done in a mission of the kind, which would not tax my voice at all. Praying that God would give success to the enterprise, I am, affectionately, your son in the gospel."

He was appointed to the oversight of the mission in Liberia, by Bishops Roberts and Hedding. The spirit breathed in the letters written to his friends, while preparing for, and on his passage to the scene of his anticipated labors, manifested the deep devotion of his whole soul to the work. He made a report to the Missionary Society of the Methodist Episcopal Church, dated Monrovia, April 8th, 1833. It was a document of great interest to the friends of missions.



Monrovia.

Other missionaries were appointed as assistants to Mr. Cox. The Rev. Messrs. Spaulding and Wright of the New England Conference, with their wives, and Miss Farrington, sailed for Liberia. But they were not permitted to see their beloved brother Cox. He had departed this life July 21st, 1833, full of peace and holy hope, having written for his dying mottoes, "never give up the mission;" and "Africa must be redeemed though thousands perish." Mr. Cox was a man of a devoted mind and self-sacrificing spirit. He had well weighed the subject of his undertaking. It had occupied his thoughts, and prayers, his tongue and pen. His views were clear, his judgment judicious, his feelings ardent, and his zeal unquenchable. He had commenced his work in earnest. No sooner did his eyes meet the shores of Africa, than he began to notice with a discriminating mind, all its scenery, physical and moral. His "Sketches" will long remain a precious monument of his industry, ability and piety. His plans were large and alike adapted to the main object, time, and circumstances. His career was short, and its closing scene one of the finest for the pencil of a master.

Messrs. Spaulding and Wright arrived the 1st of January, and immediately entered on their work. Their prospects were encouraging. They organized an Annual Conference,—a Sunday School—a Temperance Society, and were going forward in their work with vigor and success, when Mrs. Wright was taken from their number by the African fever on the 4th of February, 1834. The whole mission family were taken sick, and Mr. Wright soon followed the beloved companion of his joys and sorrows to a better world. The inspiring motto of brother Cox operated on the hearts of the rest:—"Let thousands fall before Africa be given up." The fallen have not been lost to the mission. Their devotedness to the cause has inspired others; and though dead they yet speak for the cause.

At a missionary meeting, at the Lynn Conference in 1835, a motion was made to raise a sum sufficient to erect a monument in memory of the Rev. M. B. Cox, Rev. S. O. Wright and Mrs. Wright. The sum proposed was speedily raised by subscriptions of a dollar each, as no one was permitted to give a greater sum. Mr. Spaulding had it made in Boston by Mr. R. Carey. It was a simple, yet beautiful Italian marble monument, about eight feet high, resting upon a free-stone base, and consisting of a pedestal in the Tuscan form, surmounted by an obelisk.

Mr. Spaulding struggled with sickness, weakness and want, and the results of his labors will be identified with the future history of the mission.

By the advice of physicians and the board of Managers, he returned home. Miss Farrington continued with the determination to "offer her soul, upon the altar of her God, for the salvation of Africa."

The Rev. John Seys, of the Oneida Conference, offered himself for the mission, and sailed on the 2nd of September, 1834. Francis Burns, a colored local preacher, and Eunice Sharp, a pious female of color, had sailed before this time, to engage as teachers.

Mr. Seys, on his arrival, found the state of the mission quite encouraging. He had several slight attacks of the fever, but entered on his work with vigor and zeal. Several colored preachers being raised up, in addition to those who went out with the emigrants, they had now a Conference of thirteen preachers, and most of them men of promise of great usefulness to their brethren. The church members amounted, at this time, to 204, and about 200 children and adults attached to their schools. Industry, order, good morals and religion prevailed among the colonists, and a prospect of good opened among the natives. This mission promises a vast amount of good to Africa. It has gone on with increasing rapidity and strength. Although heretofore attended with a great sacrifice of life, it has prospered beyond all the most sanguine hopes of its friends. The space allotted for this article precludes such an account as the subject deserves. The mission has been strengthened by additional missionaries, teachers, a printer, physician, and a teacher for a high school. And what is better than all, God has wrought wonders among the people by the word of his grace. They now have 17 missionaries on this station, ten teachers, a printer, a missionary steward, who has charge of its temporal interests, and a physician. There are now 420 church members, 231 scholars, besides 300 attached to the Sabbath schools. Truly it may be said, "Ethiopia is stretching out her hands unto God."

The following recent intelligence is from Dr. Gohee's letter of September 18th, 1839, to the editors of the Christian Advocate and Journal:

Messrs. Editors,—I have this morning received a letter and copy of Africa's Luminary, (No. 8,) from my esteemed friend, the Rev. John Seys, superintendent of the Methodist missions in Africa. They are filled with cheering intelligence concerning the prosperity of our missions there, and the glorious news of a powerful revival of a work of God among the natives at Heddington. Brother Seys says "We have a great work at Heddington, 36 souls converted, and king Tom among the number! I returned from there a few days since, and am now preparing to go out and spend the coming Sabbath with them." An editorial paragraph in the Luminary runs thus: "A great and glorious work of grace has commenced among the natives at Heddington. We have been there, seen them bow at the foot of the cross,—heard their strong cries for mercy,—witnessed their tears, beheld them turned from the power of Satan unto God, and rejoicing in a sense of sins forgiven." Now all this has been witnessed and testified, does it not prove that God dwells in very deed in the camp of our missionaries, and designs to give them demonstrative proof that they are calling the idolatrous heathen from Egyptian darkness to the light of the gospel day? If it is not good news from a far country,—from Ethiopia, who is stretching out her hands unto God?

Who can imagine the gratitude to God that will swell the heart of the superintendent of that mission when he leads those new Christian Africans to the baptismal font,—to the sacramental table, and thus ushers them into the enjoyment of Christ's militant church, or of the rapturous notes of praise for redeeming love that they will sing when they meet together around the eternal throne in the church triumphant?

The columns of the Luminary are crowded with interesting matter con-

cerning Africa. It is a paper that should be patronized throughout the length and breadth of the land, and at least by every Methodist and well wisher of the missionary cause.

In the same paper is published a very interesting letter from Rev. William Stocker, a missionary at Cape Palmas, stating his situation, prospects of success, preparations for building a church and schoolhouse. The state of the churches and need of more faithful laborers. The many applications to take and educate native children,—his press of labor and need of help to carry out his plans of operation.

The very next Advocate and Journal brings the news of Mr. Stocker's death. In the midst of his rejoicing in the prosperity of the work, Mr. Seys has to lament the death of his faithful coadjutors, Barton, Barker, and Stocker;—still he urges for volunteers in the holy cause. He says, "We are doing well in all other respects (except the want of help) all through the Conference." Thus is the faith and zeal of these servants of the Lord tried as by fire, yet are they rejoicing to sacrifice all for God and souls. May God grant their success may be equal to their zeal and devotedness to his cause.

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## CHAPTER VIII.

### *Oregon Mission.*

Mission of Flat-head Indians to U. S. Dr. Fisk's appeal. Volunteers. - Mission commenced on the Wallamette. Reinforcements, 1836 and 1837. Mr. J. Lee's return. New station commenced. Recent intelligence. Large reinforcement sent out.

The very singular mission of a number of Flat-head chiefs, from beyond the Rocky mountains, to "inquire how the whites worshipped the Great Spirit," was considered as the voice of God to the church, to send forth the heralds of salvation to those of that region, who sat in darkness and the shadow of death. Dr. Fisk made a spirited appeal to the church, to furnish the means; and to those who believed they were called of God to the holy work of saving souls, to respond to this call of Providence. "Hear! Hear! Who will respond to this call from beyond the Rocky mountains. Let two suitable men, unincumbered with families, possessing the spirit of martyrs, throw themselves into the nation,—live with them,—learn their language,—preach Christ to them,—and, as the way is opened, introduce schools, agriculture, and the arts of civilized life. Money shall be forthcoming; I will be bondsman for the church; all we want is the men." The men stepped forward—the Rev. Jason Lee, Rev. Daniel Lee, Cyrus Shepherd, and a Mr. Edwards, responded, "Here are we, send us." The men and money were soon forthcoming, indeed. All due preparations were made for the journey; when information was received that Captain Wythe had just returned from a trading voyage to that country, and that he had brought two Indian boys with him. On receiving this intelligence, it was thought advisable for one of the missionaries to seek an interview with him, which was accordingly done. From that gentleman valuable information was received respecting the state of the country, the general character and disposition of the Indian tribes inhabiting the Oregon territory; and he likewise manifested a disposition to give every aid in his power to the mission. They, accordingly, accompanied him in the spring of 1834. On arriving among the Flat-head Indians, they found them few in number, and having no settled habitations. The missionaries proceeded on to Fort Vancouver, at the mouth of the Columbia river, where, in September of the same year, they received the hospitalities of Dr. McLaughlin and family. On the Sabbath,

the 28th, Mr. Lee preached, in the Fort, to a very attentive audience, which was the first sermon ever delivered in that part of the country, west of the Rocky mountains. After much search and deliberation, they concluded to form a missionary establishment on the Wallamette river, about sixty miles from Fort Vancouver. Here they selected a suitable place, and went to work with their own hands, and erected a log house, 32 by 18 feet, one story and a half high. They also entered on the cultivation of a farm, ploughing, and sowing seeds. This done, they commenced a course of religious instruction, with a fair prospect of success; of reclaiming these wandering savages, who are in a very degraded state, to the blessings of Christianity and civilized life. The country is generally healthy, and offers many facilities to the Christian missionary to prosecute his work with success. Mr. Shepherd, who accompanied the missionaries as a teacher, was left at Fort Vancouver, in charge of a school which had been commenced about two years before by Esquire Ball, whose letters, describing the state of things in that country, have been published. This school consists principally of half-breed children, collected from the vicinity of the Fort, some of whom have made great improvement in reading, writing, English grammar, and a few studying geography and the first branches of the mathematics. In addition to his day school, Mr. Shepherd instructed an evening school. The mission at Wallamette is so situated as to form a central position, from whence missionary labors may be extended in almost every direction among the natives, and those emigrants who may settle in that vast and fertile territory. From the encouraging prospects around him, Mr. Lee wrote for a missionary reinforcement. A reinforcement, consisting of Mr. Beers, a blacksmith, with his wife and two children; Dr. White and wife; Mr. Wilson, as carpenter; and three young ladies, as teachers, were engaged, viz.: Miss Pitman, of New York; Miss Downing, of Lynn, Mass., and Miss Johnson, of Maine. This mission family left Boston, August, 1836, for the Sandwich Islands, and thence to the Columbia river, in the Oregon territory, where they arrived after a voyage of ten months, all in good health and spirits. They arrived at the mission house on the Wallamette river, about the last of May, 1837, and rejoiced to find the two missionaries, the Rev. Jason and Daniel Lee, in health and peace, and prospering in their work. They found the school under the care of Mr. Shepherd in a prosperous state; it consisted of about 38 children, mostly half-breeds, which promises much good to the rising generation.

In January, 1837, another mission family sailed from Boston, by way of the Sandwich Islands, to strengthen the Oregon mission. This consisted of the Rev. Daniel Leslie, wife and children, and Miss Smith, as assistant. With this addition, the general mission family at Oregon will consist of 23, including minors, viz.: four missionaries, one male and four female teachers, a physician, a blacksmith, and a carpenter.

In April, 1838, Mr. Jason Lee left the care of the mission at Wallamette, with Mr. Leslie, and returned to the United States by the way of the Rocky mountains, and arrived the 31st of October, after a tedious journey of seven months. He was accompanied by five young natives, three of whom were sent to be educated at the expense of their parents, and the other two Flat-head youths accompanied Mr. Lee in his travels, one of whom is since dead. Very great interest has been excited in favor of this mission, by Mr. Lee's visits and public discourses, and those of the young natives, especially by the addresses of the one now dead, whose name was William Brooks. Mrs. Lee, formerly Miss Maria Pitman, died soon after he left the mission; her death was felt as a great loss to the mission, as she was so eminently qualified for her station, and promised so great usefulness in this distant and benighted land.

Mr. Daniel Lee, and Mr. Perkins and wife, had left the mission at Wallamette, and ascended the Columbia river, about 100 miles above Fort Vancouver, to establish a mission among the natives in that region. Mr. Jason Lee visited them on his return, and found the prospect favorable. The state of the Indians is represented to be exceedingly degraded, but willing, and in many places, desirous to receive instruction in the principles of the Christian religion. On the representations of Mr. Lee, and the information received from other sources by gentlemen who have visited that region of country, the Executive Board of the Mission Society of the Methodist Episcopal Church resolved to send out a reinforcement of five missionaries, one physician, a blacksmith, millwright, cabinet-maker, three carpenters and joiners, three farmers, a mission steward to take care of the temporal affairs of the mission, and some young ladies for teachers; together with farming and mechanical utensils, which are necessary to carry on their respective trades and occupations, as well as a quantity of goods, composed of articles needful for the mission family, and to enable them to purchase such articles as they may procure among the natives. Thirty thousand dollars were appropriated for the benefit of this mission. Such an open field of usefulness demands more than ordinary exertions to meet its necessities. Now is the time to enter with zeal and effort, before the natives become more defiled by the proximity of the whites, who may settle among them for the sake of traffic. Already the use of intoxicating liquors has been banished the settlement where the mission is located; several of the natives brought under serious impressions; a school put in operation for the benefit of their children and youth; a large farm is brought under cultivation, well stocked with cattle brought from California, poultry, &c., by which provision is beginning to be made for the sustenance of the mission family.

The first missionaries had every thing to do, and little to do with. Their time was absorbed in preparing to live, that they might induce the natives to let their children be educated. A fair and good impression has been made. To answer the demands of the natives, and to sustain the cause, great exertions are needful.—News of a most cheering character has just come to hand, from the Wallamette mission.

A letter from Mr. Shepherd states, that he has a school of 42 under his instruction, who are making good advancement in the various branches of an English education; and 52 in his Sabbath school. "I would now," he says, "with a deep sense of the unbounded goodness of God, record some of his gracious dealings with us, since the commencement of the year. But, O, the riches of his grace! I am not able to find language to express my feelings. My soul is indeed lost in wonder, love and praise. All glory to his holy name! Sink down, O my soul, be thankful and adore! A shower of grace has descended to water this barren waste, and some of these drops of mercy have fallen on the mission family, transforming the lion into the mildness of the lamb."

He then proceeds to give an account of the commencement and progress of the gracious work, in which *twenty-seven* have been hopefully converted to God, and united with the class.

On the 19th of December, 1838, Mr. Leslie's house took fire, and was destroyed, with most of the stores, clothing and furniture. His children had not even a change of raiment left. But in the midst of this, and other trials, they were rejoicing in the goodness of God, manifested in the revival of his work among them.

Rev. Jason Lee, the pioneer in this enterprise, sailed in the ship *Lausanne*, Capt. Josiah Spaulding, about the 9th of October, 1839, from New York, for the Columbia river, by the way of Valparaiso and the Sandwich



Islands, with a numerous mission family, bound to Oregon. The following is the list of persons composing the expedition, viz.: Rev. Jason Lee, and wife, of the New England Conference; Rev. J. H. Frost, wife and one child, New York Conference; Rev. Gustavus Hinds, wife and one child, Genessee Conference; Rev. William H. Kone and wife, North Carolina Conference; Rev. Alvan F. Walter, and two children, Genessee Conference; Rev. J. Richmond, M. D., wife and 4 children, Illinois Conference; Mr. Ira H. Babcock, physician, wife and one child, New York; Mr. George Abernethy, missionary steward, wife and two children, New York; Mr. William W. Raymond, farmer, and wife, Ballston Spa; Mr. Henry B. Brewer, farmer, and wife, Wilbraham; Mr. Lewis H. Judson, cabinet-maker, wife and three children; Mr. Jeremiah L. Parrish, blacksmith, and three children; Mr. James Alley, carpenter; Mr. Hamilton Campbell, carpenter, wife and child, Springfield; Miss Maria T. Ware, teacher, Lowell; Miss Chloe A. Clark, teacher, Springfield; Miss Elmira Phillips, teacher, Springfield; Miss Almira Phelps, teacher, Springfield; Miss Orpha Lankton, stewardess, Hartford; Thomas Adams, Indian boy.

The FAREWELL MEETING of the mission family for Oregon, was held on Thursday evening, the 3d of October, at the Methodist Episcopal Church in Green Street. At 7 o'clock, the chair was taken by the Rev. Dr. Bangs, and the exercises of the occasion were introduced by reading the Scriptures, Isa. 35: and prayer by the Rev. S. D. Ferguson; the choir then sung a part of Bishop Heber's beautiful hymn,

“Shall we, whose souls are lighted,” &c.

The names of the mission family were then read by the Recording Secretary of the Society, and the family was introduced to the meeting. Next followed addresses from several missionaries, the chairman, and the Rev. Dr. Alder, from London; with occasional singing, in which the congregation joined most heartily, and with excellent effect. It was a most interesting, solemn, and delightful occasion. There was, indeed, a degree of grandeur, of holy sublimity, and touching pathos, about the scene, which we have rarely felt in similar circumstances. The platform was occupied by that devoted band—in number, a little army, and in the energy of faith and hope, a host—who had, from all parts of our country, the rice plains of the south, the prairies of the great valley, and the granite hills of New England, responded to the loud call from Oregon. One feeling seemed to pervade the entire crowded throng—a mingled feeling of enthusiastic admiration and generous sympathy. The feeling was electric, it passed from heart to heart, and thrilled every soul, while the heart bounded with joy, tears bedewed the cheek. Such a scene of moral sublimity has seldom been witnessed.

The addresses of the mission family were brief, but beautifully appropriate; as it would be impossible to do them justice, we shall make no attempt to relate them.

*Good news from Oregon* was received about the time of the Farewell Meeting. Dr. E. White, in the absence of Mr. Lee and Mr. Leslie, gave the most heart-cheering intelligence concerning the state of the mission. He says, since Mr. Leslie's letter left there, “We sail in smooth seas, the most perfect harmony subsists, and the purest Christian love abounds all around us. The history of the experience of the native converts,” he says, “would be cheering to all Christendom.” The whole letter would be interesting, but space cannot be allowed for its insertion. He says “every thing promises well as yet, to this country. The settlers are peaceable and industrious, and are generally doing well,”

## CHAPTER IX.

*South American Missions.*

Rio de Janeiro. Promising commencement, Reinforcement. Opposition. Labors for seamen.—  
Buenos Ayres. General notices.

**RIO DE JANEIRO.** In July of 1835, the Rev. Fountain E. Pitts, who had been appointed for that purpose, sailed for Buenos Ayres. He stopped on his way at Rio de Janeiro, where he found a small company of persons, to whom he preached, and before he left the city, formed them into a class. Finding many persons here, both English and Americans, very desirous to have Methodist preaching established among them, he wrote for a missionary to be sent as soon as practicable. Mr. Justin Spaulding of the Maine Conference was appointed, and sailed from the port of New York on the 22nd of March, 1836. On Mr. Pitts' arrival at Buenos Ayres, he met with a cordial reception by a few pious people, and more especially by some Protestant ministers, who, on hearing of his arrival, waited on him, and made him welcome as a fellow-laborer. He soon rented a room, furnished it with seats, and commenced the worship of God. He found a few pious persons, professing to be Methodists, who expressed much joy at his arrival. Mr. Pitts was permitted to commence his mission without molestation; and commenced building a chapel. He also reported that several other places presented fair prospects for missionary labors in South America. The Rio de Janeiro mission has been attended with circumstances, both of trial and encouragement. The prejudice of a people under the influence of Papal domination, is not easily removed, especially where a stranger, who is known to be a protestant, comes among them, with the professed design to spread the Scriptures, and preach the gospel in a way which they are taught to believe, is heretical. Mr. Spaulding, on arriving, found sufficient encouragement to enter immediately on his missionary labors. He formed a small society, and commenced regular preaching. He wrote, July 4th, 1835, that his prospects were exceedingly encouraging—the congregation increasing—Sabbath School established, and good impressions apparently made on many minds. He consented to open a day school, and commenced preaching on board English and American ships, distributing Bibles and tracts. Reports that a way was opened for spreading Portuguese Bibles, and they were introduced into schools—Wrote for the Board to send a female teacher qualified to give a finished education. As more help was needed for an efficient mission, Mr. Daniel P. Kidder was appointed to assist Mr. Spaulding in his arduous labors. Mr. Kidder, his wife, together with a male and female teacher sailed from Boston on the 12th of November 1837, and arrived and entered on their work with cheerfulness and diligence.

Mr. McMurdy, the teacher, is also a local preacher, and as there is a call for the gospel among the sailors who visit the port, it is expected he will devote some portion of his time for their special benefit. Some opposition arose, partly from a communication which Mr. Spaulding made to the Board, which was republished, and commented on with great severity; and partly from his zeal in distributing among the people some Portuguese Bibles and Testaments, which were sent him for that purpose. The American Bible Society made a donation of 74 Bibles, and 25 Testaments, which were forwarded for distribution. No doubt God will overrule the opposition to his truth, so that it may redound to his glory and the spread of light on the minds of such as inquire for truth. The missionaries have made a tour of observation into the interior, visiting several villages, in which, when their character and objects were known, they were favorably treated, and the

Bibles and tracts gratefully received. The school has not prospered as was hoped, and Mr. McMurdy has resigned, and his resignation is accepted. The two missionaries and families continue, and they devote a part of their attention to seamen. These labors have been highly appreciated by those concerned, especially by the U. S. Officer who commanded on that station.

THE BUENOS AYRES MISSION is in a prosperous state. It commenced under the most favorable auspices. Mr. Dempster obtained and fitted up a room for preaching, and had the happiness to see it filled with attentive hearers. It was believed the public mind was favorably impressed, and that he had the confidence of the friends of religion and good morals. A lot was obtained for the erection of a chapel, and an appropriation was made of \$1,500 to purchase it;—the rest of the purchase money was raised by the people there. An effort is making to secure \$8,000, to build the house. At the earnest request of Mr. Dempster, the Board have selected a pious teacher for this place, a graduate of the Wesleyan University, who sailed from New York on the 1st of September, 1838. A letter dated November 20th, announced his safe arrival, and subsequent information is received that he has opened his school with fair prospects of success. Mr. Dempster has visited Montevideo, with a view to ascertain the state of things there, and found several American families, and native citizens there ready to receive the labors of a missionary and teacher, and the Board have determined to send out one, with all suitable despatch. Thus, by the blessing of God, are the missionary efforts in South America, like to be crowned with a gracious success.

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## CHAPTER X.

### *Mission to Texas.*

Commencement of the mission. Extensive plans of labor, successfully prosecuted. Death of Dr. Ruter. Tribute to his memory. Grant for a college. Mr. Stevens sent for more laborers.

In 1835, a missionary was appointed by the Mississippi Conference for Texas. Previous to this, a preacher had made an extensive tour through that province, and he every where found a people ready to hear the gospel; and though perfect toleration was not then allowed in matters of religion, there seemed to be no disposition to enforce the laws against protestants, but a general desire to hear the glad tidings of salvation. A war for independence rendering the state of the country unfavorable for the spread of the gospel, the hopes entertained for the enlargement of the missionary cause were not realized. As soon as the state of the country admitted, measures were taken to send missionaries thither without delay.

The Rev. Dr. Martin Ruter, volunteered his services, and was appointed to the superintendence of the mission in that country, with two young preachers to aid him. He left the College over which he had presided with honor to himself and the institution, and entered on his work with the zeal of a martyr. He found indeed, the fields were white already to the harvest. He formed four large circuits, and the work of the Lord prospered in the awakening and conversion of souls. Societies were formed, and the work seemed at once to assume the appearance of regularity and order, while the missionaries were hailed by the people as the messengers of God to them for good. Their labors were ardent, and calls were heard on every side for more laborers. The people showed their love for the cause by forming a large Auxiliary Missionary Society, which contributed liberally, so that nearly \$1000 were raised for the support of missions. Preparations were made for building houses of worship on every circuit, and a commendable spirit

of liberality was manifested by the people. Dr. Ruter, as might have been expected, was alive to the interests of education as well as religion. The public confidence was everywhere accorded to him. Subscriptions were opened for the erection of a college edifice in this growing republic. Principles of civil and religious liberty, were guaranteed to the people by the constitution, securing an exemption from all legal disabilities on account of religion, and the triumphs of freedom and truth were apparent. On the representations of Dr. Ruter, respecting the wants of the people, additional reinforcements were appointed, and just as he was about to return to the states for his family, he was suddenly seized with a disorder which terminated his glorious career, in the cause in which he had so ardently embarked. He died in Washington, Texas, on the 16th of May, 1838. In labor, he was indefatigable; in study, untiring;—always ready for his work in and out of season; on board of steamboats, in public houses, in log cabins, he was always ready to preach Christ, and maintain his cause. His zeal, his talents, his weight of character, dignified deportment, his learning, energy, enterprise, diligent perseverance, his wisdom and prudence in managing the weighty affairs of that mission gave him an influence which no one else may hope to attain.

The Doctor had traveled on horse-back 2200 miles, mostly in new and bad roads; he had preached often, and the care of the cause, in all its multiplied branches, lay heavily on his heart. His plans for future operation were liberal and extensive, but in the midst of a life of labor and usefulness, he calmly obeyed his Master's summons, and died in peace, and hope of resting in heaven. He laid not aside his harness, until his Master gave him an honorable discharge. He has left behind him in his literary and Christian course, in his ministerial devotedness, an example for the church, the world, and the ministry. His memory will be cherished with endeared affection by all who had the happiness of his acquaintance.

The plans which the Doctor had devised are now being carried forward, both in regard to the missionary cause, and that of literature. Since his demise, a township of land has been purchased in a very eligible situation, and a College commenced, called in honor of him, "Rutersville," in the centre of which, is the site of the College, and the Texian government have granted a charter, and an appropriation of 8,888 acres of land for its endowment. It is intended also to establish a male and female seminary on the same premises, as well as a house for divine worship. Thus encouraged, we trust the mission will be sustained, and prosecuted with energy and perseverance.

There are now eight missionaries employed, all of whom are encouraged in their work. There are about 400 church members, and twenty five local preachers. With the concurrence of the Board of Managers, this mission has been attached to the Mississippi Conference, and will therefore be under its more immediate superintendence. Should the cause be prospered for a few years, as it has since the mission began its operations, it will not, doubtless, be long before Texas will have a Conference of its own, with missions and literary institutions under its management.

Since the above article was written, the Rev. Abel Stevens has returned from Texas, charged with a letter from the Rev. Mr. Fowler, the superintendent of the mission, to the Corresponding Secretary of the Missionary Society of the M. E. Church, informing him that Mr. S. had been officially instructed to represent that mission to the Board of Managers of the parent society, and to urge on their attention the necessity of increased exertion in its behalf.

Mr. Stevens has addressed several letters to the Secretary of the society, which have been published in the Christian Advocate and Journal; in which

he has defined the field of the Texas mission in a most graphic and moving manner.—He has glanced at the physical importance of Texas—its population—the peculiar importance of the mission there—neglect of the Church in reference to it, and gives Dr. Ruter's views of the subject. The following extract of his first letter must suffice to show the spirit of his address.

“In the midst of this sudden and unparalleled opening, behold your missionaries, laying the foundations of religion in a new and civilized empire, to whose future career no limits can yet be fixed. Not disputing the ground, inch by inch, with errors of previous creeds, but welcomed by the national voice—The whole field yielded to them at once—The arms of a nation extended to receive them—They are building up a new moral empire. The religion and education of a great state are consigned to their responsibility. How is the Christian world regarding this vast door of Providence? How is the Methodist Church regarding it?

“Would we not suppose that scores of men would be despatched to it, and the trump of gathering be sounded through the land for a regiment more? How is the fact? Eight missionaries stand there, the representatives of the Methodist interest for missions! All the regular clergy of other denominations put together, do not equal this number. Perhaps not more than twelve or sixteen regular ministers of the gospel can be found in Texas! If a pagan nation should throw down its altars, and welcome the ministers of Christianity, committing to them the formation of its institutions of learning and religion, what a sensation would it produce through Christendom, and what a rivalry among Christian sects, to be the first in responding to the call! But is it less interesting to see a nation rise up at once, from nothing, to freedom and civilization, and to the noblest hopes of the future, and lift the same beckoning hand to the Christian world?” His plea for Texas is worthy the cause, and honorable to the advocate.

#### STATE OF THE TREASURY.

A TABLE, showing the monies collected and expended by the Society, from the time of its organization, April 5, 1819, to April 5, 1839.

Years.	Receipts.	Expenses.	Years.	Receipts.	Expenses.
1820,	\$ 823,04,	\$ 85,76.	1830,	13,128,63,	10,544,88.
1821,	2,328,76,	407,87.	1831,	9,950,57,	11,497,28.
1822,	2,547,39,	1,781,40.	1832,	10,697,48,	12,494,24.
1823,	5,427,14,	3,740,22.	1833,	17,097,05,	20,117,27.
1824,	3,589,92,	4,996,14.	1834,	35,700,15,	31,361,89.
1825,	4,140,16,	4,704,21.	1835,	30,492,21,	38,530,98.
1826,	4,964,11,	5,510,85.	1836,	61,337,81,	55,685,85.
1827,	6,892,49,	7,379,42.	1837,	66,747,01,	66,536,85.
1828,	6,245,17,	8,106,18.	1838,	90,105,36,	95,110,75.
1829,	14,176,11,	9,233,75.	1839,	135,521,94,	103,664,58.

