

THE  
THIRD ANNUAL REPORT  
OF THE  
COMMITTEE  
OF THE  
**Micmac Missionary Society,**

From Sepr. 30, 1851, to Sepr. 29, 1852.

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HALIFAX, N. S.  
PRINTED AT THE BOOK AND JOB OFFICE OF J. BOWES AND SON,  
1852.

# CONSTITUTION.

Adopted Oct. 23, 1850.

- I. This Society shall be called the Micmac Missionary Society.
- II. The object of this Society shall be the evangelization and civilization of the Indians of Nova Scotia, New Brunswick, and Prince Edward Island.
- III. Every person paying annually five shillings into the funds of the Society shall be a member.
- IV. The Office-Bearers of this Society shall consist of a President, two Vice Presidents, a Corresponding and a Recording Secretary, a Treasurer, and a Committee of at least twelve persons.
- V. This Society shall aim at enlisting generally the sympathies of the religious community by employing as its agents, pious individuals of any of the Evangelical Protestant denominations, whose main design shall be the propagation of the great truths of the Gospel.
- VI. This Society will encourage and support its Missionary or Missionaries in producing a translation of the Holy Scriptures or of portions thereof in the Micmac language, but will appropriate no portion of the funds entrusted to their management for the publication of any translation until it has obtained the sanction of the General Committee.
- VII. There shall be an annual Meeting of the Society on the last week of September, when a Report of the Committee shall be presented, and the Officers chosen for the ensuing year.

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THE  
MICMAC MISSIONARY SOCIETY.

OFFICE BEARERS,

Elected Sept. 29th, 1852.

Rev. Dr. TWINING, *President.*

JAS. F. AVERY, M. D., }  
J. W. RITCHIE, Esq., } *Vice Presidents.*

GEO. E. MORTON, *Treasurer.*

A. F. SAWERS, M. D., *Corresponding Secretary.*

Rev. P. G. MCGREGOR, *Recording Secretary.*

Committee.

Rev. Dr. RICHEY,  
" Dr. CRAWLEY,  
" Dr. MCLEOD,  
" JOHN MARTIN,  
" A. FORRESTER,  
" JOHN MILLER,  
" J. McMURRAY,  
" J. C. GEIKIE,  
" GEO. HILL,  
HENRY INCE, Esq.,  
JAS. THOMSON, Esq.,  
J. H. ANDERSON, Esq.

E. BILLING, Esq.,  
S. L. SHANNON, Esq.,  
CHAS. ROBSON, Esq.,  
WM. HOWE, Esq.,  
JOHN BURTON, Esq.,  
PRTER LYNCH, Esq.,  
P. C. HILL, Esq.,  
T. A. S. DEWOLFE, Esq.,  
WM. FULL, Esq.,  
Commander ORLEBAR, R. N.  
C. VICARS, Esq., 97th Regt.

AT THE  
ANNUAL MEETING  
OF THE  
MICMAC MISSIONARY SOCIETY,

Held in Salem Church, Argyle Street, Halifax, 29th September, 1862.

REV. DR. TWINING, IN THE CHAIR:

The meeting was opened with singing and prayer, by the Rev. A. FORRESTER.

After appropriate remarks from the Chair, the report for the past year having been read by the Rev. J. C. GEIKIE, it was,

On motion of the Rev. Dr. RICHEY, seconded by Dr. SAWERS,—

*Resolved unanimously*, That the report now read be adopted and published, under the direction of the Committee.

On motion of Commander ORLEBAR, R. N., seconded by the Rev. Geo. HILL,—

*Resolved unanimously*, That this meeting feels called on to render thanks to Almighty God, for His blessing on the labors of the Missionary during the past year; in giving him many opportunities of evangelistic labor among the Indians; enabling him to finish the translation of two Tracts in Micmac, of a portion of the Sacred Scriptures, and to bring nearly to completion a Dictionary of the Micmac Language.

The Missionary Hymn was then sung.

The Rev. Mr. Rand next addressed the meeting, after which a collection was taken on behalf of the Mission.

On motion of Wm. Howe, Esq., seconded by E. BILLING, Esq., it was,—

*Resolved unanimously*, That the following gentlemen be office-bearers for the next year:—Rev. Dr. Twining, *President*; Jas. F. Avery, M. D., and J. W. Ritchie, Esq., *Vice President*; Geo. E. Morton, Esq., *Treasurer*; A. F. Sawers, M. D., *Cor. Secretary*; Rev. P. G. McGregor, *Rec. Secretary*. *Committee*—Rev. Dr. Richey, Rev. Dr. Crawley, Rev. Dr. McLeod, Rev. John Martin, Rev. A. Forrester, Rev. John Miller, Rev. J. McMurray, and Rev. J. C. Geikie, Henry Ince, Jas. Thomson, J. H. Anderson, E. Billing, S. L. Shannon, Chas. Robson, Wm. Howe, John Burton, Peter Lynch, P. C. Hill, T. A. S. Dewolf, and Wm Full, Esqrs., Commander Orlebar, R. N., Rev. Geo. Hill, and C. Vicars, Esq.

