

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

RESOLUTIONS of the General Meeting, held on Thursday, June 20, 1822, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by Edward Phillips, Esq. of Melksham,

“That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecuniary embarrassments, to maintain and enlarge its operations during the past year.”

II. On the motion of William Wilberforce, Esq. M.P. seconded by the Rev. F. A. Cox of Hackney,

“That this Meeting, fully aware that the combined exertions of all the friends of the Society are necessary to its efficiency and support, highly approves of the formation of a Corresponding Committee, to act, in various parts of the empire, in connexion with the General Committee: and presents cordial thanks to all those Ministers who have travelled to collect for the Society—to those Friends who have been active in the formation of Auxiliary Societies—to the Ladies who have kindly interested themselves for the Mission—and to those Young Persons, by whom exertions have been made, individually or collectively, in its support.”

VOL. XIV.

III. Moved by Joseph Butterworth, Esq. M.P. seconded by the Rev. Jabez Bunting,

“That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. William Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing.” (See the next Page.)

IV. Moved by John Sheppard, Esq. of Frome, seconded by the Rev. John Birt of Manchester,

“That this Meeting feels a very lively satisfaction in the existence of so many kindred institutions—is thankful for the Christian harmony which prevails among them—and would pray, that those influences of the Holy Spirit, which are necessary to render the labours of any successful, may be graciously and abundantly poured out upon the Friends, Conductors, and Missionaries of each, at home and abroad.”

V. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Upton of London,

“That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to those of Zion Chapel, for their renewed kindness in accommodating us with the use of their places of worship on the present Anniversary.”

VI. Moved by the Rev. Joseph Tyso of Wallingford, seconded by the Rev. Reynold Hogg of Kimbolton,

“That the next Annual Meeting of the Society be held in London, on Thursday, June 19, 1823.”

VII. On the motion of the Rev. Joseph Ivimey, seconded by William Burls, Esq.

“That the thanks of the Meeting be presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the chair this day.”

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GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
 W. H. Angas, London.
 George Atkinson, Margate.
 George Barclay, Irvine.
 Isaiah Birt, Birmingham.
 John Birt, Manchester.
 Thomas Blundell, Northampton.
 Thomas Coles, Bourton.
 F. A. Cox, Hackney.
 T. S. Crisp, Bristol.
 T. C. Edmonds, Cambridge.
 Moses Fisher, Liverpool.
 William Giles, Chatham.
 Thomas Griffin, London.
 Robert Hall, Leicester.
 James Hinton, Oxford.
 J. H. Hinton, Reading.
 James Hoby, London.
 Reynold Hogg, Kimbolton.
 Richard Horsey, Taunton.
 William Innes, Edinburgh.
 Joseph Ivimey, London.
 John Jarman, Nottingham.
 Joseph Kinghorn, Norwich.
 George Pritchard, London.
 Henry Page, Worcester.
 John Saffery, Salisbury.
 Wm. Steadman, D.D. Bradford.
 Micah Thomas, Abergavenny.
 W. Winterbotham, Horsley.

Messrs. William Ashlin, London.
 Chapman Barber, London.
 William Burls, London.
 John Deakin, Birmingham.
 James Deakin, Glasgow.
 Joseph Dent, Milton.
 Richard Foster, jun. Cambridge.
 W. B. Gurney, London.
 Joseph Gutteridge, London.
 Joseph Hanson, Hammersmith.
 John Hart, Bristol.
 Thomas King, Birmingham.
 James Lomax, Nottingham.
 John Marshall, London.
 Thomas Potts, Birmingham.
 Edward Phillips, Melksham.
 William Prance, Plymouth.
 J. B. Wilson, Clapham.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
 Thomas Coles.
 F. A. Cox.
 T. C. Edmonds.
 William Giles.
 Thomas Griffin.
 J. H. Hinton.
 James Hoby.
 Joseph Ivimey.
 Joseph Kinghorn.
 George Pritchard.
 John Saffery.
 W. Winterbotham.