Total Receipts, \$521,910,05, total Expenditures, \$491,490,37;—Excess of Receipts, \$30,420,13. The Treasurer acknowledged a greater balance on hand than is shown by the above Table. There was, by the last Report, \$31,860,36 in favor of the Society. This balance was pledged for the outfit of the Oregon mission, having been mostly raised by extra exertions for this special purpose.\*

\* The Methodist Philadelphia Conference holds an independent existence, in pursuing the same holy work. The funds they have raised are not, therefore, included in the above account. I have not the means at hand to show the amount this Conference has raised; but, from some documents before me, I find it must have exceeded \$20,000, within the last five years. This Conference is a most useful coadjutor in the missionary cause, acting in perfect harmony with the general Society. May they each pursue a steady and onward course, till the earth shall be filled with the knowledge of God.

# MISSIONARY EFFORTS

OF THE

## PROTESTANT EPISCOPAL CHURCH

### IN THE UNITED STATES.

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PREPARED FROM AUTHENTIC DOCUMENTS,  
BY WILLIAM CUTTER.

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#### CHAPTER I.

Organization in 1820. Reorganization in 1835. The whole Church a missionary Society. Measures. Agents. Fields of labor.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, was organized by the General Convention in 1820. The constitution, which underwent some modifications, a few years after its adoption, provided that the meetings of the society should be held triennially, at the time and place of the General Convention. The presiding bishop of the Convention was, *ex officio*, President of the society. The operations of the society were conducted by a Board of Directors, a part of whom were chosen at each regular meeting of the society, the remainder being permanent Directors, by virtue of their office as Bishops, or patrons of the society.

Connected with this central organization, the scene of whose duties was Philadelphia, there was a goodly number of Auxiliary Associations in almost every state in the Union, which, like the little streams that run among the hills, poured their tributary waters into the parent river.

This society went on prosperously, affecting great good in its constantly extending operations, for a period of fifteen years. At the meeting of the General Convention in 1835, the organization was entirely altered, and the Church undertook and agreed, in her character as a church, to carry on the work of Christian missions. The General Convention, as the representative of the whole Protestant Episcopal Church in the United States, is the constituted organ for the prosecution of this work. At each meeting of the Convention, a Board of thirty members is elected, called "The Board of Missions of the Protestant Episcopal Church in the United States of America," who are entrusted, in the recess of the General Convention, with the supervision and direction of the missionary operations of the Church. This Board, of which the Bishops and the Patrons, who became such prior to 1829, are, also, *ex officio* members, appoints, from its own number, two committees of seven members each, one to direct the Foreign missions, and one for the Domestic. To these committees are referred, in their respective fields, the whole executive administration of the General Missionary department of the Church.

The society as thus organized, embraces as members, all persons who are

members of the Episcopal Church. The Auxiliary Associations are as numerous as the parishes connected with the Church; each parish being regarded *de facto*, as an organized Missionary Society, auxiliary to the Missionary Church. The missionary field is declared to be THE WORLD, the terms domestic and foreign being understood as terms of locality, adopted for convenience. The two committees are located at New York.

By the adoption of this constitution, by her great legislative assembly, the Episcopal Church has become a missionary Church. The *whole Church* is considered as obliged to enter upon the the glorious work of enlightening and saving a perishing world. The whole Church is considered as indebted to the *whole world*. Foreign and Domestic are blended—the field is one. The Church has placed herself on primitive ground. May she maintain it with primitive devotion and fidelity, and be attended, in all her operations, with more than primitive success.

The first important measure of the Board of Directors, under their early organization, was a correspondence with the bishops, on the best method of securing the aid of their respective dioceses, in the prosecution of the good work; and, while it is gratifying to witness the interest manifested in their letters of reply, it is still more so to contrast the timidity, which, in some instances, showed itself, respecting the interference of foreign with local interests—with the cordial and unreserved welcome extended by all the bishops to the General Agent of the society, in 1823.

The next measure of moment, was the appointment of agents—in which capacity Mr. Ephraim Bacon, Rev. Gregory T. Bedell, and Rev. A. G. Baldwin, performed their assigned labors—spreading before the churches, the objects and views of the society, and making a very respectable collection, for its incipient operations.

At the first triennial meeting, in 1823, a general selection of the fields of labor was made. These were chiefly domestic stations, many of the members of this Church (to use substantially the language of one of the agents in a subsequent Report to the Directors) considering their own country as having primary claims on their attention; and, feeling themselves unable to do all that is necessary for the prosperity of religion both at home and abroad, they preferred giving their undivided attention, at least for the present, to home missions.

This society still, however, comprehended within the sphere of its beneficence, both *Foreign* and *Domestic* missions. Among the former, the Aborigines of America, though residing within the territorial limits of the United States, were, for many years, comprised; and one of the first movements of the society, and one in which a lively interest was felt, was the establishment of a mission for the benefit of the Indians at and near Green Bay, in the then Michigan Territory, now the Territory of Wisconsin.

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## CHAPTER II.

### *Green Bay Indian Mission.*

The country and its inhabitants. Mission commenced. Assistance from U. S. Government. Good accomplished. School. Rev. Mr. Cadle's resignation. Baptisms. Difficulties. Rev. Daniel E. Brown appointed superintendent. Conversions. Removal of the Indians, and reduction of the mission. Results.

From a small colony of Jesuits, who settled at Green Bay in the year 1700, the greater part of the present inhabitants are descended. The set-

tlement extends about six miles on each side of the Fox river, and comprises about eighty families. These are occupied as Indian traders, farmers, and mechanics. These people, and the Menominees, their near neighbors, were the objects of the labors of the missionary at this station. The Menominees numbered about 4,200 souls, of whom 500 were warriors. Their country is rich in vegetable productions—many fruits growing spontaneously—and is remarkable for its vast quantities of wild rice. On the annual crops of this one vegetable, several thousand Indians may subsist. The live oak is abundant, though it does not attain to a great size. The forests abound in game, and the waters in fish. Possessed of such physical resources, the country might seem to exhibit attractions sufficient to draw thither multitudes of our adventure-loving countrymen, who, in diffusing a knowledge of the arts of civilized life, might find an ample reward in the sources of abundant wealth which open to them; but it is enough for the disciple of Jesus to know that there are many there, ignorant of the gospel, and desiring to be fed with the bread of life, to induce him to “go forth, bearing the precious seed,” and sparing no pains in cultivating the moral waste, till it “shall blossom as the rose.”

Encouraged by the success which attended the labors of other denominations in this country, and those of the English missionaries at Hudson's bay, the executive committee resolved upon this work, in the confident hope that it would be smiled upon, and prospered, by the great Head of the Church.

The mission was commenced in 1825, under the superintendence of Rev. Norman Nash. Mr. Nash arrived at Green Bay early in the summer of that year, and remained there about twelve months, during which time the preliminary arrangements were made for the establishment of a mission school. Although it appeared, on his return to Philadelphia, that he had nearly expended the sum appropriated by the committee, without effecting a permanent establishment for the mission; yet, in consideration of the various obstacles that had unexpectedly impeded his success, the committee deemed it expedient to make a renewed effort to carry into effect the plan which he submitted for his intended future operations. This they endeavored to do, but some very unpleasant difficulties arose, to delay, and finally to prevent, the accomplishment of their desires. Mr. Nash never returned to Green Bay. His connection with the society, as one of its missionaries, was soon after dissolved. At the annual meeting of the Board of Directors, May 17, 1827, the Board, though still having deeply “at heart the interest of the mission and the cause of the poor benighted Indians,” felt compelled, in view of the then existing embarrassments, to suspend all proceedings in relation to the Green Bay mission.

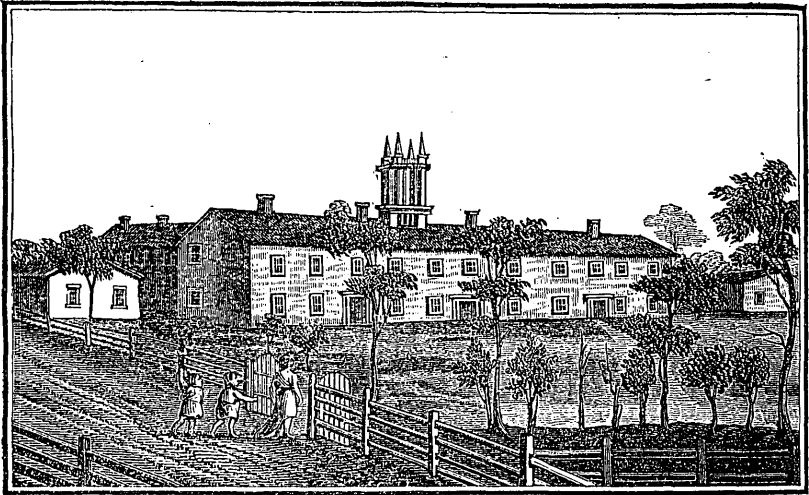
The object, however, was not lost sight of. Enquiries were instituted, and plans devised for the permanent location and establishment of a mission among the aborigines; and, at a special meeting of the Board, on the 25th of October following, a resolution was passed to resume the mission to Green Bay, and the Executive Committee were instructed “to take active measures, in concurrence with the views of government, for commencing and prosecuting a permanent establishment for the religious, moral and literary education of the Indians in that vicinity, and for their instruction in the more useful mechanic arts, and in agriculture.”

It having been ascertained that, in a treaty which had been made, in the summer of this year, between the government of the United States, and the Indians in the vicinity of Green Bay, provision had been made for the establishment of schools for the education of the Indian children—the Executive Committee directed the Secretary to open a correspondence with the Secretary of War, in reference to the subject, and to obtain, if possible, assurance



from the government, that the appropriation proposed by this treaty, should be placed at the disposal of this Society. Assurances to this effect were promptly given by the Secretary; which were made good to the Society, as soon as the treaty was ratified by Congress, which was not until the following year. An arrangement was also effected at the War Department, by which the occupancy of a very eligible tract of land, connected both with the white settlement at Green Bay, and with the Indian country, was allowed to this Society.

Under these improved auspices, the mission was re-commenced. Rev. R. F. Cadle was appointed superintendent; Dr. Erastus Root, teacher; Mr. Albert G. Ellis, farmer; and his wife, housekeeper.



Episcopal Missionary Premises, at Green Bay.

In the autumn of 1829, Mr. Cadle, the long-tried and faithful missionary at Detroit, arrived at the scene of his new labors, and immediately set himself seriously at work, to make large and permanent arrangements for an extensive missionary establishment. The objects of this mission embraced the education of Indian children, and, as far as practicable, the improvement and civilization of their parents, and other elders; as well as some degree of ministerial attention to the spiritual wants of the white residents. Mr. Cadle, the superintendent of the mission, was also rector of Christ Church, at Menomineeville, and devoted part of every Lord's day to a small congregation at that place. A great service was rendered to the white inhabitants of that vicinity, by the zeal of this indefatigable missionary, particularly for the younger part, who could be brought under the beneficial influences of Sunday-school and Bible-class instruction. He was, also, "in labors off" among the Indians, making frequent visits to the neighboring villages, and preaching to the children of the forest the unsearchable riches of Christ.

In addition to the aid afforded by the government of the United States, in the prosecution of the objects of this mission, a very pleasing prospect was set before the Directors, of receiving from a special effort in the Diocese of New York, an amount of funds sufficient for the entire support of the station. This, and the favorable reports received from the laborers in that interesting field, gave great animation and courage to the Board, and were alluded to in their report for 1831, as showing how "the divine blessing had been signally vouchsafed to every effort made in behalf of that mission."

Before another year came round, however, their feelings and prospects had experienced another reverse, and they open this department of their report, (1832,) by speaking of the mission as "a cause of painful and unceasing anxiety—arising from considerations connected with the pecuniary concerns of this branch of their operations. Their confidence in the individuals to whom the management of the enterprise had been committed, was undiminished. Their conviction in relation to the important advantages to be derived by the aborigines from the efforts of the Society in their behalf, had lost none of its force. And the indisputable evidence which they then possessed, that much good had already been accomplished, through the instrumentality of this benevolent undertaking, furnished abundant reason for gratitude to God.

The aid which they had expected from a special effort in the Diocese of New York, had, however, not been received to the extent they seemed justly to anticipate; while, in consequence of the promise of such aid, the mission establishment had been considerably enlarged. This increased expenditure, in failure of the supply, on the strength of which it was ordered, produced a trying embarrassment in the management of their concerns, greatly increased the burdens of the missionaries, and retarded the success of their labors.

In consequence of the increased cares and labors thus imposed upon him, as superintendent of the mission, Mr. Cadle felt himself obliged to retire from the field in which he had been so usefully employed.

At this period, the mission family consisted of six, three males and three females. The school embraced 129 scholars, of whom 50 males and 52 females were boarders, and under the entire care and supervision of the mission family. Among them were representatives from a large number of the neighboring tribes—Menominees, Oneidas, Chippewas, Osages, Winnebagoes, Kuisteeuauks, Brothertons, Ottawas, Mohawks, Sioux, and a Fox, who was taken prisoner on the Wisconsin, by the Menominees, and given by the chiefs of that tribe to Col. Strombaugh, who adopted her, named her after his wife, and sent her to the mission school at his own expense.

The school, at this time, was under excellent discipline, and in a very prosperous condition. The rules and arrangements were all laid down, and promulgated with great particularity; and an exact conformity to them was required of all who wished to remain connected with the school. The care and management of all these departments, in addition to the labors of a pastor to a flock so scattered as this, was surely enough to discourage and break down any man not gifted with an iron constitution, and a mind incapable of fatigue.

At the next annual meeting of the Directors, 1833, Mr. Cadle's application for a discharge from the superintendence of the mission was renewed, and accepted, accompanied with resolutions expressive of the "deep and grateful sense [the Board entertained] of his faithful and zealous devotion to the duties of his office, and of his ability in their discharge."

The Committee express great satisfaction in the condition and prospects of the mission at this time, and feel that the expenditure of care, labor and money, in promoting it, would be far more than answered, by the immense benefits which it was now in a condition to bestow, and which, if judiciously administered, with the divine blessing, it certainly would bestow upon the injured people, whose instruction and salvation it was intended to promote. They refer, in the following terms, to Rev. Mr. Cadle,—“who, for five years, has devoted himself to the service of the mission, with a zeal, fidelity and perseverance, which are beyond all praise.” And, in recording their testimony to the great value of the services he has rendered, they remark,—

“By his assiduous and well-directed efforts, the way is now prepared for carrying on the institution with comparative ease, and with increasing usefulness. Taking into view the extended plan of operations now organized, and the demand for the benefits of the mission and its schools, which must continually increase, the Committee do not hesitate to express their strong conviction, that the services of two effectual missionaries, with the requisite number of teachers, and other assistants, should, as soon as practicable, be secured.”

In conformity with this last suggestion, a resolution was passed by the Board, authorizing the appointment of two missionaries to this station. But it never was carried into effect. The pecuniary embarrassments of the mission were still heavy; the debt incurred in its extension and maintenance already amounting to more than \$7,000; while an increased expenditure was thus imperatively called for, to maintain and extend its usefulness.

The Committee, not succeeding in obtaining a suitable superintendent, Mr. Cadle, by their request, resumed the charge of the mission, consenting to discharge the duties of principal until the 1st of June, 1834.

During the last year of Mr. Cadle's labors at Green Bay, five full blooded Indian children were baptized, after being duly instructed in the fundamental doctrines of the Christian religion, viz. Hohopesha, a Chippewa, aged about 11 years, with the name of James Milnor; Potwawakwam, a Menominee, aged about 13 years, with the name of John Michael Shutzel; Naukeushenan, a Menominee, aged nearly 11 years, with the name of Hobart St. Stephen; Shenaquiah, a Menominee, aged about 12 years, with the name of Mary Garety; A Fox girl, before mentioned, who was taken prisoner by the Menominees, and given by the chiefs of that tribe to Col. Strombaugh, aged nearly 10 years, with the name of Anna Strombaugh.

During this season, new difficulties arose in relation to this mission, deeply affecting the character of Mr. Cadle, as superintendent, in consequence of which the Rev. Drs. Milnor and Kemper were requested to visit the station, and report on the state of its affairs. This duty they discharged, having passed nearly three weeks at Green Bay. Their Report was presented at a special meeting of the Board in August 1835, upon the reading of which, with all the documents relating to the case of Rev. Mr. Cadle, a Resolution was passed, declaring their entire confidence in the purity of character, and integrity of conduct exhibited by him in the discharge of all his duties. The difficulties above alluded to, grew out of the decision and firmness of Mr. Cadle and his assistants in exercising necessary discipline upon several offending scholars in the mission school, and the unwarrantable interference of those who took the part of the culprits; an evil under which the best of our common schoolmasters, at home, frequently suffer, when they are so unfortunate as to have to deal with injudicious parents.

On the 8th of September, 1834, Rev. Daniel E. Brown was appointed Superintendent of the Green Bay mission; and soon after, his wife, Mrs. Harriet I. Brown, Female Superintendent. They arrived at the station, and entered on the duties of their respective departments, on the 17th of November following. Several other changes were made in the mission family which now consisted of eight members. The school was reduced to 53, in pursuance of those measures of economy, which the Board, in the then state of their funds, felt obliged to adopt. It was, however, in a very prosperous condition, in regard to the progress of the scholars in learning. An examination was held in December, at which a number of the citizens of Green Bay, and several officers from Fort Howard, were present. Great praise was awarded to the school, by these visitors—and Mr. Brown in one

of his letters to the Committee, says, with respect to the performances :—  
 “It was truly astonishing to witness with what promptness and precision the children answered the most difficult questions in arithmetic, geography, and grammar. I feel no hesitancy in saying, that these schools would not suffer by a comparison with the common schools of the east.”

In 1836, the mission family consisted of six, and the school of sixty-one ; viz. : 34 Menominees, 7 Chippewas, 3 Osages, 2 Delawares, 10 Oneidas, 1 Kuisteneux, 1 Stockbridge, 1 Brotherton, and 2 whites. Thirty-one of those admitted during the superintendence of Mr. Cadle, still remained in the school. Seven of the scholars at this time were supported by individuals, five at the rate of fifteen dollars, and two at thirty dollars per annum. Among those who had recently left the school, particular mention is made of one, “a Menominee girl, 14 years old, who, in the opinion of Mr. Brown, had experienced the renewing influence of the grace of God.” She had been baptised by him, and admitted to the communion. If she could have remained at the school two or three years longer, she would have made an invaluable teacher among the people of her own tribe.\* The Menominees, however, except in extreme cases, would never consent to part with their children more than five years ; so that they generally left the mission without any perceptible religious impressions having been made on their minds. Two others are alluded to, among the older scholars, as giving, at this time, interesting and decided evidence of a renewal of the heart by divine grace ; and several more, as much awakened to the subject of their soul’s salvation.

Five of these scholars were sons of chiefs, and, it is hoped, that much good may hereafter result to their tribes, when they shall become their rulers and leaders, from the opportunities of instruction, and the means of grace they have enjoyed.

The treaties which were entered into, in 1837, between the United States and many of the North-western tribes of Indians, provided for a cession to this government of a large part of their lands, and the removal of the tribes to the west of the Mississippi. The Menominees sold all their lands, the Oneidas more than four fifths of theirs, and both of these tribes, with the Stockbridges and Brothertowns, were to remove beyond the great river. The unsettled condition of the tribes around the mission school, consequent upon these treaties, greatly affected the prosperity of the school, and awakened much anxiety in the hearts of those who had so long been laboring to lead the children of the forest to Christ. The mission was no longer to be an Indian mission. In view of these circumstances, a reduction of the school, with a view to its extinction, and the abandonment of the station, was commenced. This reduction has been gradually going on till the present time, (1839,) and the last accounts represented the school as containing only a small remnant of the Menominee children, under the care of the two Misses Crawford, who had been long and successfully employed in the establishment. Mr. and Mrs. Brown had resigned their stations, the mission no longer requiring their services.

The following further particulars will serve to show some of the results of this mission, during the comparatively brief period of its existence. About 270 Indian children have enjoyed the benefits of the school. Some of these have, indeed, returned to the customs of their forefathers ; but, it is hoped, they have carried some knowledge of the gospel with them. Some

\* The name of this interesting girl was Louisa Powell. She died, recently, in the triumphant hope of a blessed immortality. This alone, as Bishop Kemper justly remarks, “affords ample compensation for all the toil of our missionaries, and all the expense of the Green Bay establishment.”

have died in the faith of Christ, and the comfortable assurance of a blessed hereafter. Some are now adorning the doctrine of God our Savior, by a life which becometh his holy gospel. Seed has been sown which may continue to bring forth fruit for ages; and all the blessings which this institution shall have been the instrument of conveying to the savage tribes of the north-west, can only be known in the day of final account.

The abandonment of the school at Green Bay must not be understood as indicating any diminution of interest, on the part of the Episcopal Church, in the spiritual welfare of the Indians. It is the abandonment of a station, only, and not of a mission. The red men will be followed in their wanderings, by the prayers and active exertions of the Church. There is at present no fixed establishment among them, but it is the design of the Board to adopt such means to carry on the missionary work, in the various tribes of the west, as shall appear best adapted to their comparatively new condition in their new homes. Bishop Kemper, accompanied by Rev. Mr. Gregory, embraced a number of the tribes in a recent circuit to the scattered members of his diocese; and had the satisfaction of consecrating a Church, on the 2d of September last, at Duck Creek, erected by the Oneidas with a portion of the funds received from Government, and called the Hobart Church, in testimony of regard to the late distinguished Bishop of New York. Rev. Solomon Davis is now on this station. Rev. Mr. Cadle is at Prairie du Chien.

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## CHAPTER III.

### *Mission to Africa.*

Preliminary measures. Disappointments. Mission commenced at Cape Palmas, and School opened. Three missionaries sent out. Description of Cape Palmas. Dr. Savage's visit to neighboring kings. Arrival of Messrs. Payne and Minor. Acclimation. Reinforcements. State of the Mission.

As early as June, 1822, the design of establishing a mission on the western coast of Africa was entertained, by this Society, and Mr. and Mrs. Bacon, both of whom had been in Africa, were appointed to commence the mission school. The object met with general favor in the Churches, and a considerable amount was collected for its accomplishment. Some unexpected obstacles, however, arising soon after, the immediate prosecution of the mission was abandoned, and not resumed until 1828, when the vicinity of Liberia was selected as a station to be occupied at once by the Board. In the meantime, in 1825-6 and 7, several applications were made by colored men to be appointed to the missionary office, for this contemplated station; one of whom, Mr. Jacob Oson, being recommended by the Standing Committee of the Diocese of Connecticut, received and accepted the appointment, in the latter part of 1827. All the arrangements were made for his departure, which was expected to take place early in the autumn of 1828, when the Committee were informed that he was too ill to embark at the time appointed. His death, which was announced a few days after, occasioned a further delay in the prosecution of the mission. Mourning over this afflicting dispensation of Providence, and still earnestly seeking to fill the vacancy, thus suddenly and painfully created, the Committee once more commended the work to the prayers of the Church.

In 1830, Edward Jones, and Augustus V. Cæsar, colored men, and then beneficiaries of the African mission school at Hartford, Conn., offered their

services to the Society, and were appointed missionaries to this station, to be employed as soon as they should have obtained full orders. William Johnson, a student at the same institution, was, at the same time, appointed catechist for the mission.

On a subsequent examination, in 1831, the qualifications of these individuals, not proving satisfactory to the Committee, their connexion with the Society was dissolved, and the immediate prosecution of the mission once more relinquished. In the meantime, the funds contributed for this object were added to the general foreign mission fund, with a pledge that they should be sacredly devoted to the purpose for which they were designed, as soon as it should be found expedient to commence the work. A quantity of clothing, hardware, &c., which had been presented to the Society for the use of the poor natives who might become attached to the mission, was, in the following year, transferred to the American Colonization Society, to be disposed of according to the original design of the donors.

In all the annual reports of the Board of Directors, this unfortunate effort is referred to in terms which indicate the lively interest they felt in its promotion, and their deep regrets at the long delay of their hopes and plans respecting it. They seemed to labor under peculiar difficulties in obtaining suitable persons to whom they should entrust the charge of so important and interesting a station—the insalubrity of the climate operating as a serious objection to many, who were willing to leave home and country to go to the heathen, but who did not feel prepared to enter upon a field of so much immediate danger.

In 1833, another attempt was made, to procure a man from one of the southern states, whose acquaintance with the African character, and familiarity with the dangers of a warm climate, were important qualifications for the office he was desired to fill. The application was, however, unsuccessful.

In the following year (1834,) a special appeal was made by the Secretary of the Board, to the students in the different Theological Seminaries, in behalf of the mission. At this same time, a correspondence was commenced with Mr. James M. Thompson, Secretary to the colonial agent at Cape Palmas, on the subject of the establishment of a mission at that place, the seat of the Colony of the Maryland Colonization Society. This resulted, in the spring of 1835, in a determination of the executive committee to establish a mission school in Liberia, and the appointment, soon after, of Mr. and Mrs. Thompson, as teachers. In the fall of this year, the American Colonization Society offered to the Domestic and Foreign Mission Society, a grant of ten acres of land on Factory Island, near the mouth of the St. John's river, or in such other part of Liberia as might be deemed suitable, for the erection of buildings, and other purposes of mission schools to be established by them. Directions were accordingly given to their agent in Liberia, to examine the proposed site, and, either there, or at some other place, which might be deemed most suitable for the interests of mission, to proceed, after receiving a title to the land, to erect the necessary buildings. The appropriation for this object was limited to \$500.

The agent referred to, was Mr. Thompson, mentioned above, a colored Episcopalian, who had been several years a resident upon the western coast of Africa, and of whose character and capacity the most abundant testimonials were furnished to the Committee.

After a careful examination of the advantages of the different sites presented to their choice on this coast, and with the advice of Dr. James Hall, agent of the Maryland Colonization Society, and other intelligent friends there, Cape Palmas was deemed the most suitable situation for the com-

mencement of Mr. Thompson's efforts. The land necessary for the use of the mission, was here, also, freely granted by the Maryland Colonization Society. This station appeared to possess many advantages, and to be easily open to a peaceable and friendly intercourse with the inhabitants of the country. Not less than nine kings, with their subjects, were actually resident within the territorial limits of the colony, maintaining the most friendly relations with its government. Mr. Thompson's previous relation to them, in an important civil office, had gained for him their confidence, and gave him advantages in gathering their children into Mission schools, which few other individuals would have possessed.

The lot selected and conveyed to this society, is situated about two miles from the town of Harper, on the main government road, leading to Cavally river. The plat is ten acres in extent, and is elevated in the centre about 100 feet above the surrounding grass meadows, on which are located the farm lands of the colonists. A branch of Hoffman's river winds around its base, and the summit commands a most delightful and extensive view of the surrounding country. The situation is pleasant and salubrious, and admirably adapted to the purposes of a manual labor school. The natives were represented as entertaining the kindest feelings towards the colonists, as hospitable and tractable in their dispositions, advancing in civilization, and very anxious to have schools established among them.

The work of preparation was immediately commenced. The sum appropriated was judiciously expended in the erection of suitable buildings for the mission school—and a further sum of 500 dollars, asked and appropriated, for clearing the land, and putting it in a condition to answer the purposes of the institution.

Mr. Thompson entered on the duties of his office in March, 1836; and, his wife, having also the appointment of female teacher; that no time should be lost, they commenced, at once, a small school at their residence in the town of Harper, in a small building, erected at a trifling expense, to accommodate from 20 to 30 children, until the permanent buildings should be completed.

Thus, after many hindrances and discouragements, after repeated and apparently well considered, but yet baffled and disappointed efforts, to accomplish the object so long contemplated, and so near the hearts of the Board and the Church, an auspicious beginning was made, of a work, which, it is humbly hoped, will be the instrument of future invaluable blessings to the teeming and benighted population of Africa.

In the summer of this year, Mr. John Payne, then a student in the Theological Seminary at Alexandria, communicated to the society his wish to go, when ordained, as a missionary to Africa. Soon after, the Rev. L. B. Minor, of the same institution, offered his services for the same good work. Both were accepted by the Board, and assigned to Cape Palmas, as the field of their missionary labors.

The Rev. Dr. Savage, adding to other qualifications, the advantage of several years' successful practice as a physician, offered himself for this station, about the same time, and was accepted. He sailed from Baltimore on the 1st of November following, and arrived at Cape Palmas on Christmas day, no uninteresting token of good, as he remarked, to the cause he had espoused. His object, in thus preceding his associates, was to become acclimated previously to their arrival, and to prepare for a suitable reception of those who were to follow. The spirit, with which this missionary entered upon his work, was exhibited in the remark, that he had never experienced such happiness, as when he first trod the deck of the Niobe. "I am," said he, "going home,"

His associates, Rev. Messrs. Minor and Payne, after spending the intervening time in presenting to the Church the claims of their mission, and collecting a considerable amount of funds for its support, embarked at Baltimore on the 18th of May, 1837, in the brig Baltimore, for Cape Palmas, where they arrived on the 4th of July.

"Thus," say the Committee, in their report, "after waiting apparently in vain, for fifteen years, a few months have witnessed the departure of three educated missionaries, under the most promising auspices, for the shores of Western Africa. Funds, too, have been freely given, and the large expenses at the outset have been more than met."