The meeting closed with singing the Doxology.  
Apostolic Benediction by the Rev. Dr. Twining.

## REPORT.

It seems a law in the moral government of God that the most magnificent results shall be brought about by, apparently, the most insignificant means. The design seems to be, that, as these results are gradually developed, the minute part human instrumentality has had in securing them, be altogether hidden and lost in the blaze of light surrounding the evident presence and power of God. God ever takes to Himself his rightful glory, and will not give it to another. He ever makes manifest that the excellency of the power is from Him alone.

Overlooking this grand truth, it has in all ages been the habit of the unthinking and irreligious to ridicule the confidence which faith has reposed in feeble outward agencies, for success in the stupendous proposals of its enterprise. It has been common to them all, to be branded in their day as the rash and quixotic dreams of hot-headed enthusiasm or ignorant fanaticism. The project of twelve men, of no note or influence, meeting in an upper room in some obscure street of the Jewish Capital, 1800 years ago, to revolutionize the religion of the world, overturning systems supported by the venerableness of a hoary antiquity—the prestige of wealth and splendour, the bigotry of teeming populations and the sanction and support of Empire, must have seemed visionary in the extreme. Yet, by the might with which God invested them, they triumphed, until the Cross glittered on the Capitol of the metropolis of the world. That a poor miner's son poring over an old Bible in the University of Erfurth, or serving as porter—opening the gate—winding the clock—cleaning the cells of a convent in that town, should have shaken Rome on her Seven Hills, convulsed Europe to its centre, and led forth the emancipated intellect and soul of humanity to the sunshine of mental and spiritual liberty, would have been deemed the prediction of a madman or a fool. Yet Luther, by the grace of God, accomplished it.

As in these illustrious instances, it is most likely some have been inclined to regard the Society, on whose third anniversary we have this night met, as the day dream of a well-meaning but weak benevolence, the temporary channel of a misdirected activity, inadequate to effect the objects proposed, and depending on impulses which, however strong for a time, will ere long languish and die away. To such, the only conclusive demonstration of their error is our attained success, so that, as we can only boast an instalment of progress, we can only hope to stagger without expecting to convince. To those who acknowledge as the great element and source of the final prosperous issue of labour for God, that He can make His strength perfect in weakness, and glories in doing so: that He has ever done it in the past where that weakness looked up trustfully to Him, and is still willing to do it, the feeble commencement of this Society will not have been a stumbling block in the past, while its history to this date and its present position will cause them to thank God and take courage.

The Micmac Missionary Society has now been in existence for three years, although it is only two since the present constitution was adopted. As the name indicates, its object is to seek the christianization in a true and Scriptural sense of those remnants of the aboriginal tribes of this and the neighbouring Provinces, who yet survive. Trusting to the God of the Apostles and the God of Luther, the Committee look forward to the final, though perhaps distant, achievement of their design, in its widest and most triumphant extent, if they and the supporters of the Society be but perseveringly faithful to the great commission confided to them. God has commanded us to "preach the Gospel to every creature," and with the command He will not withhold that blessing which alone can give obedience its utility.

While, however, the Committee feel thus confident in the final result, it is necessary to a right estimate of the advance already made towards it, that we look at the *difficulties* that must be overcome—and have a correct idea of the *kind of progress* to be expected for a time.

At the formation of the Society it was clearly seen that obstacles at once numerous and formidable rose in their way. In order to easy and confidential access to them, and to the publication in it of the Sacred Scriptures, and aids to religious and general education, *the language* of the Indians required to be mastered. In this lay, at the very threshold, a difficulty of gigantic magnitude. The Micmac was sup-

posed to be almost beyond the acquisition of any white man. It seemed to have no affinities to any other language. It was known to be very copious, though its fulness has since been found to exceed even the most intelligent previous supposition. Mr. Rand, the Missionary of the Society, states that he has gathered, already, several thousand words; the single letter A. occupying the greater part of a book of letter paper, half an inch thick. The Verb is twenty times as copious as that of the Greek language, which is so perfect in its inflection. The full conjugation of a Micmac Verb would fill a large volume.

With all this fulness and complexity of structure, the language was embodied in no literature; had been reduced to no written system. It had to be caught word by word from the lips of the rude and illiterate wanderer of the woods. He who would be a successful Missionary had to form the language of the very people to whom it was vernacular. Judge of the difficulty thus presented, and the amount of labour involved in surmounting it.