Messrs. William Ashlin.
 Chapman Barber.
 William Burls.
 Joseph Gurney.
 Joseph Gutteridge.
 Joseph Hanson.
 John Marshall.
 J. B. Wilson.

CORRESPONDING COMMITTEE.

Rev. E. Clarke, Truro.
 E. Daniel, Luton.
 D. Davies, Lincoln.
 B. H. Draper, Southampton.
 R. Edminson, Bratton.
 C. Evans, Anglesea.
 John Geard, Hitchin.
 W. Gray, Chipping Norton.
 S. Green, Bluntisham.
 W. Hawkins, Weymouth.
 J. Hemming, Kimbolton.
 Mr. C. Hill, Scarborough.
 Rev. S. Kilpin, Exeter.
 John Liddon, Hemel-Hempstead.
 John Mack, Clipston.
 T. Middleditch, Biggleswade.
 James Millard, Lymington.
 W. H. Murch, Frome.
 J. Payne, Ipswich.
 R. Pengilly, Newcastle.
 Richard Pryce, Coate.
 H. Russell, Broughton.
 J. Singleton, Tiverton.
 Mr. T. Thompson, Newcastle under Line.
 Rev. T. Thonger, Hull.
 T. Tilly, Portsea.
 W. Tomlin, Chesham.
 T. Waters, Pershore.
 J. Wilkinson, Saffron Walden.

(Account of Proceedings concluded from
 Page 310.)

In moving the third Resolution, JOSEPH BUTTERWORTH, Esq. M.P. observed, that it afforded him peculiar pleasure to be present on this occasion. He was allied to the Baptist denomination not only by birth, but, in part, by education and long friendship; and felt very sincere satisfaction in addressing their Missionary Society in a Methodist chapel.

After some remarks upon the pleasing success which had attended Missionary exertions among all denominations of Christians, Mr. Butterworth proceeded to mention that, respecting one interesting scene of labour, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman empire, and his information was derived from Mrs. Judson, whom

he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To the circumstances of the Burman Mission, the motto of his excellent friend, Mr. Phillips, was very appropriate, "Have faith in God." Had it not been for that faith, Mr. and Mrs. Judson must have failed. They proceeded at first from America to Bengal; but not being permitted to remain in a missionary capacity there, had, though with great reluctance, yielded to the peremptory mandate which required them to leave the country, and had arrived at Madras on their way back to the United States. Here they found a ship going to Rangoon, in which they determined to take their passage, though strangers to the language, and the country whither they were going. Mrs. Judson was extremely ill, and soon after their embarkation, her only female servant dropped down dead on the deck, leaving her without any female companion whatever. They had to pass a certain island, the inhabitants of which were reported to be cannibals; and the only method by which they could avoid falling into their hands, was to sail through a narrow passage between some dangerous rocks, to attempt which was a most perilous enterprise. They committed themselves to God; and He carried them through the channel in safety. It is remarkable that Mrs. Judson, who was so ill before, recovered her health in some measure, though, when she arrived at Rangoon, she could not walk, and was carried on shore. Their difficulties were great and of a peculiar nature; but they had a strong faith in God, and were determined to die rather than give up their object. They attempted to learn the language, by touching the articles around them, and writing down the names in English, as they sounded in the Burman language. They got as many words as possible; they went out in the morning, and at night ascertained which had learned by heart the greatest number of words, and knew most of the language. They proceeded in this manner till, at length, Mr. Judson began to print a few tracts, giving an outline of the Christian religion. Afterwards he commenced the translation of St. Matthew's Gospel. Six years he laboured in this way before

there appeared any fruit of his labours; but at length they had reason to believe one was religiously affected, and he came frequently to the Mission house. That individual lived far up the country, and determined to come down to Rangoon to see the extraordinary man who had written the extraordinary tract that he had seen. He had studied the religion of Budh; he had conversed with Hindoos; he had gone among the Mahometans; but gained no satisfaction; and this tract directed him to Mr. Judson. He attended him three weeks without interruption, inquiring the way of salvation; and at length he came and made a low bow to Mr. Judson, thereby acknowledging that he was superior in wisdom to himself; a mark of respect which he had never paid to any individual before. He was under deep conviction of sin; he felt humbled as a little child, sitting at his master's feet, and he listened to the words of salvation. He is now diligently employed in studying the scriptures, and preparing to be useful as an instructor of his countrymen. In that country, when any one renounces his religion, he forfeits his life to the laws. When this convert was reminded of this by Mr. Judson, he said that if his life should be forfeited, he was willing to die!