Rev. Dr. Savage arrived at Liberia on the 25th December, 1836. On the 28th, he wrote to the Committee, from what he called his *future home*. He found the field already white to the harvest. The people were very desirous of having their children instructed. He found Mr. and Mrs. Thompson, of whom he spake in high terms of commendation, occupied with "a very interesting school of native boys and girls." The letter proceeds—"Every thing connected with the mission gives evidence of their faithfulness and capability to fill the important post with which they have been entrusted. Mr. Thompson has accomplished much on the mission premises. Three acres are under good cultivation. He has erected on the ground, a small house with thatched roof, where he resides during the week. His family has all this time resided at the Cape, in an unfinished house, and with whom, by obtaining a lodging room elsewhere, I am now comfortably and happily situated. We hope, within the coming month, to be able to move out to the mission house."

In a subsequent letter, dated Jan. 17, 1837, Dr. Savage confirmed the favorable impressions he had made by his first communication, and gave the following account of the station.

Cape Palmas is high and prominent, and is visited every hour in the day with a cool refreshing breeze from the sea. It projects into the sea about a hundred rods, forming the turning point from the windward to the leeward coasts. The bar and landing is said to be the best in all Western Africa. The Cape itself is mostly occupied with houses belonging to the Agency, and older colonists. Commencing with the main land is a native town, consisting of about fifteen hundred inhabitants. The houses, or huts, are constructed as follows. Narrow strips of boards, four or five feet in height, three or four inches wide, and half an inch thick, are placed perpendicularly in the ground, and arranged in the form of a circle—this constitutes the base; upon this structure is placed the roof, which is made of the leaves of the palm tree, running high up to a point, very much in the manner of a sugar-loaf. This town has its *gregree house*, or place of religious ceremonies. These are said to be of the most disgusting character, and are addressed solely to the devil. Their religion is emphatically the religion of devils. Every *gentleman*, that is, one who brings goods, arriving at the place, is honored with a visit from the king, whose English name is "Tom Freeman," and his visit is made with the expectation of receiving a "dash," or present. This is in accordance with a long established custom, and so firm is its hold upon their affections, that a compliance becomes a necessary preliminary step to a desirable influence among them, and consequently to usefulness.

On the 4th of March, 1837, Dr. Savage, with the mission family, removed from the Cape, and took possession of the mission house at Mount Vaughan, as the station is named, after the excellent Foreign Secretary of the society.

Easter day was selected, upon which to "open fully the missionary ope-



rations." Hitherto, the time and cares of Dr. Savage and his co-adjutor, had been so divided between the labor of erecting the buildings and cultivating the grounds, and that of teaching, that no regular system could be adopted. Now their plans were matured and their labors defined. Good Friday was strictly observed as a day of fasting, humiliation and prayer. No kind of labor was done on the premises.

Having, by the blessing of God, brought matters into such a train upon the mission premises, as would admit of his absence, for a few days, Dr. Savage made a visit to two of the neighboring kings, whose children were under instruction at the mission school, Baphio, king of the Cavally, and Barrak Kibby, king of the Bulyemah country. He embarked on the 4th of April, in company with Mr. Thompson, the children who were natives of that region, and six Kroomen, in a canoe, upon "Sheppard's Lake" for Geahway, a town situated upon the coast, about eight miles to the leeward of Cape Palmas. The king was absent, and they were received by his head trade-man. Some conversation took place, at once, respecting their *gregree house*, and the superstitions connected with it. "They attribute to the devil all providence. I told them it existed only in God. They believe that atonement for sin lies in the power of *Fetichism*. I told them that it lay in the blood of Jesus Christ. They believe that, if clothed in these 'gregrees,' they will enter the abodes of the blest. I told them that 'except a man be born again, he cannot enter into the kingdom of heaven.'"

At every place he visited, the strongest desire for schools was expressed, and he was entreated, with the utmost earnestness, to send teachers to them. At Grand Cavally, an exhibition was held before king Baphio. He is spoken of as a man of uncommon powers of body and mind, and of great dignity of person and deportment. He exhibited deep emotion during the exercises of the boys, and when they were over, he rose, and slowly folding his arms he said, in a solemn tone—"White man know ebery ting. Black man know noting. All he eber know come from white man. My old fader live here and die a fool. I live here and I die a fool; but dat boy, (pointing to his son,) he know someting. Ah! white man pass black man. White man be good—he come to do black man good. Yes! white man live in my heart, and all he do live in my heart, (putting his hand upon his breast in an emphatic manner) and *I be white man's friend.*"

Baphio had shown the sincerity of his desire for schools, by building a school house in native style, and supporting a teacher from Cape Palmas.

At Rabookah, the residence of Barrak Kibby, they were received with great cordiality. The king is an old man, and very different in character and manners from Baphio. He is more like a father to his people, than a king. Here the exercises of the boys excited great astonishment and loud approbation, and boys were pressed upon them in the most urgent manner. They desire schools, that they may learn to be like the Americans, and, as they attribute the whole superiority of the whites over themselves to their knowledge of the Bible, they are most earnest to be taught "God's book."

The arrival of Rev. Mr. Payne and wife, and Rev. Mr. Minor, on the 4th of July, 1837, was hailed with great joy, by the little family then on the station. Their apprehensions of the baleful effects of the climate appear to have been very great. They went to their post, deliberately staring death in the face, and expecting his summons in every breath of tropical air they drew. Such had been the unfavorable representations of those who would have prevented them from undertaking the work of this mission. Their anxiety for Dr. Savage had been so great, that they almost feared to make enquiries for him, on their arrival. Their fears, however, were soon turned into grateful joy, when they met him, like "one from the dead,"

and found him in as good health as when he left America. Greatly encouraged by these circumstances, and pleased with the first impressions of the country, they commenced, at once, their labors of love, among the benighted subjects of their mission.

Sustained and protected by the God of the missionary, they passed safely through the acclimating fever. Mr. and Mrs. Payne were slightly ill—Mr. Minor more, and even dangerously so. They describe their sufferings, in passing this dreaded ordeal, as not exceeding their expectation. "This unfortunate land," says Mr. Minor, "has been clothed with terrors not its own. Hundreds (whites) are now residing on this coast in the enjoyment of good health. They who have hitherto cloaked their coldness under this plea, must now seek some more plausible excuse."

In the course of the summer, Dr. Savage made a journey into the interior, penetrating as far as Deh neh. The king here, as well as another about fifty miles in the opposite direction, expressed great anxiety to have schools established among his people. It was supposed that, with a sweep of fifty miles radius around Cape Palmas, there was a population of not less than 70,000 souls, and all *willing*, to say the least, to receive a teacher. Scattered over this tract of country, were many different tribes, with different dialects; but not so different that an intelligent Greybo (the tribe at Cape Palmas) might not communicate freely with any of them. They all sprung originally from the same stock, and might easily be reduced to a common written language. When this is done, a large extent of country will be brought beneath the influence of the gospel at once.

Notwithstanding the eagerness of the people to have their children taught in the schools, it was very difficult to keep them together in any considerable numbers. The boys were continually leaving, when they could find an opportunity, and the girls the parents were very unwilling to part with at all. This was one of the greatest discouragements the missionaries labored under, in commencing their school. They found it almost impossible to keep the children long enough to acquire any influence over them, or even to lay the foundation for a substantial education. In some instances, the parents would entice them away, in the hope that the missionaries would pay them something, to send them back again.

The extreme care, which devolved upon Dr. Savage, after the arrival of his associates, especially during the period of their sickness and acclimation, greatly affected his own health; so that it was thought advisable that he should return to America, where he arrived on the 16th June, 1838, after an absence of nineteen months. "I wish," says he, "the true cause of my illness to be understood. Till my associates arrived, and for more than a month after, my health continued good. They found me alone, pressed by numerous duties, and themselves upon my hands, the objects of deep anxiety. It is my firm belief, that, under different circumstances, my health would still be good. *I do not believe this climate to be necessarily fatal to the white man's constitution or health.* With a moderate share of prudence, we can live here, and enjoy good health." We wish this to be particularly noted, as the deliberate conviction of a man of acknowledged medical skill, after nearly two years' residence in the country. It is important that all unnecessary fears of this kind, which operate as a hindrance to all favorable intercourse with benighted Africa, should be dissipated; and that Christians should be as willing to run the risk of a change of climate, to carry the glad tidings of salvation to the perishing millions of that dark region, as the enemies of the cross are to gain a little of what the world calls wealth, by trafficking in gold, ivory, or human flesh.

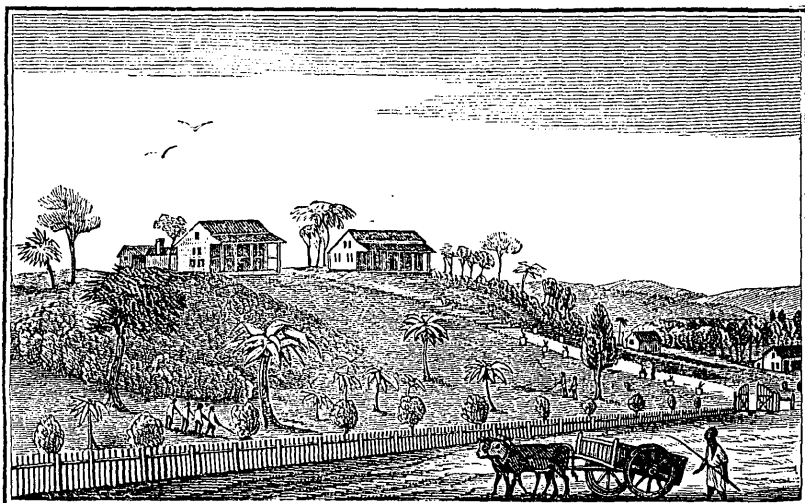
In the spring of 1838, Mr. E. S. Byron, of Boston, was appointed and sent out as a teacher and lay assistant to this mission.

Dr. Savage, having united himself in marriage to Miss Metcalf, a pious and highly respectable lady in Fredericksburg, Virginia, and rendered such service to the missionary cause, during his stay, as the feeble state of his health admitted, returned to his station in December following, accompanied by his wife, and also, by Mr. George A. Perkins and wife, of Salem, Massachusetts, who had been appointed to the office of missionary teachers. They arrived at their destination, on the 19th of January, 1839, in safety and good health.

Mrs. Savage died at Cape Palmas on the 16th of April following. A very interesting account of the illness and death of this excellent woman, with a delineation of her estimable character, written by her fellow laborer, Mrs. Payne, was published in the Southern Churchman. We have not room for any extracts that would do justice to the whole.

Some difficulties have arisen, within the present year, in consequence of jealousies existing between the natives of the coast and those of the interior. The unhappy effect, for the present, has been to defeat the attempts of the missionaries to establish, as they wished, one or more separate stations considerably inland. Difficulties have also occurred between some of the colonists and the natives in their immediate vicinity. The missionaries, being associated so closely with the colonists, come under the suspicion of the natives, and thus lose, for a time, their influence over them. These circumstances have induced the missionaries to feel that, in their future selections of sites, having special reference to the natives, they should disconnect themselves, in a measure, from the colonies, and hold an entirely neutral stand between them and the natives.

The mission at Cape Palmas now consists of three ordained missionaries, Messrs. Savage, Minor, and Payne; three male teachers—Messrs. Byron, Perkins, and Appleby; and two female teachers—Mrs. Payne and Mrs. Perkins. Mrs. Thompson is also employed at the mission.



Protestant Episcopal Mission, at Cape Palmas.

The male school at Mount Vaughan contained, at the last accounts, 25 scholars, and the female, 12; all but five being the children of natives.

The mission family were all in good health. The mission buildings were completed. The whole expense of the buildings at Mount Vaughan, including a chapel, has been about \$6,000. The accompanying sketch does not include the chapel, having been taken before that was erected.

Two unsuccessful attempts had been made to establish a station at Garraway, a native town, on the windward coast, about 30 miles from Cape Palmas. It was opposed by the Bushmen, on the ground that the effect of it would be to stop the trade in rum, as had been done at Cape Palmas. At the leeward they succeeded better, and there are now two out-stations, with teachers established in each. Several other stations, in the interior, are contemplated, the natives being very anxious to have schools.

Mr. James M. Thompson, the colored teacher, with whom this mission commenced, has exchanged this for a better state of existence. His illness was protracted and painful; but he bore it without a murmur, and died in the exercise of a firm hope and triumphant faith in the Redeemer. He had been, for some time previous, disconnected from the mission.

Rev. Mr. Minor has returned to America for the benefit of his health. He, with another ordained missionary, purposes embarking for Cape Palmas about the 1st of January, 1840.

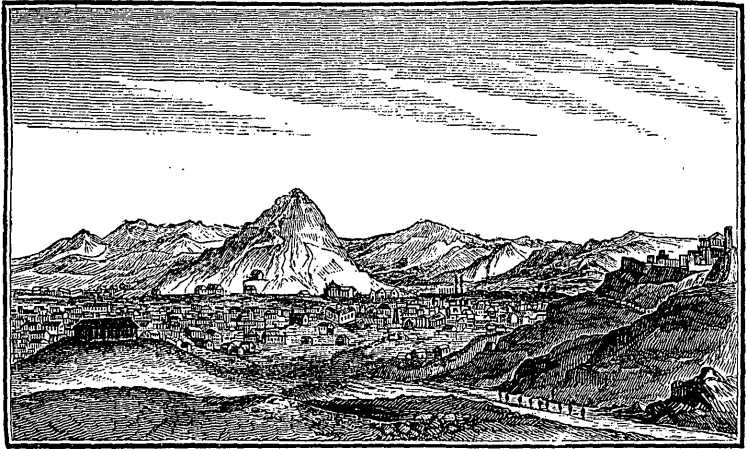
## CHAPTER IV.

### *Missions to the Greeks.*

Exploring Visit of Dr. Robertson. Athens. Mission commenced at Tenos, by Messrs. Robertson and Hill. Removal to Athens. Schools opened. School-houses erected. Dr. Robertson's removal, with the press, to Syra. Reinforcement. Mrs. Hill's visit to U. S. Public examination of Schools. Greek soldiers ask instruction. "Troy Institute."—SYRA. Issues from the mission press. Dr. Robertson visits U. S., and returns with improved health. Opposition, by high authorities of the Greek Church. Mission at Syra closed.—CRETE. Mission commenced by Rev. Geo. Benton and wife. School. Opposition and encouragement.—CONSTANTINOPLE.

The oldest, and most prominent Foreign Mission of this Society, is that to Greece. It was preceded by an exploring visit to that country, by Dr. Robertson, afterwards missionary at Athens and Syra, and now at Constantinople. On the intelligent inquiries and observations, and the judicious suggestions of this gentleman, in the fall of 1830 he, with the Rev. Mr. Hill, and their respective families, embarked as missionaries to Greece. Their first temporary settlement was Tenos; but a visit to Athens, then in a state of dilapidation and ruin, determined them to make that ancient seat of learning the place of their future residence and operations. They were led to this measure, both from existing and prospective considerations. No place could have a fairer claim to missionary benevolence at the moment. The remnants of its exiled families were slowly returning to their prostrate dwellings, destitute, not only of the means of literary and religious instruction, but of the very necessaries of life; yet clinging to them as their homes, and venturing to erect upon them temporary shelters from the weather, while even yet a portion of their oppressors were lingering within the walls.

The two presses, which the missionaries took with them to Greece, were, as soon as practicable, usefully employed in issuing publications adapted to the circumstances in which they were placed; and successful endeavors were used to collect the poor children around them, into the missionary schools. The want of suitable accommodations for the schools, as well as



View of Modern Athens.

for the comfort of their families,—the tardy remittances of pecuniary supplies,—the doubtful situation of the country, in some measure still in a revolutionary state,—the hesitating confidence of the people in the disinterestedness of the offers of their new benefactors, and other untoward circumstances, subjected the missionaries to many trials and difficulties in their work.

The Greeks were regarded with peculiar sympathy by the Episcopal Church, as descended from the same ancient and apostolic stock, having a church constituted after what they believed to be the apostolic method, and acknowledged by them as a sister Church, except in its corruptions of the gospel. It was not therefore to preach an unknown God and an unacknowledged gospel, to the heathen, that this mission was undertaken; but to reclaim a wandering member of the original family of Christ; to restore to its primitive beauty and fruitfulness, a branch of his Church, which, in the lapse of ages, had become barren and corrupt.

Mr. Robertson possessed the qualifications peculiarly important to an exploring agency among such a people, and the appointment was made, in the confident hope that the best results would be realized. The following extract from the "Instructions" delivered to him, on his departure on this exploring visit, will best explain its purpose:

"Rev. and Dear Sir,—You have been appointed, by the Executive Committee of the Domestic and Foreign Missionary Society, their Agent, to visit the interesting country of Greece, which has recently broken the fetters of Turkish and Mahometan oppression, and is now striving to take her former place among the nations of the earth,—for the purpose of ascertaining its spiritual condition, the disposition of its people for receiving Protestant Episcopal missionaries, to disseminate religious publications, and to promote the knowledge of the gospel by such means as shall be within your power; with the view, should you be favored by Divine Providence, to your settlement, as a Missionary of this Society, in that country."

Mr. Robertson sailed from Boston, for Malta, on the 1st of January, 1829, expecting to accomplish the object of his agency, and return in the course of the same year. After remaining at Malta a few weeks, he embarked for Corfu, in company with Rev. Mr. Anderson, of the American Board, and Mr. Smith of the American Missionary Press at Malta, from whom he received the kindest attentions, and the most valuable information respecting

the objects of his mission. From Corfu they sailed for Zante, and thence, via. Patras, to Ægina and Syra. Leaving the Islands, he visited Dr. Howe's colony on the Isthmus of Corinth, made an excursion into Roumelia, and then returned to the Morea, landing at Vostizza. From thence he passed through Calavrita, Patras, Tripotamza, Dimitiana, Sidero-Castro, Arcadia, Navarin, Modon, Calmata, and Misitra, to Moneinvasia. Embarking again, he visited the Islands of Hydra and Spezzia, Tenos and Syra, from whence he proceeded to Smyrna, and took passage, on the 24th of September, for the United States, where he arrived on the 4th of December, 1829.

His tour was highly satisfactory to himself and to the Committee. It was his endeavor, by mingling intimately with Greeks of all classes, to secure as correct a judgment of their character and condition as possible; and God so opened the hearts of the people to him, that he almost everywhere met with a most welcome reception. He availed himself of every opportunity to do good, both to natives and foreigners, by conversation, reading the Scriptures, and distribution of the New Testament, psalters and tracts. With many of the principal clergy and laity, he conversed on the subject of the constitution and condition of the Church to which he belonged, pointing out the degrees of its ministry, the mode of its government, the excellence of its liturgy, &c. He had occasional opportunities of administering seasonable aid in cases of extreme distress, or sickness.

Mr. Robertson's letters and report to the Committee, are full of interesting detail respecting the condition of the people, and the prospects and plans of the mission to be established among them. If our limits would allow, we should be pleased to give extended extracts.

With all the views and wishes expressed in the report of their missionary, the Committee and the Board fully concurred, and arrangements were immediately made to carry them all into effect. In March, following Mr. Robertson's return, he was formally appointed missionary to Greece. In June, Rev. Mr. Hill was also appointed to the same field, as his coadjutor. During the greater part of the time that Mr. Robertson remained in America, he was employed in visiting different sections of the United States; endeavoring to excite an interest in the cause in which he was engaged. Mr. Hill was also similarly occupied for about the space of five months. The result of these agencies was of the most favorable character. A printing establishment was connected with the mission, and Mr. Bingham appointed to superintend it.

On the 2d of October, 1830, the members of the mission, the Rev. J. J. Robertson and wife, Rev. J. H. Hill and wife, and Mr. Bingham, left Boston for "the Isles of Greece." On Sunday, the 16th of November, they arrived at La Valetta, in the Island of Malta; and, on the 8th of December, reached Tenos. Mr. Bingham was left at La Valetta, in company with Mr. Brennau, superintendent of the Church Missionary Society's establishment, that he might become familiar with the details of a missionary press, and be ready to join his associates as soon as they should have employment for him.

During the residence of the missionaries at Tenos, their time was occupied in acquiring a knowledge of the language, acquainting the inhabitants with the objects of the mission, instructing a few respectable Greeks in the English language, and preparing themselves for the execution of the duties of their appointment. They were received with the greatest courtesy and kindness by the authorities of Greece. The furniture, printing presses, and other effects belonging to the mission, were allowed to be landed without duties.

Athens was selected as the most desirable locality for the missionary es-

tablishment, on account of its central position, its facilities of communication, its salubrity, and the fact that it would be the resort of a great many foreigners, through whom their influence and operations might be greatly extended. They accordingly removed to that place in the latter part of June. On the 18th of July, Mrs. Hill and Mrs. Robertson opened a female school, in the magazine, or cellar, of the house in which they resided. The first day they had twenty scholars. Two months after, the number had increased to one hundred and sixty-seven. They were of all ages, from three to eighteen. Of the first ninety-six who came in, not more than six could read at all, and that only in a very stammering manner; and not more than ten or twelve knew a letter. Every Sunday morning, they were assembled to read, and repeat from memory, passages of the New Testament. Upon these portions of the sacred word, they were afterwards questioned, and explanations, with practical remarks, were made by the missionaries alternately. A school for boys was also commenced under the Greek priest, Aggangelos, which soon rose to the number of one hundred and ten.

The great want of teachers throughout the country, soon made it appear an evident duty of the missionaries to prepare a portion of their pupils for this important vocation. The school was, therefore, divided into three departments—the lowest and most numerous, embracing those just commencing the rudiments of an education, in reading, writing, arithmetic, and a little geography. The second embraced the study of the Ancient Greek, and an advance in arithmetic, geography, &c. The third embraced the better scholars, selected, from time to time, from the second, and the children of those of high standing, pursuing a limited course of classical reading, &c. It was proposed, also, to extend the plan still further, but a similar institution being contemplated by another society, to be placed under the direction of the missionaries, the Committee did not deem it expedient to incur the additional expense of these desirable enlargements.

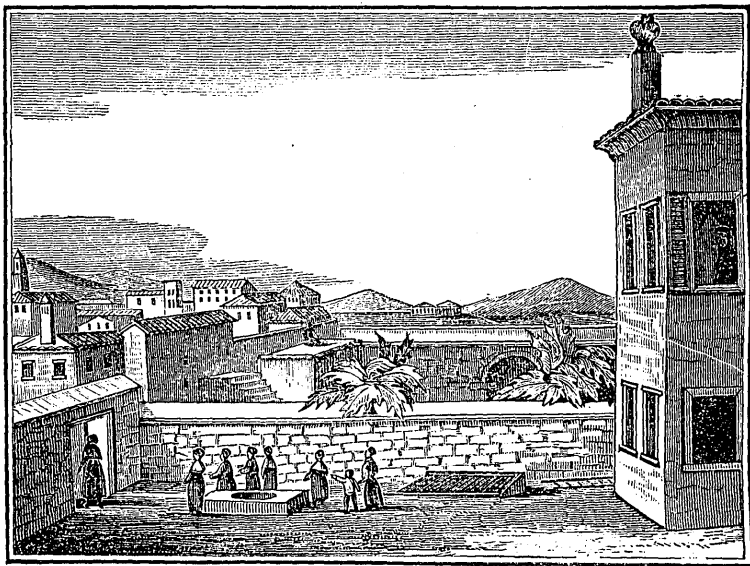
In the autumn of this year, the missionaries experienced great difficulty, embarrassment, and mortification, in consequence of not receiving their remittances regularly. On account of these difficulties, Mr. Hill was obliged to go to Smyrna, where, by reason of severe illness and the appearance of the cholera, he was detained several months. He made one attempt, indeed, to return to his station, but so rigid were the precautionary measures which had been adopted at Athens, in reference to this dreaded pestilence, that he was not allowed to land. Great exertions were made to obtain a relaxation of the restrictions in his behalf, but without success. Taking his wife with him, therefore, he returned to Smyrna, where, after many privations and perils, he arrived on the 2d of November. By these untoward circumstances, and the long delay in receiving the funds, which were regularly provided and forwarded to them, the schools were, for some time, suspended, and almost broken up. On Mr. Hill's return to Athens, in February, 1832, their embarrassments having been removed, arrangements were immediately made for renewing and improving the schools, the whole charge of which department devolved upon him, while his associate took the superintendence of the printing department. This part of the establishment was put into active operation, soon after its arrival, and a number of tracts and school books published, which were not only found highly useful in the schools at Athens, but were much commended by laborers in the same department in other parts of Greece.

The labors of Mrs. Hill, in sustaining the female school, being very arduous, and application having been made for assistance, Miss Elizabeth Mulligan, her sister, was appointed to this mission, in the capacity of assistant teacher. She sailed from Boston for Smyrna, on the 30th of October, 1832. She arrived at Athens on the 28th of January following.

In the mean time, the schools increased, both in numbers and discipline, beyond the highest expectations of the missionaries. The scholars were making rapid improvement, so as to excite the admiration and astonishment of visitors, both Athenians and strangers. In the department of those destined to become future teachers of schools, it was hoped, in November, that there were thirty who gave evidence that the labor bestowed on them had not been in vain.

The Hellenic or ancient Greek school, for boys, was in successful operation, under an excellent teacher named Stephanos. The study of some of the ancient Greek classics was pursued here, in connection with the Septuagint and the New Testament. Once a week, Mr. Hill met all the boys for the study of the Septuagint, which they would translate into modern Greek, and which he would explain to them at large, affording him an excellent opportunity of preaching the gospel to an attentive and inquiring company of young men.

The rapid increase of the schools rendered it necessary to provide better and larger accommodations. A favorable site, in the heart of the city, which had been occupied for a public school, in the days of the early glory of Athens, but which was now in ruins, was readily granted to the mission by the municipal authorities. A lot was also purchased for the infant school near the four beautiful doric columns, which adorn the site of the ancient Agora, where Paul "disputed daily" with the philosophers of Athens. On this spot a stone building, 72 feet by 30, was erected, with two stories above ground, and one under ground. More than 300 children were daily instructed there.



Mr. Hill's Residence, and Infant School.

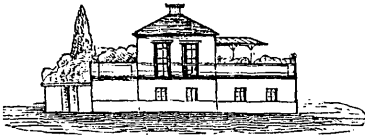
On the 24th of Feb. 1833, Mr. George A. Polymerios, a native of Greece, who had been to the United States for the purpose of perfecting himself in the art of printing, became connected with the society as printer to the mission, in place of Mr. Bingham, who returned home nearly a year before.



The number of missionaries and teachers, connected with the different American and British societies, that were stationed at Athens, being large, while but a solitary one had been assigned to any other portion of liberated Greece, it was thought best to select another station;—and in a joint communication, dated August 29, 1833, Messrs. Robertson and Hill informed the executive committee that, after much consideration and prayer, they had determined to remove the press department to Syra. This place was selected, as better adapted, on account of its commercial character, and the peculiar advantages it possessed for intercourse with other parts of Greece, and the contiguous countries, to wide spread distribution of the publications of the mission. Since this arrangement, Dr. Robertson and his family have resided at Syra, and the two stations have been made entirely independent of each other.

From this time, the two stations were regarded by the Board as distinct missions, and are so spoken of in all their subsequent Reports. Adopting the same view, we shall proceed with the mission at Athens.

The building for the accommodation of the schools, was finished in the fall of this year, and was soon filled to overflowing. The design of building on the public school lot before alluded to was afterwards abandoned, in consequence of a claim, which was set up for it, by the representative of the heirs of the person, who originally bequeathed it to the city. This led to an enlargement of the plan of the other building at the Agora, and the uniting under one roof of the male and female departments. In excavating for the foundation of this building, several fine columns were found buried in the earth, and a considerable quantity of marble slabs, which were used in the construction of the house.



American Episcopal School.

This school met with universal favor among the Greeks, and was officially recognised by the new government, as a *Government Seminary for the instruction of female teachers*. They also agreed to send twelve young females, selected from the different provinces of Greece, to be educated at the public expense, as teachers. The schools had now, June 1834, increased to 500, of whom nearly 400 were females. It was then the only female school at Athens, and there was but one other in all Greece.

In January, 1835, the number of scholars had increased to 600, an arduous care indeed, for three individuals to sustain, for upon Mr. and Mrs. Hill, and Miss Mulligan devolved the whole charge of this extensive establishment. Sustained by divine favor, and by the exertment of labors that were far too much for them, they still felt that they ought to have assistance, and repeatedly urged upon the Board, in the strongest terms, the necessity of sending a reinforcement to the mission. They had, beside their schools, a family of fourteen, of whom eight were girls, selected to be brought up as future teachers, and to whom Mr. and Mrs. Hill devoted much attention at home, besides what they received in school. Mrs. Hill was obliged to spend eight hours regularly every day at the schools, and in the evening had a new course of labors at home, of equal, if not greater importance than those of the day. The absolute necessity of a reinforcement was apparent to every one; accordingly, on the 4th of September, 1835, Miss Frederica Mulligan, another sister of Mrs. Hill, Miss Mary Baldwin, a young lady of very respectable connexions in Virginia, and Rev. Hilliard Bryant, were sent out as additional aids to this interesting mission.

Soon after their arrival, Mrs. Hill, worn down with her exhausting labors and cares, under which it was feared she would sink, left Athens for a visit

to her native land, to recruit her wasted strength. She was received with a most grateful welcome by the Board, and the Church; and, after remaining a few months, during which she did much service to the mission, she returned to the land of her adoption, in perfect health, arriving at Athens on the 28th of October, 1836.