Another obstacle, equally great, lay in the fact that the minds of the Micmac Indians were not, like those of aboriginal tribes in some countries, comparative blanks in religious matters, prepared, in a manner, for the reception of whatever truths might be communicated to them; but had already been filled with a multiplicity of erroneous fancies and dogmas, by the Missionaries of the Church of Rome. The Indians were universally Roman Catholics, with all the superstition which gives a fulcrum for the use of priestly terrors—with the apathy and feeling of virtual irresponsibility which follow implicit reliance on the efficacy of priestly acts and intercession—and prejudice—stronger through ignorance—against all who differed from the opinions of their ghostly teachers. Sunk in degradation—without schools—without books (except a prayer book, written, not printed, and often incorrect and hurtful in its teachings) sitting in the region and shadow of death—access to them with the truth as it is in Jesus seemed in a great measure barred out.

Protestants were branded by the priests as dangerous and ungodly men, who must be carefully shunned.

“When I read the hymn on the last page of our second tract,” says Mr. Rand, in one of his letters to the Committee, speaking of an interview with some Indians. “an Indian present enquired whether it was Catholic or Protestant. I sang it to him in reply; but the others told him it was Protestant of course. He listened attentively till I sang it through, and then exclaimed with surprise, ‘why it is all the same as a Catholic Hymn.’ It

seemed quite a novel idea that the two religions have any points in common. This has several times occurred in my intercourse with the Indians. A Roman Catholic, who wrote on the subject in one of our papers, affirmed that 'the Indians never fail to associate the Protestants with their *heathen ancestors*, and suppose them destitute of religion.' I believe 'this witness is true' to a considerable extent. I have met several exemplifications of it, and I cannot but think that a great point will be gained when they are convinced that this is an erroneous impression. After I had read the account of 'Poor Sarah's' conversion, the other day, a fine lad (there are many such) about eighteen or twenty years of age, enquired, 'and was it to a Protestant meeting she went?' 'Yes,' I answered. 'What,' said he, 'and did she hear any thing about Jesus Christ there?' 'Certainly,' I replied. 'Well,' said he, 'I never knew there was any thing about *that* in *your* religion.' 'I suppose,' answered I, 'that you thought us like your heathen ancestors.' 'I did,' said he, and the inference he appeared to draw was that it might not, after all, be such a dreadful thing to be a Protestant."

Two brief extracts will shew what kind of teaching they receive from the Romanist Missionaries:

"On Sabbath day they all met at the old man's house. He had given me permission to be present. I could not join in their devotions, but I trust I could pray. It was affecting to see what *they* call worshipping God. During a few moments intermission all appearance of solemnity was instantly dismissed, and they jested, and laughed, and chatted—I sitting in silence—until the signal was given for commencing again. The Pater Nosters and Hail Marys were repeated again and again, as rapidly as they could at all go over them. The explanation given for this by the old man, is deserving record: 'We do it,' said he, 'for *penance*, and repeating the Pater Noster is *just the same as counting*.'"

On another occasion Mr. Rand says:

"Some of them enquired 'why we don't cross ourselves?' I replied that I did not see any directions for it in the Scriptures; that, for myself, I thought it a very *harmless* and a very *useless* thing in itself, but that it was very wrong to attach so much importance to it as *they* did. 'But the devil is afraid of the cross,' said he. 'I know that is in your catechism,' I replied, 'but I don't believe a word of it—the devil is not so foolish as to run away from you for doing that.' 'But,' said I, 'there is another thing you do, of which I cannot think so lightly. You make an image of Jesus Christ, and of Saint Ann, and you kneel before them, and kiss their toes, and pray to them. Now God has expressly forbidden this.' I read the second commandment. 'Not for a thousand pounds would I bow down and pray to an image—it is the violation of an express command.' 'You are right,' exclaimed the old man, 'my book tells me not to worship images.'"

These great obstacles—the language, and the consequences of the corrupt religion that has been introduced among them, though perhaps the greatest, were not the only difficulties in the way of success. The natural torpor and apathy of the uncivilized mind, except when roused by strong excitement, and the nomadic habits which make it impossible to give them any continuous course of instruction

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while it is adhered to, were also great hindrances to progress. But we have talked long enough of the cloudy sky that lowered over the Mission while still only in prospect—let us see how, in the three years of its existence, these clouds have parted, and are now gliding away, white and fleecy, on the bosom of an azure heaven.

With all that stands between him and the entrance of divine light to his soul, the case of the Micmac is far from hopeless. However it may be in the social economy of men, there are no Pariahs in the moral economy of God. With the Indian, the past is corroborative of the present, and prognosticates the future. These bronzed forms of the wilderness have, ere now, been transformed into sons of the Most High God. Nearly two hundred years ago (1664) the venerable Elliot could speak of fourteen places of praying Indians, in Massachusetts alone, and about eleven hundred who were apparently converted. About the same time it was believed there were, at Martha's Vineyard, no fewer than fifteen hundred souls, the fruits of the ministry of the sainted Mayhews.

