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1848. Dr. W. Wilson

# ANNUAL REPORT

OF THE

SELECT COMMITTEE

OF THE

SOCIETY FOR PROPAGATING THE GOSPEL

AMONG THE

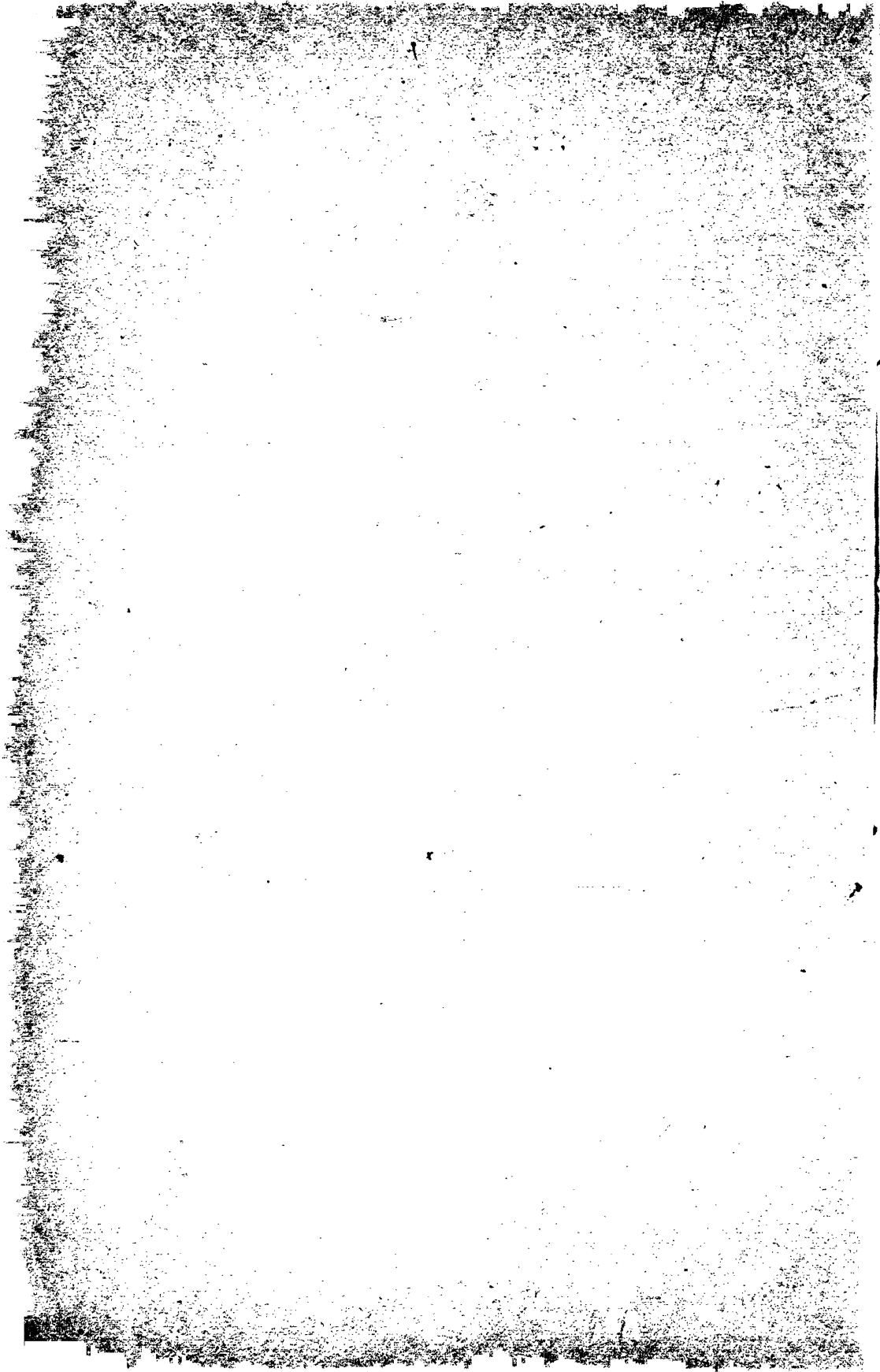
INDIANS AND OTHERS IN NORTH AMERICA.

PRESENTED NOVEMBER 2, 1848.

BOSTON:

PRINTED BY JOHN WILSON, 21, SCHOOL STREET.

1848.



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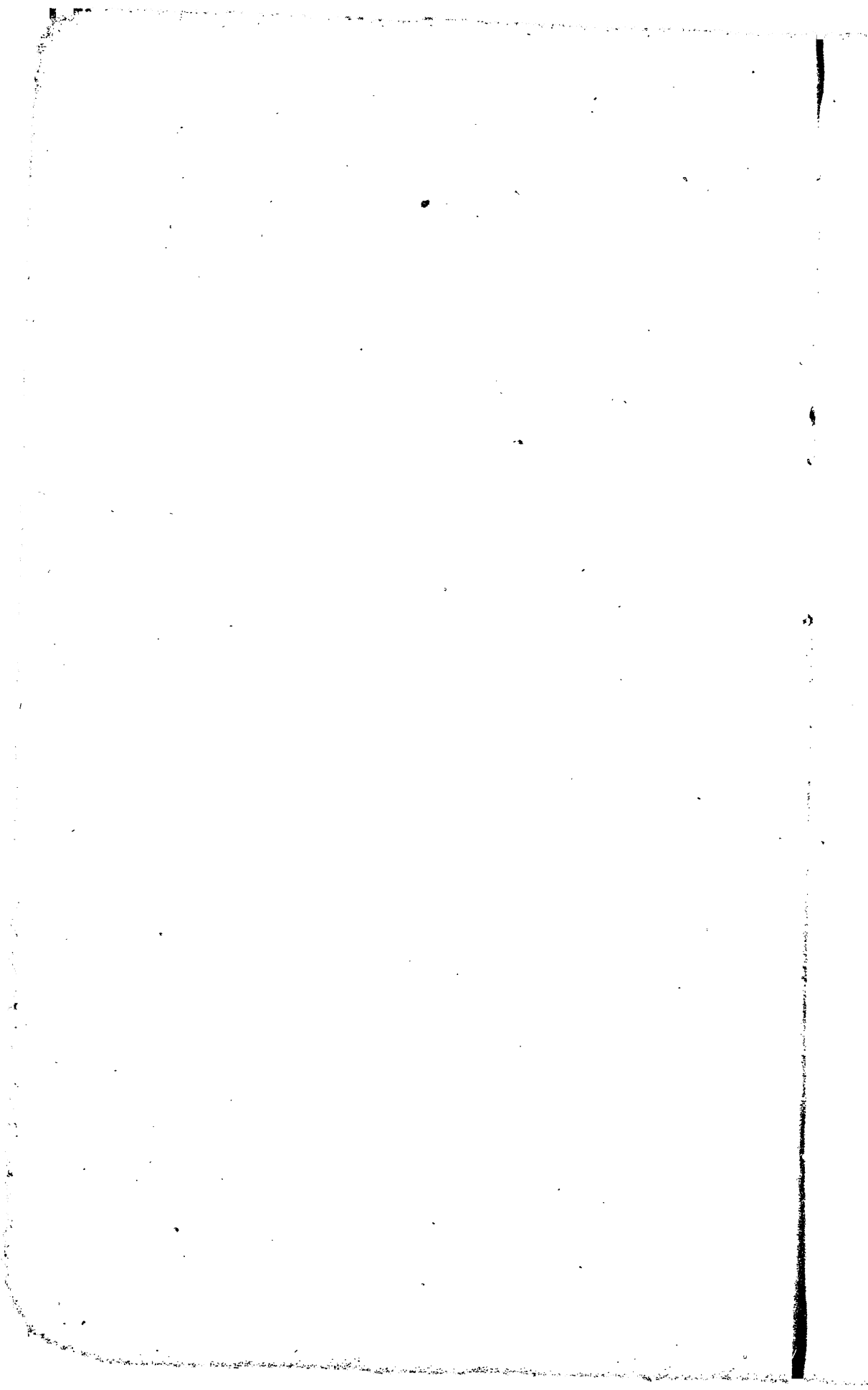
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## OFFICERS OF THE SOCIETY.