[Mr. Butterworth then read some accounts respecting another individual, a poor fisherman, who has been recently converted, but our limits will not allow of their insertion.]

Towards the close of his interesting speech, Mr. Butterworth referred, with great approbation, to the schools in Bengal. Several thousand children were educated in the neighbourhood of Calcutta, the great majority of whom were taught not merely to read, but they were instructed in arithmetic, geography, and other branches of useful learning, at about seven shillings per child per annum. From this source he hoped a number of converts would be made to Christianity. Their superstitious errors would be exploded, and their minds imperceptibly prepared to receive the truths of the gospel.

He would only mention further, that the Burman empire contained fourteen millions of people, and Mr. and Mrs. Judson had been the only Christian Missionaries in that important part of the globe. The character of the Burmans is very superior; they are not so cunning, deceptive, and artful as the

Hindoos in general; but they are very cruel and despotic. If God should bless the labours of the Missionaries, they will be admirably adapted to convey the knowledge of salvation to surrounding nations.

Mr. Butterworth went on to state, that in Burmah, as in Bengal, the females are not permitted to receive instruction; and that Mrs. Judson had proposed to buy twenty-five girls for the purpose of instructing them in reading, writing, and useful knowledge. It was the universal custom of the country, if a man become insolvent, to sell his wife and children to pay the creditors, and Mr. and Mrs. Judson wished to avail themselves of this circumstance, to bring that number of young females under their personal management. The expense would be about £125, and he (Mr. Butterworth) hoped that the Ladies of the Baptist denomination would not permit this labour to fall into any other hands; but, by raising the sum he had mentioned, introduce the blessings of education among the females of that vast empire.

In advertng, before he sat down, to the specific object of the motion, (thanks to the Treasurer, Secretaries, &c.) Mr. Butterworth observed, that the officers of the Society had much arduous and trying business to perform; and he would recommend them never to lose sight of the motto, proposed by the respectable friend who had preceded him, "Have faith in God!"

The Rev. JABEZ BUNTING said, he never appeared before a public meeting, with greater pleasure, or greater uneasiness, than he did at that moment. He was glad, on the one hand, to pay his humble tribute of respect to the Baptist Missionary Society; but, on the other hand, he had been occupied the whole of the preceding night, and the whole of that morning, in engagements, which little fitted him to address such a meeting as that. He had been thinking, that the best plan for him to adopt, would be to imitate the example of a gentleman at Bristol, when it was necessary for him to address the Electors, immediately after an eloquent speech from the celebrated Mr. Burke. He rose and said; "Gentlemen, I say, *Ditto*, to Mr. Burke." If they would accept of that, he would heartily say, "*ditto*" to what had been advanced by preceding speakers. But although it might be

an allowable practice, when affairs of this world only were at issue, for men simply to say "*ditto*" to the arguments and eloquence of others, he feared he should not be permitted to retire in that way on the present occasion. He would therefore attempt to stimulate their zeal, and to give expression to the gratitude with which his own heart was filled; when he contemplated the instruments which Almighty God had been pleased to employ among them in this great cause, and the benefits which had resulted from their exertions.