"About the year 1700," says Cotton Mather, "through the blessing of God, in this one Massachusetts Province, the Indians have mostly embraced the christian religion. There are, I suppose, more than thirty congregations of Indians, and *many more than three thousand* Indians, in this one Province, calling on God in Christ, and hearing of his glorious word."

The first Bible printed on this Continent was Elliot's Bible, in the language of the Natick or Nipmuck Indians. So long ago as the days of Charles II. (1664). Indian children of that and other tribes gathered in native schools, and hummed over their prayers, and grammar, and catechism, in their own tongue. And what has been, is being again gradually re-exhibited in Nova Scotia. We have, already, by the blessing of God on the labours of the Society's Missionary, the earnest of such a state of things amongst ourselves.

"If, as the results of our three years labours among the Indians," says Mr. Rand, "we can show by *way of a commencement*, a translation of Genesis, Matthew, Luke, John, and Acts, a large Micmac Dictionary and Grammar, two tracts, and have even one intelligent Indian who can read the tracts and the translations, and turn them into English, and who is giving evidence of being pretty thoroughly shaken off from his papistical notions, and of being determined to read the Bible and think for himself; and who earnestly desires to be taken under the wing of the Micmac Missionary Society, and be fully instructed in the great things of the kingdom, and other useful knowledge:—I say it has occurred to me, that, if we can shew all this tangible evidence that our efforts have not been in vain, the

friends of the Society will be encouraged to go on with the work. And all this, by the grace of God, we can, I believe, come before the public with, and much more."

This modest statement, we are confident, will call forth more devoted support of the Mission from the reflecting. Even at the first recapitulation, it excites us to gratitude and praise to the Father of mercies, while, as we dwell on all it involves, our faith finds still accumulating justification and encouragement. Neither the Bible nor the Dictionary are, as yet, complete, but how great has been the progress in so short a time to have even so much accomplished as there has been. Elliot laboured at his translation of the Scriptures, at intervals, for twelve years, and it was eighteen years from the commencement of his labours till any of his Indian books were published. How devotedly must the Society's Missionary have laboured—how must he have given himself up, self-sacrificingly, to spend and be spent, that three years should shew so great advancement. It is unnecessary to dwell on the vast utility to the Mission of having the language reduced to writing and system, and its words gathered in alphabetical arrangement. But for such achievements the death of our beloved Missionary would throw us back to where we began, and all that has been gained by years of toil would be lost. But, once rescued from evanescence, and committed to manuscript or print, what has been done is but the starting point for an accelerated progress in the future. As to the magnificent gift of even a portion of the word that came down from Heaven in the language of these dwellers in the woods—earth and time cannot tell its magnitude, nor its more than princely richness. It will take the lips of glorified spirits, raised from among themselves to the joyous city of the redeemed, by its saving truths, to speak adequately of its worth. The Committee have great pleasure in stating, with respect to this translation, that the British and Foreign Bible Society have nobly undertaken to defray the expense of printing the whole or any portion of it, as it may be prepared for the press. This, of itself, is no inconsiderable item of progress.

Of the two tracts published in Micmac, one is entitled "Poor Sarah—the Indian woman;" the other consists of Scripture extracts with simple connecting remarks by the Missionary. Readers of these, Mr. Rand has found among the Indians in various localities, and *who* knows how much good they may do when connd in the lonely depths of the forests, or repeated in the wigwam to circles of listeners.

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The Tract Society of London have generously borne the expense of these excellent publications, and express their willingness to assist to the utmost of their ability in meeting the cost of others, which may be prepared in the future. For this aid, also, the Society has to thank God.

In his evangelistic labours among the Indians, Mr. Rand has met with more encouragement than could have been anticipated. The confidence of these simple children of nature has evidently been gained in many cases. Seated in their wigwams and speaking kindly and familiarly to them in their own language, from time to time he is told all their troubles and asked for counsel and help. They begin to feel he is their friend, and not the enemy their priests represent him. His interesting stories from the Scriptures conciliate them, and, doubtless, their shrewd minds will not seldom think of his bringing its truths to them, in advantageous contrast to the plan of their Romanist teachers, who, neither in the case of the Micmac, nor of any other nation to whom they sent Missionaries, have ever made or given the people a translation of the word of God. In some instances not only has Mr. Rand received a patient and attentive hearing, but has evidently won their affections and excited their gratitude. One noble fellow when he was dying—so his old mother told afterwards—kissed his poor children and assured them that the Sacum (Mr. Rand), who had been so kind to them, would not let them starve. "We all love you," said the oldest son of this man, when, after his death, Mr. Rand was seated in the widow's wigwam. The little fellow was a boy of about ten years old, the head—now his father was gone—of a family of five. Though, of course, such things as congregations are not to be hoped for, Mr. Rand finds many opportunities of reading the Scriptures to parties of Indians, in his own house, or in the wigwam, or by the shores of the sea, or in the retirement of the rural valley.