Rev. Mr. Bryant did not remain long at Athens, but returned to the United States in the spring of 1837.

Early in 1836, a movement was made in England for the erection of a Protestant Episcopal chapel at Athens. The Society for the Promotion of Christian Knowledge contributed £100 towards the object. It was erected on the rear of the mission lot, and provision was made for the ministerial labor to be performed mutually by clergymen of the Church of England and of the United States.

The mission schools at this period contained between 600 and 700 scholars, distributed into three departments.

No material change occurred in the history of the mission, during the year 1837, other than a steady increase of the schools, in numbers, influence and usefulness. At a public examination on the 6th of January, the Greek Christmas, the greatest interest and delight were manifested by all present, and the Minister of Instruction, with tears in his eyes, came up to Mr. Hill, and thanked him, both as a private person, (in which capacity he had been invited,) and on the part of the government, as minister of public instruction. Another Athenian said to Mr. Hill, as he was returning home, "We take a deep interest in your school—we measure our advancement, as a nation, by the increasing prosperity of your missionary operations."

The prosperity of these schools was not marked by a steady increase in influence and power, in education and intellectual knowledge alone. A deep and salutary religious influence was exerted by it, and by the other labors of the missionaries, on the minds both of scholars and parents. A considerable number of them gave the most satisfactory evidence of the work of the Holy Spirit in their hearts. One remarkable case is related of the power of grace in one of the female scholars, who was called to severe and protracted suffering, and a lingering death. But we have not room for any thing more than this allusion to it.

About the commencement of this year the various missionary establishments in the Levant were assailed by an outbreaking of popular prejudice, as violent as it was unexpected. But though excited, and chiefly directed against missionary schools, the mission at Athens escaped unharmed. It increased in popularity and numbers constantly, and excited great interest all over the country, and even beyond the borders of Greece. Applications were made from Constantinople, Moldavia, Asia Minor, &c., by wealthy Greeks, to have their daughters educated at the schools. They were compelled to refuse many, for want of room.

The yearly exhibition of the 6th January, 1838, was more interesting than any previous one. A large number of visitors were present, and among them the representatives of almost all the foreign courts, with the families, the Greek Ministers of State, and most of the counsellors. The exercises were of the most satisfactory character, and gained for the schools universal favor. Three hundred copies of the Scriptures, as far as they were then translated, were distributed as premiums.

A very interesting application was made to Mr. Hill, in behalf of a corps of Greek light troops, stationed at Athens, under the command of one of the king's aid-de-camps. They had been enlisted with the express promise that they should be provided with the means of instruction. But no measures were adopted to accomplish this promise. The major applied to the Mayor

of the city, but he treated it with indifference. He then applied to Mr. Hill, and stated the situation of his men, who were willing to devote themselves to the service of their country, but who felt that, without instruction, they should in a few years be so far behind their countrymen, as to be fit for nothing else. Mr. Hill, with his accustomed decision and indefatigable zeal, consented to make the experiment for them of a morning school, commencing at six. They were obliged to begin thus early, to be ready for the other schools—for there was no room for the new comers, during the day. In some days, the number amounted to 80. They were attentive, orderly, and respectful. Their officers frequently came in, and seemed to take quite a paternal interest in their progress.

The number of females sent from wealthy families to be educated at the mission schools, was now so great, that the income from that source amounted to upwards of \$1000 per annum; and applications were continually coming in from all quarters, some of them of the most interesting and affecting character.

On the 8th of October, 1838, the society was deprived of one of its missionaries, by the marriage of Miss Elizabeth Mulligan with Edward Mason, Esq., of Napoli, a Scotch gentleman, who had been long resident in Greece, and who was formerly Attorney General of the kingdom.

In March, 1839, two young ladies from England, Misses Walsh, were engaged as assistants in the school. They are sisters—pious, accomplished, zealous, devoted Christians. The mission family at Athens has now, therefore, 19 members, viz; Rev. J. H. Hill, Mrs. F. M. Hill, Miss F. Mulligan, Miss M. B. Baldwin, Misses Walsh, five male Greek teachers, and eight female Greek teachers.

There is every reason to believe that the moral and religious influence of the well sustained operations of this mission, is gaining constantly in power, not only in Greece, but throughout the Levant. There are now under the care of Rev. Mr. Hill and his associates, two distinct departments of literary and religious culture. Besides the large mission school, there is another in a different part of the city, where, as resident beneficiaries, or as pay pupils in whole or in part, a considerable number of young females are continually under a salutary family influence, and carried through a more advanced course of instruction. This is called the "Troy Institute," having been suggested and commenced by the benevolent exertions of the Female Association of Troy, N. Y., by whose annual contribution, the expense of the establishment is, in a great measure, defrayed. It is immediately connected with Mr. Hill's residence, and forms the family department of the mission school. Mr. Hill's family, by this arrangement, consists of fifty persons. -

SYRA. Rev. Mr. Robertson removed, with the presses, to this place, in November, 1833. Soon after he was established there, he was authorised to enlarge his department, by the purchase of Græco-Turkish and Arabic types. A quantity of new Greek type was also sent to him.

From the establishment of the mission up to the 15th of July, 1834, there were issued from the society's press, under the charge of Mr. Robertson, 30,255 books and tracts, containing 2,703,945 pages—besides 500 copies of a Greek Hymn Book for schools, and 600 copies of an Address of the Bishop of Athens, 300 copies of another address by the same, and several more articles of less importance.

During the years 1834-5, 3,016,000 pages were issued from the presses. Of these, 982,700 pages were for grammars and classical books for the schools. The remainder were works of a moral and religious character.

This is equal to 101,665 tracts of 20 pages each, or more than 50,000 such tracts annually, exclusive of books of a religious nature.

The greater part of the religious publications were at the expense of the American Tract Society, a portion at the expense of the Young Men's Tract Society at Philadelphia, a portion at that of St. Peter's Sunday School at Baltimore, and the Book of Genesis at that of the American Bible Society.

Sales of religious books, Scriptures excepted, were, at this time very rare. School books were eagerly sought after and purchased. The others were distributed gratis, whenever there was a hope of doing good, a permission from government giving to the missionaries a free and easy access to all parts of the country for this purpose.

In the course of the following year, 1836, Mr. Robertson found it necessary, for the sake of his health,—which had suffered greatly from exposure in a miserable house he had rented, and from unremitting labor,—to take a voyage to recruit. He accordingly made a visit to the United States, where he arrived on the 6th of August. He remained in this country about three months, and returned to Syra, with his health greatly improved, on the 27th of December, 1836.

About this time, an effort was made to raise a popular prejudice against all the missionary establishments and schools in Greece and the neighboring countries. The Greek Patriarch at Constantinople took an active part in this opposition. In many places, it was attended with alarming success. Some of the schools were broken up, and the children dispersed. The excitement commenced in Syra, during the absence of Mr. Robertson. Mrs. Robertson's school was diminished for a short time, but finally weathered the storm. Her life was in danger from the fury of the mob. The operations of the press, also, were limited for a season, partly on account of these difficulties, and partly for want of an experienced printer to manage its concerns. This last deficiency was supplied by the appointment of Mr. Charles Lincoln, who accompanied Mr. Robertson on his return to Syra. The school now increased rapidly, and the presses were kept in constant operation. In May the school rooms were literally crowded, while the streets swarmed with children who had no means of education.

The nature of the opposition which the Greek missions were called to encounter at this time, will be better understood by giving a short extract from the edict of the Patriarch of Constantinople. The 6th section, "Regarding the heretics of the present day, and their machinations," speaks of "the Luther-Calvinists" who "have been striving now in these latter times in every way and by every means to infuse the poisonous venom of their heresies into the ears of the Orthodox, to pollute our spotless faith, and to tear in pieces the flock of Christ. That they may accomplish their ends, they announce the diffusion of light; they feign philanthropy; they wander abroad, now as travelers, now as merchants, now as physicians who receive no pay, and now as missionaries and teachers. They expend large sums for antiquities of no note; they heal the sick gratuitously; they teach without pay; and all in order to catch the good will of the orthodox, and contaminate the doctrines received from their fathers. They go to great expense for the printing of books filled with these blasphemies, and now directly and now indirectly, attacking the heavenly doctrines and precepts, traditions and customs of our Holy Orthodox Church. These they give gratis, or sell at a very low price, under the pretence of doing good, but in reality, that they may do harm, by implanting in the hearts of the Orthodox, and especially of their tender offspring, their lawless blasphemies," &c. &c.

The seventh section is an address to the missionaries themselves, saluted by the title of "Satanic Heresiarchs, who in these last days have reappear-

ed from the caverns of Hell, and the depths of the Northern Ocean." Section 8th provides for the establishment of Committees of Vigilance—forbids parents sending their children to the mission schools—requires that all heretical books shall be taken from the hands of the Orthodox, &c. &c.

This edict is signed by the Patriarchs of Constantinople and Jerusalem, and by the Bishops of Ephesus, Cysicus, Chalcedon, Thessalonica, Aeta, Demetrias, Eresekios, Lamacobias, Heracleae, Nicomedia, Dercai, Prussa, Philadelphia, Lymuos, Niesaba, and Kenstentelius.

Operating upon a people so ignorant, superstitious, and prejudiced, as the common people of these regions, it is not surprising that such an Edict should produce the most alarming excitement, and lead to great disturbances. Its effects were felt far and wide, but it is believed that it will result in ultimate good to the cause. The people will feel the loss of their schools; cool, candid enquiry will ensue, and the truth, as in all cases of unhallowed opposition and prejudice, will finally meet with a more brilliant and successful triumph, than if she had not been violently assailed. Already the storm has partially subsided, and many of the dispersed schools are resuming their acceptable and useful operations.

A question now arose, as to the expediency of continuing the press at Syra. It had been exceedingly useful as an aid to the establishment of the missions, so as to be regarded as absolutely essential to a successful commencement of operations. But the missions were now established. The tranquility and prosperity of Greece, as a nation, were also established, and as all trades had their share of this returning prosperity, native presses were put in operation in several places, where the printing required by the missionaries could be done, at as little expense as at their own press, and thus save all the time and care requisite to superintend and direct it, and the capital invested in the property. These considerations began to have weight with Mr. Robertson, and with the Committee, as early as 1836, and it was partly with reference to this subject, that he was desirous to visit this country in that year. In October, 1837, a resolution was passed by the Committee, declaring it inexpedient to continue the press at Syra for a time longer than might be necessary to bring its operations to a satisfactory close, and that the same should be terminated during the year 1838. While opposition was violently arrayed against it, it was thought best to sustain it at all hazards; but when that opposition subsided, the press could be relinquished without affording to the enemy an occasion to triumph, or encouraging them to feel that the missions could be broken up, and the missionaries dispersed, at their bidding. During this year, 1,711,400 pages were issued, principally in bound volumes. The schools which, at the commencement of the year, contained but about 30 scholars, increased to 220, all females, and many more were urgent for admission.

The Church Missionary Society, having a large and flourishing school at Syra, and intending to send other laborers there, and concentrate their efforts in behalf of Greece at that place, it was deemed advisable by the Committee to abandon that station, and remove their missionaries to another field, where they could exert a wider influence upon the great interests of the Greek nation. Syra was selected as an advantageous position for the press, and when that was relinquished, it was no longer regarded as the most favorable location for the mission family. Having this in view, Mr. Robertson visited Constantinople, to enquire into the condition of 200,000 Greeks in that city. Having urgently recommended that place, as a station of great importance, it was adopted by the Committee on the 25th September, 1838, and Mr. Robertson appointed to superintend the mission, with directions to proceed thither, as soon as the affairs of the mission at Syra

could be brought to a satisfactory close. Subsequently, Rev. H. Southgate, of Portland, Maine, was appointed to the same station.

Rev. Mr. Robertson now proceeded to wind up the mission at Syra. The presses, with the accompanying materials, were sold at a price quite satisfactory to the society. The issues during the year 1838, had been 57,000 copies, containing 2,333,500 pages—making an aggregate of 8,826,900 pages, since the establishment of the mission.

The schools were continued till the 1st of October, when the pupils, 240 in number, were dismissed. It was a season of trial to Mr. and Mrs. Robertson, who had gathered them, and retained them amid so many difficulties. The flourishing schools of the English missionaries will probably afford room for the greater part of them.

Mr. Lincoln, printer, and superintendent of the press at Syra, has returned to America, after two years of useful, active labor.

CRETE. Among the most interesting pupils, and afterwards a most useful, efficient, and pious teacher, in the prosperous mission schools at Athens, was Elizabeth B. Kontixati, a native of the Island of Crete, commonly spoken of in the Reports, as Elizabeth of Crete. When Mrs. Hill visited the United States, in 1836, she brought a letter to the Executive Committee, written in modern Greek, by this warm-hearted girl, expressing her gratitude for the benefits she had received, and earnestly entreating the Committee to establish a mission in her native Island. The letter was presented and read on the 7th of July, and at an adjournment of that meeting on the 9th, the Island of Crete was constituted a missionary station. Rev. George Benton and wife, were appointed missionaries to this new field. They embarked on the 31st of August, 1836, accompanied by Miss Spencer, a sister of Mrs. Benton, and after spending three months at Athens, to acquire the language, and acquaint themselves with the best manner of conducting schools, &c., arrived at Crete, on the 12th of March. They were accompanied by Victoria Vorsa, an Athenian by birth, one of the teachers from the school at Athens, and well qualified to aid them in their new work. They were received at Canea, one of the principal places on the Island, with a cordial welcome. There was but one small school for ancient Greek in the place, and that was relinquished, as soon as the mission school commenced. Not one entire copy of the Old and New Testaments was to be found in Canea.

Some opposition was made by the ecclesiastics of Crete, under the patriarchal edict, to which allusion was made in our notice of the difficulties at Syra; but the desires of the people prevailed, and the assent of Mehemet Ali being obtained, the school was opened on the 11th of September, with 50 pupils. In seven months, the number increased to 239. Since then, a more convenient and extensive house has been procured, and the number of scholars is increased to 440. Great improvement is manifested, and there are many pleasing evidences of special benefit to the minds and hearts of both pupils and parents.

In September, 1838, Mr. Benton went to Candia to pay his respects to the Pacha, then on a visit to that place. He was very kindly received. While there, a committee of the principal resident Greeks waited on him with an earnest request signed by twenty four names, that he would establish a mission school among them. They assured him that 500 persons were ready to sign it, if necessary.

Miss Eliza H. Watson has been added to this mission, as missionary teacher. She sailed on the 6th of June, 1839, and had arrived in good health at the last date from Canea. Miss Spencer, though not connected

with the mission, is also constantly engaged in the schools. They have besides, a male and female Greek teacher. In the school at Canea, there are three scholars, who are destined for the ministry in the Greek Church, and some others, whose thoughts are seriously directed that way.—A large case of Bibles, sent to Mr. Benton, were distributed in a very short time, some of them to the distance of 100 miles. After the death of the Archbishop, which occurred recently, a great call was made for Bibles, not only at Canea, but at Candia and other places. Other works from the press at Syra were also in great demand.

CONSTANTINOPLE. Rev. Dr. Robertson arrived with his family at Constantinople on the 24th of April, 1839.

Rev. Mr. Southgate is expected to embark for that mission, in the course of a few months.

The long experience of the former of these gentlemen as a missionary to the Greeks, and the recent extensive journies and comprehensive investigations of the latter, constitute peculiar qualifications for the service required at this station, and great good is anticipated from their labors.

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## CHAPTER V.

### *Missions in Asia.*

PERSIA. Exploring mission of Rev. H. Southgate, Jr. Present state of Mohammedanism. Plague at Constantinople. Travels in Persia. Sickness. Return to New York. Report.—CHINA. Protestant Missions to China. Rev. Messrs. Lockwood and Hanson appointed to this field. They settle at Batavia. Rev. Mr. Boone joins the mission. Mr. Hanson returns. Mr. Lockwood returns. Schools. Views of the field. Rev. A. F. Lyde.

PERSIA. Measures, preliminary to the establishment of a mission in Persia, were adopted by this Society, in the autumn of 1835. On the 10th of November, Rev. Horatio Southgate, Jr., of Portland, Maine, was appointed exploring missionary agent to this and the adjacent countries.

The object of a mission to this region would be the conversion of Mohammedans to the Christian faith. The field is regarded as an inviting one, on account of the divisions now existing among the followers of the false prophet. Mohammedanism is a kingdom divided against itself. It is rent into two great sects, the Shiites and the Sunnites. These are more hostile to each other, than either of them to Christianity itself.

The population of Persia are Shiites, and the bitter persecution they have experienced at the hands of the Sunnites, has had the effect to weaken their attachment to Mohammedanism. The Persians are less bigoted than others of their faith. They are willing to discuss the claims of their Prophet, and admit the authority of Scripture testimony. Some of their sects hold opinions in direct contradiction of the Koran. Their habit of free thinking is remarkable, and many, in their speculations on religious subjects, not finding that in their own systems, which can satisfy their intelligent inquiries, are abandoning all systems of faith, and tending to a state of infidelity. This is believed to be a state of things much more favorable to the introduction of the gospel among them, than if they still retained a rigid adherence to the Koran. They have abandoned one faith on which they have rested, and are therefore just prepared to adopt another that can show substantial claims to their belief.

Turkey, Syria and Egypt, also present strong claims to immediate attention, and many circumstances combine to indicate that the Lord is preparing a way for his people there. The Board had all these countries in view, in entering upon their inquiries respecting the present state of Mohammedanism, and the promise it might hold out to the establishment of a mission, or missions.

On the 24th of April, 1836, Mr. Southgate sailed for Havre, on his way to Constantinople, intending to stay there long enough to acquire such a knowledge of the Persian and Turkish languages, as should be necessary for the immediate objects of his mission. He arrived at Constantinople on the 31st of July. In the meantime, two appointments had been made by the Board, of gentlemen to be associated with Mr. Southgate in this mission, but both, from circumstances apparently not within their control, were obliged to withdraw, after having accepted the appointment. Mr. Southgate remained at Constantinople until the 1st of June, 1837. His time was occupied in studying the Turkish and Persian languages, and in distributing Bibles, preaching, when he could, to Englishmen and Americans, &c. &c. The disappointment he experienced in being unexpectedly compelled to go alone into Persia, was very severe and disheartening; but did not lead him to abandon the work. With the advice of all his missionary brethren at Constantinople and Smyrna, he resolved to pursue it alone, and leave events with God. "The simple thought of doing the will of God," said he, in a letter to the Committee, "contains in itself an inexhaustible treasure of strength and consolation. If this will not sustain me, the choicest human companionship would avail nothing. Be assured, then, I shall go forth upon my solitary wanderings, cheerfully and gladly."

During his residence at Constantinople, the plague broke out, and raged with great fury. Thousands fell at his side, and ten thousand at his right hand. But neither he, nor any of all the missionaries there, were touched by it.

On the 1st of June, 1837, Mr. Southgate started on his tour of exploration. His first stop was at Trebizond, and thence, through a part of Kurdistan to Erzeroum. Here, assuming the garb of a Turk, he passed through the cities of Moosh and Bitlis—which latter is described as exceedingly beautiful in situation—to Van. This route was entirely new, that region having never before been visited by a missionary, and seldom by any foreigner. The Pacha of Van showed him many kind attentions, and furnished him with a guard of six men to accompany him over the mountains. Stopping a few days at Ooroomiah, the seat of an interesting mission of the American Board to the Nestorians, where he enjoyed a delightful season of Christian intercourse with the mission family, Rev. Mr. Merrick, missionary to the Mohammedans of Persia, being also providentially present, he passed on through Khoy to Tebriz, on the northern frontier of Persia, where he arrived on the 4th of August. In all this journey, he was accompanied by only one attendant, a young Armenian from Constantinople.

Leaving Tebriz, after a residence of about seven weeks, during which he was perfecting himself in the Persian language, he arrived at Teheran on the 17th of October. Departing thence, on the 8th of November, for the western provinces of Persia, he passed through Kermanshah, where he was dangerously ill, and whence, with great difficulty and pain, he reached Bagdad. Here he lost his Armenian companion, he being too sick to attend him any farther. Recovering from his disease, during his stay of about a month, he left Bagdad, and traversed the entire length of Mesopotamia, by way of Mossoul, Mardin and Diarbekir. In the upper regions of Mesopotamia, he was led to turn his attention to numerous Jacobite and



Nestorian Christians, who inhabit there, and who, so far as he knew, had never been visited by a Protestant missionary. He found them an interesting people, and, had circumstances permitted, would have sat down among them, and commenced his work at once. Hence he passed through Tocat, to the Black Sea, and reached Constantinople on the 1st of April, having been nearly two months from Bagdad, half of which was spent in the towns and cities on the road. He afterwards visited the city of Broosa.

He left Constantinople, on his return to America, on the 15th of August, 1833, passing through Turkey in Europe, to Vienna, and arrived at New York on the 30th of December. His report of the results of his agency is now in press. It will be a work of great interest to all who have the cause of missions at heart. His journal, which was published from time to time, as it was received, in the *Spirit of Missions*, is full of interest and encouragement, and leads us to entertain the hope that he will, ere long, be assigned to a station in some part of the interesting field, he has so ably and faithfully explored. For the present, however, he is appointed associate to the Rev. Dr. Robertson at Constantinople, whither he will sail in a few months.

CHINA. The first Protestant missionary to China, the late venerable Dr. Morrison, arrived at Canton in 1807, and was soon joined by the late Dr. Milne. The mission of the American Board commenced in 1830, and that of the Netherlands Missionary Society, or rather the labors in China of the apostolic Gutzlaff, formerly a missionary of that Society, commenced in 1831. The language of this people had been thought to be wholly unattainable, the people themselves unapproachable, and the government inflexibly hostile to Christianity. The labors of Morrison, Milne, Medhurst, Dyer, and Marshman, have shown that the language presents no insurmountable difficulty; while the fact that they are a nation of readers, renders the labors of the missionary much lighter than in other heathen countries. The Christian enterprise and determined zeal of the intrepid Gutzlaff have shown that the Chinese are, by no means, that inaccessible, impracticable people, which they have been supposed to be. He has clearly demonstrated that the whole Chinese empire is one vast, open, missionary field, if not already white to the harvest, yet fully prepared for the seed to be thrown broadcast upon its bosom. It is incomparably the widest and richest field that the world now affords.

It early entered into the plans of the Domestic and Foreign Mission Society, to occupy a portion of this inviting field. On the 13th of May, 1834, the Board resolved to establish a mission in China, as soon as a suitable missionary could be found. On the 14th of July following, Rev. Henry Lockwood was assigned to this station, with the understanding that he should have an associate.

In February, 1835, Rev. Francis R. Hanson, then Rector of Christ Church, Prince George's county, Md., offered himself to the Committee, for this mission, and was accepted on the 23d of March.

A deep interest was felt in this mission, and a few weeks sufficed to raise, in New York alone, a sum sufficient to meet all its expenses for one year. A passage to Canton, free of all expense, was given by a house in that city, distinguished for its liberality in every good cause; and the missionaries embarked on the 2d of June, and arrived at Canton on the 29th of October, 1835. They soon after, in pursuance of the advice of Rev. Mr. Gutzlaff and others, removed to Singapore, for the purpose of acquiring a knowledge of the Chinese language; but, subsequently, settled at Batavia, as affording greater advantages, and a wider sphere of usefulness, among the Chinese and Malays of Java.



Javanese Female.

On the 17th of February, 1836, Mr. Lockwood was married, at Batavia, to Miss Sarah Sophia Medhurst, daughter of Rev. W. H. Medhurst, missionary of the London Missionary Society at that place. On the 9th of August following, Mrs. Lockwood died, after a painful illness, and in the absence of her parents, and the rest of the family, who had gone on a visit to England. Born and educated a missionary, on missionary ground, she gave promise of great usefulness, and her loss was deeply felt.

In May, 1836, an Imperial Edict appeared in Canton, forbidding faith in Jesus, and the propagation of his doctrines, on pain of death. It was never, however, attempted to be enforced, nor did it, in the smallest degree, intimidate, or retard, any of the missionaries to that people.

On the 17th of January, 1837, Rev. W. J. Boone, of the Diocese of South

Carolina, having been, for some time, desirous to enter upon this field, proposed himself to the Committee as a missionary to China, was accepted, and Singapore assigned as his residence, during the period of time requisite to prepare for the active prosecution of his labors among the Chinese. The sum of one thousand dollars, to be paid annually for the salary of Mr. Boone, was pledged to the Committee, by the congregation of St. Peter's Church, in Charleston, S. C. Mr. Boone united, with his excellent qualifications as a missionary, that of a complete education as a physician, which he acquired with special reference to the missionary work. He sailed from Boston, accompanied by his wife, on the 8th of July, and reached Batavia on the 22d of October. He found Rev. Mr. Hanson in such a feeble state of health, that it was deemed absolutely necessary he should relinquish the mission, and return home. He reached New York on the 8th of May, 1838.

During their preparatory labors, the missionaries endeavored to make themselves useful, according to their ability. They assisted to keep up an English service, every Sabbath. By the distribution of tracts, also—by a weekly Bible class for the benefit of the elder children in the orphan asylum, and by a school, in which some 30 or 40 Chinese children were daily gathered, for instruction in the rudiments of knowledge and religion. Notwithstanding the "China custom," forbidding the education of females, they succeeded in getting a small number of them in the school at Batavia. The instruction of this school was found of great benefit, not only to the children, but to the missionaries, as it facilitated very much the learning of the Chinese language.

The altered state of the mission, in consequence of the ill health, and departure of Mr. Hanson, induced Mr. Boone to remain at Batavia. He entered at once upon the study of the Chinese, occasionally, for his own benefit, assisting in the school, which was now increased to 40. They were instructed, principally, in Malay. The daily reading of the Scriptures was introduced, and the scholars were formed into a Sunday school, on the

Lord's day. Dr. Boone found his medical knowledge of great use to him, having prescribed for a large number of patients, with the most gratifying success.

The climate of Java has been found very trying to all the missionaries thus far. Mr. Hanson has already returned home. Not many months after, Mr. Lockwood found it necessary to make a voyage to Canton, by which his health was much improved; and, subsequently, Dr. Boone was compelled to suspend his studies for a season, and go into the country, for the benefit of a cooler air among the mountains. Mr. Lockwood has since suffered from a return of disease, so far as to be obliged to return to the United States. He arrived at New York on the 5th of September last.

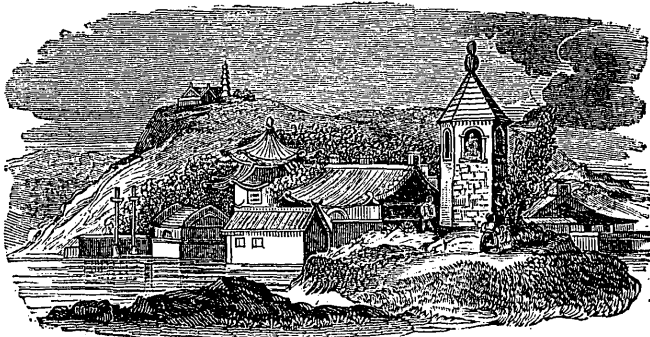
Mr. and Mrs. Boone are now alone at this station. Mr. Lockwood, it is supposed, will return as soon as the state of his health will allow, and it is hoped that others will be found, both competent and willing, to undertake the work of missionaries in this great field. Something has been done, in overcoming the difficulties of the language, and getting acquainted with the customs and prejudices of the people. Some of these prejudices have, to a small degree, been overcome. It was, at first, exceedingly difficult to retain children in the school long enough for them to receive any decided or permanent benefit. The girls were taken away to be shut up at home, agreeably to a Chinese custom, not being permitted to go out again till they are married. The boys are taken to assist their fathers, or otherwise labor for their support. From an experiment which was commenced a short time before the departure of Mr. Lockwood, it is hoped this difficulty will, in a measure, be obviated. A boys' school was commenced, in which it was agreed that the missionaries should have the whole charge of the children, and assume all the expense, until they should be prepared for usefulness. Contrary to their expectation, the parents were found not unwilling to part with their boys on these terms. By a written document, the parents agreed to give up their children for five years, to be educated in the Chinese and English languages, and in the Christian religion. The missionaries have also the choice of keeping them longer than five years, if it should be found desirable. If they can accomplish as much for the girls, they will have achieved a triumph indeed. There are now fourteen boys in the mission family.

The views of these missionaries in regard to the field they have entered upon, are thus expressed by Mr. Lockwood. "China is far from being open to the gospel,—and there can be little doubt that there must be difficulty and tardiness in its progress, as long as there are laws by which the life or liberty of every Chinese convert, or abettor of Christianity, is endangered. Still, the Church ought not to be discouraged. Some progress has been made. The duty to persevere in the use of every means, however small, is plain. If success be slow, it is certain in the end, because the work is the Lord's, and he will be faithful to his promises."

Our own views are more hopeful than these.—We think a wide and effectual door is opened in China for prudent, intelligent missionaries; and it is our firm conviction, that the barriers to foreign intercourse with this people will soon be broken down, or so weakened as to constitute no greater hindrance to missionary efforts, than their great northern wall would to a determined invader.