1848-9.

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REV. WILLIAM JENKS, D.D. . . . .	VICE-PRESIDENT.
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HON. JAMES SAVAGE, LL.D. . . . .	TREASURER.
REV. S. K. LOTHROP . . . . .	ASSISTANT SECRETARY.
BENJAMIN GUILD, Esq. . . . .	VICE-TREASURER.
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REV. CONVERS FRANCIS, D.D.	BENJAMIN GUILD, Esq.
REV. SAMUEL K. LOTHROP,	
With the President, Secretary, and Treasurer.	

### Missionaries in the employment of the Society.

REV. WILLIAM G. ELIOT . . . . .	St. Louis and destitute vicinity, Missouri.
REV. MORDECAI D'LANGE . . . . .	Quincy and destitute vicinity, Illinois.
REV. AUGUSTUS H. CONANT . . . . .	Geneva and destitute vicinity, Illinois.
REV. GEORGE W. WOODWARD . . . . .	Galena, Savanna, and destitute vicinity.
REV. W. T. HUNTINGTON . . . . .	Milwaukie and destitute vicinity, Wisconsin.
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REV. E. T. GERRY . . . . .	Standish, E. Standish, and W. Gorham, Me.
REV. ADDISON BROWN } . . . . .	Vernon, Leyden, and destitute vicinity.
REV. A. BRIDGE	
REV. L. D. BLODGET . . . . .	Isle of Shoals.
Mrs. BLODGET . . . . .	Teacher of the School.
REV. ABRAHAM PLUMER . . . . .	Island of Matinicus, Maine.
REV. PHINEAS FISH . . . . .	Indians of Marshpee and Herring Pond.

## MEMBERS OF THE SOCIETY.

1848-9.

	When Elected.
Rev. Joshua Bates, D.D.	Dudley, Mass. . . . . 1805
Rev. James Kendall, D.D.	Plymouth . . . . . 1805
Hon. Jonathan Phillips,	Boston . . . . . 1805
Rev. John Pierce, D.D.	Brookline . . . . . 1811
Rev. Charles Lowell, D.D.	Cambridge . . . . . 1814
Rev. Francis Parkman, D.D.	Boston . . . . . 1818
Hon. Pliny Cutler,	Boston . . . . . 1818
Hon. Daniel Webster, LL.D.	Marshfield . . . . . 1822
Hon. Richard Sullivan,	Boston . . . . . 1825
Rev. William Jenks, D.D.	Boston . . . . . 1832
Hon. James Savage, LL.D.	Boston . . . . . 1833
Rev. George Putnam, D.D.	Roxbury . . . . . 1833
Hon. Chief Justice Shaw,	Boston . . . . . 1834
Rev. Convers Francis, D.D.	Cambridge . . . . . 1834
Rev. Ezra S. Gannett, D.D.	Boston . . . . . 1834
Rev. Charles Briggs,	Roxbury . . . . . 1835
Rev. Henry A. Miles,	Lowell . . . . . 1835
Rev. Joseph Field, D.D.	Weston . . . . . 1837
Rev. Alex. Young, D.D.	Boston . . . . . 1837
Hon. Daniel A. White, LL.D.	Salem . . . . . 1838
Hon. Samuel Hoar, LL.D.	Concord . . . . . 1839
Rev. Samuel Barrett, D.D.	Boston . . . . . 1839
Rev. Ephraim Peabody, D.D.	Boston . . . . . 1839
Rev. Andrew P. Peabody,	Portsmouth, N.H. . . . . 1840
Rev. George W. Briggs,	Plymouth . . . . . 1840
Benjamin Guild, Esq.	Boston . . . . . 1841
Rev. Samuel K. Lothrop,	Boston . . . . . 1843
Hon. Abbott Lawrence,	Boston . . . . . May, 1844
Rev. Chandler Robbins,	Boston . . . . . May, 1844
Rev. C. A. Bartol,	Boston . . . . . May, 1844
Rev. James W. Thompson,	Salem . . . . . May, 1844
Hon. Stephen C. Phillips,	Salem . . . . . Nov. 1844
Rev. George E. Ellis,	Charlestown . . . . . Nov. 1844
George B. Emerson, Esq.	Boston . . . . . May, 1846
Charles W. Upham, Esq.	Salem . . . . . May, 1846
Rev. Edward B. Hall, D.D.	Providence . . . . . Nov. 1846
Rev. Alonzo Hill,	Worcester . . . . . Nov. 1846
Hon. Stephen Fairbanks,	Boston . . . . . May, 1847
Rev. Alvan Lamson, D.D.	Dedham . . . . . May, 1847
Hon. Peleg Sprague, LL.D.	Boston . . . . . Nov. 1847
Rev. Geo. R. Noyes, D.D.	Cambridge . . . . . Nov. 1847
Rev. F. D. Huntington,	Boston . . . . . Nov. 1847
Rev. Christopher T. Thayer,	Beverly . . . . . May, 1848
Edward Wigglesworth, Esq.	Boston . . . . . Nov. 1848
Rev. William J. Buddington,	Charlestown . . . . . Nov. 1848

Of the one hundred and forty-eight individuals who are or have been members of the Society since its organization in 1787, one hundred and three have died or resigned; leaving forty-five, the present number of the Society. By its charter, the number of members may at no time exceed fifty.