Your Committee have much pleasure in acknowledging the sympathy and respect with which their Missionary is treated by all classes of Protestant society. The officers of Her Majesty's vessels, on the distant parts of the coast, where he occasionaly travels, have exhibited uniform interest in him. Since last meeting he was conveyed in Her Majesty's surveying schooner, the *Gulnare*, from Charlottetown (P.E.I.) to Cape Breton, and had a seat afterwards in the boats of that vessel in various excursions along the shores. It is due also to Mr. Hyde, Coach Contractor, to say that, alike from respect to the man and his Mission, he has put at Mr.

Rand's disposal, from time to time, free tickets by his conveyances. Thus, by land and water, is this servant of the Most High God borne freely on his benevolent errand. So true is the declaration—"them that honour me, I will honour." "I dont forget you at the throne of grace," said an old elder, whom he had never seen before, to Mr. Rand. So let us say also.

The position of the Mission has now been glanced at. Our difficulties have been stated with candour, and we have set over against them the measure of success God has vouchsafed us. If there were nothing more than the willingness of the Indians to hear—the evidences of prejudice in, *now*, one, and *then*, another, giving way—the enquiring disposition manifested not unfrequently; could we interpret it in any other way, than as a command like that to Israel, on the verge of the opposing waters—"go forward." The same God that rolled back the floods of old can give us firm and dry footing through the bared channel of a sea of difficulties, and bring us in triumph, bearing His Ark, to the farther side.

Yet we must most carefully guard against false and unwarranted expectations. "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once?" All that has hitherto been done is but the driving into the wet and shaking soil the piles on which the future superstructure is to rest. And, surely, for the glorious day we anticipate, we can afford to wait patiently through a long twilight and hazy morning! Where we have been so evidently led by the Cloudy Pillar, shall we desert it, and forsake its guidance, because it does not lead us at once to the promised land? Most assuredly not. "Shall we give up this work," said Mr. Rand to an Indian, who was helping him in translating the Scriptures. "Give it up!" said the Indian, "educate *me*, and if *you* give it up I'll begin it and finish it."

To uphold the Society means to contribute to its support. The Romanists seem never to want funds for their Missions. Shall this Protestant Mission, upheld by united evangelical communions, languish for want of funds? Hitherto we have been able to avoid debt, but we have had to limit our operations within the bounds to which we might have extended them. We should have more funds than merely enough to pay the salary of the Missionary and incidental expenses. Well-timed liberality and kindness in food or

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clothing, or education, to the Indians, would be a mighty auxiliary to our efforts. We can extend our usefulness indefinitely as our funds increase. Let none, therefore, hold back. There is need of the mites of the widow, and the bounty of the rich—and let us ever remember that there is One sitting over against the treasury beholding how much each casts in.

Your Committee close their report by committing the Mission and the Missionary to the care and blessing of Almighty God. And, when we see the great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, may we see among them, many of the once degraded and outcast Micmacs, gathered round him who gave them here the word of life, and willingly spent himself as their friend and apostle.

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### CONTRIBUTORS AND CONTRIBUTIONS.

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Allison, Joseph	£0 2 6	Bell, Wm.	£0 5 0
Angus, A. S.	0 5 0	Black, Hon. W. A.	0 10 0
Adams, Wm.	0 5 0	Black, M. G.	1 0 0
Anderson, J. H.	1 0 0	Black, M. P.	0 5 0
Akin, T. B.	0 5 0	Billing, E. Junr.	0 5 0
Allison, David	0 12 6	Bennett, J. B.	0 2 6
Alley, Thomas	0 3 1½	Barnstead, Mr.	0 5 2½
Ackhurst, W.	0 10 0	Bremner, J. S.	0 2 6
Avery, J. F. Dr.	1 0 0	Breckan, Mrs.	0 3 9
Beckwith, M.	0 5 0	Bannerman, Lady	1 5 0
Bill, J. E.	0 5 0	Bennett, T. R.	0 5 0
Bancroft, Sarah	0 5 0	Brown, J. S.	0 10 0
Barss, James	0 5 0	Binney, S. N.	0 12 6
Brian, Margaret	0 5 0	Burton, J. S.	0 10 0
Bill, Charles	0 5 0	Coppin, James	0 3 9
Bently, M.	0 5 0	Churchill, Ezra	0 10 0
Barss, Edward	0 5 2½	Cay, Dr., 97th Regt.	0 12 6
Black, M.	0 2 6	Curran, E. & Co.	0 2 6
Bishop, Edward	0 2 6	Chipman, W. H.	0 5 0
Bell, Hon. Hugh	0 15 0	Chipman, Winkworth	0 2 6
Binney, Mrs.	0 5 0	Chipman, S. B.	0 5 0
Bayfield, Capt.	1 5 0	Chipman, Heusten	0 2 6
Blanchard & James	0 5 0	Calkin, T. P.	0 5 0
Bayne, Thomas	0 2 6	Collins, Stephen	0 5 0
Billing, Edward	0 10 0	Collins, F. W.	0 5 0
Barss, S. F.	0 5 0	Collins, James	0 2 6