We cannot leave this mission without some reference to an interesting instance of early devotion to the cause of Christ, which was connected with it. We refer to Rev. Augustus F. Lyde, a native of Wilmington, N. C., and a graduate of Washington College, Conn., who, at the early age of 18, solemnly set himself apart for the missionary work, and resolved upon

China as the scene of his labors. His master, however, had other purposes in relation to him, and, soon after his ordination, he was found to be so far gone in a consumption, as to leave no hope of active usefulness in the Church. That he had some influence in moving the Church to commence this mission, was no little consolation to him, in his last hours. He died at Philadelphia, not far from the time of the sailing of Messrs. Lockwood and Hanson.



Cluster of Chinese Temples.

## CHAPTER VI.

### *Other Missions.*

TEXAS. Encouraging prospects. Matagorda. Galveston, and Houston. Bishop Polk's visit.—  
BUENOS AYRES. Preliminary investigations.—Closing Remarks. State of the Treasury.  
Want of Men.

TEXAS. The prospect of establishing the Church in this new and interesting republic is very encouraging. Two Missionaries are laboring there now, to much acceptance. Rev. Caleb S. Ives is resident at Matagorda, where he has organized a parish, and hopes soon, with some assistance, from the United States, to be able to erect a church. A lot has been given there, and 2500 dollars subscribed in the United States towards the building. The attendance upon the services of the Church and the almost uniform interest felt in them, are spoken of as truly gratifying. In the Sunday School, there are five teachers, besides the Missionaries, and thirty-one scholars.

Rev. R. M. Chapman labored at Galveston and Houston, principally at the latter place, which is the present capital of Texas. A parish has been organized there, and a considerable subscription obtained, for the erection of a church. Measures of a similar character are also in progress at Galveston.

Mr. Chapman has now returned to the United States, and these two stations are at present without the stated ordinances of the Sabbath. Such, however, is the interest felt there in the maintenance of the order of the gospel, that services are continued every Sabbath, by lay readers from among the pious citizens.

By request of the Board, Bishop Polk, Missionary Bishop of Arkansas,

visited these stations, in his last diocesan circuit, and was much encouraged with regard to the religious prospects of the new republic, by what he saw there.

**BUENOS AYRES.** Contemplating the establishment of a Mission at Buenos Ayres, the Committee, in 1829, appointed Rev. Lot Jones, then of the diocese of Georgia, and now Rector of the Mission Church of Epiphany in New York, to proceed to that station, to ascertain whether there was a suitable opening at that time for carrying their views into effect. The rigid blockade of that port, soon after, and the unexampled expenses of a residence there, prevented the immediate execution of this plan; and, before those difficulties were removed, Mr. Jones had made other arrangements, which led him to decline the agency. No further steps have been taken in reference to it.

We have thus taken a comprehensive view of the Foreign Missions of the Protestant Episcopal Church of the United States. We rejoice to see her extending herself so widely among the waste places of the earth, and trust she will go on, in harmonious co-operation with other evangelical branches of the great family of Christ, till "the world"—the field she has assigned to herself, shall become again "the garden of the Lord." Her operations, we learn, are amply sustained by the contributions of her members. She has, at present, more means than men. May the Lord of the harvest find no lack of laborers to send forth into his harvest, seeing the fields are white, and the treasury full.

# HISTORY

OF

## THE FREEWILL BAPTIST FOREIGN MISSION SOCIETY.

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BY ENOCH MACK.

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Rev. Amos Sutton. His appeal to Freewill Baptists in America. His visit to the United States. Labors here. Return to India, with Messrs. Noyes and Phillips. Cuttack. Balasore. Heathen worshippers. Juggernaut. New station at Sumbhulpore. Visit to the Rajah. Labors. Sickness. Death of Mrs. Phillips. Removal to Balasore. Tour beyond the mountains. Chuckradhur, and his children. Chapel built and dedicated. Encouragement. Excursion. Call for books. Importance of schools. Marriage of Mr. Phillips. Additional missionaries appointed. Organization of the society. Funds. Resolution not to receive donations from slaveholders. Liberal offering.

The Freewill Baptist Foreign Mission Society, was organized in 1833. Its first missionaries, Messrs. Noyes and Phillips, with their wives, sailed from Boston on the 22nd of September, 1835, accompanying Mr. Sutton, of the English General Baptist Mission in Orissa, now returning to resume his labors in India.

The instrumentality performed by Mr. Sutton, in originating this mission, and in fostering it in its infancy, requires a notice in its history. The first missionaries of the General Baptist Mission to India, were sent out in 1821. They selected, as their field of labor, the province of Orissa, in Southern India, on the shores of the Bay of Bengal—distinguished as the principal seat of Hindoo idolatry—Pooree, the site of the great temple of Juggernaut, being a town of that province. Mr. Sutton went out in 1824. While stationed at Pooree or Juggernaut, meeting with the name of Elder John Buzzell of the Freewill Baptist Connection in America, and understanding that the people with whom he belonged held sentiments similar to the General Baptists, he addressed a letter to Elder Buzzell, calling, in a pathetic appeal, upon American Freewill Baptists, to help in spreading the light of gospel day into that dark land. This letter was dated 1831; and, early in the next year, it was published in the *Morning Star*, accompanied by energetic remarks by Elder Buzzell, heartily seconding Mr. Sutton's appeal, and proposing that contributions should be made in the churches, and preparations made in the Connection for engaging in the work of a mission to India.

This was a new subject, with the body of the Connection, at that day. But some of them recognized Mr. Sutton's appeal, as a true Macedonian call, and girded themselves for the advocacy and aid of the cause. A society was organized early in the year following, and a fund was slowly accumulating.

With a view to the advancement of the interests of that cause which manifestly has engrossed his heart from his first enlistment in its service, as well as for improvement of his sinking health, he returned to England, from whence he came to America in 1833. Here he spent several months, in preparing his *History of the Orissa Mission* for publication by the Freewill

will Baptist Connection, and preaching the great principles of the missionary enterprise among their churches; and returned to England with a design of revisiting America the next year. He accordingly returned to this country in September of 1834, and entered directly upon the discharge of the duties of Corresponding Secretary to the Freewill Baptist Foreign Mission Society, to which he had been appointed by the Society previous to his arrival. He entered arduously into the work of visiting the churches of the denomination, travelling to the utmost of his ability among them, lecturing, and taking up collections in behalf of the cause. Having devoted a year to these arduous labors, he re-embarked for India, to resume his direct missionary labors there. In the course of the year during which Mr. Sutton was connected with the F. B. Missionary Society,—Messrs. Noyes and Phillips were selected as missionaries under its patronage; the former, a number of the Freewill Baptist church in Jefferson, Maine, and the latter a member of a church in Plainfield, N. Y., of the Free Communion Baptist Connection.

The missionaries arrived in Calcutta in Feb. 1836; proceeding thence by land to Balasore and Cuttack, both of which places were then occupied by the English General Baptist missionaries. The former of these towns is, by the post road, 200, and the latter 300 miles from Calcutta, in a south west direction. The charge of the English school for native youths at Cuttack, Mr. Sutton's station, was given to Mr. Noyes; and the superintendence



General Baptist Mission Premises at Cuttack.

of four native schools at Balasore, was committed to Mr. Phillips by Mr. Goadby, then stationed at that place.

In narrating his journey from Calcutta to Cuttack, Mr. Noyes says: "While at Balasore, the Dole Jatra was held, a great festival of the Hindus, at which they celebrate the marvellous acts of Kishnu. The ceremonies consisted in drumming, and various kinds of native music, and throwing red powder upon each other. Some whom I saw, appeared almost exhausted, and really intoxicated, from their long continuance of the worship.

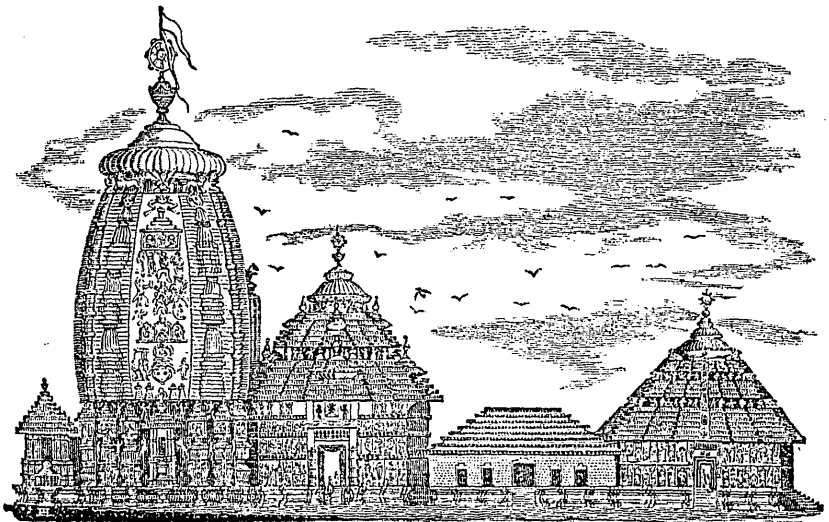
"The mud huts which we passed after leaving Balasore, were still more miserable than any we had hitherto seen, and were generally surrounded by throngs of Juggernaut's pilgrims, many of whom were in a state of starvation and extreme misery. As we approached Juggernaut, the number of pilgrims, of human bones and dead bodies, greatly increased. Never can I forget the scene we witnessed at Bhudruck. Walking by the river side, only four or five rods from the serai (inn) where we had stopped, I could scarcely step, without placing my feet upon human bones. While standing in one

place, I could count eight or ten bodies recently deceased. The vultures, ravens, and dogs were devouring them, and were increased to an unusual size by their luxurious fare of human flesh! These were bodies of pilgrims, who, on their way to Juggernaut, stopping at the place where we were resting, had died there.

"During this journey, I saw for the first time, two men with each an arm in an erect posture, and which had been so long in that position, as to have become stiff and withered; and the finger nails had grown to the length of six or eight inches."

Soon after the arrival at Cuttack, Mr. Noyes had opportunity of witnessing a swing-jattra. He says: "I went to the place, which was but half a mile from my house, at five o'clock in the afternoon. The swing was already prepared and surrounded by a multitude of spectators. The subject of torture was dressed in a peculiar and frightful garb, prepared for the occasion. For about an hour before he ascended, he danced around the swing with the *hooks* already in his back, led by a band of music and a number of men who appeared to act as officers in the business. He bore marks of intoxication. In one hand he held a stick covered with artificial flowers; in the other, he carried some fruit, of which he ate some himself, and some he threw among the crowd. When he ascended the swing, I was deeply affected at seeing his own father fasten his rope to the pole. It was as much as I could bear, to see the flesh shred from the body when he was drawn up. He swung about three quarters of an hour, during which his countenance indicated exquisite pain."

In July, he accompanied Mr. Sutton to Pooree, to attend the Ruth Jattra, the great annual festival of Juggernaut. The following is extracted from his journal: "Tuesday, July 12, we left Cuttack for Pooree, where we arrived about nine o'clock, next morning. When about five miles from Pooree,



Temple of Juggernaut at Orissa.

my eye caught the first view of Juggernaut's temple. Peculiar and deep emotions were awakened in my breast, as I gazed upon the towering spires of that great shrine of idolatry, with millions in this eastern world. Much had mine ear heard of that temple while in my native land: now mine



eyes beheld it—with the vast throng of its votaries, pouring in multitudes onward towards it. Arriving at the gate where the pilgrims pay their pilgrim-tax to the English Government for obtaining a sight of Juggernaut, I saw thousands, who, without money, were seeking admittance in vain. Thursday, 14th.—This afternoon rode into town, and saw the deluded people preparing the three cars on which to haul the idols, Juggernaut, his brother Bullabhudra, and his sister, Soobhudra. The cars were nearly of a size, about twenty feet high, surmounted with platforms about six feet high, on which the idols were to be placed. The streets crowded with people, the constant clamor, the height and ornamenting of the cars, with the greatness and uncouth shape of the temple, are well calculated to strike the native mind with wonder and veneration. Friday, 15—This afternoon, went to witness the procession of Juggernaut, as he was to be placed on his car this day. The street, which was about sixty yards wide, was filled with people for nearly half a mile, and the houses, walls, and temples near, were literally covered with men, women and children, waiting for the moving of the gods. After much delay, they dragged out Bullabhudra; then, with much pulling of ropes, and lifting of men, they brought out Juggernaut himself—a huge block of wood, with form and features uncouthly hewn and hideously painted. During this time, brother Sutton and myself were standing near, speaking to the people. They were not inclined to hear any thing from us, and returned only bad language and insult. Saturday, 16—Arose early and rode two or three miles on the beach. The sand, in some places, was covered with human bones; and solemn were my thoughts, when I considered that they had all been of those concerning whom it is written, ‘Their sorrows shall be multiplied, that hasten after another god.’ Tuesday, 19—Went out to distribute books for the last time. The hour is near when we must bid these poor people adieu. Deeply does my soul feel for them. I see they are hastening to hell! But what can I do for them! Day and night do I pray for them, and as often weep over their depravity. Unless God bless our feeble efforts, all will be in vain.”

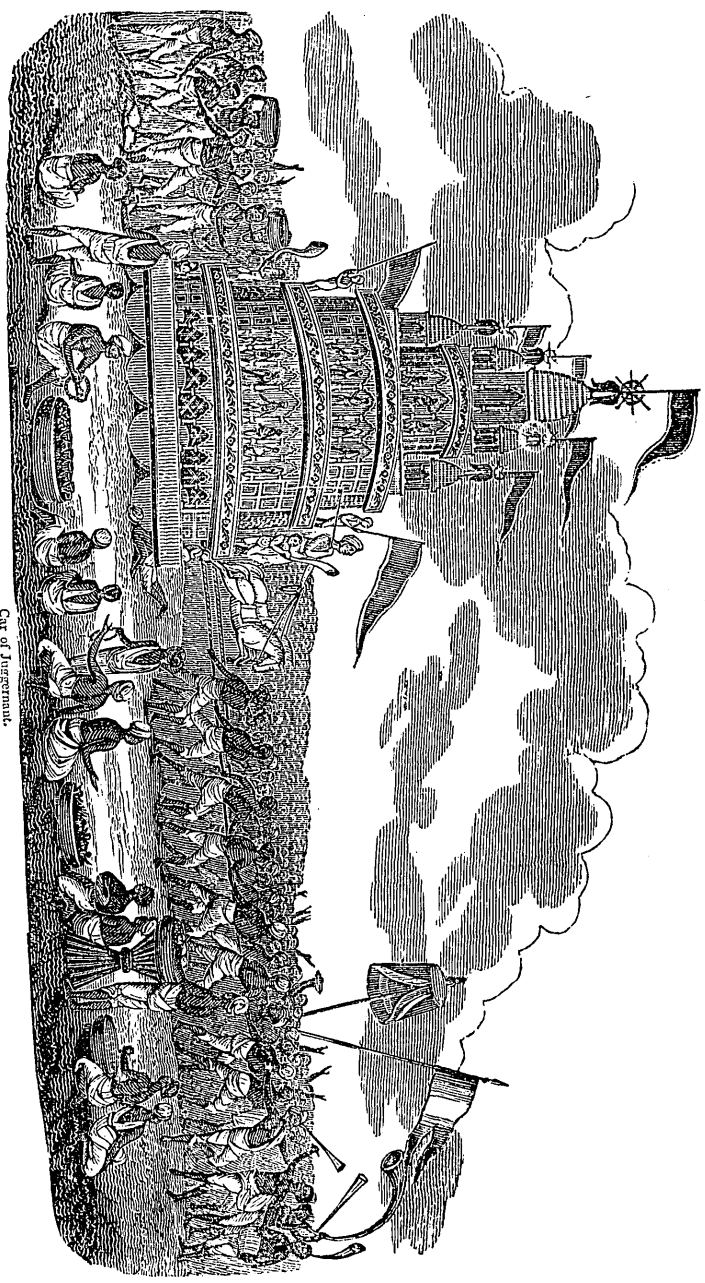
The connection of our American with the English missionaries, continued until October, when, at a meeting for deliberating upon a course to be pursued for the future, in which Mr. Sutton officiated as chairman, resolutions were adopted by the American brethren, with the harmonious concurrence of the English missionaries, from which the following are extracted:

“Resolved, that while we wish to act in concert with our General Baptist missionary brethren, as it respects the great object of our mission, we think it will be most for the interests of the cause of Christ, and in accordance with the views of our Society, to form a distinct mission, and endeavor to raise up other churches, which shall be entirely under our own care.

“Resolved, that according to the best information we have been able to obtain, the district of Sumbhulpore, in the western part of Orissa, extending along the banks of the Mahanuddee, bordered on the west by the vast unexplored country of the Goands, and on the east by a similar country inhabited by the Coles—offers to us the most promising field for missionary labor; a field which will afford scope for enlargement of operations to an indefinite extent: And that we set out on an exploring tour to this country the 1st of December, with a view to fixing our station there, if circumstances prove favorable—

“Resolved, that we invite brother Sutton to accompany us in our contemplated tour as far as circumstances will allow.”

On the 12th of December, the American missionaries, accompanied by Mr. and Mrs. Sutton, and two native preachers, left Cuttack, for Sumbhulpore, proceeding by a very slow passage, in native boats, up the Mahanud-



Car of Juggernaut.

dee, or Great river. On the 26th of the same month, the members of the English mission took leave of the American brethren for their return to Cuttack; the latter, proceeding onward for the designed place of their location, preaching, and distributing tracts and Scriptures in large towns and villages at which they stopped. About the 8th of January, they arrived at Sumbhulpore, more than 200 miles from Cuttack, in a north westerly direction. In all this course, there was no missionary station; and having reached the point of their destination, they were more than 200 miles from any place where the gospel was then preached, in every direction. Yet were they surrounded by a country fertile and populous, containing many large towns and villages.

The city of Sumbhulpore, the location of our missionaries, is the capital of a district of the same name. The population of the city is estimated at 30,000. It is situated on the Mahanuddee, latitude 21 degrees north; east longitude, 83 degrees. The over-land route from Calcutta to Bombay passes through it, 320 miles from the former place. A regular daily mail passes upon this route; and by the steam communication established between England and Bombay, through the Mediterranean, information has been received at Sumbhulpore from England, in a little less than two months. By an agency in Liverpool, communications may be transmitted from America in about half the time required by the passage around the Cape of Good Hope. The Society have taken measures for opening a direct communication. "This town," says Mr. Phillips, "is situated in the midst of a fertile and thickly inhabited country; and is important, not only on account of being the capital of a large district, but as being the key to several extensive provinces, of which little is known to Europeans. In one of these, it is said, the people have neither religion nor caste."

The district, or as it is sometimes called the province, of Sumbhulpore, is governed by a native Rajah, who, under some tribute to the English government, exercises absolute and almost unlimited power over his subjects. One feature of his government is, that he is owner of all the lands, and they are sold once in three years, at auction, to the highest bidder. On their first arrival at Sumbhulpore, our missionaries were apprehensive of his opposition to their settlement. They observe: "We are shown some respect because we wear the fearful white face, but the Rajah's repeatedly refusing us some small favors, indicates that he wishes us out of his country. Without his permission, we cannot get men to build us houses, or obtain a single article of provision from the market. Thus you see," continue they, in a letter written a few days after their arrival, "we are in difficulty. But, 'why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and his anointed?' We have come here to bring these poor idolaters the gospel; and notwithstanding the cloud that appears to hang over our prospects, we can but believe that this field is white already to harvest."

That Power, who holdeth the hearts of all in his hand, to turn them as he sees proper, manifestly interposed in favor of the mission. The missionaries took measures for procuring the influence of an officer of the English government with the Rajah. Failing in this design, they determined on visiting him in their own persons. "Expecting," says Mr. Noyes, "nothing but his frowns, to our surprise, he politely received a copy of our books, which we told him we wished to teach in his kingdom. He also laid presents before us, and perfumed our garments with the odor of friendship—all this without any influence from the English government." Afterwards, he on one occasion, lent them his elephant to go to Ramerda, about

twenty miles, "where," say the missionaries, "the people, to our surprise, invited us into an idol temple, and allowed us to cook, eat, and sleep, preach, and distribute tracts. Indeed, they seemed to be a people prepared to throw their idols to the moles and bats, and learn a more excellent way."

Our missionaries found but one European resident at Sumbhulpoore, Mr. Babbington, an English merchant. He received them into his house, made them welcome to a residence there, until their own houses should be completed, the erection of which, one for each of the two families, they commenced soon after their arrival. They were with this gentleman, in his house, about four months, and experienced such kindness and liberality from him, as must embalm his name forever in their memory, and in the memory of the Society under whose patronage they were.

They preached in the bazar, (market-place,) and went out into the neighboring villages, preaching and distributing tracts and Scriptures. They also had worship at their own dwellings. July 25th, Mr. Noyes writes: "Last Sabbath, Daytaree (a native preacher, recently arrived, sent to their aid by the English mission, from Cuttack,) preached in my study to about twenty heathen, some of whom were of the workmen engaged in building our houses. I have never before seen a company of heathen assembled of their own accord to hear the gospel. All listened with great attention, and some were affected. I have family worship evenings and mornings, in Orea, and in the morning all my workmen attend. This morning, some of them were very tender, and kneeled in time of prayer. They also came this morning, without their marks on their forehead and nose, which they never before done."

In a letter, dated Nov. 15, the same writer says: "A short time ago, Daytaree and myself were sitting under a large mango tree before my door, talking to the people who were passing in great numbers to attend a festival, where lambs and goats were sacrificed to a goddess. After explaining to one man, the way of life through Christ, that he is the true sacrifice for sin, and that all these festivals are of no use; he arose quickly, saying to his son, 'This is the knowledge I have been seeking all my days; and now that I have found it, I will go home, and will never go to another festival.' He was even willing to break his necklace, the badge of his idolatry. His house is only four miles from here; but sickness has prevented me from seeing him since."

A boarding school was commenced by Mrs. Phillips. She had, before her death, obtained six Hindoo children, orphans, and those given to the missionaries by indigent parents, to educate and bring up. In July, they received from the English mission, about 300 copies of the gospel by Mark, and 70 of that by Matthew, translated into the Orea by Mr. Sutton; with about 6,000 tracts in the same language. These were in part, or wholly distributed.

The missionaries had but just become settled in their houses, and prepared to enter more fully into their missionary labors, when sickness, severe and general, came upon them, attended with death to some of the members of their small band. On the 26th August, Mrs. Noyes was confined and immediately siezed with a bowel complaint, attended with great suffering, and bringing her so low that her life was for some time despaired of. During her sickness, Mr. Noyes was taken with a similar complaint. As they began to recover, Mr. Phillips was seized with the same affection. By the 25th September, they were all convalescent. Two days after this date, Mr. Noyes's infant daughter, 16 months old, was seized by sickness, of which she died two days afterwards. In the middle of October, Mrs. Noyes was again attacked by a fever, by which she was again brought near the grave.

Just as she was becoming able to sit up, Mr. Noyes was taken with a violent fever, from which he had so far recovered on the 15th November, as to sit up a part of the time.

About the middle of October, at the time of Mrs. Noyes's second sickness, Mrs. Phillips was taken sick—and died the 1st of November—closing her sufferings and labors for the heathen, in a little more than two years after leaving her friends and native land for the perils and hardships of the missionary life. For this work her heart had burned with an engrossing desire, from her conversion, which was at an early age. The missionary spirit, in its predominancy, characterized her experience generally. After entering upon the work, and while experiencing its hardships and privations, she, in her letters to her friends in America, expressed herself as being in her true element. Her husband testifies her unflinching patience in the work, and her untiring devotion to the cause in which she had enlisted. In a letter to a friend in America, dated February, preceding her death, she has this language:—"Never did the cause of missions appear more blessed than it now does. I would spend and be spent in it. Yes, all I have, and all I am, shall be the Lord's, for he hath redeemed me by his most precious blood. Had I thousands of gold and silver, I would lay it all on the altar of missions, to the last mite." This was not empty profession, or theoretical zeal. Her practice tested it to be a living principle. Several hundreds of dollars, left her by her former husband, Mr. Samuel Bedee, and which, on her embarking for India, were left in the care of her relatives, were, previous to her death, freely given to the Society as a donation from herself and Mr. Phillips. She gave all, "to the last mite," and her heart and life besides.

After the death of Mrs. Phillips, and when the others had become sufficiently convalescent, Mr. Noyes and his family set out on a tour down the river, to Cuttack and Pooree, for change of air; followed by Mr. Phillips a few weeks afterwards. While in those places, their health improved, and they came to a conclusion, with the advice of the English missionaries there, to change their location for Balasore, which was now vacated by return of Mr. Goadby to England, where they might enjoy advantages better suited to their distressed condition.

Mr. Sutton, in a letter to the President of the Society, dated Cuttack, February 12, 1838, remarks: "In a very emaciated state, the Noyes's first, and brother Phillips afterwards, fled from Sumbhulpore, for change of air and medical aid, to Cuttack. By the Lord's blessing, they are now in a fair way of recovery. But a variety of concurring circumstances seem plainly to say, they must not return to Sumbhulpore." He then proceeds to give a copy of resolutions, which, as he says, "after serious consultation with my esteemed colleague, Mr. Stubbins, and myself, your missionaries have adopted." The resolutions declare the conviction of the missionaries, that the leadings of Divine Providence, the opinions of the physicians, their state of health, plainly indicated it not their duty to return to Sumbhulpore—that the English brethren had relinquished to their occupancy the whole of Balasore district, comprising one third of the province of Orissa—and that they considered it would be important to re-occupy Sumbhulpore when missionary strength should be sufficiently increased, and when medical aid could be obtained at that place.

The town of Balasore, where the American missionaries commenced their labors, in February, having considerably recovered their health, is situated seven miles from the sea, 200 miles south-westerly from Calcutta by the post road, 100 miles north-east of Cuttack, and 100 miles north of Pooree, or Juggernaut. Its population is estimated at 12,000 to 16,000. Mr. Sutton occupied this station in 1828. He gives a striking picture of the character

and some of the customs of the inhabitants, in the following communication made to the English Board. He says: "When I commenced this letter, I was sitting at the door of my little bungalow, [cottage,] which stands on a considerable elevation, enjoying the pleasures of a fine moonlight evening. The teeming population around me, so far from retiring to rest, seem only to have just awaked to noisy revelry. The voices of thousands of my fellow travelers to eternity, are sounding in my ears; some rend the air with songs, composed in the most filthy language, in commendation of the actions of their gods; others are engaged with all their might in abusing one another, with curses and language of which you can never conceive. If a more orderly party is found, listen a moment to their language; it is all about pice and cowries and rupees, [various coins.] It is very remarkable that you hardly ever hear language when this is not the subject. All around, the Brahmins, in attendance on their various idols, are sounding their distracting tom-tom, and other barbarous instruments; while, at intervals, a stentorian voice is heard from a vast distance, exclaiming, or rather bawling to the idol, 'Nar a yun, Ram, Rhada, Kreshnoo, hear, hear! Save, save! Soono, soono!' &c. &c."

On another occasion, the same writer says; "Among those who assembled, were four or five common women, who heard nearly all I had to say. As in other places, so in India, they bear the marks of their shame, or rather, the want of it, in their countenances; and if you were to ask one of these poor wretches, who she is? she would, with the utmost effrontery, reply, 'I am a prostitute.' Indeed, it is lamentable to add that there is a regular class of persons who pursue this course of iniquity as a trade; it descends to them hereditarily, as much as a carpenter's or blacksmith's caste does to him; and if they have children, they are brought up to this wretched life, as a thing of course."

Immediately on their location at Balasore, the American missionaries purchased a dwelling and several acres of land for buildings for schools and worship, and for cultivation by the children in the boarding school. They commenced an Orea school, of six children brought with them from Sumbulpore, and others belonging to Balasore. "The first week of our residence here," says Mr. Noyes; "we were out both mornings and evenings, to preach to the pilgrims on their way to the Ganges. Such droves of poor victims of idolatry afford a spectacle solemn enough to affect any heart not callous to all feelings of mercy. Never did I feel more engaged, than in pointing them to that fountain in which they might wash and be clean from all sin. Last Saturday, our native preacher, Daytaree, arrived from Cuttack; and since that time, we preach at two places in the bazar, brother Phillips and myself taking the native preacher with us alternately."

In a communication, dated May 18th, Mr. Noyes says: "A few weeks ago I preached to about a thousand people at Saj-hat, a neighboring village. I perceived that I was readily understood. On the way home, I was overtaken by a man who requested a book, saying, he had heard me at the market place, and that the '*word came to his mind.*' I gave him a book, and he wished to visit me. When he did so, next day, he asked many questions that indicated an inquiring state of mind. I saw no more of him, till about three weeks after, when, as brother Phillips and myself were going to Saj-hat, we met him with another man—one holding in his hand a Gospel of John, and the other the Evidences of Christianity. He informed us that he was going to have a conference with us, but expressed fear of talking with us in the road. We told him we would return in the evening, and if he would remain, we should be happy to wait on him. Though late when we returned, we found him there according to agreement. We had much

interesting conversation, and our hopes were strong that he would be led in the way of life through Christ.