## R E P O R T.

AT no period within the remembrance of the Committee, and, we believe, since the commencement of the Society itself, have its operations been more varied or extended than during the past year. The appropriations for its distinct and peculiar objects, those originally contemplated by the founders of the Society, and which for a series of now more than sixty years have been uniformly pursued, have nearly reached the whole income of the Treasury; though its resources have, by skilful management and a late munificent bequest, been much enlarged. In 1844, the whole amount of the funds was \$37,378.82; and now, in 1848, it exceeds \$51,000.

The appropriations for the year past have been, for Western and North-western missions; viz. St. Louis, Quincy, Geneva, Galena, Illinois, Milwaukie, and Manchester in Michigan . . . \$1,400

For the Indians, viz. the Onondagas, in the western parts of New York; for the Indians of Marshpee and Herring Pond; and two Indian youths, of the Saginaw tribe, in the Albion Seminary, Michigan . . . . . 700

*Carried forward* . . . . . \$2,100



<i>Brought forward</i> . . . . .	\$2,100
For the Isle of Shoals . . . . .	250
For the people of the Island of Matinicus . . . . .	150
For destitute places in the vicinity of Standish, East Standish, and West Gorham, Maine . . . . .	200
For destitute places in the neighborhood of Leyden, Vernon, &c. on the frontiers of the State . . . . .	100
	<hr/>
	\$2,800

From all our missionaries, the Secretary has received communications or reports, some of them minute and interesting, both of April last, for the annual meeting; and in the month of October, just closed, for the present meeting; from all which he is authorized by the Committee to present the following digest.

And first from our faithful friend, Rev. W. G. Eliot, of St. Louis, the oldest and also the most remote of our missionaries: —

Rev. Dr. Parkman.

St. Louis, August, 1848.

My dear Sir, — Will you allow me to report, through you, to the Society for the Propagation of the Gospel, the progress made by me in their service for the six months ending November next.

As their missionary, I have conducted, in various parts of Missouri and Illinois, thirty-one religious services; nearly all of which were in places which are, under my instructions, properly speaking “destitute.” Six of them were performed previously to your last May meeting; but they seemed too inconsiderable to justify a separate report, and are accordingly incorporated in the present. The number of miles travelled has been considerably over one thousand, of which three hundred and twenty-five were by various methods of land carriage. . . . . The months of July and August have been entirely devoted to missionary purposes, with the exception of one week; and,

although I have been everywhere cordially welcomed, and have met with many things well calculated to make my duties pleasant, yet the excursion has been, on the whole, one of great labor and discomfort. On the other hand, I think I may say, that I could not have spent the time more profitably as your missionary; and that I have every reason to be satisfied with the manner in which I was received, and the "gladness" with which I was heard. In some instances, persons rode ten or twelve miles from their homes to attend the meetings; and among my hearers, in every place, have been some who had not attended public worship for several years. The subjects which I have brought before them have been uniformly, with one exception, of the most practical nature. One of them, which I selected oftener than any other, is "Christian charity;" with the intention of showing, that, notwithstanding the numerous points of dispute among Christians, there is agreement sufficient to justify peace and good-will among all those who are regenerate in their lives. These views have been cordially received by members of all sects, which is the more gratifying to me, because there is nothing by which the cause of religion is so much hindered in the small villages and sparse settlements of the West, as by uncharitableness and bigotry. Methodist, Episcopalian, Baptist, and Presbyterian are all arrayed in opposition; and the consequence is, that, in some villages of five or six hundred inhabitants, I found no house of worship of any sort. A missionary of peace is wanted in such places.

In one instance only, namely at Peoria, Illinois, I preached doctrinally, by strong request; but this city is so large, although very inadequately provided with religious instruction, that it does not so properly come into consideration, under my commission, as the smaller towns and settlements. In all other cases, I so far succeeded in avoiding all controverted topics, that I uniformly received the kindest cooperation from many persons of the most opposite views. . . . The parts which I have visited are the counties of Tazewell, Knox, Peoria, Hancock, and Pike, in Illinois; and Clarke and St. Louis counties in Missouri.

With the hope that this report will meet with approbation,

I remain, truly,

WM. G. ELIOT, Jun.

From Rev. Mordecai D'Lange, formerly the co-adjutor of Mr. Eliot, as a minister to the poor in St. Louis, but

now having a separate mission in Quincy, Illinois, as the successor of the lamented George Moore, we quote the following: —

QUINCY, Illinois, May 7, 1848.

Dear Sir, — As I believe the annual meeting of the Society for Propagating the Gospel to be at hand, I send you this statement of my labors in its service.

Commencing with the first or second Sunday in December last, I have preached every Sabbath afternoon since, with a single exception, to the present moment, at a country school-house about three and a half miles from Quincy. The adult attendance averages from twenty to twenty-five; but the whole number occasionally approached by my labor is probably three or four times as many. This necessarily implies a great want of regularity, which may be attributed to causes peculiar to newly settled countries. But I have reason to believe, that a number of persons have thus occasionally heard the word, who would not otherwise have received it. I can perceive no marked results; but I have, in a degree, the sympathy and support of several of the most respectable families in the neighborhood, who believe that my work has been productive of good.

On the third or fourth Sunday from that upon which I commenced my preaching, I opened a Sabbath school in the same place. The number of children enrolled is about thirty; but the attendance is exceedingly irregular, — its average is between fifteen and twenty. The causes of this irregularity are the same as those alluded to in relation to adults. I hope to obviate it in a great degree by obtaining a library: thus far, I have been able to distribute among them only a few small pamphlets. Some of the children attend very regularly. I believe all to be more or less, and some greatly, benefited. The work here described, I design to continue for an indefinite period.

I have also preached one evening in each month, at about the same distance in another direction. I have been solicited to open a Sabbath school at this place, but am forbidden by the pressure of other duties. At this station I continue the work commenced by our departed brother, George Moore. I know nothing of the results. I can but have faith that the word, honestly spoken in God's service, will more or less influence the hearts of hearers. This work I also design to continue, and next winter to increase it by going to the place either twice a month or weekly.

I have preached twice in the village of Louisiana, to a congregation exceeding, I think, a hundred hearers; and once in Bowling Green. These two places are in Missouri. . . .

Yours in Christian brotherhood,

MORDECAI D'LANGE.

Again, Mr. D'Lange writes: —

CHICAGO, Oct. 17, 1848.

Dear Sir, — . . . . I commenced preaching at Quincy, 21st November, 1847, and immediately proceeded to ascertain a suitable locality, at which to perform my missionary duty. I chose a place about three miles from Quincy, where a school-house had been recently built. This place is known by the name of Buena Vista. I began my labors there in the beginning of December; preaching on Sunday afternoon, and announcing my intention to continue my services every Sunday at the same hour. I also proposed the immediate formation of a Sunday school.