Campbell, John	£0 5 0	Freeman, Maria	£0 2 6
Campbell, Colin	0 5 0	Ford, Theo.	0 2 6
Cowie, Andrew	0 5 0	Freeman, S. Junr.	0 5 0
Cowie, Alex.	0 2 6	Freeman, Lewis	0 3 1½
Cowie, Wm.	0 2 6	Freeman, S. P.	0 10 0
Christopher, Parker	0 2 6	Fenerty, Thomas	0 10 0
Christopher, E.	0 2 6	Forrester, Col.	6 5 0
Collins, Wm.	0 10 0	Full, Wm.	0 10 0
Cobb, Mrs. John	0 5 0	Fitzgerald, Rev. Dr.	0 4 4½
Chesley, Rev. R. A.	0 5 0	Ferguson, John	0 7 7
Collins, Mrs. E.	0 10 0	Forrester, Rev. A.	0 10 0
Cay, C. V.	0 12 6	Geldert, D. E.	0 2 6
Cawker, John	0 15 0	Godfrey, John	0 5 0
Creelman, Hon. S.	0 5 0	Graham, Mrs. Eliza	1 0 0
Cleverdon, W. S.	0 10 0	Gray, G.	0 5 0
Cleverdon, T. A.	0 5 0	Hawkins, Lt. 97th Regt.	6 5 0
Clarke, D.	0 5 0	Harding, T.	0 10 0
Cumdall, Mrs.	0 2 6	Harris, Mrs. J. D.	0 5 0
Crawley, Rev. E. A.	0 5 0	Harlow, Ruth	0 2 6
Crawley, Mrs.	0 5 0	Hendry, Israel	0 2 6
Dewolf, B. & Son	0 5 0	Hill, P. C.	1 0 0
Dill, Andrew	0 2 6	Halliburton, Chief Justice	0 10 0
Dennison, Mrs. W. A.	0 5 0	Halliburton, J. C.	0 5 0
Dewolf, James E.	0 2 6	Haszard, J. T.	0 4 2
Davidson, Oscar	0 5 0	Hancock, Lieut.	1 13 4
Dewolf, B. O.	0 5 0	Halliburton, Miss	1 5 0
Drew, Capt. E.	0 2 6	Hunter, C. D.	0 5 0
Dewolf, Jane	0 5 0	Howe, Wm.	0 5 0
Davis, Charles	0 5 0	Haszard, Geo. T.	0 5 0
Davis, Mrs. C.	0 5 0	Heard, Wm.	0 5 0
Dewolf, Sarah	0 2 6	Harvey, Sarah	0 5 2½
Darrow, John L.	0 5 2½	Hancock, James	0 3 4
Dewolf, Mrs. James	0 2 6	Haszard, H.	0 4 2
Desbrisay, T.	0 10 0	Haszard, J. D.	0 4 2
Desbrisay, Peter	0 8 4	Heartz, Richard	0 4 2
Dawson, Thomas	0 5 0	Harrington, C. H.	0 5 0
Desbrisay, James	0 4 4½	Ives, Geo.	0 5 0
Dawson, W. B.	0 4 4½	Irish, Harriet E.	0 5 0
Desbrisay, Theo.	0 5 0	Ince, Henry	0 10 0
Davis, Geo.	0 4 2	Johnston, Hon. J. W.	0 10 0
Davis, Rev. Mr.	0 10 0	Johnson, Wm.	0 5 0
Davey, Thomas	0 4 2	Jacobs, Mrs.	0 5 0
Eaton, Wm.	0 2 6	Jackson, Wm.	0 2 6
Evans, Rev. E.	0 10 0	Johnson, Uriah	0 2 6
Eaton, Amos Junr.	0 5 0	Jacobs, W. S.	0 5 0
Forbes, Lieut. and family	0 12 6	Joyce, E.	0 5 0
Freeman, J. W.	0 5 0	Jost, Edward	0 10 0
Freeman, W.	0 5 0	Jost, T.	0 10 0
Freeman, J. N.	0 5 2½	Jost, Mrs. Jas.	0 5 4½
Forbes, Dr.	0 2 6	Johnson, Geo. L.	0 7 6
Freeman, James T.	0 2 6	King & Fraser	0 2 6
Freeman, Stewart	0 5 0	Kempton, Edward	0 2 6
Freeman, Jos.	0 2 6	Kempton, Allan	0 5 0
Freeman, Mrs. J. T.	0 4 6	Knowles, Thomas	0 5 2½
Freeman, Saml.	0 5 0	Knowles, Rich.	0 2 6