"Another peculiarly interesting case," continues Mr. Noyes, "is that of a young man about 22 years of age, who came to brother Phillips while I was absent at Bulrumguree, on the coast. He requested a book, and expressed his mind very freely to brother P., on the wickedness of the Hindoo gods, and of his earnest desire to be saved in any way in which salvation might be had. It appears that he had, several years ago, read a book written by Mr. Lacy of the English General Baptist mission, entitled, 'A trial of the gods,' since which he had considered the salvation of his soul of greater importance than any other object. Last Sabbath was a pleasant day on account of the baptism of Mr. Feeley, an interesting young man of European descent. For some time past he had been confined to a sick bed, which proved a means for his awakening and conversion. Exercises were as follows: Reading hymn and prayer by myself—Baptism by brother Phillips. Right-hand of fellowship and sermon on baptism in the evening, by myself. Thus we have the privilege of adding one more to our number."

On the 3d of January, 1839, Mr. Noyes returned to the station at Balasore, from a three weeks' preaching tour beyond the Balasore mountains. In conclusion of his journal of the tour, he writes: "I have traveled the countries of three Rajahs,—through a territory, and among people, hitherto principally unknown to Europeans—through the haunts of tigers, bears, wild elephants and buffaloes—unarmed, and protected by none but God, who has saved me from even the fear of evil. I have preached and distributed the word of God, in about 60 villages. In the first part of my journey, I had two native preachers, but one left at Singcola. In consequence of bad roads, or none at all, I have, for the most part, been obliged to go on foot. My tent was carried by four men, and my bed and other materials by four more."

In his journal of this tour, Mr. Noyes describes the scenery of some parts of the country as very beautiful, and others as difficult for passage, from its jungle and marshiness, and dangerous, from the prevalency of wild beasts. The people were of various descriptions. In some places the populace fled at the approach of the missionaries, supposing them to be government agents, come to collect taxes, and to oppress them. In some places the people were more intelligent, and heard with good attention and gladly received books. At one place, Mr. Noyes says: "Here we met with about 20 farmers, to whom he had good liberty in preaching Christ. After delivering our message, one man said, 'What you say is very good, but how could we have believed that which we never heard till to-day? Our teachers have taught us to bathe and make marks upon our foreheads and noses, and now you tell us something new.'"

At Chuckradhurpoor, Mr. Noyes notes: "Stood near the temple, and about 40 persons gathered around us, most of whom were brahmins (priests). A brahmin declared that he was not a sinner. Said he, 'I bathe daily, and worship the gods; so what sins have I?' We went to another part of the town, and asked the people if they had heard the news. 'No,' said they, 'we have heard no news.' I replied, 'the Rajah wants tribute.' The sentence had scarcely escaped my lips, when they were so terrified, that they looked around to see which way they should flee from oppression; but when I told them it was the Rajah of heaven and earth, who wished the tribute of their hearts, their fears were gone. I improved this circumstance to show them how much more they feared man than God; and they appeared to feel the force of truth.

"Burhampoor: This morning went out to a temple dedicated to Rhadhu

and Krishnu, and talked to about 50 people. They inquired of me whether I was a Hindoo or a Mussulman. I replied I was neither, but a Christian. They said that was a strange name, which neither they or their fathers ever heard. When our native brethren commenced preaching, they expressed much astonishment, and inquired, how they, being Hindoos by birth, should be of the same religion as the Sahib? The native brethren then gave them some account of their experience, to which they listened with attention. At the close, one man said, 'you two men of the whole world have believed the Sahib's religion—no other person ever will.' Hearing this, the native brethren gave them some account of the Cuttack church, which contains converts from all castes. They expressed much wonder that any brahmin should turn from his religion which brought him so much gain, and become a Christian.

"Baksai: Talked to about 30 men two hours. They heard with good attention. An old lady came up and prostrated herself before a young brahmin. We told her to arise, and never fall down before any man. This the young lad resented, saying he was a brahmin, and born for the salvation of the world.

"Koratapadia: Went to the door of the Rajah, and talked to 20 or 30 men. The Rajah did not come out, but sent his salam. The people heard with good attention. When we asked if there were any righteous persons in the place, they said, 'there must be some, or why should the sun or moon move?'

"At Atarga: We found four men, the others having fled for fear of us. They said they were all children in that village, and could understand nothing, though some confessed they were over 40 years old. They said their religious teacher came only once in five years, to get his pay.

"Bydundea: This is the entrance of the Mour Bunge country. Talked and gave away books to about ten men. They were not so wild as the people in the Kopalapada country, and more intelligent. But here they raised the common objection to our religion, by saying, 'that this is the age of vice, in which none can do anything but sin.'

"Singcola: As brother Phillips had come to this place, we all went to the town in company, and in succession addressed large assemblages in different places. The people said, they did not know our God; but they did know their Juggernaut, and should therefore worship him. They also declared 'that Pooree was heaven, and that no person died at that place, neither was there any vice there.' So much can men believe in opposition to their senses. This town contains three or four thousand inhabitants.

"Berepada: This forenoon talked to the people in the street, but they were not much disposed to hear. Many clung to the favorite doctrine of the Hindoos, that God has determined whatsoever comes to pass. In the afternoon, visited the Rajah. Two English chairs were placed in the shade, one for him, and the other for me, while his attendants were seated around upon the ground. His two sons were brought along in the arms of men. I should think the smaller was five feet high. It was a novel sight to see these young men sitting upon the hips of servants, and gazing around like babes. This I learn is the custom among such gentry. I tried several times to introduce religious conversation, but was as often interrupted by some novel thing. Now some owls must be brought along, and the Rajah and his men must tell which was most expert at catching mice. Then a horse would be brought forward, and there would be a long talk about his swiftness. After a while we engaged their attention to listen to a hymn, after which I had a dispute with one of the brahmins, and the Rajah joined with me, I suppose out of mere politeness."



After preaching, at one time, in the village of Upadea, they were accompanied to their tent by an intelligent person of the qualla caste (cow-keeper.) He told them, that his mother was burnt upon the funeral pile with the corpse of his father. Said he, 'I was a little boy, when the brahmins came to persuade her to be burnt. I seized her garment and cried bitterly, but she regarded me not.' He declared it his intention to renounce Hindooism immediately, and to follow that Savior he had so long sought in darkness. "I heard you say," said he to Mr. Noyes, "that should a person who had fallen into a well try to seize a thousand ropes, he would certainly perish; but by seizing one strong rope, he might be drawn up and saved; so, by believing in many gods, no one can find salvation; while, believing in the one Savior, we may be saved. That word," continued he, "*fastened on my mind*, and I thought, that is the truth, and the very reason my mind was not steady, was because I worshipped Juggernaut, Mahadabe, Gunga, and a thousand others. You said yesterday, if a man had a load he could not lift, he would not call upon a log of wood, or a river, to help him, but on one who was able to help. I know Jesus Christ can save me, and in him I will believe." After having been absent several hours, he returned to the missionaries, saying, "As those plantain leaves wave, still adhering to the tree, so I go about, but my mind constantly draws me to this place." Next day having accompanied them to another town, told them he had read the book they gave him, after the others had retired to bed, and that he had come to the determination to go to Balasore with them and become a Christian.

In this tour, Mr. Noyes found a village or two of people very different from the Oriyas, in appearance, religion, and manners. They appeared like the Coles near Sumbhulpore, but denied their identity with them, calling themselves *Santals*. He learned there were 200 villages of them scattered through the Mour Bunge country. And though from time immemorial they have lived among the Oriyas, they maintain their peculiarity of manners, religion, and language. They have no temples, priests, or images, nor have they different castes. Their principal object of worship, is the sun, which they believe to be God himself, sacrificing to him goats and chickens, repeating the same prayer which the Coles repeat in making the same sacrifices. They are destitute of any knowledge of letters. Mr. Noyes found another village of which he observes: "It contains 100 houses of a strange people, much like the Santals, though a different race from them or any others I have seen. They call themselves Dhafa Bhoives. I perceived at once, they spoke precisely the same language as the Coles at Sumbhulpore, though they much resented being called Coles. Like the Coles, they have no letters, and are like them in complexion, manners, language and religion. Though they live within about 20 miles of Balasore, they were ignorant that any such place existed. I think I have sufficient evidence to believe that the Santals and Bhoives of Mour Bunge, the Coles of Sumbhulpore and Chata Nagpoor, and the Khungs of Goomrun, are the aborigines of India; and that each of the Hindoo castes have in their time governed the country. This opinion is strengthened by the circumstance that the different castes of India have as different complexions and features as persons of different nations. I do not recollect that any person has given such an opinion before, but I am daily more and more convinced that it is founded on good evidence."

Chuckradhur, the first Hindoo convert, manifestly the fruits of this mission, was baptized by Mr. Noyes, on the 27th of January, 1839. Of himself he gives the following account: "I was born in a village called Banai. By generation I was a patra, and till ten years old I remained with my parents,

when a rajah of a neighboring country came to make war with the rajah of my country. In the midst of the contention, my parents took me to the Bade country, and we dwelt in a village called Bhorung, five years. In this time I was married, and followed the occupation of farming. After this we went to the Kindugaree country and lived in a village called Nabarea, eight years. During this time, my father, who was much older than my mother, died, on which account I was much distressed; but still I thought nothing of dying myself, nor the salvation of my soul. Soon after, I took my widowed mother and my wife, and went to the Mogul Bunge country, and lived in a village called Benagura. Here I lived a long time, following farming; and had two sons and four daughters born unto me. From this time I regularly worshiped Mungala, the family goddess of my fathers. I did this for worldly prosperity, as I was scarcely ever concerned about my soul. I thought that ignorant men had enough to do, to support their bodies. About this time my poor mother died of cholera, and I was left alone with my wife and children. Soon after, I removed to Sumbhulpore, and in that place fell a great famine, in which many persons starved to death.

“At this time three of my children lived with me, two having married and one died. In my great distress, [from the famine,] I heard of the Padre sahibs, who had come to Sumbhulpore to teach the good news, and that they were willing to take poor children to support and teach. I heard Padre Noyes sahib read the Holy Book, under a mango tree, and teach the way of salvation. From this time I had no fear to give my children to those who taught such good things. A few days after, I gave my son and daughter to Padre Phillips sahib, keeping my youngest, a little girl, to myself. In a short time, the two Padres went to Cuttack; and in about eight months after, being desirous to see my children, I took my wife and little child, and my sister, and started for Cuttack. On the way my dear wife was seized very suddenly with cholera, with which she died, leaving me with my sister, and my little girl three years old. I felt much distressed. When I arrived at Cuttack, I found the sahibs had gone to Balasore, to which place I came. Was much rejoiced to see my children, and was kindly received by Padre Noyes sahib, who talked to me every day about the *good news*, that Jesus Christ came into the world to save sinners from an eternal hell. At first, my sins did not appear great, but the more I heard, the more wicked I felt myself. Thus, day after day, hearing the good news, I determined to throw away all my Hindoo religion, and believe in the Lord Jesus, who is the only Savior of sinners. Surely, I thought, this is just such a Savior as I want. From that day, I wished to serve none but the true God. After I had learned about heaven and hell, sin and the Savior, Padre Noyes taught me the Christian's sign (baptism.) I was anxious to be baptized and become a servant of the Lord Jesus; and therefore Padre Noyes baptized me, in the name of the Father, the Son, and the Holy Ghost. I now wish to follow Christ. I have found a beautiful jewel, and may I never lose it.”

To this account, Mr. Noyes adds: “While brother Phillips and Mrs. Noyes were absent at Calcutta, he (Chuckradhur) came to my house, bringing his little girl. His two children with us, were much pleased to see their father, and requested me to give him employ. I asked his son if he would like to go away with him; but he replied, that after having slept in a good house so long, he could no more sleep out of doors. I then asked him to tell his father what he had learned from reading the Bible: He said it would take him a long time to hear what he had learned; but at my request he spoke to his father about the one true God, the wickedness of idolatry, and the importance of believing in Christ for salvation. He listened with great attention to the words of his little son; and when he finished,

said, 'My children who have been with you, have learned to be wise, while I remain a wilderness man.'

"The next day, Silas, his son, commenced teaching him the alphabet; and except the time he has been with me in the country, he has taught him daily. *It was delightful to see a little boy ten years old, guiding his father's hand to write the alphabet.* His improvement has been very rapid. Though



Chuckradhur and his little son.

called in ignorance, he bids fair not to remain so. He appeared to feel the force of truth in no ordinary degree; and though he has been with me three months, I have not discovered in him any disposition to falsehood or covetousness. His heart has evidently been changed from nature to grace. On the 27th of January, I had the happiness to bury him in baptism. The day was delightfully pleasant, and a large number of people gathered around the water side, to whom our native preacher spoke in a forcible manner, concerning the gospel of the blessed God."

In the early part of February, Mr. Noyes labored several days in Saj-hat, a village six miles from Balasore, and traveled, preaching and distributing books, in its vicinity, a week or two. In these labors he met with several interesting inquirers, one of whom, an intelligent man, especially manifested a determination to abandon the Hindoo religion and become a follower of Christ. On one occasion of Mr. Noyes' visit to the house of this inquirer, he found his wife in great distress on account of her husband's determination; and it was said by the neighbors that he had neither ate nor slept for almost two days. So severe are the trials which the convert from Hindooism to Christianity must encounter.

Mr. Noyes circulated a subscription for building a chapel for English and Orea worship, the cost of which was calculated at 300 rupees, [about 150 dollars.] The subscription was nearly filled in a week, principally by English residents, two of whom gave 50 rupees each; and what was extraordinary, 64 rupees were subscribed by *heathen themselves*. In a few weeks, donations came freely in, to the amount of 400 rupees, a sum sufficient for the completion of the building with its fixtures. The chapel is 32 feet by 20 within, surrounded by a veranda of 6 feet enclosed at one end for a vestry. Its dedication is described by Mrs. Noyes: "Yesterday, Sabbath, April 14,

our new chapel was publicly dedicated to the worship of Almighty God. The services in Orea commenced at 7 o'clock forenoon. There were about 100 natives present, including the children from our three schools, with their teachers and the native Christians. Brother Phillips preached in Orea, from, 'There is one God, and one mediator between God and man, the man Christ Jesus.' Could the friends of missions have witnessed our little assembly of natives, quietly seated on the mats, and listening to the word of eternal life with serious attention, their hearts would have rejoiced with us, and they would have praised the name of that God who hath made room for us here. At 4 o'clock in the afternoon, we had worship again in Orea. Mr. Noyes preached to the attentive congregation. At half past 7 in the evening, the dedicatory services in English commenced before our English congregation. Mr. Noyes preached from, 'One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' Our congregation consisted of all the Europeans and East Indians in the station, with the exception of two European gentlemen, who are the only ones that do not attend worship."

Mrs. Noyes further adds, in the same communication; "Our prospects appear more and more encouraging. Of late, many respectable natives engaged in the Government services, have frequently called upon us to inquire concerning Jesus Christ and the true religion, and to beg for books. The people in the bazars also hear with more attention. A spirit of inquiry and interest is evidently abroad; and we confidently trust the blessing of God is about to be more abundantly manifested in the midst of us." Mr. Noyes remarks, that the 30th of March was a day of much interest, on account of the baptism of an European gentleman, the joint magistrate of Balasore, and his lady. Such had been the circumstances of this gentleman's education, that he had never witnessed the baptism of a person by immersion until that of the native convert, Chuckradhur, in January, preceding. It is hoped that the example of this man in authority, respected and beloved of the natives as he is, will have a salutary influence against their prejudices.

In February or early in March, Mr. Phillips made a week's excursion into the country, about twenty miles on the way towards Calcutta, visiting 16 or 18 villages. He remarks: "At the markets, particularly, the people were exceedingly anxious to get books. I fear their anxiety did not always arise from a desire to be truly benefited by them; but we have good reason to believe that many are read. While I was stopping at Buster, the farthest place at which I put up, a man came to me from Jalasore, two stages beyond, for books. He said, two books which I had given away had been brought to Jalasore, and he had come to get more. On inquiry I found that he was a Dawk runner, or mail bearer. He had run his stage of the route, carrying his mail bags on his shoulders; and then, instead of returning home, had come a second stage to get 'holy books.' This I thought very remarkable for an Orea; for unless *driven* forward, they would always lie down and sleep after such a run. The man was very intelligent and interesting; and after much conversation with him, I gave him two bundles of books, a New Testament in each; one to take home for his own village, the other to leave at the middle stage. In several instances I met with persons from a distance, to whom I gave bundles of tracts and books to take home with them. I heard of several large villages in directions in which I was altogether unacquainted, but which I hope to be able to visit ere long. Real hospitality is sometimes to be met with among the Oreas. In one of these villages, the 'head man' kindly asked if he might have some food cooked for us. Not being able to stop, he ordered a nice 'pinkier,' a kind of native cigar, for me;

and wishing not to refuse all his hospitalities, I put it to my mouth and puffed it until I left him—but paid dearly for it afterwards.”

In connection with his account of this town, Mr Phillips notices several things illustrative of the sentiments and customs of the Oreas. “I was once,” says he, “exposing the folly of a plurality of Gods, when one person proposed, that all these gods they talk of, are only of an inferior order, and serve the *great God*, as a gentleman’s servants attend upon their master. I have constantly observed, that whenever we expose the improprieties of their system, they almost invariably inquire, ‘Whom then shall we worship, that we may obtain salvation.’ This is an evidence of their sense of a necessity for *some* Savior, as well as of the unsettled state of their minds, or the looseness of their confidence in the gods they serve. Mr. Phillips further observes: “Their hope seems to be, not so much upon any *one* God, as on a great many; so that when one fails, another will stand by them. I have often siezed upon this fickleness of their minds, to convince them of the tutter falsity of their system. It is true of them, that though they have gods many, they have none on whom they satisfactorily rely as a Savior. . . . Often do we meet with beauty and strength of figure in the speech of the Oreas. In description of distance, nothing is more common than, ‘a call,’ ‘a bow shot,’ ‘two bows,’ &c. They understand shortening or increasing distances, to suit the circumstances of the inquirer, remarkably well.”

The importance of schools, as a department in missionary operations, probably has never been overrated—more likely, it has not been duly appreciated. The history of the conversion of Chuckradhur, the first Hindoo converted manifestly by the instrumentality of this mission, affords a striking instance of the influence of Christian schools, not only on the rising generation, who are the direct objects of them, but on the adult and aged parents. This man has been brought to Christ, by means of the school, and his children are already beyond the influence of idolatry, and in the direct way to experimental Christianity. The boarding school which has effected this agency, was commenced by Mr. and Mrs. Phillips, before the death of the latter at Sumbhulpore. It consisted of six children, four boys, two girls. On the removal of the missionaries to Balasore they took all these with them; and opened a day school for children of that place, immediately on their location there, keeping it at first on the verandah of their house. They purchased five acres of good land for building school houses, and for the children to cultivate. They soon completed a school house, 30 by 15 feet, in which they kept one day school, and another was kept in an old building formerly occupied as a store. By the close of their first year at Balasore, they had completed another house, of the same dimensions as the first, but divided into three rooms, with an enclosure in front for the native Christian to live in, who takes care of the boarding children. Mr. Phillips gives the following report of the schools for the first year:

“When we came here, a year ago, we brought six children with us, that had been given us at Sumbhulpore, four boys and two girls. One of the little boys died, (of cholera,) soon after we came, and during the year we have had three more girls added to the number. Two of them were sent us by a lady, who has engaged to support them herself. We have now therefore, eight promising children who are daily fed and clothed by us, and under our entire direction. A part of these, the largest with us, have made good proficiency in learning to read their own language. The two largest boys have also attended to arithmetic, and the girls have been taught to work with the needle and the wheel. In September last, sister Noyes being obliged to leave on account of ill health, the children were left entirely to me, which I found to be no small task, and especially the care of the girls,

as it was unsafe to leave them with a servant when I went out. I therefore wrote to Cuttack and got brother Sutton to send us a native Christian and his wife, to take charge of the boarding school children. He is an elderly man, and serves also as a teacher for these children, besides looking a little after the day schools. His wife sees to their food, and teaches the girls to spin. Since we have had this assistance, there is manifestly an improvement in this department of our labor. The two largest boys have also commenced learning the carpenter's trade. One of them gives us very pleasing hope of having experienced a real change of heart. He is a very promising lad, twelve years old; and we entertain the hope that, at no very distant time he will prove a valuable assistant in our missionary labor.

"The day schools are two; the first commenced soon after our arrival here, in connection with the boarding school, and the other in July following. The average attendants at each school, are about 25. We are not without hope that good is done by these schools; still, as the attendants are so changable, and constantly with their heathen parents, and as we are not able to get Christian teachers for them, they promise much less permanent good, than the boarding schools. In these, the children are taught to read the Scriptures, but they seldom stop long in a school, after they get so as to read well. We have had 20 or more at a time, who read the gospels; but many of these have left, and their places are filled with smaller lads in their letters. The schools are both in an enclosure, and are daily visited; and at 10 o'clock, forenoon, all the children assemble for worship; and many of the day scholars attend meeting on the Sabbath. Hence, they are all brought under religious instruction to some extent; and numbers of the children ask to carry their books home that they may read to their parents."

Mrs. Noyes, under date of April 15th, 1839, two months later than the above report, writes: "In regard to our schools, we have every encouragement to persevere. The boarding school continues to increase, and the progress of the children is good. My Sunday school is very interesting, and I should not be ashamed to have these my dear children compared with children in America, in regard to their religious knowledge and their lessons. I have the girls of the boarding school in with me four hours every day, teaching them to sew, &c., so as to prepare them to comfortably support themselves. It is considered a great wonder in Orissa, for a female to know how to use the needle. Our day schools contain about 50 scholars who are able to read our religious books."

The two girls in the boarding school, mentioned in the foregoing report, as sent there by an English lady resident at Balasore, were beggar-children, whom she took into her house when they were on the point of starvation. Mr. Phillips's account of their reception to the school illustrates the fondness of the heathen for personal ornaments, as also the readiness with which children give up their toys when proper influence is exercised. They came, bringing to Mr. Phillips a letter from the lady, and were laden with ornaments, bangles, beads and rings. He asked them how they had obtained these ornaments, as they had been obliged to beg for their food. They replied, that they had bought them in the bazar. 'What did they cost?' 'Cha anna, (about 12 cents.) 'How did you get the money?' 'Mam Sahib, (the white lady) gave it us.' 'How much did she give you a week?' 'Cha anna.' 'Then how could you buy your rice and these ornaments too?' 'Pice—pice hoptakn—hopta rakhi, kini, nelu;' (laying aside a pice a week, we bought them.) Thus it was by saving one sixteenth part of their small allowance, they were enabled to buy them. Mr. Phillips told them that the bazar girls wore ornaments, but it was not customary for their school children to wear them. At this, they appeared surprised, looked at their fine

trimmings and remained sorrowful; while, not commanding them to take them off, he left them to do as they pleased; but he had been in his study but a few moments, when they followed with the rings, beads, and bangles in their hands, and laying them down, went smiling away; and he heard no more of their wanting ornaments afterwards.

Communications from the mission have been received, bringing down the history to April, 1839. From some of them, extracts have already been made. Mr. Phillips had just finished a dwelling-house for himself, and taken a separate field of labor. He was married in February preceding, to Miss Grimsditch, adopted daughter of Rev. J. Mack, missionary at Serampore. Her father dying in the English army during the Burman war, she had lived with Mr. and Mrs. Mack from six years of age. Thus, educated to a missionary life, accustomed to the climate of the country, and familiar with the Bengalee and Hindustanee languages, which have a near affinity with the Orea, we reasonably hope much aid to the mission from the accession of this additional member. In all their communications, from their first arrival in India, the members of this mission have expressed ardent devotedness to the cause in which they are embarked, sending forth earnest appeals for more helpers in the vast work presented before them in the field into which they are entered, and evincing no disposition to return to the land from whence they have gone forth. So far from this, we have the following from one of them, Mrs. Noyes, in a letter to Rev. Mr. Stow, of Boston, dated Feb. 22, 1839: "Since I wrote you last, I have returned to my beloved home at Balasore, and have been enabled, with renewed health and strength, to resume my pleasing work. You judge correctly, when you say, I have never cast 'a longing, lingering look at loved New Hampshire.' No, never for a single moment since I left America, have I had the least wish to return: Far from it—for when told by the doctors, that I could not live in India—that I must return to America—then indeed, I felt the bitterness of sorrow; death would have been far preferable to leaving my work. But blessed be God, that trial was spared me."

Highly interesting papers and letters to August 7, 1839, are received from the mission. Br. Noyes has an appeal to young men of our Connection, urging a consecration of themselves to the missionary work; and sends the cheering intelligence of the conversion of another poor idolater. "He is about 40 years old, of good natural and acquired abilities, and bids fair to be useful: is very respectable in the eyes of the natives, being the son of a late land holder or under rajah. I expect to baptize him next Sabbath." Br. Phillips forwards a plan for the establishment of a mission farm and a Christian village, "with a view both to obtain a greater intimacy with the people, that we may secure their confidence and to introduce improvements among them from civilized life;" as well as to afford protection and means of support to converts, and proper exercise and instruction to the useful arts of life for the children of the Boarding school. He says: "I cannot positively say of Silas, (my oldest school-boy,) he is converted; but *he prayeth*."

The Executive Board are now, Nov. 1839, expecting to send out an additional missionary and his wife, to be accompanied by a young lady as a teacher, within a few weeks; or two missionaries, if another can be obtained. Mr. Otis R. Batchelder, of Holliston Mass., member of the second Freewill Baptist church in Boston, was accepted by the Board, in June last, for the Indian mission; and they have since voted that Miss Hannah W. Cumings go out as a laborer in the wide field which opens in the school department of the mission. Mr. Batchelder is just now completing a medical education, a qualification, in addition to those more strictly ministerial, which is deemed, by the Board, a very important one, especially under the present cir-

cumstances of the mission. One principal reason for the exchange of Sumbhulpore for Balasore, by Messrs. Noyes and Phillips, was their entire destitution of medical assistance at the former place. In one of their resolutions which they drew up, on the occasion of their exchange of stations, they say: "That although we feel compelled to leave the Sumbhulpore station, yet we are fully convinced, that when missionary strength shall be augmented in Orissa, and medical aid can be obtained within a reasonable distance of Sumbhulpore, it will be most important and desirable to reoccupy that station." By the addition of two more missionaries, one of whom shall combine the qualification of physician, the mission may occupy both stations. It is however apparent that Balasore with the surrounding country, the large district of the same name, presents a field sufficiently ample for the employment of hundreds of missionaries. In a tour of three weeks, Mr. Noyes visited about sixty villages; and Mr. Phillips, in an excursion of one week, visited 16 or 18 in another direction. All this surrounding country is totally destitute of missionary labor, farther than what is derived from this mission. Much of it has not been even explored by Europeans; and the people are in utter ignorance of the gospel.

The operations of the Society are conducted by an Executive Committee, elected annually by the Society, including the Corresponding and Recording Secretaries, and the Treasurer of the Society, and ten other persons. This Board have stated meetings quarterly, and special meetings as occasion may require. They are authorized to make all necessary appropriations of money; to examine candidates for missionaries, and appoint to the work such as they deem suitably qualified; to assign them their field of labor, with instructions; and to institute agencies.

Hitherto, the receipts of the Society have been sufficient to meet all the necessities for sustaining its mission and its home operations. The first contributions to its funds, were by collections taken up in a few of the churches, and by individual donations. After the organization of the Society, auxiliaries began to be formed for securing funds. These auxiliary societies are of various extent; some being for single churches and congregations; others comprehending quarterly meetings; and, in some instances, auxiliaries are organized of females separately. Efforts are made for systematic organizations throughout the two Connections, the Freewill and Free-communication Baptists, who have hitherto been united in the mission to India, by which a permanent channel may be constantly open for the communication of funds from all the members and friends of these Connections. The Monthly Concert for prayer and contribution, has been thought to afford the best medium, as combining the advantages of both prayers and alms, in behalf of the missionary enterprise. But in many of the churches no concert has yet been established; and, in some instances in which they have been commenced, they have been but feebly sustained; but, in other instances, they are carried forward with interest. While Mr. Sutton labored as an agent for the Society, he took up collections wherever he lectured. The present Corresponding Secretary, for two or three years past, has traveled about one half of the time, lecturing, taking collections, organizing auxiliary societies, and establishing the Monthly Concert. Ministers of the denomination, sometimes preach on the subject, and take up collections in their congregations. At sessions of the yearly and quarterly meetings, collections are sometimes taken up for the aid of the mission. A considerable proportion of the receipts are still received in the form of individual donations, generally of small sums, made directly to the Treasury. Two bequests, of several hundred dollars each, have been received.

The following is a resolution of the Executive Board of this Society, re-



stricting their Treasurer in the matter of receipts of donations and bequests, viz.—That our God explicitly declaring that he hates robbery for offering, this Board will not receive into that branch of his treasury connected with the Society, which they represent as its Executive organ, any donation or bequest which shall be known to this Board to be the price of the “souls of men,”—that this Board will not receive any donation or bequest from any unrepentant slaveholder, or trafficker in the bodies and souls of mankind.