By the grace of God, I have in some measure succeeded in my designs at Buena Vista. I have, since my commencement, gone there regularly every Sunday afternoon, excepting four; upon three of which my absence was occasioned by illness, and upon one by absence from Quincy. Aiming earnestly at punctuality, and with tolerable success, I have uniformly opened the Sunday school at about two o'clock, occupying from an hour to an hour and a half in its services. A similar period was then devoted to the adult service. The regular attendance of children now exceeds twenty, with several devoted and intelligent teachers, of various denominations of Christians. Some of these are members of churches. A large proportion of the children take an active interest in the welfare of the school; and I rejoice in beholding among them the signs of Christian progress. There are from ten to fifteen more who attend occasionally, but whom, by God's favor, I hope to be permitted to enrol ultimately among the regular attendants at the school.

The prosperity of the Sunday school has been greatly retarded by the want of a library. I have made several attempts to supply this want, but without success. Were I able, I would cheerfully appropriate the necessary amount from my own income. I do not therefore hesitate to ask your Society for an appropriation of from twenty-five to thirty dollars for this purpose, if your funds are not all otherwise

expended. No man can fully conceive the amount of good resulting from such a library. Blessed is he who devotes his money to such purposes. The books would be read in many a family who are now occupied solely in earthly pursuits. They would tend to elevate; to give nobler thoughts; and thus produce the first impulse by which ultimately many might be led to God. I ask with confidence for this appropriation.

My services for adults have been attended by congregations varying from ten to forty persons. The average attendance exceeds twenty. A few of these take deep interest in religious subjects, and love to converse with me of them. Those who attend my services are of various sects: there are among them Episcopalians, Baptists, Calvinists, Christians (commonly called Campbellites), and Universalists. What is the prominent result of their thus meeting each other, Sunday after Sunday, in friendly greeting, and in united service of the everlasting God? I need only advert to the fact to show its harmonizing process. The barriers of sectarianism are thus overturned, and the glad freedom of Christ triumphs in bringing hearts into closer contact. I feel assured that the work here is blessed of the Father, and that it will be so in eternity. And yet I should feel ashamed were I to convey the impression, that I am doing, or am the instrument of, any great work, when compared with that of any faithful Christian minister.

In addition to the above services, I have preached occasionally at another point, a few miles from Quincy, during the week-day evenings; but not exceeding three or four times.

I remain your servant in Christ,  
M. D'LANGE.

From our well-known friend, and assiduous laborer in the gospel, Rev. Augustus H. Conant: —

GENEVA, Kane County, Illinois, Oct. 7, 1848.

Dear Sir, — In submitting to your Society a report of my labors thus far for the current year, I am not able to exhibit any very brilliant success, or show of great results. My work at present seems more like sowing the seed, than like gathering the harvest. But I have not been without encouragement.

In Geneva, the uniform attendance upon public worship has gradually increased, and the harmony of Christian feeling has been

uninterrupted. Two Sunday schools have been sustained; one by our own society, and one by the Methodists.

In Elgin, the attendance upon worship is small; but we have completed our meeting-house, and are free from debt, and hope for improvement.

During the summer, I preached Sunday forenoon in Geneva, and afternoon in Elgin; but expect, for the next six months, to preach in each place on alternate Sabbaths. In June I attended the Cole Creek Christian Conference, in Fountain County, Indiana, and put in circulation, during the tour, 92 volumes of books, and 300 tracts; also, in the same month, the Northern Illinois and Wisconsin Christian Conference, and made some arrangements for aiding in the formation of Sunday-school libraries in several places.

I have received, during the year, from Boston and New York, 254 volumes of books for adults, and 300 volumes of Sunday-school books; total, 554 volumes of books, and 890 tracts. From the circulation of these books and tracts, I hope for good results. A large proportion of the religious reading matter in circulation is not very well suited to promote universal charity, and much of what is called "the light literature of the day" is unquestionably pernicious in its moral effects. The call for books of a more fraternal religious spirit, and of a more serious and improving character, is especially urgent; and I have felt happy to do even a little in answer to this call.

I have continued to bestow some attention to the improvement and elevation of common schools, and have been happy to observe a growing interest in the community upon this important subject. I have frequent solicitations to visit new fields of labor in destitute neighborhoods, and to some of these calls I hope to attend in the course of the year.

To those who have assisted, in various ways, my endeavors to promote the interests of humanity and the furtherance of the gospel, I feel the most fervent gratitude; and, for the liberal appropriation of your Society for my support the present year, I would tender my most thankful acknowledgments. May the blessing of God continue to attend and rest upon your labors for the propagation of the gospel!

Very respectfully and truly yours,

AUGUSTUS H. CONANT.

We now come to the correspondence of our missionary, Rev. George W. Woodward, who has for a considerable

period been ministering among the miners, and other destitute persons in Galena, Savanna, and other places in Illinois.

GALENA, Illinois, 15th April, 1848.

Dear Sir, — It gives me pleasure, in this my regular semi-annual report to you, to be able to give you a better account of my missionary labors, and to do it myself, and not by an amanuensis. . . .

I have been to Savanna regularly every fourth Sunday, and believe, with God's blessing, am doing decided good there. My congregations are constant and attentive, — a roomful; and a steady, religious influence is exerted; the better, indeed, as some preachers who come there have so spoken that they are accused of wishing to make Methodists and Presbyterians, rather than Christians. I receive the credit of a *Christian* minister. By the most influential man there, as well as others, I have been asked if there was any hope, that a clergyman of similar views and character could be obtained for them, and for such compensation as would be within their means. I was not able to encourage the idea, and only mention it as an indication of the effects produced. . . .

In consequence of our not being able to use the room here, in Galena, all the time (for we can have it but every other Sunday), I have had another Sunday in each month for your service, which I have regularly spent, with two or three other days, in Dubuque and vicinity. My congregations there have been very good, made up mostly of miners, and sceptical young men. I have preached and lectured there regularly all winter, in a church belonging to a destitute Christian (Campbellite) society. I humbly believe that I have done some good, and know that I have induced some to think who have thought little before. One of these who are in the process of *Christian* conversion, in distinction from *sectarian*, said the other day, that it was objected to him against me, that I "abused no sect, and that it was a part of my religion to traduce no fellow-Christians;" — to me a new argument against us.

Respectfully yours,

GEO. W. WOODWARD.

Again, Mr. Woodward writes: —

GALENA, Illinois, 16th October, 1848.

Dear Sir, — . . . . . I have regularly ministered at Savanna, near this place, since my last. I believe, with Heaven's blessing, that I

am considered useful ; and, while others who come hither are laboring to build up their sects, I am considered as striving to make Christians. They seem to value my services, and wish me to continue. Besides my regular visits to Savanna, I have preached several times at points within reach of this place, and am assured that many who seldom, and almost never, hear the sound of gospel preaching have heard it from my lips. Perhaps a grain of seed may have been dropped in places where it has never been or very little sown, and it may fructify and eventually bear fruit.

Be assured I never let pass an opportunity to go and speak in the name and behalf of your Society ; and there are not a few, in this region, who have learned to know and bless it.