The speakers of their own denomination were often restrained, by a laudable modesty, from bringing forward some considerations, which ought not, however, to be excluded from the knowledge of the public, and to which he, as a member of another society, would therefore take leave to advert. When he looked at the history and progress of the Baptist Missionary Society, he could not forget, that theirs was the first voluntary association of private individuals, for missionary purposes in modern times. He knew that there were two ancient ones, belonging to the venerable Church Establishment of our country; but he spoke of *modern times*. He knew, also, that both the Moravians and the Methodists had previously commenced their missionary undertakings, and made considerable progress; but there was this difference, and it ought to be acknowledged.—*Their Missions were, in the first instance, undertaken by persons who exercised considerable ecclesiastical influence over those religious communities at large; they were, in fact, the missions of the body; and individuals only followed in the train of their Heads and Leaders.* But it was the honour of the Baptist Denomination to have engaged in missionary efforts, without any such commanding influence or stimulus from head-quarters. A few individuals determined to institute a Missionary Society, and to do what they could, if they could not do what they wished. (*Applause.*)—He thanked the *surviving* founder (Dr. Ryland) of this Society, in the name of the whole Christian world; and in the name of the whole heathen world; for the example which was thus set.

They all owed great obligations also, under God, to the Baptist Missionary Society for that example of noble daring, and of implicit faith in the principles

of Christianity, and in the divine promises which its founders had exhibited. There were not at that period, those direct facilities for Missions to India, which now exist. Yet, as the door was providentially opened, they boldly entered, and found a wide field of successful labour. Nor were they intimidated by the supineness of those, who attempted to justify their own lukewarmness by talking of *waiting* for what they chose to call "God's time." It was matter of much gratitude, on the part of the whole Christian world, that the Baptist Society, in spite of all inconveniences and discouragements, were led to select India as the sphere of their operations. No single field so much calls for labour; or promises so much to reward that labour. A large proportion of that country has been brought under the dominion and influence of Great Britain; and to this field should be directed a very considerable part of our missionary resources and labours. They had to thank this Society for first turning the attention of other Christian bodies to that great field. (*Applause.*)

Another remark occurred to him, which he thought deserving particular notice. They had borne the chief brunt of intolerant calumny and opposition, which were excited by the first modern attempts to propagate Christianity in India. To a considerable degree we are indebted to them, under God, for the triumph of those Missionary principles, which are now so generally recognized, both at home and abroad. (*Applause.*) In the petitions presented to the legislature respecting India, and in various publications which appeared during the agitation of that question, the *duty* of propagating the true religion was distinctly avowed and maintained. Had the petitions to Parliament as completely failed, as they finally succeeded; still those petitions themselves were a great triumph to the common cause of Christianity. (*Applause.*)—It was of infinite importance, that public attention should thus be drawn to the subject; and they had made many fast friends to the Missionary cause. But they would offer their thanks to God, and to the British senate, that they were not unsuccessful. And the consequence of them has been, that others have entered India by the same breach, which the Baptists were the first to make, and are also successfully labouring there, to a considerable ex-

tent. It was now evident that the people of India, were not so horribly afraid of Missionaries, as had once been represented. To stir up such another *yell* against Missions to India, he believed, would be now impossible. It would be necessary for any one who wished to revive the former jealousies and outcries, to exert himself very laboriously indeed; and he would have nothing for his pains, but the compassion of the British public, and the scorn of many, even in India itself. (*Applause.*) Now he ascribed this triumph, very principally, to the eminent success that had attended the operations of the Serampore Missionaries, and to the prudence with which they had conducted them. It was impossible to resist the fact, that God had been with those men, whom they had sent out. (*Hear, hear.*) Arguments were thus put into the mouth of the leading parliamentary advocate of the cause of Christianity in India, (William Wilberforce, Esq.) which he well knew how to use with admirable effect.

He must further observe, that, in his opinion, other Missionary Societies have to thank God that they (the Baptist Missionary Society) had taught us all the lesson of patient perseverance. Some sincere friends to the cause have a sort of enthusiastic ardour, (he used the word in a good sense,) which makes them clamorous for Missionary success, in a degree more rapid and general, than is at first to be reasonably expected. Such persons may learn from the Baptist Periodical Accounts, to correct their too sanguine calculations; and to labour long and diligently, before they expect the recompense. He remembered that Lord Bacon had described two different kinds of experiments as necessary for the Advancement of the Sciences;—and, in his mind, they were both equally necessary for the promotion of Christianity: *Experimenta lucijera*, and *Experimenta fructijera*. The former must of necessity precede the latter, and prepare the way for them. The *initial* operations of Missionaries, in a country like India, must be, of course, for a long time, of this *preparatory* order. Experiments must be made, with the view of trying what is at first only plausible, of illustrating what is obscure, and of ascertaining what is dark and doubtful. From their successes, and even from their very failures, they acquire that practical

wisdom, which qualifies them for eventually reaping a rich harvest of actual conversions. In the diffusion of light and truth, they are opening the way for the ultimate prevalence of grace and peace. Thus Carey and Marshman and Ward commenced their toils in India; and in this spirit continued to labour, till we see your Mission in that state of maturity and fruitfulness in which we now behold it.