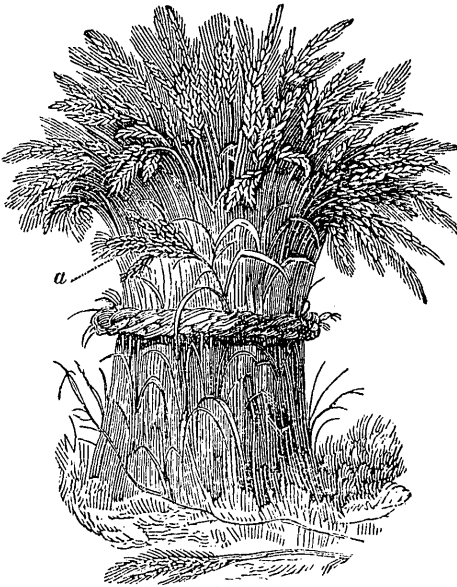
An encouraging demonstration of the abundant resources at command of the Lord of missions, for carrying forward his work; and of the power of his grace in constraining those to whom he has committed the stewardship of his goods, to consecrate them to the Master’s service—a cheering instance, in conjunction with similar ones in the history of other missions—and an earnest of the general prevalence of the spirit of entire consecration, which must necessarily be practised, before the knowledge of the Lord shall fill the whole earth—occurs to this mission in the proposal recently communicated to the Executive Board, by Mr. Luther Palmer, of Norwalk, Ohio, who offers himself for the work of the mission; and his whole estate, valued at five thousand dollars, for the establishment of a printing press in India, in connexion with the mission. It may not be inappropriate, in a work like this, and at this place in this history, to quote some extracts from the correspondence opened between Mr. Palmer and the Secretary of the Executive Board. Under date of August 24, 1839, the Secretary writes:

“It will not be possible for me to express to you the emotions I have experienced since last evening, from an acquaintance with the contents of your own and brother Parker’s letters, stating your views, feelings, and proposed measures in relation to Foreign Missions. It is not that I so much regard the accession of \$5,000 to the treasury of the holy cause of missions. No; for although this sum, properly appropriated, may result in the turning of thousands of souls to the living God; yet the blessedness of the principle, and the sublimity of the example, and the indication which this example, with similar ones in other missions, give of the return of professed disciples of Christ, to the spirit and practice of apostolic times, affords still greater cause for joy. Yes, my dear brother, these few cases of the full, practical consecration of all to Christ, are harbingers of the coming, rather the returning day, when all who are really Christ’s, will effectually give up all, as you propose doing—as they did in olden time, in the Church at Jerusalem, when, as many as had possessions, sold them, and appropriated the avails to the interests of the heavenly kingdom. Then was there ‘a great grace upon the Church.’ My brother, in advocating this principle, for years, few have I found who admit it, even in theory—none but yourself who will carry it into practice. I trust I am not mistaken, in supposing that you devote your whole estate, with yourself, to the cause of foreign missions. Ah, my brother! who can foretell how much the glory of God may be spread in the earth by this offering. And when I contemplate the example! when I perceive that others will be constrained to go and do likewise, I find not words to express the transports of my soul. I trust you will not think me mad. Did you know how strongly I have felt the necessity for this practical consecration of all to God—how much I have contemplated of the destruction of godliness, in our churches, by *retained* wealth—how plainly it has appeared, that Christians generally must return to the apostolic standard of consecration and holiness, before the knowledge of the Lord shall cover the earth as the waters do the seas—did you, my dear brother, know this past experience of my soul, you would not wonder that I rejoice, with unspeakable joy, in this case of yours. Nay, you will not regard it as strange. You know this language of my experience. You must have trod this very path

yourself, or you could not have arrived at this practical result of such feelings and principles, carried into execution. It must be, that instead of looking to the mass of professed Christians, to regulate your life by their course, you have gone to the Bible, and received your principles of action from that holy oracle, and have made that holy word the man of your counsel. And it were no wonder if some, yea, some who call themselves Christians, should account you a fool or a madman. Well, one of old, wiser than they or any of us, was willing to be counted a fool for Christ's sake."

The following is extracted from Mr. Palmer's reply, dated September 4, 1839:

"You judge rightly, my brother, when you say, I have not looked, for example, to professors of religion, nor regulated my course by theirs. I have not; or I should never have come to my present resolution. No; I have long wept over the desolations of Zion, caused by the avarice of professed Christians, and sought to learn my duty from God's word. Neither are you mistaken in supposing that I devote my all, unreservedly, to the cause of foreign missions. For the Hindoo my heart has bled; for them would I toil; for them would I die; and for them, my brother, I ask leave to toil . . . . . Although it has seemed to me, that the press is to be the medium through which the light of the gospel, like the Aurora, is to shoot up from the shores of Hindustan, and illuminate the interior of that dark region; yet I would not be thought to dictate in any thing. But, as said our much lamented sister Phillips, so say I—*Had I thousands of gold and silver, I would lay it all on the altar of missions, and that to the last mite.*"



Rice Plant.



**HISTORY**  
OF THE  
**BOARD OF FOREIGN MISSIONS**  
OF THE  
**GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH**  
IN THE UNITED STATES OF AMERICA,  
**AND OF ITS MISSIONS.**

BY JOSEPH TRACY.

[The author, after becoming responsible for the preparation of this History, transmitted a request to the Hon. Walter Lowrie, Corresponding Secretary of the Board, to prepare it. Mr. Lowrie declined, on account of his numerous duties; but kindly offered the use of any documents in his department, which it should be necessary to examine; remarking, at the same time, that the archives of the Board contain little unpublished matter, if any, which could be of use in the preparation of such a work. It has not been practicable for the author to avail himself of this offer. The History has therefore been compiled wholly from the seven volumes of the *Foreign Missionary Chronicle*, published at first by the Western Foreign Missionary Society, and afterwards by the Board; the annual reports of that Society and of the Board, and the "Historical Sketch" of Presbyterian Missions, written by the Rev. Ashbel Green, D. D., at the request of the Board, in 1838. The accounts from the missions are brought down to the latest dates contained in the *Chronicle* for 1839.]

**FORMATION AND PROCEEDINGS OF THE BOARD.**

The "Board of Foreign Missions of the Presbyterian Church in the United States of America"\* was instituted June 7, 1837. Immediately on its formation, the missions and all the concerns of the "Western Foreign Missionary Society" were transferred to its care. Its history, therefore, must include that of its predecessor.

The Synod of Pittsburgh, at its first meeting, which was September, 1802, formed the "Western Missionary Society." This Society sent missionaries both to the white settlements and the Indian tribes on the frontiers, and finally established a permanent mission among the Ottawas on the Maumee. This mission was transferred to the United Foreign Missionary Society in 1825, and in a few months after, was made over, with all the other missions of that Society, to the American Board. In 1828, the Western Missionary Society resigned its domestic missions to the General Assembly's Board of Missions, and then ceased to act. There was now no local society at Pittsburgh, to nourish the spirit of foreign missions. There was no foreign mission which the churches in that region regarded as their own. Many, too, believed that churches were bound, not only to raise up, qualify, commission and send out missionaries, and watch over their soundness in doctrine and purity of life, but to transact all the pecuniary business of missions in their own name, as churches. They believed that the Presbyterian Church ought itself to act as a missionary society, and felt little interest in any operations which that Church did not conduct "in its dis-

\*There are now two bodies, each claiming to be the "General Assembly of the Presbyterian Church in the United States;" but as this Board legally belongs to the true and legal General Assembly, whichever that may be, the propriety of the title cannot be disputed. It now reports to what is sometimes called the "Old School" Assembly, which now holds all the funds and other institutions of that church.

tinctive character," as a Presbyterian church. From such causes, the amount of missionary effort in that region rapidly declined.

When the Synod of Pittsburgh met in October,\* 1831, it was thought that some new effort ought to be made, for "calling into action the slumbering energies of the Presbyterian Church in the great work of sending the gospel of salvation to the perishing heathen." Accordingly, the "Western Foreign Missionary Society" was instituted, to have its centre of operations at Pittsburgh, but with a provision for its removal with the consent of the Synod. It was to be composed of the ministers, sessions and churches of the Synod of Pittsburgh, and of any other presbyteries or synods that should formally be united with it and contribute to its funds. A Board of Directors was to be chosen, of one minister and one ruling elder from every presbytery belonging to the Society, one half of them to be appointed by the presbyteries every two years; and this Board was to appoint the Executive Committee and other officers. The synod, or either of the presbyteries, might recommend plans and measures to the Board or Executive Committee; and the Synod, with the concurrence of a majority of the presbyteries, might give positive instructions. The Rev. Elisha P. Swift, through whose influence, principally, the Society had been brought into existence,† was appointed its first Corresponding Secretary; and a donation of \$1,000, given, as was afterwards ascertained, by the Hon. Walter Lowrie, enabled it to commence operations.

A circular was immediately issued, declaring that the Society "did not originate in any feeling of jealousy or dissatisfaction with the American Board of Commissioners for Foreign Missions, in any desire to diminish its resources, or impair that measure of public confidence which it certainly and justly enjoys," but in the desire to bring out the charities and labors of the friends of ecclesiastical organization, as could not be done by existing boards, and in the conviction that it was better for the Synod to move first, than to attempt to move the General Assembly. This circular invited the co-operation of presbyteries and churches, and announced the desire to establish a mission in Central Africa, and another among the western Indians.

The first annual meeting was held in Pittsburgh, on the 8th and 9th of May, 1833. At that time, eleven presbyteries beyond the bounds of the present Synod had attached themselves to the Society, and some other presbyteries and single congregations had pledged their co-operation.

The Foreign Missionary Chronicle, edited by the Corresponding Secretary under the direction of the Executive Committee, was commenced in April of this year. One mission had been commenced, and missionaries had been appointed for two others. During the second year, sixteen missionary laborers were sent out, and two new missions were established. The receipts during the year were more than \$16,000, and the balance in the treasury at its close was nearly \$5,000. The third meeting was held May 23, 1835. The Synods of Kentucky, Mississippi and South Alabama, had then united with the Society, and the single auxiliary presbyteries amounted to eighteen; and the Chronicle for that month gives a list of 75 local voluntary auxiliaries. The receipts for the year had been more than \$17,000, and there was more than \$10,000, in the treasury. So much was the missionary spirit which called the Society into being and sustained it, in advance of the Society's operations.

A Convention was held in Pittsburgh this month, representing those who had signed an "Act and Testimony" against certain errors of doctrine and practice, said to prevail extensively in the Presbyterian Church. This convention expressed to the General Assembly its solemn conviction, that "the declension of vital piety and the disorders and dissensions" among

\*For. Mis. Chron. Dr. Green says it was in November.

† Dr. Green's Sketch, page 108.

Presbyterians were a chastisement from God, for having done "so little—comparatively nothing"—towards foreign missions in their distinctive character, as a church; and recommended the Western Foreign Missionary Society to favorable notice.\* The Assembly passed a resolution, expressing the same views in nearly the same language; appointed a committee to confer with the Synod of Pittsburgh, concerning the transfer of the Society to the Assembly, and authorized the committee, if the parties could agree on the terms, to "ratify and confirm" the transfer, and report to the next Assembly. This committee proposed terms of transfer, which were accepted by the Synod. By those who transacted the business, the contract was now supposed to be closed; and the Society made no arrangements for conducting its business after the next annual meeting. The next year, 1836, the state of parties in the Assembly had changed; the majority thought that the transactions of the committee could not bind the Assembly, and rejected a resolution, which was offered, to accept the transfer and appoint a Board of Foreign Missions. During the year, the receipts had been about \$2,000, greater than the last year; but the expenses had increased still more, and the balance in the treasury was not quite \$7,000. The Society had five missions, and was contemplating others. From its commencement, it had received under its care 17 ministers and licentiates, and 15 male and 21 female assistants. Of these, some had died, some been detained at home by ill health and other causes, and 25 were now in the field.

On the 24th of August, Mr. Swift, for the second time, resigned his office as Corresponding Secretary; and on the next day, the Hon. Walter Lowrie was the second time elected to that office. He soon accepted the appointment, and entered upon its duties. At the meeting of the Directors in October, both these gentlemen were elected Corresponding Secretaries.

The next annual meeting was held in Philadelphia, May 23 and 24, 1837. At that meeting, the Society voted that its location ought to be changed, and that it be transferred to New York. An Executive Committee was chosen, residing in that city and its vicinity.

The General Assembly was then in session; and a few days afterwards, June 7, resolved to appoint a Board of Foreign Missions, consisting of 40 ministers and 40 laymen, one fourth of whom should go out of office annually, and others be elected to supply their places. The members of the Board were chosen the same day. As directed by the assembly, the Board met at Baltimore on the 31st of October. The Rev. Samuel Miller, D. D., was chosen President; Gen. William McDonald, Vice President; the Rev. Messrs. W. W. Phillips, D. D., Joseph McElroy, D. D., John M. Krebs, George Potts, Edward D. Smith, Messrs. James Lenox, Moses Allen, Henry Rankin, and Hugh Auchincloss, Executive Committee; Hon. Walter Lowrie, Corresponding Secretary, and James Paton, Treasurer. The missions, funds, and all the concerns of the Western Foreign Missionary Society, were then transferred to this Board. The receipts, during twelve months ending October 15, had been \$40,266, and there was a balance in the treasury of \$5,784. There were 45 missionaries and assistants in connexion with the Society; of whom eight were on their way to the heathen, three about to embark, seven detained for want of funds, and two from other causes. There were twelve native members of the mission church among the Wea Indians, and three persons of similar character, besides some inquirers, in India. The Society had under its care three printing presses, one high school, two small boarding schools, and several common schools.

The Board resolved that its centre of operations should be at New York. Its second semi-annual meeting was held in Philadelphia, from the 23d to the 29th of May, 1838. Its report embraced all the proceedings of both in-

\* Dr. Green's Sketch, page 170.

stitutions since May 1, 1837. During this year, sixteen missionaries and assistants had been sent out, and eight others had been accepted. The receipts had been about \$45,000, and there was \$4,200 in the treasury.

The second annual meeting was held at Philadelphia, from the 14th to the 27th of May, 1839. Its receipts from ordinary sources during the year had been \$56,149,68; its whole available funds, \$62,979,62; balance in the treasury, \$9,409,56. Five missionaries, four of whom were married, had been sent out during the year. The whole missionary force, male and female, in the foreign field, and preparing to depart, was 53; of whom 21 were ministers of the gospel. The missions were six, and the missionary stations, nine. New missions were proposed in Southern Asia, at Marseilles in France, at Barcelona in Spain, to the Jews, and in Texas.

#### MISSION TO WESTERN AFRICA.

This was the first mission established by the Western Foreign Missionary Society. Central Africa was contemplated as the principal field of its labors; but it was necessary first to establish a station on the Western Coast, through which missionaries, supplies and intelligence might pass and re-pass.

Two students in the Theological Seminary at Princeton, John B. Pinney, and Joseph W. Barr, offered their services, the first in March and the second in April, 1832. They were ordained on the 12th of October, by the Presbytery of Philadelphia, and repaired to Norfolk, expecting to sail about the end of that month; but before the day of sailing, Mr. Barr was seized with the cholera, and died in sixteen hours. It was thought best for Mr. Pinney to delay his departure till an associate could be found; but having waited in vain till January, and all his arrangements being made, he embarked on the 5th of that month at Norfolk, and arrived at Monrovia on the 16th of February, 1833. He visited several places along the coast, penetrated the interior as far as the natives would permit, acquired authentic information concerning other parts of the country, and went through the African fever. Finding that he could do nothing in Africa during the rainy season, which was approaching, while his expenses would be as great there as on the ocean and in America, he resolved to return, and arrived at Philadelphia in July.

A few weeks after his return, Mr. Pinney was appointed by the American Colonization Society, as Governor of Liberia. By advice of the Committee, he consented to act in that capacity till a successor could be procured. He again embarked for Liberia, in October, and arrived on the last day of the year. He was accompanied by Mr. John Cloud, Mr. Matthew Laird and his wife, and Mr. James Temple, a colored man, who had been appointed to reinforce the mission. A house was rented at Monrovia, where the missionaries passed well through the African fever; but by too early exertion and exposure, Mr. Cloud brought on a relapse, and died in April. Mr. and Mrs. Laird followed early in May. Soon after, Mr. Temple withdrew from the mission, and returned to the United States. The mission was now suspended; Mr. Pinney being the only member left, and he engaged in other duties. In September of this year, 1834, Mr. J. F. C. Finley arrived, as superintendent and teacher of native schools. A comfortable mission house was built at Millsburgh, a small farm commenced for the use of the mission, and some schools opened in native villages. In May, 1835, Dr. Skinner arrived as Governor of Liberia, and Mr. Pinney gladly resigned a trust which he had accepted with reluctance, and performed to the great benefit of the Colony.

Mr. Pinney now applied himself to the work of the mission. After much travel and inquiry, he fixed upon Boblee, a native town in the Bassa coun-

try, about 40 miles up the north branch of the St. Johns river, on elevated land, near the mountains, as the place for a station. But before permanently occupying it, both he and Mr. Finley found it necessary to visit the United States. Having left the mission premises and property at Millsburgh in possession of the Baptist missionaries, in trust for the Society, they embarked, and arrived at Norfolk early in October, 1835.

About the same time, Mr. Ephraim Titler, a colored man, who had been employed by Mr. Pinney as school-master, visited the United States, and after spending nearly a year in study, was licensed as a preacher by the Presbytery of Philadelphia. He sailed on the last day of the year 1836, with instructions to occupy the station at Boblee. On arriving at his station, he found that the natives had not built the house for which Mr. Pinney had contracted with them, and objections were made against his residing there. But the objections were soon removed, a comfortable house was built, a few acres of land were brought under cultivation, and a school of ten children were collected. The station at Boblee was named Green.

The Committee had been desirous to obtain colored men from the South to reinforce this mission; as they would be better able to endure the climate. A general invitation had been given to such men of suitable character, to come to the North and be educated at the expense of the Society; but none accepted it, and Mr. Titler was left alone for nearly three years. At length, on the 6th of September, 1839, Mr. Pinney embarked at Norfolk on his return, accompanied by the Rev. O. K. Canfield and Mr. J. P. Alward. It is to be hoped that Mr. Pinney, inured to the climate, and acquainted with its dangers and their remedy, will be able to make such arrangements that he and his fellow-laborers may live; and that the southern churches, especially those of South Carolina and Georgia, where suitable men can easily be found in considerable numbers, who may be educated by the Board at the North, will furnish the necessary laborers, to sustain and strengthen this important mission. No other churches on earth have such facilities for doing good to Africa.

#### MISSION TO NORTHERN INDIA.

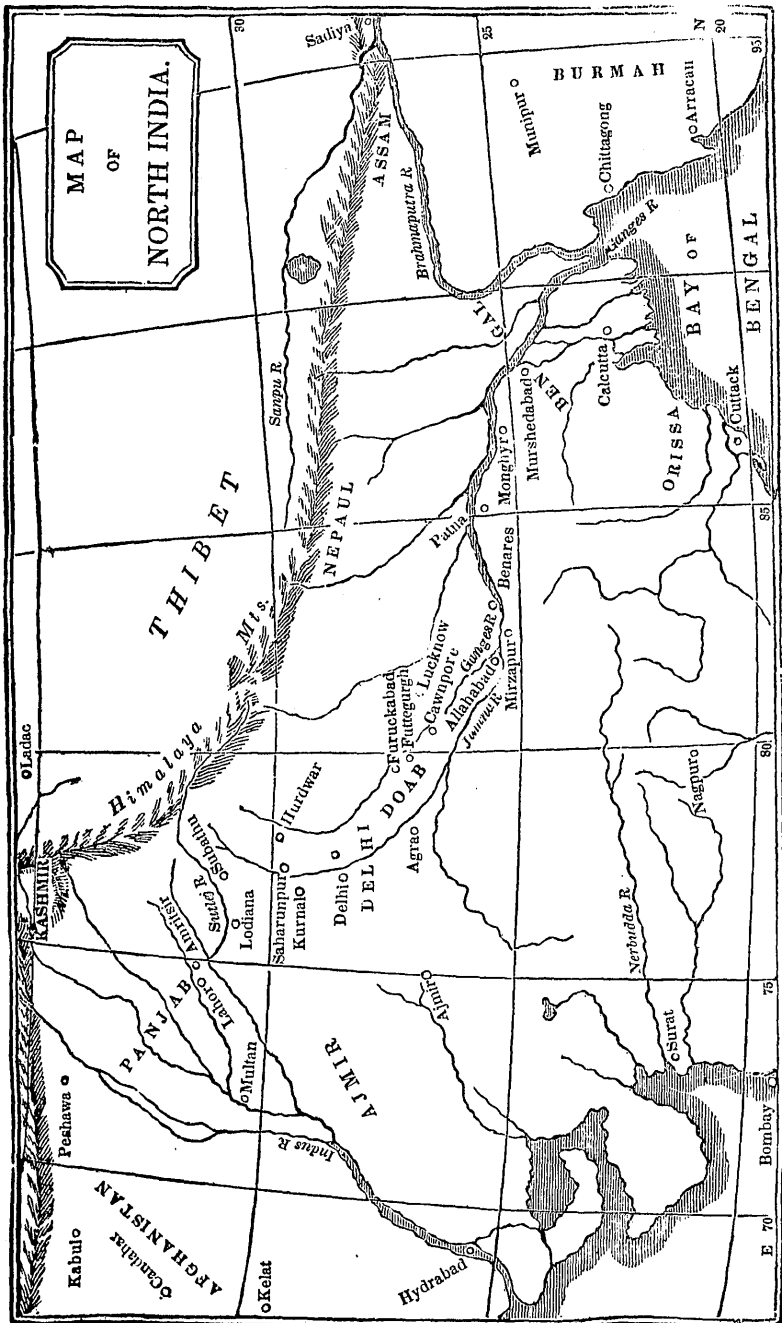
On the 30th of May, 1833, the Rev. William Reed and Rev. John C. Lowrie, with their wives, embarked at Philadelphia for Calcutta, where they arrived on the 15th of October. Symptoms of pulmonary consumption began to show themselves in Mrs. Lowrie between the time of her marriage and embarkation; but it was hoped that a change of climate would remove them. The hope was vain. She declined during the voyage, and more rapidly at Calcutta, till she died, on the 21st\* of November. The number of her personal friends, the warmth of their attachment, the deeply affecting scenes of the farewell meeting at Philadelphia, when the company was about to sail, the interest felt in the mission, and the hopes which many had built on her distinguished ability to be useful, all combined to deepen the impression made by the intelligence of her death. Like Harriet Newell, she died to call forth the missionary spirit in those she had left at home.

The missionaries had been instructed to seek a field of labor in the northern part of Hindoostan, unless, on arriving at Calcutta, they should find reasons for making a different selection. After consultation, they selected Lodiana, on the south or British side of the Sutlej river, as the place of their residence. Lodiana is about 1000 miles from Calcutta, towards the Himalaya mountains and the head waters of the Indus. The Sutlej is the south eastern boundary of the Punjab, or "five rivers" country, which it divides from the "Protected Hill States." These States were entirely under Brit-

\*So stated in her husband's letters, and on her tomb-stone at Calcutta. Dr. Green, on the authority of the annual report of the Society, says it was on the 24th.



ish control, while the Punjab was governed by Runjeet Singh, who had been a formidable enemy, but now was in close alliance with the British empire in India. The five rivers of the Punjab discharge their waters by the Indus; and it is expected that steam navigation on that river will ultimately



reach Lodiana. The inhabitants of the Punjab are Hindoos, but with less regard for caste than prevails at the South; Mohammedans, a few Jews and Parsees, and the Sikhs, who, though not the most numerous, are the predominant sect. The Sikhs are the followers of Nanac Shah, who was born in 1469. He taught the worship of one God, and renounced many of the errors of Hindooism and Mohammedanism. Govind Singh, the tenth and last of the Sikh Gooroos, or religious guides, made them a warlike people. They are said to number from one to two millions, and to have 100,000 cavalry. To the east is the kingdom of Nepal, under British influence, where the prevailing religion is said to be Buddhism; but is either a mixture of the Buddhist and Brahminical systems, or perhaps a modification of the Hindooism which prevailed before those rival sects arose. But a few days' journey to the north of Lodiana is Lahore, the capital of Runjeet Singh's dominions;\* and still farther, in the same direction, is the beautiful vale of Cashmere, which some have supposed to be the garden of Eden; and which, the Mohammedans of that region say, Solomon king of Israel, once visited, wafted by the winds on a moving throne, attended by the genii, while a cloud of beautiful birds formed a canopy over his head, to shield him from the sun.† Both the Punjab and Nepal border upon Thibet; so that for hundreds of miles, the British dominions in India are separated from the Chinese empire, only by the Himalaya mountains, through which there is constant communication by several passes. On the west of the Punjab are Caubul and Afghanistan, which British power is gradually opening to missionary efforts. The latitude of Lodiana is about 31 degrees north. Being in the vicinity of the mountains, its climate is less oppressive than that of Southern India, and a retreat to a cool and healthy atmosphere is always easy. From these statements, it will be seen that the place was well chosen as a centre of an extensive missionary influence. The heathenism of the region itself is less uniform, organized and despotic, than farther south; and when once a strong Christian influence is created here, no vigilance of kings and chiefs can hinder it from passing the frontiers of China and other nations of Central Asia.

Permission was readily granted to the missionaries, to reside in the region they had chosen; and they immediately began the study of its language, intending to commence their journey up the Ganges in June, when the season would be favorable for travelling. But the health of Mr. Reed soon failed; and it became evident that he also was the victim of consumption. He embarked with his wife for the United States on the 23d of July, 1834, but lived only till the 12th of August. Mrs. Reed arrived in her native country in December.

Mr. Lowrie, now alone, left Calcutta three days after Mr. Reed's embarkation, and arrived at Lodiana on the 5th of November. His health was now beginning to suffer from an affection of the liver. His physician advised an early removal to some residence among the mountains, and suggested the probability, that he must ultimately return to his native land. Obtaining some relief, he deferred his journey, and commenced his missionary labors. Capt. Wade, the British political agent at Lodiana, had employed a teacher and collected a school of about 15 boys of good native families, who were desirous of learning English, which was now the language of public business. This school was put under Mr. Lowrie's superintendence

\*Runjeet Singh died in 1839. There were several claimants to the throne. A British army was ready; and immediately on his death, entered the Punjab, and secured the peaceable succession of the candidate whom he had named. The rivals of the new monarch are in British keeping; and he knows perfectly well, that unless he is entirely subservient to the Governor General at Calcutta, one of them will be put in his place. The Punjab is now, virtually a part of the British empire in India.

†Wolff's "Missionary Labors," page 225.

on the 1st of December, with the distinct understanding that religious instruction should not be excluded. No objection was made, either here or at Calcutta, on account of his being an American. On the contrary, he wrote from Calcutta, of clergymen, both churchmen and dissenters, "They admire the results of our missionary exertions in Ceylon, with which they are well acquainted; and many of them express the hope, that we may prove the pioneers to many missionaries."—During the first week, he received a letter from Subathu, a place at some distance among the mountains, requesting him to receive six Gurkha boys into his school. On the 15th, he opened another school, with about 20 children of sergeants, drummers and others belonging to the army. Meanwhile, he commonly preached on the Sabbath to small audiences of military men and their families.

On the 24th of December, he received an invitation to visit Runjeet Singh at Lahore. It was transmitted through his Vakil, or envoy, at Lodiana, and presented by Capt. Wade, Runjeet wished to have some of the sons of his Sirdars, or military chiefs, learn English, and said that he himself would like to know more concerning the attributes of God, and similar subjects. This last remark was doubtless a mere piece of Asiatic politeness to Mr. Lowrie, as a religious teacher; or rather, of flattery to a man whom the British agent appeared to favor. On the 28th of January, he commenced his journey to Lahore, on an elephant belonging to Runjeet Singh, and accompanied by a considerable retinue; for the dignity of the Maha Raja,—that is, the great king,—required that his visitors should be conveyed in a splendid style. Having visited Amritsir, a sacred city of the Sikhs with 100,000, inhabitants, he arrived at Lahore on the 8th of February. Here he remained till early in March. He had several interviews with the Maha Raja, who tried his skill in theology with puzzling questions, but professed, in the end, to be pleased. The result was very indefinite, as might be expected, Mr. Lowrie could not undertake a school there, but he expected the arrival of friends, some of whom might establish one, if the Maha Rajah should desire such an one as they could consent to teach; a point which was left for further consideration.

Soon after his return to Lodiana, Mr. Lowrie, in obedience to his physicians, repaired to Simla, in the Hill country, for his health. Here he resided till late in the autumn, engaged in such missionary researches and other labors as were in his power. On the 8th of December, he was joined at Lodiana by the first reinforcement sent out by the Society. Having introduced them to their field of labor and enjoyed delightful intercourse with them for a few weeks, and having ascertained that he could not live in India, he left Lodiana on the 21st of January, 1836, for his native land. While providentially detained in Southern India, he met a second reinforcement, who recorded with gratitude the benefit received from the interview. At length, obtaining a passage by way of England, he arrived at New York on the 28th of December. His health not permitting him to return to India; he is now one of the assistant secretaries of the Board.