Yours truly in Christian fellowship, .

GEO. W. WOODWARD.

From the Rev. William P. Huntington, having charge of a congregational church in Milwaukie, Wisconsin, and employed by our Society as a missionary for destitute persons in its vicinity, we have received, as usual, a full and copious account of his labors within that vast and rapidly increasing territory.

From his first letter we select the following extracts :—

MILWAUKIE, April 17, 1848.

Dear Sir, — . . . . My labors have, since the date of my last communication, been steadily continued ; and those plans of usefulness uninterruptedly pursued, with one or two slight modifications. . . . . I have devoted a part of the Lord's day to visiting our city prison, conversing with the convicts, praying with them, and instructing them in Christianity. These visits have been continued each Sunday, at the close of the second service in our church. . . . . Our Sunday school numbers some forty pupils, and I am myself its superintendent. The scholars are generally present to the number of at least thirty ; and the teachers are efficient, and make their labors highly interesting and useful to the children. A friend belonging to the parish, who has sent four children to the school from a distance of three miles in the country, through the whole winter and spring, without the loss of more than a Sabbath or two, and that from sickness, has declared to



me that he would consider the benefits to be derived from our Sunday school in the course of one year worth fully as much, though in a somewhat different way, as three months' schooling in a good common school. Others, too, manifest such an appreciation of our humble labors as highly to encourage us; and we have several children whose parents belong to another religious society.

Our audiences at the regular meetings, on the Sunday mornings and evenings, have exhibited a very large increase within a month past; but I am inclined to set down the increase to occasional and incidental causes. May the Head of the church grant us that increase, without which a Paul might plant, and an Apollos water, in vain! . . .

I remain yours, very faithfully,

WM. P. HUNTINGTON.

Again, Mr. Huntington writes: —

MILWAUKIE, Oct. 10, 1848.

Dear Sir, — . . . There are not a few, as you are probably aware, of the aboriginal inhabitants of the country in our State; some born west of the Great Lakes, others transplanted hither from the Indian reservations in New York and the neighboring States. But there are none that have any considerable settlements nearer this place than the Great Muskego Lake, fifteen miles distant. There are many fragmentary bands of Indians scattered over this region of country, but of such nomadic habits that it is utterly in vain to attempt to gather them into schools and churches. The principal haunts of the native Indians of this State are westward, along the Wolf River, towards the Mississippi; and these, as I am informed by the family of the government agent, are principally under Catholic influences, so far as they acknowledge any Christian influence whatever.

As for my own more appropriate labors, which are amongst the religiously destitute of this city and near vicinage, I find the field constantly widening, and, amid some difficulties, am not wholly without tokens of success. The word is preached from Sabbath to Sabbath, and we are permitted to behold some encouraging fruits of our labors. For details, I cannot do better than refer you to my communication of last April. My stated preaching continues as then; and I have held myself in readiness to answer any extraordinary calls for occasional preaching, or other missionary service, from other quarters; and have answered such calls, and shall continue to answer them as often as

they are made. The standard of pulpit performances in the congregation to which I minister every Lord's day, in this city, is such as does not permit the incumbent, whoever he may be for the time, to slumber on his post, or to spend the greatest part of his time in preaching from house to house. So far as my public duties allow me opportunity, I make it a part of my daily work to acquaint myself with those families which I find without other religious instruction, and to connect myself with such as their religious friend and minister.

I cannot close this somewhat desultory communication without again acknowledging the honor and the happiness of being entrusted, unworthy as I am, with the dispensation of the precious gospel, and of holding a commission as a soldier of the cross from your ancient Society. It is my highest ambition to approve myself not wholly unworthy of this important trust to the Head of the church, and to the respected members of the association, of which you are the organ.

I remain, with the highest esteem,

Yours very truly,

W. P. HUNTINGTON.

Representations having been made to the Committee of the destitute spiritual condition of the people in various settlements within the State of Michigan; and the Rev. T. C. Adam, favorably known in this vicinity as an evangelist, having already undertaken the charge of a church in Manchester in that State; it was recommended to the Society, that an appropriation be made in aid of his services among the destitute in that vicinity. The appropriation was granted; and it will appear from the following letter, with what readiness of spirit Mr. Adam entered upon his work, and how ample is the field for missionary labor, not for one only, but for multitudes, in that rapidly advancing portion of our country.

CLINTON, Michigan, Oct. 10, 1848.

Rev. and respected Sir, — Your favor of June 3, informing me of my appointment as a missionary of the Society for Propagating the

Gospel, &c. was truly gratifying to many who are deeply sensible of the spiritual destitution of Michigan, as of other portions of the West, and who desire to see order, intelligence, Christian morality, and the gospel in its purity, promoted in this region. Many here are deeply impressed with the contrast as to all these interests between our new settlements at the West, and our old settlements in New England; between the condition, social and religious, of Michigan, and that of Massachusetts; and are sincerely gratified by the hopes of any addition to the means at present possessed for lifting up our population to a condition more nearly approximating to that of these older settlements. We trust your appointment of a missionary in Michigan will be an instrumentality, with the blessing of Heaven, productive of much spiritual fruit. . . .

Your letter found me laboring in the work of the ministry for a small but growing society of disciples of Jesus, in the town and village of Manchester. During the winter and spring, I had preached to them on alternate Sabbaths gratuitously, or as a contribution of aid and encouragement towards completing a meeting-house which they had undertaken. Since that, I have preached *every* Sabbath, and most part of the time in the new meeting-house, although not entirely finished. This society has made quite praiseworthy exertions, for several years past, both in the way of sustaining public worship, and in building a church edifice. For their numbers they have done well; and their conduct in this respect, together with their exemplary Christian life, has served to increase the respect and esteem in which most of them were previously held as citizens. The time is not remote, when the Society will be in a condition to support itself, and maintain the regular ministration of the word and ordinances. . . .

We have had for some time a Bible-class in operation; and some preliminary steps have been taken towards settling a church constitution and covenant, and organizing a church of Christ on Christian foundations. Our Sabbath school will commence as soon as the house is completed, and a Sabbath-school library obtained; both of which events will transpire, we trust, in the course of a few weeks. . . .

As to other fields of labor, I suppose your Society intends that I should be regulated by my own best judgment and discretion. I presume I am expected to give my services wherever most good can be done in the cause of Christ, and in the way of propagating his gospel. I shall so consider my appointment, unless notified to the contrary. At the same time, I shall be duly regulated by the consideration, that

the mere planting of a society, or temporary proclamation of the gospel, is of less real benefit to the cause of Christ, and the evangelizing of the world, than the watering and watching which help onward to self-supporting maturity, and make an important location a centre of Christian influences. . . .