He had heard, with heart-felt concern, that fourteen of the Translations, those channels by which the waters of life were likely to be conveyed to thousands, and tens of thousands, had been discontinued from the want of funds. This called not only upon the Baptist Denomination, but on all Christians, for renewed exertion. It would be a serious evil to the common cause, if translations of the scriptures should continue to meet with obstructions, from the want of pecuniary support. Now was the time to prove the sincerity of their speeches in Bible Meetings, of their sermons on the infinite value of God's word, and of their prayers for its universal spread; to show that they were really influenced by principle on those occasions, and that they meant what they said when they so zealously contended that every word of God should be known to every child of man. All Christians should attend to this case, as being one of common interest and obligation. (*Hear, hear.*)

Their first Missionaries had described themselves as going down into a deep well or mine; as engaging in an enterprise full of danger and of difficulty. When they agreed to go down, they addressed a solemn charge to their friends to "hold the ropes at the top." "Your FULLER (said Mr. Bunting,) *did* hold the ropes with a mighty hand, as long as he lived. But he is gone to God. Your SUTCLIFF too is gone home. Your venerable RYLAND yet survives; but alas, we see to-day that his hands begin to tremble. His *heart*, I am sure, does not tremble: he has, in this cause, a lion's heart; but his aged *hands* are not now so fit as formerly for 'holding the ropes.' They must now be held by *many* hands. *Numbers* must be called in, to supply the lack of service of those Founders of your Society, whom death has removed, or age enfeebled. In your Translations all Societies should, if necessary, be ready to help. A more important or pre-emptory duty than this, will not easily be

found. This department of your Mission, at least, will not any more, I trust, be impeded for want of pecuniary resources." (*Applause.*)

He felt that he ought to apologize for the length of his address; but for the reasons which he had mentioned, perhaps, they ought to hear from a visitor the peculiar excellencies and claims of their own Society. He had presumed to direct their attention to the subject, though in this imperfect and bungling manner, because the circumstances of their Society called for fresh zeal and activity in its behalf. These things ought occasionally to be noticed in their meetings, for the purpose of magnifying the goodness of God to them, and rendering due honour both to the work and to the instruments employed in it. This he would not wish to do in any way inconsistent with Christian piety or simplicity; but in avoiding the extreme of foolish compliment, they should not run into another, by withholding the expressions of their esteem from men whom God himself has so greatly honoured. He had made these observations also with a view to remind them of their corresponding responsibility as a Society. They had been the first to carry Christianity into the very heart of an heathen land, of immense extent, and to make holy war against its superstitions and its cruelty; and it was now incumbent on them to go forward.—It was too late for *them* to recede; for all earth and all hell would laugh at their desertion, if they ever became cold and careless. It had at length come to this point, that all serious Christians felt they must do something for the heathen. Even their friends the Quakers (he used the term not as one of reproach, but merely of distinction,) were now uniting to promote "Christian Instruction" in Africa. (*Applause.*) If their agents were not called by the name of Missionaries, yet they were doing the same work. Their object was the same; and, from their peculiar character, though they have *last* taken the field, we may assure ourselves that they would not be the least efficient.