Kempton  
Lander  
Locke,  
Locke,  
Ledbet  
Letson  
Lumby  
Lamon  
Lord,  
Love,  
Longw  
Love,  
Lynch,  
Lady,  
Martin  
Miller,  
Metzle  
Martin  
More,  
Marsh  
More,  
Morse  
Morton  
Morris  
Marsh  
Morris  
Milne  
More,  
Macki  
Malon  
Martin  
More,  
More,  
Marte  
Morto  
Miller  
McLa  
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Nich  
Nick  
Newt  
Nord  
North  
Nels

6	Kempton, Stephen	£0 5 0	Noble, Robert	£1 0 0
6	Landers, D. C.	0 2 6	Owen, Rev. Mr.	0 5 0
0	Locke, John	0 2 6	Obert, Capt.	0 6 3
1½	Locke, Mrs. J.	0 3 1½	Orlebar, Com. R. N.	5 6 8
0	Ledbetter, L.	0 2 6	Oxley, J. B.	0 3 1½
0	Letson, P.	0 5 0	Olding, Mrs.	0 5 2½
0	Lumby, Lieut.	0 5 0	Payzant, L. P.	0 5 0
0	Lamont, Donald	0 7 6	Patillo, T. R.	0 5 0
4½	Lord, Mrs.	0 2 6	Patillo, Mrs.	0 5 0
7	Love, John	0 2 6	Payzant, O.	0 2 6
0	Longworth, John	0 4 2	Perley, Jas. E.	0 2 6
6	Love, Mrs. E.	0 2 6	Poole, Rufus	0 2 6
0	Lynch, P.	0 10 0	Palmer, Henry	0 9 2
0	Lady, a, by Dr. Twining,	0 5 0	Pope, William	0 4 4½
0	Martin, Rev. John	0 5 0	Purdie, James	0 5 2½
0	Miller, Rev. John	0 5 0	Peake, James	0 4 2
0	Metzler, Wm.	0 5 0	Pineo, Sophia	0 5 7½
0	Martin, John R.	0 2 6	Patterson, Robert	0 3 1½
6	More, Daniel	0 2 6	Richey, Rev. Dr.	1 5 0
6	Marshall, A.	0 5 0	Rand, C. H.	0 3 1½
0	More, John	0 2 6	Rand, S. S.	0 2 6
0	Morse, S. L.	0 2 6	Ross, John	0 2 6
0	Morton, L.	0 5 0	Ritchie, J. W.	1 0 0
2	Morris, J. S.	0 10 5	Robson, Charles	0 10 5
4	Marshall, Judge	0 10 0	Rice, Sarah	0 5 2½
0	Morrison, J. W.	0 2 6	Robertson, S.	0 5 2½
0	Milner, James	0 2 6	Robertson, R.	0 3 9
0	More, J.	0 2 6	Sawers, M. D. Alex.	0 10 0
0	Mackieson, Dr.	0 4 2	Strong, S.	0 10 0
0	Maloney, J.	0 5 2½	Snelling, F. H.	0 5 0
2½	Martin, R.	0 5 0	Smith, Mrs. S. S. B.	1 0 0
3	More, John A.	0 5 2½	Shand, Peter	0 5 0
4	More, J. B.	0 2 6	Shand, James	0 5 2½
1	More, Thomas	0 3 9	Suget, David	0 5 0
4	Martell, Thomas	0 5 0	Scott, David	0 5 0
5	Morton, G. E.	0 10 0	Starrat, Geo.	0 5 0
0	Miller, Wm.	0 5 0	Smith, J. G.	0 2 6
5	McLatchey, Thomas	0 2 6	Starritt, Samuel	0 5 0
0	McNutt, John	0 5 0	Starritt, Caroline	0 2 6
0	McLean, Isabel	0 5 0	Starritt, Maria	0 2 6
0	McLearn, R.	0 5 0	Sleigh, Sarah	0 3 1½
5	McNab, J.	0 5 0	Spurr, Thomas	0 5 0
2	McGregor, Rev. P. G.	0 5 0	Snow, Jane	0 5 2½
2	McGill, Wm.	0 3 9	Sterns, Amelia	0 2 6
5	McKinnon, W. C.	0 5 2½	Sterns, Margaret	0 2 6
5	McKinnon, John	0 2 6	Snow, Mary	0 5 0
0	McKeen, James	0 5 2½	Starrat, P.	0 2 6
0	McKeen, L. G. A.	0 5 2½	Scott, Mrs. J. W.	0 2 6
0	McKenzie, Mrs.	0 5 0	Strong, Saml.	0 5 0
5	Nichols, D.	0 5 0	Scott, Wm.	0 5 0
7	Nickerson, James	0 5 2½	Scott, James	0 5 2½
2	Newton, Mrs.	0 2 6	Starr, Geo. H.	1 0 0
2	Nordbeck, P.	0 10 0	Starr, David	0 5 0
5	Northup, J.	0 5 0	Shannon, S. L.	0 10 0
5	Nelson, Mrs.	0 2 6	Shannon, J. N.	0 5 0
2				