I am, very faithfully, your obliged servant and fellow-laborer,

T. C. ADAM.

The condition of the people of Standish, and of its neighboring settlements, East Standish, West Gorham, &c. having been communicated to the Society, it was unanimously voted, that the Rev. Mr. Gerry, already the pastor of the congregational church in Standish, should be authorized to act, during the year, as our missionary to his destitute vicinity. He entered upon his mission the first of June last; and we have received from him the following account of his services: —

STANDISH, Oct. 16, 1848.

. . . . I take this opportunity to spread before your Society the labors which I have performed during the short time that I have been in its service. It will be five months, the first of November, only since I received my appointment; and it will not be expected of me to give a very full report at this time.

In addition to missionary labor, I have devoted much attention to my parish; and I am able to give a cheering report of our progress. I believe that the prospects of our society were never more flattering than at the present time. The attendance at church has very much increased within the last three or four months. This increase of numbers is the result of an interest which has been awakened in the society, through the efforts which have been made by its members to establish an academy in the town. My society, feeling the need of a more commodious house of worship, and also feeling the need of an academy in the place, conceived the plan of so altering our meeting-house that it might answer for both the above-named purposes. This plan has been executed. The lower part is now occupied as a church; the upper part is used as an academy. I mention

this that I may have the opportunity of saying, that this institution is likely to exert an excellent influence upon the youth of this place, as it has opened to them advantages for education which they have never before been enabled to enjoy, owing to the low state of education in this town. And to show you that these new educational advantages are in some degree appreciated, I have only to mention the interesting fact, that fifty-nine pupils are now enjoying its privileges; two-thirds of this number being youth belonging to Standish. The school is under the direction of two able and accomplished teachers, graduates of Bowdoin College.

I have at my house, every Sabbath evening, a meeting for religious conversation and improvement, which is fully attended. Our Sunday school is in very good condition.

In addition to parish duties and other labors, I have performed missionary labor at East Standish and at West Gorham.

I have preached at East Standish, but am not able to give so encouraging a report of my labors in this place as I could desire. I have not yet given the place a fair trial; but I intend to do it soon. It is, however, a hard field for missionary labor. A minister of the Methodist denomination has preached in this village during the past summer a part of the time, but has now left this field of labor for some other.

I have been to West Gorham, and have held religious services as often as twice a month since my appointment. Most of these services have been held Sunday afternoon, after I had preached two sermons to my people of Standish. In one instance, however, I preached all day at Gorham, my pulpit being supplied at home. I have not preached to the people of this village, without feeling that my labors were blessed to their good. My audience in this place averages about sixty, and I have had an audience of eighty. What makes this field of labor particularly interesting to me is the fact, that quite a large number of my hearers are young men; and, besides, the people generally manifest a good deal of interest in Christian institutions. They need a meeting-house very much, and the propriety of building one has been suggested. Religious services are now held in the village school-house. A Sunday school is in operation in the village, which is doing much good. I have encouraged this school both by word and deed. It is my intention to preach several Sabbaths at both of these places, during the year.

Hoping that this report of my labors, during the short time I have been engaged as a missionary of your society, will be satisfactory,

I remain your obedient servant,

E. J. GERRY.

The condition of Vernon, Leyden, and other places in the vicinity, on the frontiers of the State, has continued to call for the aid of the Society. Since the death of the lamented Mr. Rogers, the Rev. A. Bridge and the Rev. Addison Brown have succeeded to his missionary work in those places. They have each spent several Sundays of the past year among the people; and though amidst discouraging aspects, in part from the prevalence of intemperance, and corresponding indifference to the institutions of religion, yet it is to be hoped that the labors of these gentlemen, and the remembrance of ministries that have ceased, will not be in vain.

Physically (says Mr. Brown, in a letter from Brattleborough, Oct. 28, 1848), Vernon is a delightful place; the land fertile, the scenery beautiful. Intellectually and morally, it has been improving of late years, but is susceptible of much farther progress. Rum has been a great curse to the place; but the temperance cause has made some impression, and has done, we trust, some good. There are excellent people in the town. . . . There is a place within the town of Dummerston, in the same vicinity, where I have been desired to preach, and where undeniably some quickening religious influences are needed; for rum has done its sad work there. I shall endeavor to meet such calls, and to perform the service expected of me by your Society to the best of my ability.

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The Committee now pass to the second class of appropriations, viz. those made for the benefit of the Indians.

Of these it will be remembered, that two hundred dollars have, since 1846, been devoted to the aid of the

education of two promising Indian youths, in the Albion Seminary in Michigan. These young men appear thus far to have been faithful to their privileges, giving promise of good gifts and of moral and intellectual improvement. But from letters just received from the late agent of that institution, Rev. Reeder Smith, we learn that one of these young men, Samuel Kirkland, has so far accomplished the purposes of his education "as to have become an interpreter at the mission among the Pottawatamies in Michigan, and is very pious and useful; but we regret to add, that the other, John Sargent, "with a fine and improving mind, is now lingering with consumption at the mission from which he came, and often gives utterance to his grief, that he has been compelled to leave school, without a prospect of returning again."

Whether the Society shall see fit to adopt other Indian youths in the place of these, thus by different causes removed from their care; and whether the Albion or the Lawrence Institution, recently established in Wisconsin, shall be made the medium of its charity for this purpose, must be reserved for its future decision.

The Indians of Marshpee and of Herring Pond, within our own commonwealth, have now for many years engaged the attention and the assistance of the Society. In aid of the services of their pastor and teacher, Rev. Phineas Fish, annual appropriations have been made; which, together with a small income derived under the will of Rev. Daniel Williams, of London, in trust with the corporation of Harvard College, constitute his support.

From Mr. Fish we have received the following document, presented as a report of his mission for the past year, and containing some interesting details, both in regard to the secular and spiritual condition of the people among whom he has so long labored:—

CORUIT, Oct. 26, 1848.

Dear Sir,— In giving you, as you requested, some description of the condition and character of the Indians, and also my own labors among them, I will first begin with the Indians of Marshpoc. This tribe contains about three hundred and fifty souls, of whom not more than six or eight are of pure Indian blood. In most, however, the Indian blood prevails. They hold ten or eleven thousand acres of land, divided lately in severalty, giving to each proprietor sixty acres, leaving a reserve of parsonage and common land for exigences. By disposing of the growth of wood on the parsonage, they have a fund of six or seven thousand dollars, the income from which, with some rents of salt marshes, &c. affords the means of defraying the current expenses of their government. This income, if husbanded, will be sufficient for this purpose in perpetuity.

For support of schools, they are aided from the State school-fund, and also the surplus revenue, sufficient, with what they can do, to employ two good teachers the whole year. The schools average nine months, having about fifty in both, in which they acquire the rudiments of knowledge; and some of them are bright scholars, and would be much more advanced if the adult population took a more lively interest in literature. Both schools were taught last winter by two young men of color, who acquitted themselves very well. They have, for the most part, chosen to have white teachers of the same grade with those of the surrounding white schools.