The first reinforcement, the arrival of which has just been mentioned, consisted of the Rev. James Wilson, Rev. John Newton, their wives, and Miss Julia A. Davis. They sailed from Boston, November 4, 1834, in company with the Rev. A. C. Hall, missionary of the American Board to Ceylon, and the Rev. John Brooks, of the English General Baptist mission at Cuttack. They arrived at Calcutta, February 25. Some one immediately informed the Rev. Mr. Goadby, a fellow-laborer of Mr. Brooks at Cuttack, who had lost his wife about a year before, of their arrival, and that one of the company was an unmarried lady. Mr. Goadby wrote, proposing marriage to Miss Davis. His letter was soon followed by a personal application. Miss Davis was told, by her best informed Christian friends at Cal-

cutta, that she could be of no use at Lodiaua for several years,—till the mission should have made considerable progress. With the approbation of all, she accepted the offer, and they were married on the 1st of April. All this was in perfect keeping with the customs of India. Well educated daughters of respectable families in moderate circumstances in England are frequently sent to India, under the protection of some friend, for the avowed purpose of finding husbands there; and when the names of unmarried females appear on the published list of passengers in any vessel, it is understood of course that they have come out as candidates for marriage; and those who want wives, take care to apply in season. No one there thinks such proceedings at all improper or indelicate. The wife of the celebrated Claudius Buchanan was the daughter of an English clergyman, who had thus been sent out. Being religiously inclined, and therefore somewhat particular in her choice, she remained unmarried two months, before she saw Mr. Buchanan. In another month, they were married.\*

June 24, Messrs. Wilson and Newton, with their wives, left Calcutta in a pinnace, to ascend the Ganges towards Lodiaua. At Futteghur, they left the Ganges, and traveled the remainder of the way, about 400 miles, by land. They arrived on the 8th of December. They brought with them a printing press, paper, and founts of type in the most important languages of that region.

Some months before, Capt. Wade had given to the mission a small piece of rising ground just without the city. Here they commenced erecting two dwelling-houses, with the necessary out-houses, and afterward a school-house and a printing office. Half the expense of the school-house was defrayed by Capt. Wade. Printing was commenced about the 1st of September; and the press, being a new thing in that country, attracted throngs of visitors. In these labors, in superintending the school, in preaching to the English and in study, the brethren were fully occupied till the second reinforcement arrived.

The second reinforcement, consisting of the Rev. James McEwen, Rev. James R. Campbell, Mr. William S. Rogers, Mr. Jesse S. Jamieson, Mr. Joseph Porter, and their wives, left Philadelphia on the 16th of November, 1835, and arrived at Calcutta on the 2nd of April. Rev. Messrs. Winslow and Dwight, of the American mission in Ceylon, were their fellow passengers. Their labors for the benefit of the crew, though apparently fruitless for three months, were finally crowned with success in the hopeful conversion of 14 of the officers and sailors. While at Calcutta, Capt. Gordon, British political agent at Munipur, a city of 30,000 inhabitants on the frontier of Burmah, on the route from Calcutta to Ava, applied to them to locate one of their number in that place. He wished for a missionary to establish an English school, and expressed a decided preference for an American missionary. Their instructions had not left them at liberty to comply. Their services were also requested at Nagpur,† about half way from Calcutta to Bombay. About the usual season, they proceeded on their way. While ascending the Ganges, a gust of wind upset one of their baggage boats, and a box, containing the mission library, a part of the furniture of the printing press and some other articles, was lost. As the press could not be used without the articles that had been lost, and as they could not be procured in the upper provinces, Mr. McEwen returned to Allahabad, where there were mechanics who could replace them. Allahabad is situated at the junction of the Jumna and the Ganges, both sacred rivers, and is there-

\* Memoirs of Buchanan, page 98.

† Or Nagpoor; or Nagpore. Names, titles and other words in the languages of India are spelled according to different systems by different writers, and often according to no system. In this history, the orthography of the documents of the Board is commonly followed, though it is not always uniform.

fore, in the estimation of the Hindoos, a very holy place, a great centre of idolatrous worship and influence. When first ascending the river, Mr. McEwen had been urged to stop and commence a mission; and a promise had been given, to urge its claims on the Society at home. The Committee, too, had for some time desired to establish a mission there. On his return for mechanical aid, he was so pressed to remain, at least till he could write home for instructions and receive an answer, and he found such a promising field for missionary labor, that he determined to commence a mission.

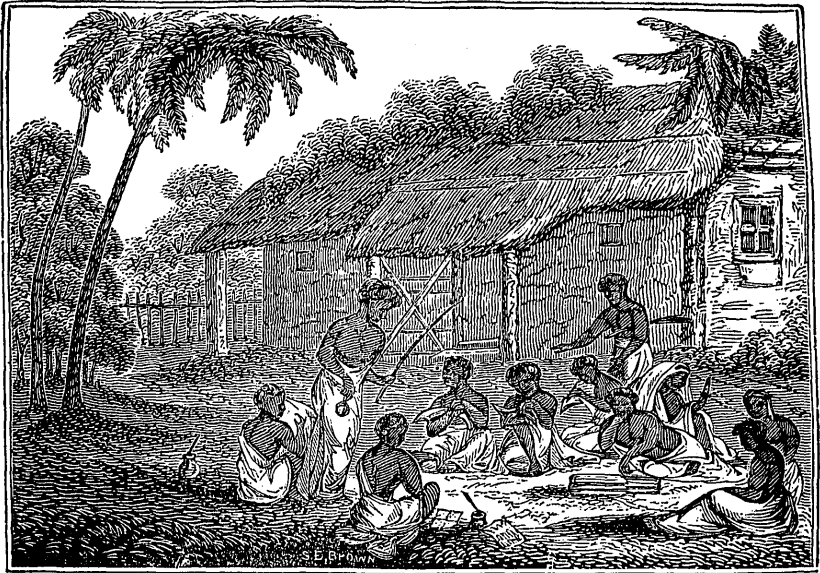
The other members of this reinforcement appear to have reached Lodiana early in November, 1836. Two other stations had been selected and were soon occupied. Mr. Wilson and Mr. Rogers removed to Subathu, about 110 miles north-east from Lodiana, on the lower range of Himalaya mountains, about 4000 feet above the level of the ocean. Mr. Campbell and Mr. Jamieson commenced a station at Saharunpur, on the Jumna, 130 miles south-east from Lodiana, 100 north from Delhi, and about 20 from Hurdwar, the great rendezvous of pilgrims from all surrounding nations, where was an annual fair, attended by hundreds of thousands of all classes.

The mission held an annual meeting at Lodiana, in October, 1837. Very full reports were made from all the four stations, and the progress, considering the circumstances, had been highly satisfactory.

At Lodiana, a church had been organized on the 29th of April, on the basis of the Confession of Faith of the Presbyterian Church in America, to be connected with the Presbytery of North India. The next day, three native young men, whose probation had been long and satisfactory, were admitted to its communion. Two of them had since fallen under censure, by being detected in falsehood. Some hope was entertained, also, of the piety of Faiz Bakhsh, an aged Mussulman from Jelander, a town about 30 miles distant. He knew he was a sinner, and had done every thing that his Mohammedan teachers prescribed, without obtaining any relief of conscience. He knew that Mohammed was dead; but having heard it reported that Jesus Christ was still alive, he came to learn whether he could not be saved by him. Hearing from the missionaries that Christ, having died for our sins and risen again, "ever liveth to make intercession for us," his mind seemed to rest with joy in the idea of a living Savior; and being told of the gift of the Holy Spirit to purify the heart, he said that was what he wanted, as he had been much troubled to know how he, who was a sinful man, could become good. He assiduously attended on instruction for some time, till prevented by his relatives; and afterwards manifested as he could his attachment to his Christian teachers. At this station there was a High School of about 40 boys, and two small boarding schools, one containing four boys, and the other, five girls.

At Saharunpur, the brethren opened a school on the 10th of January, for native youth. The English gentlemen residing there thought favorably of the object, but doubted its success. One of them offered his moonshee, (interpreter) as a teacher, to make the experiment, proposing himself to pay his salary of 25 rupees a month. Having no suitable place, the brethren set up their traveling tent, in which a few boys were taught for some time. As the school increased, their English friends offered to build a school-house, but it was thought better to use an out house belonging to the mission. The number of scholars had risen to 40, and the salary of the moonshee was paid by the English inhabitants of the place. Meanwhile, the gospel had been preached in English once in two weeks, to a small congregation of English and natives.

At Subathu, some English residents had already commenced the work of native education. There was an English school of 25 boys, taught by



Native Hindoo School.

Mr. McIntosh, a pious graduate of the Serampore College. There was also a Hindoo school of 50 boys, taught by a native, and superintended by Mr. McIntosh. The missionaries had attempted a boarding school for boys, but had only one boarder, and one other boy who came daily to read English with him. A girl's school was more successful, having at one time 25 girls; but the attendance fell off, for want of a teacher well acquainted with their language. This want of teachers paralyzed all efforts for education. Dr. Laughton had a school fund of more than 2000 rupees in his hands, which he could not use for want of teachers. Dr. Tapp, the political agent, offered to pay 50 rupees annually towards every school that should be established, till they should amount to ten; but teachers could not be found. He said he could easily procure support for 30, if teachers were obtainable.—Public worship was usually maintained on the Sabbath; and here, as at the other stations, something was done in the way of religious conversation, and of distributing books and tracts.

At Allahabad, Mr. McEwen had felt authorized to make only temporary arrangements, and had been hindered much by ill health. He had, however, a boarding school of six boys and six girls, and 41 day scholars, whose progress and prospects were satisfactory. It was evidently a favorable region for the "Ceylon system" of free schools in the surrounding villages, with a mission seminary at Allahabad.

On the 14th of October, 1837,—the month of the annual meeting of the mission, just mentioned, a third reinforcement left Philadelphia. Its members were, the Rev. Henry R. Wilson, Jr. Rev. John H. Morrison, Mr. James Craig, teacher, and Mr. Reese Morris, printer, with their wives. They landed at Calcutta on the 7th of April, 1838. Here they met Mr. McEwen. His health having failed under the influence of the climate, he was obliged to leave Allahabad on the 22d of January, on his return to his native land. Mrs. Morrison died about three weeks after landing; and on the 7th of May, Mr. Morrison proceeded to Allahabad, to join Mr. J. Wilson, who was there alone. The others commenced their voyage up the Ganges about the usual season; but they were more than usually delayed

by sickness and other hindrances. Like their predecessors, they received applications from several places for the establishment of missions; and while at Cawnpore, it was decided that Mr. H. R. Wilson should commence a mission at Futteghur, a small, healthy town on the Ganges, about half way from Allahabad to Saharunpur, and near the populous city of Furrukhabad. Capt. Wheeler, who had been stationed here for three years, had done much to prepare the way. He had established several schools, and supported them at his own expense. He had received many orphan children under his care, and after feeding and clothing them for some time, sent them to different Church mission stations, for permanent support. About twenty orphans were now under his care. Dr. Madden, of the civil service, had a school of 100 orphans at Futtepore, below Cawnpore, which he was obliged to abandon. Fifty of these,—25 of each sex,—were put under the care of Mr. Wilson, with money and necessary articles, worth more than 1,000 rupees. Gopenath Nundi, Dr. Madden's teacher, a pious native of superior talents, educated at the Scotch General Assembly's institution at Calcutta, was engaged as an assistant missionary. Mr. Wilson arrived at Futteghur on the 3d of November. The remainder of the company afterwards proceeded to their several stations.

While at Calcutta, this company had been joined by the Rev. Joseph Caldwell and his wife, who embarked at Philadelphia on the 29th of December. Mr. Caldwell, and Mr. Campbell who had gone before him, were members of the Reformed Presbyterian Church. The Board of Missions of that church requested that both might be stationed together. They were assigned to Saharunpur.

Of the whole force now sent out, Mr. Morris, the printer, was stationed at Lodiana; Mr. Caldwell and Mr. Craig at Saharunpur; Mr. Wilson at Futteghur, and Mr. Morrison at Allahabad,

The Executive Committee now decided to divide this mission, calling Allahabad and Futteghur the Eastern, and the other stations the North Western mission. On the 12th of October, 1838, the Rev. Joseph Warren, Rev. John E. Freeman, Rev. James L. Scott and their wives embarked at Philadelphia, to join the Eastern Mission. They arrived at Calcutta on the 12th of February, 1839, and in two weeks commenced their voyage up the Ganges.—Meanwhile, the brethren at the several stations had been usefully employed.

At Lodiana, Golak Nath, a native member of the church, was employed as a regular native assistant, in teaching, itinerating, and other labors. The press, November 20, 1838, when Mr. Morris, the printer, had not arrived, had struck off 70,340 copies of 24 works, in five languages. Many of these had been distributed, with good prospects of usefulness, from this and the other stations. Some had gone into Afghanistan. The High School had 47 scholars, and there were six boys and five girls in the boarding schools. There were three other schools, containing 122 scholars. One of these, containing 90 scholars, was supported for some time by Dr. Baddely. On the 20th of May, three Sabbath Schools had been commenced, which were in successful operation. Meanwhile the gospel was preached to small audiences of English and of natives, and some interesting tours were made for the purpose of publishing it in the surrounding country. In June, 1839, the number of scholars had somewhat increased, and there were some hopeful inquirers after the way of life.

At Subathu, Mr. Jamieson was the only missionary. Dr. Laughton had for several years superintended a school in Subathu, which now had 60 scholars, and had established one in a neighboring village. These he transferred to the care of the mission. He had in his hands a fund of 2,000 rupees, raised by subscription there and at Simla for the support of schools.

This he also offered to transfer; but Mr. Jamieson wisely preferred to receive only so much of its income as should be needed for the schools under his care. Three other schools were afterwards established in the neighboring villages. Mrs. Jamieson had a school of more than 30 girls. English preaching was kept up on the Sabbath, and something was done towards proclaiming the gospel to the heathen. But the most interesting labor of the year was the discovery of a new open field for missionary effort, in the valleys among the Hills, and especially in the great valley of Kanaur, extending up the Sutlej to the very borders of Thibet. This was all accessible; and the written language of its upper part was that of Thibet, Bootan and Ladak. This language was evidently of Sanscrit origin, which would make its acquisition comparatively easy to one acquainted with any of the common languages of India. Mr. Jamieson had commenced the study, and intended, ultimately, to send the gospel in it to the very seat of the Grand Lama, by the numerous merchants and others, who occasionally visit Simla and Subathu.

At Saharunpur, John Coleman was employed as a native assistant. In November, the practice was commenced of opening the English school every day with the reading of the Scriptures and prayer. Every pupil left, and all declared that they would not return, unless the practice was discontinued. After several attempts to carry their point, finding the missionaries inflexible, a majority of the best scholars returned. The bigoted Hindoo moonshee who had taught the younger classes was dismissed, and Coleman put in his place. The school again increased, and finally the boys themselves proposed to read a portion of the New Testament as a daily lesson. A school was opened in the great bazaar, which was sustained with difficulty, for want of native teachers of suitable character. There was a boarding school of 25 orphan boys and one girl, under the care of Mrs. Campbell.

Of the Eastern Mission, the commencement of the station at Futteghur and the return of Mr. McEwen from Allahabad have already been mentioned. Lest the station should be left vacant, Mr. J. Wilson removed from Lodiana to Allahabad in January, where Mr. Morrison joined him on the last of May. Here a church appears to have been formed early in 1837. It had now, including the missionaries, fifteen members; only one of whom however, was of Hindoo descent. The greater part of them were first effectually awakened to religious thought by the labors of the mission. The boarding school contained 28 boys and girls—as many as the funds of the mission could support. There were 24 boys in a day school, and 40 in a village school supported by G. Frazer, Esq. Petras, of whom the brethren entertained high hopes, was employed as a native assistant. A press and paper had been sent to this station; Mr. Warren was a practical printer; native workmen could be had at low wages; and the station was admirably situated for distributing publications through an immense and populous country; so that there was the fairest prospect of doing good by means of the printed page. This station was judiciously chosen, and is the true point, from which to conquer northern India, and then pass on to Thibet and China.

The reader of this history cannot fail to reflect, with gratitude and with astonishment, on the change which had been wrought in India in less than 30 years. How different the reception of these brethren, from that of the first American Missionaries! *They* were ordered, sternly and at once, to depart from Calcutta in the vessels that brought them; and by entreaty only obtained permission to wait a few weeks for other vessels, while their every motion was watched by a vigilant police; and at Bombay, even a pious Governor must hold them as prisoners, under sentence of transportation



from the country.\* *These*, on the contrary, are at once welcomed as a valuable acquisition; their assistance is urgently sought in various and distant provinces; means of usefulness are put into their hands, more abundant than they can use or prudently receive; and their only danger from the government or its officers is, that the number and value of favors received will bind the missions in chains of gratitude, so closely and strongly as to interfere with their independence of thought and action.

#### MISSION TO THE AMERICAN INDIANS.

The Rev. William D. Smith, having been appointed missionary to the Western Indians, was set apart for that work by special prayer in the Presbyterian church at Cross Roads, Washington County, Pa. on the 12th of May, 1833. He immediately commenced his journey to the west, on an exploring tour. On the 19th of June, he arrived at the house of Mr. Joseph Barnett, near the mouth of the Kansas river, about 350 miles from St. Louis. Mr. Barnett's grandfather was a white man, who had been made prisoner by the Indians almost in infancy. Always residing among them, he knew nothing of his parentage, and was a complete Indian in all his habits of thought, feeling and action. His son, the father of Joseph, resided at Lower Sandusky, in the northern part of Ohio. Here he first heard the gospel in 1801, from the Rev. Mr. Hughs, who had been sent as a missionary explorer among the Indians by the Presbytery of Ohio. His meditations on what he had heard, and the labors of the Rev. George Scott among his people the next summer, led to his conversion. He was the "Wyandot Chief," whose History has been published by the Massachusetts Sabbath School Society. The annexed cut, copied from that History, is intended to represent him, in



Barnett, the "Wyandot Chief."

his Indian dress, in the act of solemnly presenting his eldest son, John, to the Presbytery, to be educated, and brought up for God. John finally became a reputable and influential man in his tribe, and a leader in the Methodist church. The second son, Joseph, so called from regard to the Rev. Joseph Badger, a laborious missionary among the Indians in Ohio, was brought up from

\*Hist. Am. Board, page 39—49.

childhood in the family of the Rev. Elisha Macurdy, at Cross Roads, where he received a good common school education, and acquired a competent knowledge of farming. He had once been employed for several months to teach a school of Indian boys, but could not bear the thought of living among Indians and being one of them. To avoid it, he left his acquaintances, and traveled and labored in different places, till the time of his conversion, which was during a revival of religion at Rochester, N. Y. Afterwards, he traveled for some time with the Rev. Richard Brown, agent for the American Board for raising funds, and addressed many congregations with good effect. He was intending to enter upon a course of study for the ministry; but finally gave up all other prospects, for the sake of supporting his aged, infirm and widowed mother, who begged the privilege of spending her last days with him. He married an Indian girl, who had been well educated at the Maumee mission, and in 1832, removed with the Shawnees to their reservation near the Missouri. The Executive Committee had now appointed him joint missionary explorer with Mr. Smith, among the tribes in that vicinity. These facts should remind the reader, that the missionary spirit and the practice of caring for the spiritual good of the Indians are older than our present missionary organizations, and that those earlier efforts produced valuable fruits which still remain.

The next day after Mr. Smith's arrival, he and Barnett commenced their explorations. They visited six tribes, some of which were supplied with schools and preaching by Baptist and Methodist missionaries, and others presented encouraging fields for labor.

The Synod of Pittsburgh held its annual meeting from the 17th to the 23d of October. Mr. Smith was present, and addressed the Synod at considerable length; after which, it was "Resolved, that this Synod, relying on the aid of the Great Head of the church, do pledge itself to sustain the Western Foreign Missionary Society in attempting the immediate supply of every unsupplied and accessible tribe of the Western Indian Reservation with the means of grace."\* During this meeting, (October 18,) the Rev. Joseph Kerr was ordained as a missionary to the Western Indians. On Monday evening, November 4, the Western Mission was organized in the First Presbyterian Church in Pittsburgh. Its members were, the Rev. Wells Bushnell, who had been pastor of a church in Meadville, Pa.; the Rev. Joseph Kerr; their wives; Miss Martha Boal, and Miss Nancy Henderson. They were instructed to commence a mission among the Wea tribe, near the border of the State of Missouri. Two days afterwards, they commenced their voyage, by steamboat, down the Ohio. After entering the Mississippi, and when about 150 miles below St. Louis, the boiler burst, and several persons lost their lives; but all the members of the family were mercifully preserved. Travelling from St. Louis by land, one of their horses took fright, Mrs. Kerr and Miss Boal were thrown from their wagon, and Miss Boal so injured that she could not proceed. A fever followed, and she was ultimately obliged to abandon the enterprise. The family arrived at Independence, December 21. Mr. Barnett had engaged to build a mission house for their reception; but the necessary permit from government could not be obtained till late in the season, and the work had not been done. It was found necessary to spend the winter at Independence. Meanwhile, the Weas and other Indians were occasionally visited, and the gospel was preached to them through an interpreter. Their house being so far done as to be habitable, they left

\* In Dr. Green's Sketch, the date of this resolution is given correctly; but the exploring tour of Mr. Smith is said to have been made the next summer,—that is, the summer of 1834;—the departure of the first missionary family, the autumn after that tour, and the commencement of the mission, the next spring,—exactly one year too late. The letters of Smith and Barnett were printed in the Foreign Missionary Chronicle for July, August and September, 1833,—before this meeting of the Synod.

Independence, and commenced their residence among the Weas on the 17th of April, 1834. They began to study the language, and preach by an interpreter; but much of their time was occupied in the secular labor, unavoidable in commencing a mission in the wilderness. About the time of their removal, they were joined by Mr. Henry Bradley, who came on to bring supplies, and to take charge of the small farm which was to be attached to the mission. Miss Henderson taught a small number of children, and a school house was erected. The school was suspended during the winter, as the Indians were absent on their annual hunting expedition; but it was resumed in the spring.

At the Monthly Concert in Pittsburgh, May 4, 1835, Mr. Aurey Ballard and his wife and Mr. Francis H. Lindsay were set apart by prayer, as lay missionaries to the Iowas, residing 80 or 90 miles north from the Weas. They embarked on the Ohio on the 6th, and after some hindrances and a delay of three weeks at the Wea station, reached the Iowa agency on the 30th of June. It was decided that Mr. Lindsay should join the Wea mission, and that Mr. E. M. Sheppard, who had for some time been an assistant of that mission, should go to the Iowas. The new mission was very favorably received. One school was commenced in a few days, and during some part of the summer two others were taught; all including nearly 100 scholars. The Indian women seemed at once anxious to acquire the household arts of civilized life. They brought their meal to Mrs. Ballard, and asked her to teach them to make bread, such as they had tasted at the mission house, and to make clothes, such as her children wore. On the 19th of September the schools were closed for the season, and on the 22nd, Mr. Sheppard set out to accompany them on their winter's hunt, to study their language. Mr. Kerr and Miss Henderson divided their time between these two missions.

This summer, 1835, some fruits of holiness began to appear among the Weas. Several had pledged themselves to total abstinence from ardent spirits. The whiskey-sellers were alarmed and commenced a violent opposition; but the number of the temperate increased. Several appeared seriously attentive to religious instruction, and a number gave some evidence of piety. On the 14th of July, the missionaries for the first time heard one of their Indian flock attempt to pray. It was Kemassa, a chief of the Kaskaskias. On the 24th of September, ten Indians, who avowed their desire to be taught the good way more fully, were formed into a catechetical class; and before the end of the month, five more were added. Several requested certificates of their connexion with the mission, to show when tempted to drink, or to break the Sabbath. Thomas, brother of Kemassa's wife, aged about 25 years, was one of the most hopeful converts. In the autumn, his zeal, which was tempered with discretion, led him to abundant labors for the conversion of his people. Whenever he went among them, he talked about Jesus. On all proper occasions, at the close of worship he would rise and exhort them; "and certainly," says Mr. Kerr, "with one exception, I never saw so full a display of natural eloquence as he sometimes gave us." In January he was suddenly taken sick at Kemassa's house, and died in about three days. Mr. Bradley was present; and instead of the wild and brutal orgies customary on such occasions, Kemassa requested him to pray, and spent some time himself in prayer and exhortation. On the first day of March, 1836, a church was organized, and three Indians were admitted as members. There were then 15 or 20 serious inquirers after the way of life. On the 21st of August, the number of native members was seven, and another was added in October.

In the autumn of this year, 1836, the health of Mrs. Kerr failed, and she was obliged to return to the vicinity of Pittsburgh; and it having become evident that she could never resume her labors, Mr. Kerr was, on the 8th of

February, 1837, honorably released from his engagement to the Society. On the 10th of July, the Rev. John Fleming was appointed to this station. He was a missionary of the American Board among the Creeks, till, in September, 1836, all missionaries were ordered to leave the nation.\* He arrived at the Wea station on the 18th of August. He found its temporal affairs in good condition. There were ten native members of the church, and more than 20 in the catechetical class, several of whom gave good evidence of piety.

The only remaining published notice of this mission is in the Annual Report for 1838. The church had 12 native members. The Wea tribe was small, numbering only about 200. The Methodist station among the Peorias was but ten or twelve miles distant. Six of the Weas had joined that church, and for them weekly meetings were established in the vicinity of the Presbyterian station. "Thus," says the Report, "are religious exercises, by two different denominations, held weekly among this small band, at which the Indians attend indiscriminately. The result of this state of things was injurious to the Indians, and painful to the missionaries; and the Executive Committee were unwilling it should continue. The heathen field is wide enough for the different branches of the church of Christ to labor in, without crowding, or interfering with each other." The missionaries were therefore withdrawn, and the buildings sold to the United States, to be used for the benefit of the Indians.

The Iowa mission was employed during the year 1836, much as in 1835. Schools were taught when children could be collected; and during other parts of the year, some children were visited and taught at their homes. Sometimes as many as 40 thus received lessons in a single day. There was a manifest diminution of intemperance, and at times, some serious attention to religious instruction. An interpreter was procured, who had been educated at the Harmony mission, whose services were of great value. Mr. Samuel M. Irvine and his wife left Pittsburgh, March 14, 1837, to join the mission as teachers. The Iowas spent this summer in removing to a new tract of country, assigned them by the United States; and of course little could be done by the mission, but to remove with them, and prepare for future labors. Two small buildings were erected, and Mr. Irvine removed to the new station on the first of November. The Rev. William Hamilton, with his wife, arrived December 29. Ill health compelled Mr. Ballard and his wife to retire from the service; and it appearing that female teachers could be of little use in the present state of the tribe, Miss Henderson also left the mission. It was strengthened, however, by Mr. Bradley, who had labored among the Weas.† The Foreign Missionary Chronicle for August, 1839, states that the missionaries "were making encouraging progress in their work," though attended with "many discouragements and peculiar privations." No event of unusual interest had yet occurred.

In the summer of 1838, the Rev. Peter Dougherty spent some time in visiting the Chippewas, (Ojibwas) and Ottawas, on the shores of lakes Michigan and Superior. They are about 6500 in number, and are to remove to the west in 1841. September 23, he and the Rev. John Fleming, late missionary to the Weas, received instructions as missionaries to these Indians. They spent the winter at Mackinaw, studying the language and preaching to the whites; intending afterwards to commence a station on Grand Traverse Bay, on Lake Michigan, and ultimately to accompany their people, when they remove to the west.

\* See Hist. Am. Board, page 277.

† These changes occurred during the time embraced in the Reports for 1838 and 1839; but their exact dates are not given.

## MISSION TO ASIA MINOR.

The Rev. Josiah Brewer, missionary at Smyrna,\* was an early correspondent of the Western Foreign Missionary Society. He wrote from Ephesus, March 15th, 1832, and afterwards referred to a letter of a still earlier date. His appointment as a missionary of the Society was announced in the Foreign Missionary Chronicle for April, 1836. Mr. Brewer was then in the United States. The "New Haven Ladies' Greek Association" had, "in the diminution of their pecuniary resources," consented to his transfer to some other society; he had offered his services to the Executive Committee, and had been accepted. The Committee understood—it is not stated on what authority—that funds for his support would be furnished by the Berkshire Association of Congregational Ministers in Massachusetts. Mr. Brewer sailed from New York, March 28th,† accompanied by Mr. Thomas Brown, missionary printer, and his wife. They carried out two printing presses, and apparatus for book-binding. A reinforcement of their mission was provided, and received instructions on the 25th of January, 1837. But just as they were about to sail, Mr. Brown unexpectedly returned. The reasons for his return have never been made public. Meanwhile, objections were raised by members of the society, against the employment of Mr. Brewer, who was a Congregationalist, and not a Presbyterian; the expected provision for his support had not been made, or at least, had not been announced to the Committee; and the result was, that, with Mr. Brewer's consent, his connexion with the Society was dissolved. The reinforcement was detained, and the mission was abandoned.

## MISSION TO CHINA.

The Rev. John A. Mitchell and Rev. Robert W. Orr and his wife embarked at New York, December 9th, 1837, as missionaries to China. They arrived at Singapore, April 5th, 1838. Mr. Mitchell was ill when he embarked, with what was thought to be a severe cold; but it proved to be a pulmonary consumption, of which he died on the second of October.—Meanwhile, Malacca, Penang, and other places in that quarter were visited, and in the autumn Mr. Orr made a voyage to Siam. In the present state of relations with China, it was thought best that the mission should labor for the salvation of the Chinese emigrants in southern Asia, and the Executive Committee have resolved to establish two stations; one at Singapore, and one at some place yet to be selected in Siam.

It is the intention of the Board, to make this an extensive and important mission; and to provide for its future operations, a set of matrices for Chinese metallic type has been ordered from Paris, which will cost nearly \$8000. No found so extensive and complete as this is to be made, is yet in existence.

\*See Hist. Am. Board, pages 156, 167, 179.

†Dr. Green, on the authority of the seventh annual report. Other documents vary the date a few days.



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