Stamper, H.	£0 2 6	Vidito, Rev. N.	£0 5 0
Scott, J.	0 4 2	Vail, Mrs.	0 3 1½
St. Croix, Mrs.	0 2 6	Van Buskirk, Mr.	0 5 0
Stanley, James	0 3 9	Vicars, Lieut.	0 6 3
Spenser, David	0 5 0	Wilkins, C. T.	0 5 0
Twining, C.	0 5 0	Wilkins, L. M.	0 2 6
Twining, Rev. Dr.	1 0 0	Webster, W. B.	0 5 0
Tupper, R. v. C.	0 5 0	Whitman, W. C.	0 2 6
Tupper, Thomas	0 5 0	Weddall, Rev. R.	0 5 0
Taylor, Mrs. W. B.	0 5 0	Whitman, N.	0 2 6
Taylor, W. B.	0 3 1½	Welsford, Major	0 6 3
Tupper, N. Junr.	0 2 6	Willis, Colonel	0 5 0
Tupper, Hepzibah	0 2 6	Wilson, David	0 8 4
Tupper, F.	0 5 0	Watson, W. R.	0 5 0
Tupper, Miss	0 2 6	Whidden, Lavinia	0 5 2½
Twining, C. M.	0 5 0	Woodworth, Elias	1 0 0
Tupper, E.	0 5 2½	Whitman, J.	0 5 0
Tremain, Lewis	0 5 2½	Young, Hon. C.	1 5 0
Tremain, Mrs. L.	0 5 2½	Young, G. R.	0 5 0
Tupper, Rev. C.	0 5 0	Yates, Geo.	0 5 0
Tremain, Dr.	0 5 2½	Young, J. W.	0 5 2½

Collection Temperance Hall, Halifax,	- - - - -	£3 6 0
Do. W. R., Pictou, Congregation	- - - - -	4 0 5
Do. Prayer Meeting, Halifax	- - - - -	2 18 0
Do. Primitive Church Congregation, New Glasgow	- - - - -	2 10 0
Do. North River, P. E. Island	- - - - -	1 0 0
Do. 2nd Prayer Meeting, Halifax	- - - - -	1 4 3
Do. Rev. T. Trotter's Congregation, Antigonishe,	- - - - -	7 1 2
Do. Meeting Temperance Hall, Halifax	- - - - -	9 6 6
Do. At Kentville, by Missionary	- - - - -	1 0 1
Do. Nictaux, do.	- - - - -	0 12 9
Do. Lawrencetown, do.	- - - - -	0 11 3
Do. Windsor, do.	- - - - -	0 19 2½
Do. Bridgetown, do.	- - - - -	0 16 9
Do. Liverpool, do.	- - - - -	2 1 7½
Do. Milton, do.	- - - - -	0 19 5
Do. Brookfield, do.	- - - - -	1 5 7½
Do. North Sydney, do.	- - - - -	3 15 1½
Do. Sydney Mines, do.	- - - - -	1 8 9½
Do. Antigonishe, do.	- - - - -	0 3 1½
Do. Pugwash, do.	- - - - -	1 14 0
Do. Tatamagouche, do.	- - - - -	2 8 7½
Do. St. Peter's Road, do.	- - - - -	0 16 10½
Do. Charlottetown, do.	- - - - -	0 18 4
Donation by member Prince Street Church, Pictou	- - - - -	3 0 0
Do. Per Tract Society,	- - - - -	7 16 3
Do. Per Missionary Box, Miss E. Wells,	- - - - -	1 0 0
Do. Congregational Church, Chebogue,	- - - - -	0 16 0
Do. do. do. Yarmouth,	- - - - -	0 12 3
Annual Meeting Collection,	- - - - -	14 5 0
Collection at Dartmouth,	- - - - -	3 11 6
Anonymous and minor Contributions,	- - - - -	13 13 9