As to the support of religious institutions among them, they are indebted to the Williams Fund, in the care of the University (having been obliged, for want of skill in managing their means, to devote their parsonage-allotment to secular purposes), by means of which they can support a minister most of the time. There may be as many as thirty substantial members of the church, of different denominations, among whom there is more harmony than formerly, much less stress being laid upon peculiarities, conducing evidently to religious advancement. I find all classes much more accessible than formerly. Visits are well



received from me ; and your bounty to myself is of material advantage, enabling me to devote myself to this essential mode of familiar teaching, inducing them at the same time to attend more uniformly to the public means of instruction. There is improvement on the score of temperance. The most prominent causes of failure are a want of industry, improvidence, tendency to intemperance, and a neglect of their lands, which take them much from home, and, of course, interrupt settled plans for their intellectual and moral improvement. Yet they ought to rise ; and I am persuaded, that, with the exercise of some patience with them, they must rise, after a time, to something more considerable. They have been injured by abruptly giving them the management of their own affairs, in consequence of which, a great amount of property has been dissipated ; and individuals, of course, are liable to much suffering in case of any mishap. Under the ancient guardianship, a strict supervision was had of the property, public and private. The people were thrown more on their own exertions, by which habits of industry were better promoted ; and then, in case of distress, means of relief were always in reserve. It is much otherwise now ; and the pleasure of visiting them is much abated, in being obliged to witness destitution and suffering which I can neither relieve myself, nor procure, as formerly, the means of relief from a public source.

2. The Herring Pond Indians, on the borders of Plymouth township, are, on the whole, in a more desirable situation. Though preferring to remain under guardianship, they enjoy more of the essentials of liberty and self-control, and manifest decided improvement and elevation of character. They number from fifty to sixty individuals, having a location of about two thousand acres of land, having also about two thousand dollars in reserve, which is increasing under the good management of their guardian, Charles Marston, Esq. Sheriff of Barnstable County. Their poor are well provided for ; excellent medical means are provided by the year, and a watchful supervision is had over the young. There is a good degree of family order. They have some twenty promising children, well clad and disciplined. They have a good school three quarters of the year, marked by decided improvement, and sustained by a lively interest both of parents and children. Their prevailing character is that of sobriety, industry, economy, a proper self-respect, and withal a disposition to appreciate religious means equally with their white neighbours ; giving promise, that your bounty bestowed on them will be followed with substantial fruits, and returns of unfeigned gratitude.

Sabbath-school instruction is, as usual, duly attended to at both places. Of the proper Marshpee Sabbath school under the care of the Baptist minister, I am not so particularly informed as I intended, owing to his not residing among them at present; but I am confident they attempt Sabbath-school and Bible-class instruction. At Herring Pond, they have a small library which interests the children; some of the elder young people take classes: the parents in turn superintend; and there seems to be a thoroughness and interest which I feel confident must be profitable. At Cotuit, we have a school of forty, and in the evening of the Sabbath, alternately with a preaching meeting, a Bible-class exercise; both of which, attended in part by colored people, have been evidently blessed to the diffusion of Scripture light in years past; and, to this day, several, whom I could mention, have in a dying hour referred to instruction thus received as decidedly the means of their illumination and Christian hope.

But, though there has been no remission of usual zeal and diligence in the use of means this year, and a very few have manifested serious impressions, I am truly concerned to be obliged to say no accessions to the church have taken place, while two or three of its members have been removed by death. Circumstances have been more than usually adverse. Owing to the stagnation of business, many have been stinted in their means of support, leading them to ask, "What shall we eat?" &c. rather than, "What shall we do to be saved?" There has been also more and longer continued distressing and mortal sickness than I ever witnessed, which has seemed to weigh down the mind with an engrossing effect, under the sense of an overwhelming evil. The effect has been stunning, rather than awakening and solemnizing. Yet I cannot but hope, that the labor bestowed will not be finally useless, and that the seed sown will yet spring up, and result in a valuable harvest: that the passing away of the pressure of adversity may be followed by an elastic expansion of the mind, issuing in works meet for repentance and final salvation.

Respectfully,

PHINEAS FISH.

*Onondaga Indians, New York.*

Representations having been made by the Rev. Samuel J. May, of Syracuse, N. Y. of the condition and wants of a

remnant of the Onondaga tribe of Indians in that vicinity, and it being specially desired that aid should be afforded them in the erection of a meeting-house, the means for which had in part been already furnished from other sources, it was voted to appropriate three hundred dollars towards this object. Mr. May was requested to superintend the expenditure of the same; and from him have been received repeated communications, expressing both the gratitude of the people for the encouragement thus afforded them, and informing us of the successful prosecution of the work.

In a letter received by the Secretary the day following the semi-annual meeting, Mr. May thus writes: —

SYRACUSE, Nov. 2, 1848.

Dear Sir, — I have been from home much of the time for the last month, preaching in many parts of central New York. Had it not been so with me, I should have attended before to-day to my duty to you, touching the Onondaga Indians, to whom the Society for Propagating the Gospel, &c. have through your hands lately extended a most timely aid.

The building of their church is completed. It is a very neat edifice, and appears to be substantial and well painted. . . . Both inside and out, it presents an inviting appearance. Over the entrance is a well-proportioned belfry, in which may be swung a bell of 350 pounds; and I hope, ere long, a sweet-toned one may resound through the beautiful valley of this once noble tribe. The church stands by the side of the school-house that was built for the Indians last year. It is on a slight eminence near the great road that has been laid by the State through the Reservation. . . .

I attended the dedication of the church on the 12th of October. Several other ministers were there, most of them belonging to the Methodist denomination; and I took part with them in the exercises of the occasion. About a hundred Indians were present, male and female, neatly dressed; the women all in Indian costume. More than a hundred white people were also there. The Indians sang appropriate hymns

in the Mohawk dialect, and sang very sweetly. The sermon was communicated to them by an interpreter.

The Rev. David Faucher is stationed amongst them, as their spiritual guide; and he appears to be a man of good sense, and of a patient, devoted spirit.

Very truly yours,

SAMUEL J. MAY.

Included in the third class of appropriations for the year are the Isle of Shoals, and the Island of Matinicus within the State of Maine.