He had been requested to state, that a collection would be immediately made; and for the Baptist Missionary Society, "to beg, he was" not "ashamed." The honour and promotion of Christianity were seriously involved in its support. He hoped the collec-

tion at that meeting would be very liberal; but he must, at the same time, urge the necessity of regular subscriptions. If some such measures as those practised by Mr. Saffery, and others, could be carried into general operation, and the state of their funds were brought, by personal application, before all classes of the Christian public, they would effectually relieve themselves from their debt. A respectable clergyman once said, when speaking of the Wesleyan Methodists, (to whom he belonged,) that the true secret of their success he took to be this, "They were *all* at it, and they were *always* at it." Whether this were the fact or not, he was sure it ought to be so. And if it were necessary at *home* to be "all at it," and to be "always at it," the rule was equally applicable to plans for the evangelization of the world. Their gospel was the gospel of the world; and in order that the whole world might be blessed with it, *all* Christians ought to be at this work, and to be *always* at it. They should adopt the Missionary business into their regular system of religious feeling and practice. It should be recognized as a part of every day's duty, to think seriously of the case of the heathen; to bear before God in prayer the burden of a perishing world: and, in their respective families and connexions, to provide a share of those funds which are the sinews of this great and finally successful warfare.

One of the most successful Missionary beggars that ever existed was the late Dr. Coke; who went about, for many years, from door to door, in this noble "drudgery of charity." When he was once on a journey at York, hills were presented to him, from some foreign station, amounting to a very large sum; to meet which demand, he had but a few guineas of Missionary money in hand. After praying, and seeking counsel, he resolved to beg through the city of York; to wait on the rich and affluent; and particularly to call at every house where there was a *brass knocker*. He succeeded in raising more than the money he wanted. Thus the rich should be reminded of their obligations to this cause: and many of them would be found

as willing, as able, to contribute.— He should not say more than "*ditto*" to what had fallen from Mr. Wilberforce, on the share which the poor should take in this work. His observations in defence of the right of the poor to take a part in the effort for the conversion of the world, were truly admirable. (*Applause.*) He would only remind them, in addition, of the maxims of that great philanthropist, John Howard, who said, "Our superfluities ought to give way to other people's conveniences." "Our conveniences ought to give way to other people's necessities." "Our necessities themselves should be sacrificed to other people's extremities." (All these remarks Mr. Bunting illustrated and applied to the subject of Missions to the Heathen.)

Referring to Mr. Ward, (of whom he said, he could not think, without expressing gratitude to God for his late visit to England, and praying that his life and his labours might be long preserved,) Mr. Bunting quoted his authority to shew that heathenism will never cure itself; that Christianity alone can ever heal or save mankind; and that, therefore, the state of the Heathen is, in the fullest sense, one of those awful and heart-rending extremities, to the relief of which even the poorest Christian should contribute something. But he felt that he had trespassed too long, and would conclude by seconding the Resolution proposed by Mr. Butterworth.

After Mr. Bunting had concluded his speech, which was received with great approbation, the collection was made, according to the mode practised by our Methodist friends, from pew to pew: and as the day was far advanced, the remaining Resolutions were moved and seconded by the various Gentlemen mentioned in the first page of this Herald, without any speeches.—The Treasurer acknowledged, with much feeling, but very briefly, the vote of thanks to himself as Chairman, and the Meeting closed, as usual, by the whole congregation singing—

"From all that dwell below the skies,"
&c.



Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Iford, Missionary Association, by Rev. John Smith		22	4	2
Oswestry, Auxiliary Society, by Mr. Roberts		7	0	0
Norwich, Collections, Subscriptions, &c. by Rev. John Dyer		242	2	5
Devonshire, collected by Rev. William Gray		52	0	10
Melksham, Sunday School Children, by Miss A. Phillips		1	10	0
Legacy of Mr. John Woolston, late of Banbury, Oxon.		42	0	0
	Duty	4	4	0
		37	16	0
An unknown Friend, by Rev. John Dyer	Donation	30	0	0
President of a German Missionary Society, by Rev. Dr. Steinkopff		10	0	0
John Warner, Esq. <i>Edmonton</i> ,	Donation	10	0	0
William Sabine, Esq. <i>Islington</i>	Second Donation	5	5	0
Anonymous, by Two Penny Post	Donation	5	0	0

FOR THE TRANSLATIONS.

Mrs. Ann Howard, Hull	Donation	5	5	0
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