In relation to the Isle of Shoals, it is necessary to state that circumstances had arisen in the course of the preceding year, awakening the inquiries of the Committee, and leading afterwards to the appointment, by the Society, of three of their number to visit the island, and investigate the condition of the mission and of the people. This Committee were the Rev. A. P. Peabody of Portsmouth, Rev. S. K. Lothrop, and the Secretary. In fulfilment of this appointment, the other gentlemen being prevented by indispensable engagements, the Secretary spent Sunday and Monday, the 12th and 13th of August, at Gosport. He was cordially welcomed by Mr. Blodget and his family, who had succeeded to the places just before left vacant by the departure of Mr. and Mrs. Plumer; but found the whole aspect of things far less encouraging than, from the general tenor of the reports of this latter gentleman, the Society had been authorized to expect. The Sunday school had but a name to live with very few attending it. Agreeably to a notice that had been previously given, it was re-organized under the superintendence of Mr. Blodget that same day. The aspect of the church spoke ill for the love of neatness

and order or reverence in the people; it bearing in nothing the appearance of a building that had been swept or garnished for many months. The attendance of the worshippers at the public services, conducted partly by Mr. Blodget, was exceedingly meagre, even with the fullest allowances for a season of the year when a part of the inhabitants must be absent on their fishing employments. In visits afterwards made to the houses of the people, as well as in an address from the pulpit, occasion was taken to remind them of the importance of their privileges, and that on some better evidence of their improving them than had appeared, must depend the continuance of the bounty of the Society, which had already been extended for so long a series of years.

One redeeming feature we gladly notice, which was that presented by the day-school of Miss Underhill, its late skilful and faithful instructress, who, in the last report she was permitted to make to the Committee, thus writes: — “This has been to me a new and very interesting field of labor; and, if I may be permitted to say it after several years’ experience in teaching children, I think this school will not suffer in comparison with any of the same age with which I am acquainted.”

The whole appearance of the school, as seen by the Secretary, fully justified this language of its instructress, and only leaves us to the deeper regrets, that the course of one so usefully and honorably engaged, who had conciliated respect wherever she was known, should have been so soon and so mournfully closed. In precisely a month from this day of visiting her school, Miss Underhill, accompanying some friends to a favorite spot, where

she was accustomed to spend many of her leisure hours in witnessing from the rocks God's glories in the deep, was suddenly overwhelmed by a rising wave, and withdrawn at once and for ever from the scenes of earth.\*

An event so impressive, filling with consternation the hearts of friends, could not, by even the most insensible, be regarded with indifference. We learn that it was not without its salutary impression on the minds of the people whose children she had taught, and who had other opportunities of knowing her worth. We are now encouraged to hope, that, under the faithful ministrations of our new missionary, Mr. Blodget, a fresh interest will be awakened, and a better aspect of affairs presented. From a letter recently addressed by him to the Secretary, the following is an extract: —

GOSPORT, Isle of Shoals, Oct. 10, 1848.

Dear Sir, — . . . . . The prospects of the mission at the time we enjoyed the pleasure of your visit were any thing but cheering. Our own hearts were well nigh sinking. But we think we can say, in truth, that we have now some encouragement. The number in attendance at church on the Sabbath has been gradually and constantly increasing. Men who had not been to church for years, as I am told, have for a few Sabbaths past been there. The last Sabbath our congregation numbered sixty-four, and for the four last weeks have averaged fifty. This, we think, is doing well, considering that but few attend from the other islands, though I have visited them all, and that it must be remembered there are but eighty inhabitants on this island. . . . . Our Sunday school is now, we think, as good a one for its size as any that can be found. It numbers thirty-two scholars, six teachers, a superintendent, and a librarian. We have also a Bible-class of about

\* It was not till after an interval of several days that the body of Miss Underhill was found on the York beach, a distance of twenty miles from the spot where she perished.

fifteen persons, who very generally attend; and we have noticed a marked improvement of late in the appearance of the congregation, both young and old, at church.

Our day-school was in a most flourishing condition before that mysterious dispensation of divine Providence which deprived us of our beloved and talented teacher, Miss Underhill. That stroke nearly disheartened us; nor will her place, I fear, be easily filled.

Of our future prospects we cannot speak with much confidence; for this people are given to change. But on the truthfulness of the above statements you can fully rely; and I think you would be satisfied, could you now witness them, with the present appearances of the mission in many respects.

I am yours in the faith of the gospel,

L. D. BLODGET.

It only remains that we advert to the Island of Matinicus, situated on the coast of Maine, and about twenty miles from Thomastown. On the representation of the people of this island of their spiritual needs, an appropriation was made in aid of sustaining religious institutions among them, and Rev. Mr. Plumer was authorized to spend a few months as their missionary. We have learned, that the population of Matinicus is about one hundred and eighty, besides a small number scattered over the little islands around it; that the people are well disposed to the religious observance of the Sabbath, as is evidenced by their faithful attendance on the public worship; and that the Sunday school, numbering about forty pupils with good and competent teachers, may be considered as doing well.

It will be perceived from the view now presented, that the returns of our missionaries for the past year have been unusually minute and full; and the Committee

believe they will appear satisfactory. From the necessity of the case, from the wide distance of most of our fields of labor, not only from the convenient but even the possible inspection of the Society, these letters furnish nearly the only means of knowledge on which we can rely. At the same time, the admonitory experience of some former years, not without an added example in the present, as exhibited in this Report, connected with the acknowledged tendency in us all to regard favorably our own labors, and to indulge in some sanguine anticipations of their results, suggests the importance of obtaining, if possible, other and more independent sources of information. The Committee would, therefore, respectfully urge upon the Society the expediency of employing, from time to time, discreet and disinterested persons, either from their own number, or other gentlemen qualified for the inquiry, who should visit, as far as practicable, our different missionary fields, and ascertain for themselves the condition of the people, with the measures of acceptance and usefulness, or otherwise, of our missionaries. They believe, that a portion of the funds of the Society could not be more usefully expended than by the employment of one or more such persons on a mission of investigation, during the summer or travelling months of the ensuing year.

Since the publication of our last Annual Report, two individuals, whose respected names long appeared in the catalogue of the members of this Society, have been removed from the scenes of life, and joined to the great congregation of the dead. And though, from considerations approving themselves to their own minds, not



necessary, therefore, by us to be canvassed, the Society failed, for a long series of years, to enjoy the benefit either of their presence or counsel; yet none who knew them within the walks of honor and usefulness which they occupied; none who had opportunities to mark the ability, earnestness, and general acceptance, with which they fulfilled their respective departments of life, — the Hon. Judge Hubbard, in a profession which by his learning he adorned, and afterwards in the high places of justice, to which he was called with the approving voice of the commonwealth, — and the Rev. Dr. Codman, in the zealous discharge of a faithful ministry, — will doubt that they have been added to them of whom it is written, that “God is not ashamed to be called their God, and hath prepared for them a city.”

Which is respectfully submitted,

For the Committee,

FRANCIS PARKMAN, *Sec.*

Boston, Nov. 2, 1848.

At the semi-annual meeting of November, 1846, the following resolutions were adopted on recommendation of the Select Committee: —

“Every member, who shall hereafter be absent from six successive stated meetings of the Society, shall be considered as thereby resigning his place as a member.

“And it shall be the duty of the Secretary to notify any member of the Society who may hereafter be absent from *four* successive stated meetings, that absence from *two* more such meetings will vacate his office.”

The Secretary accordingly notifies those members of the Society who may have been absent from the four last stated meetings, that absence from two more such meetings will vacate their office.